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Arkansas Baptist Newsmagazine, 1960-1964

Arkansas Baptist Newsmagazine

11-7-1963

November 7, 1963

Arkansas Baptist State Convention

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Arkansas Baptist State Convention, "November 7, 1963" (1963). *Arkansas Baptist Newsmagazine, 1960-1964*. 255.

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NORTH PULASKI BAPTIST ASSOCIATION

P. O. BOX 496 NORTH LITTLE ROCK, ARKANSAS

ASSOCIATIONAL DIRECTORY

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First, Gravel Ridge, NLR

OL. 62

LITTLE ROCK, ARKANSAS, NOVEMBER 7, 1963

NUMBER 44

TRAINING UNION "M" NIGHT RALLY

December 2 7:15 P. M.

Theme: "WHAT TRAINING UNION COULD AND SHOULD DO FOR EVERY MEMBER"
Speaker: Rev. Johnny Spencer, Associate Pastor, Bellevue Baptist Church, Memphis
Goals: 1150 Total Attendance, approximately 20 per cent of the Training Union enrollment of each church.

OF THE KINGDOM.

...Highway Baptist Church was led in a revival October 20-27 by Evangelist Jack Thompson of Ft. Smith, Arkansas. Music was directed by Pat Mehaffey of Hunter. There were two professions of faith for baptism and one added by statement.

...Levy Baptist Church engaged in revival services October 6-13. Pastor Roy Bunch did the preaching with music under the direction of Archie Fray of Levelland, Texas. There were 15 additions with three for baptism.

...Evangelist Charles Massagee of Ranger, Texas was guest speaker for revival service at Calvary Baptist Church October 7-13. M. O. Kelley led the singing. There were 17 who came for baptism and five by letter.

...W. P. Crouse has accepted the call to be pastor of Hilltop.

...Garner Autrey is the new pastor of Oakwood.

...H. M. Hogg has accepted the pastorate of Zion Hill.

Dr. Don Corley and Jerre Hassell are serving as interim pastors of Sylvan Hills.

...Bysie Parr has accepted the call as pastor of Harmony.

...Nelson Greenleaf has resigned the pastorate of Forty-Seventh Street Baptist Church after serving for four years.

BROTHERHOOD RALLY

NOVEMBER 18 7:15 P. M.

PIKE AVENUE BAPTIST

CHURCH

ACTIONS OF THE

ASSOCIATION AND THE EXECUTIVE BOARD

...The Association voted to amend the Constitution by adding Article 8a which provides for the setting up of a Board of Trustees to hold title to all properties for the Association, these to serve for one year or until replaced.

...The Executive Board voted to pay \$1,000. for a one year lease on a church property in a housing project in Jacksonville if the First Baptist Church is interested in carrying on the work there. The \$1,000 would be applied to the purchase price of the property if purchases at the end of the year.

TREASURER'S REPORT

OCTOBER 21, 1963

September 30, 1963 - Cash Balance \$1550.07

Offerings September 30 - October 21, 1963:

	For Minutes	Regular Off.
Amboy Baptist	174.32	
Baring Cross Baptist	394.34	
Bayou Meto Baptist	17.96	
Berea Baptist	20.00	
Bethany Baptist	\$ 5.00	36.49
Calvary Baptist		103.00
Cedar Heights Baptist		50.00
Central Baptist		90.00
Chapel Hill Baptist	1.50	13.04
Crystal Valley Baptist	5.75	17.98
Estes Chapel Baptist	2.00	24.00
First Baptist, Jacksonville		147.96
Forty-Seventh Street Baptist		12.00
Grace Baptist		18.00
Graves Memorial Baptist	4.00	
Harmony Baptist	3.00	3.00
Hill Top Baptist	3.00	9.00
Levy Baptist	10.00	139.63
Pike Avenue Baptist	5.00	65.00
Second Baptist, Jacksonville	3.00	
Sherwood Baptist		44.66
Sixteenth Street Baptist		6.07
Stanfill Baptist	5.00	

Total Offerings \$47.25 \$1386.45
1493.70

Total Funds Available \$2983.77

Disbursements:	
Winrock	\$ 617.66
Baptist Student Union	50.00
Arkansas Baptist	
News magazine (Sept. & Oct)	35.00
Stanley Jewelers	
(Trophy & Engraving)	5.15
American National Bank	
(Lakewood)	600.00
Baptist Book Store	
(Brotherhood)	7.21
Joseph VanDuyse, Jr.	
(Auditing Treasurer's Books)	50.00
Bernes K. Selph (Speaking	
Associational Meeting)	50.00

Total Disbursements \$1415.02
1415.02

October 21, 1963 - Cash Balance \$1568.75
Mrs. T. A. Spencer, Jr., Treasurer

GLEANINGS FROM THE ASSOCIATIONAL LETTERS

Baptisms 660 ... Other additions 1117 ... Total Membership 15,159 ... Sunday School Enrollment 12,366 ... Training Union Enrollment 5,077 ... Total gifts to Missions \$191,370 ... Total gifts to all causes \$1,067,413.

CALENDAR

- Nov. 2-9 RA Focus Week
- Nov. 4 State RA Fellowship Supper and Brotherhood Night
- Nov. 5-7 Arkansas Baptist State Convention
- Nov. 18 Missions Committee Meeting, Pike Avenue
- Nov. 18 Executive Board Meeting, Pike Avenue
- Nov. 18 Brotherhood Rally, Pike Avenue
- Dec. 2 Training Union "M" Night Rally, Park Hill



personally speaking

Throwing your weight

THROWING your weight around is usually thought of as a negative habit or character trait. Not many would think of this as a way to "win friends and influence people." But I found out the other day that it's about the only way to get into one of the new-fangled parking lots, especially if you are driving a puddle-jumper and don't have much weight to throw!

The place was the parking lot out at the Little Rock Airport, where I had gone to "welcome the departure" of some friends who were catching a plane. Since there is no longer any free parking space within a mile of the place, I had no choice but to head for a pay spot in the official parking lot.

But across the gate leading into the parking lot is a wooden bar that will not lift to admit a car until the car has triggered a parking ticket by running over a gadget just in front of the gate. My pride was deeply hurt as the gadget ignored my Renault, acting like it felt no weight at all as I drove across the thing.

After backing up and trying it again three or four times, I backed way back and came at the gate like a mad turkey hen. That did it. I heard the ticket machine click, as if it had been stepped on by a two-ton vehicle, and there was my ticket. I took it and started ahead in full confidence, now, and that wooden bar raised just like it does for full-grown cars, permitting us to go right in.

The light-weight car couldn't trigger the deal. But even its 1400 pounds was sufficient when it was coming with some force.

A lot of us who will never be thought of as "heavy-weights" can still accomplish some things worthwhile. Especially if we will propel whatever "weight" we have with the strong forward thrust of laudable purpose and a glowing enthusiasm.

"Whatsoever thy hand findeth to do, do it with thy might. . ." (Eccl. 9:10a).

Erwin L. McDonald

ARKANSAS State Convention is the news of the week. A welcome to those attending from Dr. W. O. Vaught, pastor of the host church, Immanuel, Little Rock, is found on page 5. Our distinguished guest Dr. K. Owen White, president of the Southern Baptist Convention, is the subject of an article on page 8. On the next page you'll meet more of our convention speakers. And the full text of the annual sermon by Dr. Loyd L. Hunnicutt begins on page 10.

THE closing article in the series outlining outside forces that would use the church is by Jimmy R. Allen, director of the Christian Life Committee of the Baptist General Convention of Texas. He asks, "Scared to death, or Christian life?" on page 13.

WE commend to you for your careful consideration the two pages (28 and 29) devoted to the cause and the needs of the Arkansas Baptist Home for Children at Monticello.

A PICTURE story of what can be done under the new church development program will spur you to new heights. R. A. Hill of the state convention's Missions-Evangelism Department is the author of the two-page feature on pages 14 and 15.

"CONTRARY to what we may say, Southern Baptists are not God's last hope for the world, but God is the last hope for Southern Baptists," Dr. Gordon Clinard was quoted by *The Baptist Record*, Mississippi Baptist weekly, as having said at a Ridgecrest Sunday School leadership conference.

Arkansas Baptist
newsmagazine

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

November 7, 1963 Vol. 62, Number 44

Editor, ERWIN L. McDONALD, Litt. D.

Associate Editor, MRS. E. F. STOKES

Managing Editor, MRS. TED WOODS

Field Representative, J. I. COSSEY

Secretary to Editor, MRS. HARRY GIBERSON

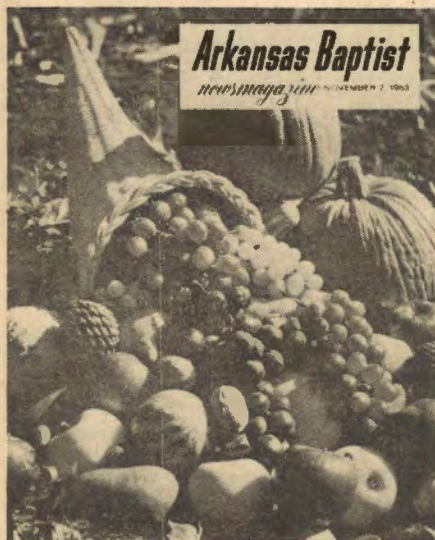
Mail Clerk, MRS. WELDON TAYLOR

401 West Capitol
Little Rock, Arkansas
Published weekly except on July 4 and December 25.
Second-class postage paid at Little Rock, Arkansas.
Individual subscription, \$2.25 per year. Church Budget, 14 cents per month
or \$1.68 per year per church family. Club plan (10 or more paid
annually in advance) \$1.75 per year. Subscriptions to foreign
address, \$3.75 per year. Advertising rates on request.
Articles carrying the author's by-line do not necessarily reflect
the editorial policy of the paper.
Abbreviations used in crediting news items: BP Baptist Press; CB Church
Bulletin; DP Daily Press; EP Evangelical Press.

'Baptists who . . . care'

EVERY Christian should "be ready always to give an answer to every man that asketh you a reason of the hope that is in you . . ." (1 Peter 3:15b).

"Baptists who know, care," is more than just a promotional slogan. It is an axiom that has been recognized and respected, in principle if not in



so many words, by Baptist leaders of America for many generations.

One of the first to realize the urgency of Baptist education and communication was Luther Rice, who gave up a burning desire to be a missionary to India and spent the rest of his life as

'Baptists who know, care', p. 3 a sort of spiritual Paul Revere, alerting, instructing, and organizing Baptists here in the home land to project a world mission program.

The great heartache of Rice was his knowledge and compassion for the lost in far-away lands, with no adequate "holding of the ropes" of support for missionaries who were going out on faith.

One of the things the great pioneer learned the hard way was the necessity of Baptists having their own paper, if they were going to work together as a great, cooperative mission team. So, in addition to helping to establish the first Baptist college—Columbian, Washington, D. C.—and encouraging the organization of the first Baptist state convention (South Carolina), he established *The Columbian Star*, which, as the *Christian Index*, is still being published.

Today, each of 26 Baptist state conventions has its own official organ. The most of the papers are published weekly. All of them are "freight

carriers" for the total denominational program, from the local church through the association, the state convention, and the Southern Baptist Convention.

All of them are contenders "for the faith once for all delivered to the saints," centering on the Bible as God's revelation to man of his great plan of creation and redemption.

All of them have as their particular assignment, getting the news out to the Baptist people in all walks of life, keeping them inspired, and enlisting them for the fullest possible commitment to Christian living and serving.

Baptists, as team members, must know the rules and signals of the game, if they are to play the game effectively for Christ, the great Coach.

Most of our churches here in Arkansas already have the *Arkansas Baptist Newsmagazine* in their budgets. Our Baptist brothers and sisters are urged to encourage the widest possible circulation of the paper and to read the paper regularly to keep themselves well informed on Baptist affairs. Help us make what many are kind enough to say is a good paper, better.—ELM

Watch the statistics!

SOMEBODY has said that you can prove anything by statistics. That would seem to be true if the quoter is not too much concerned as to what the actual facts or situations are.

An item in our paper last week (in "Facts of interest," carried on page 12) deserves a second look.

Some of us have heard and/or used the so-called "fact" that one out of every four marriages in America ends in divorce. This is a staggering statement for those who like to "view with alarm." But according to the *Survey Bulletin*, in the feature to which we have just referred, it just isn't so. Says *Survey Bulletin*:

The oft-quoted figure of 'one marriage in four' ending in divorce is misleading in that it relates current divorces to current marriages, whereas current divorces occur to marriages that took place at any time to still-living persons. A more adequate or sen-

sitive measure is the divorce rate per 1,000 married females ages 15 years and over which has been under 10 (or 1 per cent) each year since 1953. In terms of married couples, one in every 109 obtained a divorce in 1960 . . .

Some people are inclined to look at the world through the proverbial "colored glasses," seeing everything as being more rosy than it really is. Others are inclined to be pessimistic and to take a dimmer view than the facts justify. But there are still a lot of people who prefer to know what the facts really are, whether they like what they find or not. Certainly these and their viewpoint are the hope of both sanity and progress, in this world of cloudy issues. Even people with great causes to promote ought to be careful to tell the truth in their promotion, especially if they are preaching, or speaking on radio or television, or going into print.—ELM

Guest editorial

The King pursue a flea?

"AFTER whom dost the king of Israel pursue . . . after a flea?" was David's way of re-

mind King Saul that God's anointed should be about more important business than to take an army and chase after one man who had already demonstrated that he would not harm the king, whatever good opportunity he might have to do so.

The expression of the question presents a foolish sort of picture—a king pursuing a flea. And to compound the picture, he had three thousand of his own men helping him in the chase.

Yet, how many times do we today see equally foolish performances, and often without realizing that they are foolish. We see people with important business in which they should be engaged wasting valuable time and energy and even money on pursuits which are so tiny and trifling. Great numbers of us Christians, who have by Christ been "made kings and priests unto God his Father," are much too often found busy "chasing a flea." Others are moving in the direction of such a position by allowing absorption with good things to prohibit their becoming absorbed with best things. . . .—W. G. Stracener, Editor, *Florida Baptist Witness*

LETTERS TO THE EDITOR *the people SPEAK*

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

Teen-age daddy

I SEE you give people advice especially about us "wild teenagers." I'm a teenager and I'm not wild. I'm a Christian. I love my home and my family but most of all I'm trying so hard to live as near God as I can.

So what does my father do? Well he's fifty years old and has always been nice to everybody and altho he has had his faults, we were always proud of him. I was so proud for people to say I resembled my father. My older sister is married and only me at home. I'm in High School—my last year (thank Goodness).

My father has turned overnight it seems and is trying to be my age or younger. He sports a moustache!! tries to put waves in his hair and of all the silly things he does. He even tries to flirt with my girl friends—not rude—just acts like he and all of us are the same age. Wants to go along or take

them places and does he ignore my own Mother. Acts like she's of another generation and that he's not even married.

He pops off to a woman down the street until people talk about him and laugh behind his back. He has forgotten God and his old friends. He likes only the wildest bunch now. He can't stay still two minutes when he comes from work. Never watches TV when he is home anymore. Just twiddles his thumbs and looks at the floor, and tho I was his favorite, he can't see me any more and I don't care. I wish I could never see him anymore, but he stands out like a neon sign. My own father is a joke and I'm ashamed of him. Please advise me. He used to be so nice. I don't care to live anymore. Please publish this. He still reads your paper. I'm afraid mama will leave him.

Thanks.—M. C. T.

REPLY: Dear M. C. T.: Whether we are wild teenagers or wild adults, we most need love and understanding when we are most unlovely. Your Daddy must be judged not by what he has become overnight, but by what he has been like across the years. He desperately needs help. From you. From Mother. From his pastor and his fellow church members.

And, quite likely, from his physician and, possibly, a psychiatrist.

From what you tell me, he is definitely a sick man, regardless of how he got that way. Help him all you can by loving him and being patient and understanding, but get him in touch with others he needs. And remember, many a sick person does not want or feel that he needs the medicine that he must have if he is to be made well again.

Many people do not know that men as well as women undergo something called "change of life" in the late 40's and in the 50's. While the situation you describe may not be defined as normal, it is quite common. Usually, if a man is basically sound, he will come through this period eventually and level off to his former self. The tragedy is that many a home and many a friendship breaks during this vital waiting period.

Now for a practical tip or two:

Make a date with Dad. Tell him how much you love him and how happy you have been when people have said you look like him. Then talk with him frankly and in love about his problems.

If he will not hear you, you might follow a suggestion Mrs. Street has made in her weekly family-life feature in our paper: Write him a letter, in love, pointing out his problems, for sometimes people will read when they won't listen.

Help Mother to be understanding and patient and urge her not to leave Dad.

Talk with your pastor and solicit his prayers and other help.

If you think it advisable, somehow get Dad to his physician.

(Continued on page 12)

WELCOME

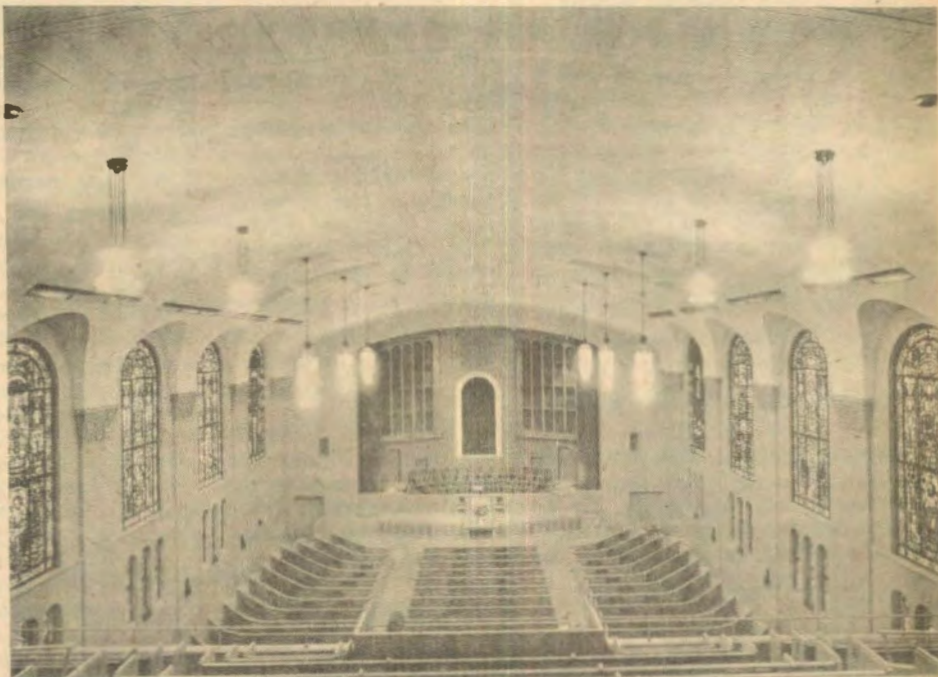


ARKANSAS BAPTISTS

ONCE again it is my great joy to welcome the dear people of our Arkansas Baptist family to Little Rock and to our Immanuel Church. Every time this great Convention has come our way we have received a spiritual blessing, and we anticipate one of our finest meetings Nov. 4-6.

Our church staff has made plans for your coming, and we trust you will call on us for any assistance we can render while you are in our midst. We are glad we can offer you more off-street parking than in former years. We are also glad that our enlarged sanctuary will be adequate for the crowd we anticipate for the night services. In addition to the many auxiliary meetings being held here, our church hostess will have available some light refreshments in the church dining room.

We trust you will come, and remain for all the services, and be sure to call on us if we can help you.—W. O. Vaught, Jr.



(The top view is the front of the sanctuary of Immanuel Church, Little Rock, host to the Arkansas State Convention. The bottom photograph shows the interior of the sanctuary.)

NEGLECTED ASPECTS

BY T. B. MASTON

(The author taught at Southwestern Seminary, Fort Worth, from 1922 to 1963. He is the author of nine books.)

THERE are some phases of stewardship that are neglected, at least to some degree, by most of our churches and by our denomination. The emphasis in our stewardship program tends to be too exclusively upon money and material possessions. One evidence of this is the fact that most that is said concerning stewardship is in preparation for or in connection with the annual budget campaign.

As a part of such a campaign, considerable stress is frequently given to tithing. While tithing belongs in any adequate stewardship program, it does not belong at the front end of stewardship. It should and usually will result from a deep sense of stewardship responsibility. It is possible, if tithing is unwisely or prematurely emphasized, for one to become a consistent tither and not be a good steward. In contrast, it is doubtful if one can be a good steward without giving at least a tithe of his income to the Lord and His work.

The steward

One neglected aspect of stewardship is the steward himself. This is the best place to begin a stewardship program. The steward as a child of God does not belong to himself; he has been bought with a price (I Cor. 6:19-20). He belongs to and is responsible unto God. Once he is gripped with this conception of his relationship to God, there will be present in his life the foundation for real and abiding stewardship. He will see, as every child of God ought to see, that since he belongs to God everything that he has also belongs to God.

The totality of stewardship

The steward is not only to be faithful in the giving of tithes and offerings, but he is also to recognize that the nine-tenths as well as the one-tenth belongs to God. It may be that the tithe is uniquely holy to God, but what is left after the tithe also belongs to God and is to be used in ways approved by and honoring to Him.

Furthermore, since the Christian belongs to God, he will recognize that he is responsible to God not only for how much he gives and how he uses his money but also for the way he makes his money. He will understand that the giving even of one hundred cents of every dollar will not atone for wrong or hurtful ways of making money.

He will also understand that Christian stewardship is more inclusive than money and material possessions. The steward, is the trustee of his total personality—his body, his mind, his social, moral, and spiritual nature. His influence and even his attitudes are included in his stewardship. In other words, Christian stewardship, when properly understood, is as broad as life itself.

Stewardship of the group

This is another aspect of stewardship that is frequently overlooked or neglected. Not only is the individual a steward or trustee, but the family, the church, the community, the nation, the denomination, and even a civilization are stewards. They are held accountable by the Lord. For example, our

(Does every family in your church have an opportunity to read the Arkansas Baptist Newsmagazine?)

churches and our denomination are stewards of the monies that come into their treasuries. They, with their leaders, should have a deep sense of responsibility for what they do with that which has been given to the Lord and dedicated to His purposes in the world. They should be careful about all expenditures and should see that the broader aspects of the cause of Christ are not neglected.

It is just as wrong for a church, an executive board or committee, or a denominational board or agency to be selfish and grasping as it is for an individual Christian to be selfish. And, let us never forget that selfishness, as well as carelessness, is a temptation of the church and of denominational institutions and agencies as well as a temptation for the individual child of God. It possibly should be added that the stewardship responsibility of the church and the denomination has a two-directional look: it looks to the people who support them but primarily to the Lord who is owner of all.

The basic stewardship

Another aspect of stewardship that is often totally ignored is the stewardship of things spiritual. This quality or type of stewardship along with a proper emphasis on the stewardship provide the soundest basis for an effective stewardship program. It was Peter who said, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (the "magnificently varied grace of God," Phillips) (I Peter 4:10). We are stewards or trustees of the grace of God that has saved and also sustained and blessed us through the years. We are trustees of all the spiritual blessings that have come to us because we are children of God. The greater the blessings, the greater our responsibility to share them with others.

The "magnificently varied grace" of God has not only been revealed in our lives but also in the Bible. The grace that is revealed in the latter is sufficient for the salvation of all men who will open their hearts to the resurrected Christ. As His children we are stewards of that grace. We are to share it with the peoples of the world.

Likewise, the basic stewardship of the church and of the denomination is the stewardship of things spiritual. The church is to share the gospel with the people of the local community and with the peoples of all the world.

What a difference it would make in our giving as individuals and in our sharing as churches and as a denomination if we were possessed with a deep conviction that our basic stewardship is a stewardship of the grace of God. We would readily see that money, which is material, can be used to achieve spiritual ends. Giving and sharing would become glorious as we recognize that all of us are laborers together with the Lord in His work in the local community and to the ends of the earth. There would be a thrill to giving that otherwise it will lack.

Whether we are thinking of the stewardship of the material or the spiritual, it should be remembered that it is required of the steward that he "be found faithful" (or "trustworthy," RSV) (I Cor. 4:2). Such faithfulness, or trustworthiness, is required of the church, the denomination, and the denominational institution and agency as well as of the individual child of God.

OF STEWARDSHIP

ARKANSAS BAPTIST

Loose living young people---

talk only?



"With these promises ringing in our ears, dear friends, let us keep clear of anything that smirches body or soul. Let us prove our reverence for God by consecrating ourselves to Him completely."—II Corinthians 7:1 (Phillips)

QUESTION: "Don't you think a lot of the talk about loose living among young people is *talk only*? Isn't it an effort to create an impression of worldly-wise sophistication?"

ANSWER: Yes, and no.

Feeling that the real answer to your question would have to come from young people themselves, I have asked it of them.

A second-year university student: "Yes, I think a lot of college kids are better than the impression of themselves they try to create.

"But I think this very fact is a sad commentary on the state of our moral standards.

"Why do kids feel it is important to cover up their inner principles and good character?"

"They must feel low standards gain popularity."

A high school senior: "I was the only girl in a small lab group.

"One afternoon as we worked, conversation drifted around to drinking at parties. One of the fellows asked my opinion about how far the drinking should go. I tried not to sound preachy or holier-than-thou. I simply replied,

"I don't drink. I am a Christian."

"When the period was over, the same fellow came over to me and said:

"I want to thank you for your witness.

"I am a Christian, too. And I don't drink. I just didn't have the courage to say so and I was doing all that big talking because I'm new here and I wanted to get in with the crowd.

"What you said will help me to be stronger next time."

Two boys were walking across campus with me at one of the colleges in our state. They were telling me something of their ambitions and their ideas about girls.

I asked them if college students still place value upon virtue in young women. Their replies were emphatically in the affirmative. Then I asked them how a girl could steer clear of necking and of petting and still be popular.

Their responses centered around two rules: (1) Be sincere and firm; (2) Be pleasant.

Judson T. Landis' survey findings in answer to the same question are largely expansions of these two basic rules. Here are some of them, as quoted in *Being Married* by Duvall-Hill.

Be honest, say "No" sincerely
Keep talking, make interesting conversation

Avoid circumstances that encourage petting

Plan dates thoroughly—even after-date activities

Let your date know your attitude from the start

Set a reasonable curfew

Don't tempt your date by your actions

Keep attitude light and casual
Don't date fellows overinterested in necking and petting

Refrain from long good-nights

An international student confessed to me that a large part of his loneliness on an American college campus stems from the fact that he cannot accept American dating customs. He talked with me

of family supervision and chaperoned activities in his home country. Sounds very much like the Puritan era in our own country's dating history.

One of this Moslem student's observations haunts me:

"I have great admiration for your Christ. But your young people in 'Christian America' don't act like him. They go to church on Sunday; then during the week they drink, and pet, and cheat . . ."

One pleased me: "I find good fellowship with the Baptist Student Union members on this campus. *They are different.*"

All of us agree that in America "a dating couple's conduct is up to them; it is they who determine where they shall go, and how fast, when they shall stop, and how".

Regulation for the behaviour of teenagers and college young people is dependent upon inner motivation.

Other important facts are frequently overlooked.

It is as important to recognize and commend the 30 per cent of the men, on a representative university campus, and the 43 per cent of the women who do not approve necking; the 67 per cent of the men and 86 per cent of the women who do not endorse full sexual relations for engaged pairs, as to lament the percentages who do.

We tend to forget that the Christian way of life has always been a minority movement. "The gate that leads to life (the Christian way of life) is small and the road is narrow, and those who find it are few." (Matthew 7:14 NEB)

American young people of today are daring. Some of them dare to be Christian in their friendships and opposite sex relationships!

Following a vesper service on a state college campus, a sparkling, pretty girl came to me and said; "Thank you for challenging our BSU We *will be different.*"

And I believe her!

Rosalind Street

Mrs. J. H. Street

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

MOVIEMAKER — K. Owen White filmed much of the Japan Baptist New Life Crusade, in which he and other Baptist pastors from the United States preached. He presented the filmed report to his church, the First Baptist Church of Houston. (BP) Photo



(Editor's Note: K. Owen White, president of the Southern Baptist Convention, is the subject of this 11th Baptist Press feature in a series on SBC leaders.)

By Melvin Steakley
For Baptist Press

Methodist

first

influence

K. OWEN WHITE and the former Pearl Woodworth had very few dates before they were married, but almost every day now when he's not away from Houston they have lunch together.

"Since the children are gone from home, this usually is our big meal of the day. We like cafeterias, and that's where we usually eat," White said.

During their courtship in Los Angeles, White was working at night as a "car carder" with Pacific Electric Railway. That means he changed advertising cards in the trolleys.

White's habit may be a tipoff on weight control, for at 146 he weighs within five pounds of his weight over 30 years.

Breakfast is a light meal at the White household. He gets up about 7 a.m., helps put together coffee, juice and toast and scans the morning newspaper at the table. By 8 to 8:15 a.m. he's in the church office.

Pastor of the 3,500-member Houston First Baptist Church for 10 years, White is the only man in history to serve as president of the Southern Baptist Convention and the Baptist General Convention of Texas at the same time.

Always a pastor, White says opportunities to teach and be an administrator held no attraction. "The pastorate was my call," he says simply.

Another "first" for White is the fact that he was born in London, England (Aug. 29, 1902). All other SBC presidents have been born in the United States.

His father was a physician and surgeon, but chafed at the confining schedule of a general practitioner, and fretted at the hardship irregular hours forced on his wife.

So the elder White heard the blandishments of recruiters seeking immigrants to Canada, and in 1907 moved his family to a 160-acre "ranch" 46 miles from Kamloops, British Columbia.

Later the elder White, a lay Methodist preacher, moved his family to Vernon, a city of 2500. There the future Southern Baptist Convention president began "a man's work" at 14 after finishing grade school.

Conversion came because of a special Sunday night choir program where all the hymns "centered on the cross of Christ."

"They gave no invitation," White said, "but the impact of the songs and slides put me under conviction. I went home, got on my knees and asked the Lord to forgive me and save me."

A Methodist Sunday School teacher first suggested the ministry as a vocation. This suggestion bore fruit as White entered the Bible Institute of Los Angeles in 1921.

There he became a Baptist, and met the future Mrs. White. His father, unhappy over the Methodist merger with Presbyterians and Congregationalists into the United Church of Canada, later became a Baptist also, and was ordained as a Baptist minister.

After three years at the Los Angeles school, White went to Southern Baptist Seminary in Louisville, and after two years returned to California for three years in the pastorate.

Then he went back to Louisville to attend 3 schools, support his wife and children and help his parents. White studied algebra and plain geometry at nights at the YMCA, took an examination to get into the University of Louisville without a high school diploma while picking up studies again at Southern Seminary.

This hard work brought bachelor of arts, master of theology and a doctorate.

After the seminary he was pastor of churches in Georgia, Little Rock, Ark., and Washington, D. C., before coming to Houston. During the past 10 years White led the 122-year-old church in the pivotal decision to stay downtown rather than move to the suburbs.

White takes his pastoral obligations seriously and humbly. He and Mrs. White "do a lot of calling together" at night. During the day, he's always available for conferences.

"I've never set up a strict schedule for sermon preparation, because when people need to talk to their pastor, that's when they need to talk to him," he said.

This means he almost always has to finish his sermon preparation on Saturday. Currently, he is preaching his way through the Old and New Testaments at alternate services. In five years he's come to Psalms and to I Corinthians.

Once a fisherman and still a sometime golfer, White's only hobby "besides our work" is operating a 16-mm movie camera, and a projector and a film splicer which were gifts from the church.

He brought back film from the Japan Baptist New Life Crusade, which he helped to spearhead, for showing at church functions.

Then there are four grandchildren to "shoot," the offspring of his son, Stanley White, pastor of the Weatherford, Tex., First Baptist Church; and daughter, Mrs. Jack Marslander of Tucson, Ariz.

The author of studies on Jeremiah and Hosea, White hopes to finish by May, 1964, a manuscript on Nehemiah begun eight years ago at the request of the Sunday School Board.

CONVENTION SPEAKERS



C. EMMANUEL CARLSON

IN alphabetical order counter-clockwise are pictured some of the speakers of the Arkansas State Convention:

C. Emmanuel Carlson, executive director, Baptist Joint Committee on Public Affairs. Dr. Carlson will bring the message Tuesday morning.

Caradine R. Hooton, executive director of the National Temperance League, Washington, D.C., who will speak on civic morality Tuesday afternoon.

W. Douglas Hudgins, pastor of First Church, Jackson, Miss., and vice president of the Southern Baptist Convention executive committee. He will bring the Tuesday afternoon message at 4.

M. Ray McKay, professor of preaching, Southeastern Seminary, Wake Forest, N.C., who will bring the devotionals at each session.

Mrs. R. L. Mathis, second vice president of the Southern Baptist Convention, the first woman to be elected an officer in the convention's 118 years. She speaks Monday night on the Woman's Missionary Union.

James W. Middleton, pastor of First Church, Shreveport, La., who has served the denomination on such boards as the Foreign Mission Board and the Home Mission Board. Dr. Middleton brings the message at 3:40 p.m. Wednesday

Dr. Perry F. Webb, who has devoted his time since retirement from pastoral work in 1961 to Bible Conference work. He recently served on the executive committee of the Southern Baptist Convention. Dr. Webb will deliver the message Tuesday night.

K. Owen White, president of the Southern Baptist Convention, is featured in a story on the opposite page. Dr. White, pastor of First Church, Houston, will address the convention at 11:30 a.m. Wednesday.



DR. PERRY F. WEBB



CARADINE R. HOOTON



JAMES W. MIDDLETON



W. DOUGLAS HUDGINS



M. RAY MCKAY



MRS. R. L. MATHIS

MAKING CHRIST KNOWN



By
DR. LOYD L. HUNNICUTT
Pastor, Central Church
Magnolia

(Annual sermon prepared for delivery before
Arkansas Baptist State Convention Nov. 5.)

THE paramount business of the church is making Christ known to all the world. We need not be asking, "What is our task?" Clearly, unmistakably, our work is cut out for us. Christ does not argue, ask, or plead: He commands.

"Go ye therefore and teach all nations" (Matt. 28:19).

"Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

"That repentance and remission of sins should be preached in his name among all nations" (Luke 24:47).

In His prayer to His Father, Jesus said, "As thou hast sent me into the world, even so have I also sent them into the world" (John 17:18).

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samara, and unto the uttermost part of the earth" (Acts 1:8).

His commands breathe nothing less than the spirit of world conquest—"all nations," "all the world," "every creature," "the uttermost part of the earth."

Assuming that all are agreed that "making Christ known to all the people of every nation in all the world" is our paramount task, I shall devote no time in laboring to prove this to be true, but shall, rather, come directly to dealing with the important question: "HOW shall we make Christ known to all the world?"

We could point to the work of our conventions, both state and southwide, with their boards, institutions, and agencies in evangelizing a lost world, but great as these successes are, I fear that these would seem like failures in view of the magnitude of the task assigned us. We rejoiced last month when in a meeting of the Foreign Mission Board we appointed eight new missionaries, bringing the number of overseas missionaries to 1795. Fifteen years ago, at the beginning of our Missionary Program of Advance, when the total number of our foreign missionaries was only 625, it seemed to many that a goal of 1750 missionaries by the end of this year would be impossible to reach. When others are appointed in the meeting of the Board in December, the total number will exceed 1800. This seems like we are making terrific strides, but when we look on the fields, we must exclaim, "How few are these among so many!"

Are we doing all that Jesus commanded us to do? Are we doing it the way He commanded us? Or, are we still experimenting with our own methods? Is there something more which we should be doing? If some have had greater success in carrying on this work than we are experiencing now would it not be the part of wisdom for us to determine how they did it, and then pattern our method after them? Without a doubt, the greatest success in making Christ known was attained by the Christians of the first

centuries. Let us then, look to them, learn from them, and be inspired by them.

One of the most outstanding miracles of all time is the success of the early Christian church. Humanly speaking, everything was against it. Its Founder belonged to a despised and rejected race, and He was rejected even by them.

"He came unto his own, and his own received him not." He gathered about Him a few obscure followers, who for the most part were without learning, money, social prestige, or political power. To these He gave the command to "go and make disciples of all nations."

The amazing thing about it all is that they were enabled to obey His command and to make remarkable headway against a pagan environment. The first few chapters of the book of Acts records the greatest success story of the world. Early in the book we read, "There were added unto them about three thousand souls." In the same chapter it is said, "The Lord added to the church daily." Then we read of "the multitude of them that believed," and "believers were the more added to the Lord, multitudes both of men and women." First there was a multitude, then multitudes.

Warneck, in his "History of Protestant Missions," tells us that at the end of the first century A.D., there were about 200,000 Christians in the world, and by the end of the third century they had increased to 8,000,000. These early Christians had won such success that Constantine saw that it was to his advantage to bring the state party into the church—a catastrophe to the church, but it bespeaks their success up to that point.

What we should be vitally concerned about is: How did they do it? What were the secrets of their success? James S. Stewart, in his book, "Heralds of God" tells us that when Henry Ward Beecher began his ministry, he was baffled by a disappointing absence of results and an almost total lack of response. But one day the thought gripped him: "There was a reason why, when the apostles preached, they succeeded, and I will find that reason if it is to be found." That was sound strategy, and it had an immediate reward. It would be well for us if a similar experience should drive us back to the New Testament, to search for the secret of the first generation of the preachers of the Word. If we can discover this, and if we will do the things which they did, we may well believe that we can be more successful in making Christ known to all the world.

Three things in particular account for their success: the **PREACHING**, the **PREACHERS**, and the **POWER** of the early church.

I. The preaching of the early church

The preaching of these early Christians was not a message of speculations, hypotheses, question marks, and doubts. It was not even a message of reform. It was a message of a crucified, risen, and coming Redeemer. They did not go about telling people what Christianity could do for them; but rather what Christ had done for them. Their preaching was the announcement of certain concrete facts of history. Its keynote was, "That which we have seen and heard declare we unto you."

The people of the Roman world wanted and needed a message of assurance. Those who went to preach Jesus had this assurance. They had seen Him die on the cross; they had stood in His empty tomb; they had seen Him on the resurrection side of the tomb and had heard His lovely voice saying, "It is I, be not afraid." They had heard the heavenly messengers say, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The people of all the world need that message today. The Holy Spirit blessed such preaching centuries ago, He will bless the same preaching today. We may preach social reform until we are breathless, but society will not reform until

the hearts of the people are transformed. The Holy Spirit will use the preaching of Christ crucified, risen, and coming again, to bring people to repentance toward God and faith in the Lord Jesus Christ.

Dr. J. B. Gambrell once said, "In many a pulpit today is a cultured preacher fooling away his time on labored, scholarly sermonettes, which fall on his people as the dead leaves of the forest under mid-winter's frost."

Too many are concerned about what the people think of their preaching. Let us not forget that we are simply messengers for King Immanuel, and to Him, and to Him alone, must we give account of the message we have preached. There is no greater preaching than Christ crucified, risen, and coming again. Such preaching was one of the secrets of the success of the early church.

II. The preachers of the early church

Who were they that preached the Word? "They that were scattered abroad (because of persecution) went everywhere preaching the word" (Acts 8:4). The apostles were not included in this group, for we read in the first verse of this chapter that "they were all scattered abroad . . . except the apostles." Those who went every where preaching the word were the lay-members of the Jerusalem church; the thousands who were saved on the day of Pentecost, and the others who were added daily. This was indeed one of the secrets of their success in making Christ known.

The laymen of that day, as well as the apostles, had rightly understood their Master and were obedient to His commands. Every redeemed soul then seemed to have a sense of individual responsibility, which expressed itself in individual efforts for the salvation of the lost.

We are told further in this eighth chapter of Acts, that Philip—not a "preacher" as we use that term today, but a layman, went over into Samaria and began a revival meeting in which many were saved. From there, the Lord directed him to a point between Jerusalem and Gaza where he met the Ethiopian eunuch and "preached unto him Jesus."

There is an illustration of how those early Christians did their work. This seed sowing, from which sprang such a great harvest, was done by the men and women of the Jerusalem church.

In these modern times we have changed God's method for the work of His church in the world. We have tended to shift the responsibility from the individual to organizations within the church. At the South-wide Evangelism Conference in Dallas one of the speakers said that he did not know of any church which has even five consistent soul-winners! If we hope to win more people to Christ next year than we have ever won in a single year, we had better begin now using the method of the early church, wherein every Christian had the conviction that it was his responsibility to preach the gospel to others.

This is the age of the spectator. Most of us don't play football or baseball. We pay a price to watch the professionals play. This is permissible on the athletic field, but the age of the spectator has marched from the athletic field into our churches. We have developed a spectator Christianity in which few speak and many listen. What started as a lay movement has deteriorated into a "professional pulpitism financed by lay spectators."

An article entitled "Consider Your Call" was written by Henlee H. Barnette of Southern Baptist Seminary, and was published in the Arkansas Baptist Newsmagazine May 2, 1963. One paragraph reads as follows: "The New Testament knows absolutely nothing of a Christian who is not at the same time a minister of the Gospel. There is no 'laity' or 'clergy' because all Christians are the people of God and members of 'a royal priesthood' (1 Peter 2:9). All Christians share in this common vocation. God does not call men to be

bricklayers, lawyers, or doctors. Rather he calls bricklayers, doctors, and lawyers to be Christian ministers."

Satan won a major battle when he caused Christian people to be separated into clergy and laity. And I fear that we pastors must bear a large portion of the blame. Of course, we did not desire that this should ever be true, but we have made excuses for the layman because he is so busy making money to subscribe the church budget. But, what right has any man to become so immersed in money-making and the affairs of this world that he has no time for the work of God's Kingdom? And what right have we pastors to allow our laymen to believe that it is a satisfactory condition when they seek first the world instead of the Kingdom of God? We pastors succeed in influencing many of the laymen to practice Bible stewardship in money matters; we influence many to accept places of leadership in staffing the organizations of the church; surely we can also lead them to a better understanding and into more perfect obedience to the commands of our Lord to be witnesses for Him.

Suppose on a given Sunday all the members of your church; after a period of worship, went out to talk with people about Christ. And suppose that they continued this every Sunday, if not every day of the week. And suppose that all the members of all the churches would do this. Well, this is the plan that the early church used; it was the plan that Christ left with them, and with all His disciples until He comes again. If we will use this method, we will be as successful making Christ known as they were. This is our paramount task, but we will never do it as well as the early church did until we come to believe as they believed, that every Christian is a minister of the Gospel, and then lead our people to practice it.

III. The power of the early church

We come now to consider a third secret, and perhaps the most important—the power which enabled them to succeed.

What was it? It was not social prestige, they had none. It was not money, they had lost their wealth when they were scattered abroad. It was not education, there was not a Th.D, Ph.D., or even a D.D. among them. Their power was not even in organizations. They did not have television, radio, automobiles, airplanes, seminaries, books, ships, or printing presses, and yet they turned the world upside down in one generation. The power by which they were enabled to obey the commands of their Master was the power of the Holy Spirit. We have everything it seems except that which is so necessary.

Jesus had said unto them, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." After Jesus ascended into heaven, "They returned unto Jerusalem and entered into an upper room and continued with one accord in prayer and supplication . . . and were all filled with the Holy Ghost." Here is the power by which they were able to accomplish that which was humanly impossible. And this is the power which we must have today if we are to succeed in making Christ known to all the world.

Dr. R. C. Campbell said, "We limit God by failure to depend on the power of the Holy Spirit. With all our numbers, institutions, wealth, and influence, we are conscious of our lack of power. Men are needed, methods are necessary, but all these must be imbued with the Holy Spirit. It matters not about wickedness in high places if only the churches can be clothed in God's power."

A ship had sunk in the channel of the harbor in one of our northern cities. An engineer had taken the contract to move it from the channel. His best equipment had been brought into use. Divers had gone down and burrowed into the mud and passed giant chains beneath the vessel at either end, and then these chains were fastened to powerful tug boats, but the old wreck would not budge an inch. Someone watching the work, that ended in failure, made a suggestion which proved to be the solution. Four large empty barges were placed directly above the sunken vessel. Large beams

were placed across the barges and the chains were fastened to the beams and drawn tight. Far out upon the bosom of the sea, the tide was beginning to run, and on and on it came toward the shore, laughing in the consciousness of its power; until at last it reached the barges; and then the tide—with the swing of a continent behind it and the pull of a planet before it, put its mighty shoulders beneath the barges, and lifted and lifted, until when the tide was at the full, the old wreck had floated free. What man's utmost power could not accomplish, the mighty forces resident in nature easily brought to pass.

There was power, glorious, divine power, in the early

church. We must connect our modern church work once more with this divine power.

Some sweet day the voice of victory will be heard, hosannas will fill the skies, the glow of the sunrise, or perchance the gold of the sunset, will be touched and enhanced by the brightness of Him who comes riding upon the clouds of heaven, and the glad shout will be heard around the earth, "Jesus has come! Jesus has come!" But until that glad day, let us preach, let ALL of us preach Christ crucified, risen and coming again, and may we preach it in the power of the Holy Spirit. Then Christ will be made known "where'er the sun does his successive journeys run."

Letters

(Continued from page 4)

Do not let this cause you to despair. God will give you the courage and direction you need. Keep looking to him.

Paul must have had cases such as that of your father in mind when he wrote: "Brethren, if a man be overtaken in a fault [any trespass], ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

"Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:1-2).

And:

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Roman 15:1).

—ELM

Injustice to cockleburrs

BRO. J. I. Cossey in one of his splendid "Middle of the Road" articles recently wrote a good one on cockleburrs. Bro. Cossey, however, needs to know that cockleburrs, the nuisance they be and trouble makers, do have some usefulness.

For instance, a lot of my haleness here in my 80th year is due to the exercise I received in my childhood and youth from chopping down cockleburrs. I owe a lot to cockleburrs, crabgrass, ragweeds, etc.

Another thing. Cockleburrs are mighty soil builders. If you can get them started on a poor spot of ground and will let them have full sway, at the end of three years you'll have a spot for a successful corn crop; that is, if you can somehow keep down the cockleburrs.

I heard a good story some forty years ago that sorter got me, at least for a few minutes, into a state of good humor with cockleburrs. It was about an old buttinisky billy goat that was always trying to straighten things out by means of butting in, as I am doing now.

A good farmer told me that he had been gathering corn and that his horses' tails had become matted with cockleburrs. He said the goat came up behind one of his horses and tried to butt into him but that the goat's horns got caught in the mass of burrs on the horse's tail. The horse, he said, became frightened and took off across the pasture, the goat hanging to his tail and hitting the ground about every twenty feet and

The Baptist state paper

Too great a price to pay

IN recent months a few of our churches have faced financial problems, and some have felt compelled, for a time, to discontinue the practice of providing the *Baptist New Mexican* for their people.

The pastor of one of these churches, in writing of his happiness that his church was once again sending the paper to its people said, "I appreciate your paper very much. It helps to inform and inspire the membership. I've noted a decline in denominational interest since our church has not been receiving the *Baptist New Mexican*."

"Decline in denominational interest" is a high price to pay for failure to provide the state Baptist paper for all the families in a church. When interest in the mission causes of Baptists declines, it follows inevitably that support will decline also. It is essential that people know about what Baptists are doing for them to even care enough to pray for our work. They must know about general meetings before they will have a desire to attend.

Decline in interest in Baptist affairs is an indication a church is declining. But mature Baptists are a cooperative people. Our cooperation is limited when we lack knowledge; it is enhanced when we have a wealth of pertinent information available.

Occasionally we find a pastor who has a yearning in his heart for his own people to be more concerned about the affairs and work of Baptists generally. He would like for them to know enough about Baptist mission fields and causes to discuss them intelligently. He wants them to be interested enough in conventions and other general meetings to want to attend. The state Baptist paper will help to cultivate that interest. The pastor who encourages his people to read the paper, after they get it, is helping them to make the best possible use of it.

The low cost of the paper cannot make much difference in the budget of a church, but it may make a great deal of difference in what the people know and do about the cause of Christ, in their own communities, and around the world.

that each breath the old goat cried pleadingly, "Wait! Wait!! Wait!!!"—
W. B. O'Neal, North Little Rock

REPLY: I don't know about the cockleburrs, but I'd sure like to meet that old billy goat.—ELM

New Arkansas Baptist subscribers

Church	Pastor	Association
	New budget after free trial:	
Monroe	Everett Denton	Arkansas Valley
	One month free trial received:	
Ironton	Edward Edmondson	Pulaski Co.

Scared

to

death

OR

CHRISTIAN LIFE

THERE are no atheists in foxholes."

This phrase became popular during World War II. The idea is that fear of destruction during warfare makes a believer of the man who had hitherto ignored God.

During recent years, a kind of "foxhole philosophy" has developed which contends that the way to urge men to serve God is to describe the horrors of the foxhole so vividly that they will respond.

The psychological foxholes may vary from nuclear holocaust to Communist domination, but the eloquent description of the evil is designed to incite men to service to God by appeals to fear.

How does fear relate to a man's dedication to God?

Appeals to fear have always been a part of the message of the pulpit and lecture platform. Modern sophisticated congregations hear little of the descriptions of the flames of eternal hell which characterized the pulpit of yesterday.

The present-day prophet finds plenty of material for this same effect by describing the death-dealing blast of nuclear explosion. The heat and radiation fallout are portrayed vividly with a closing appeal to share the gospel as the best guarantee against nuclear holocaust.

The text becomes "The fear of the H-bomb constraineth me."

Another appeal to fear paints the purple curtain of Roman Catholicism as a threat capable of snuffing out the light of the Gospel. In tracing the evils of religious persecution in Spain and Colombia or reviewing the Spanish Inquisition, the speaker pleads, "If we don't win them, the Catholics will."

The text becomes, "The fear of Romanism constraineth me."

It would be unrealistic to minimize any of these threats. No world citizen can get away from the haunting memory of the mushroom cloud of Hiroshima. No believer in religious liberty can forget the avowed purpose of the Roman hierarchy to allow only their version of the truth to be heard wherever they are in domination. No genuine Christian can fail to feel the challenge of communism to his deepest beliefs.

However, there should be a real searching of heart at the point of making any of these reasons the motivation for service to Christ. Should one serve Christ because he is afraid of the loss of his culture, of his fortune or even of his life?

Fear is not the right motive for service.

The stimulus of fear is short-lived. Like adrenalin in the body, it can produce heroic efforts for a brief time, but the human mind is incapable of maintaining a pitch of hysteria without cracking under the strain. It is self-defeating.

Negative reactions are the basis for the motivation of fear. The result is often an attitude of frustration manifested in suspicion, hatred or animosity.

There is a kind of fear which should be in every Christian's experience. This fear centers not in men but in God.

The fear of the Lord is the beginning of wisdom. This fear is an awesome respect for the power and majesty of God. It will drive out lesser fears.

When one becomes aware of God's power to perform his promises, he realizes that God is perfectly capable of accomplishing his purpose despite the opposition of men.

Paul summed up the driving force in his life by saying, "The love of Christ constraineth me." (2 Cor. 5:14).

Christians should witness with urgency of word and consistency of convictions. This witness should come not because of the danger that some other cause will capture men, but because God loves them.

Integrity should be re-established and justice done not because inner moral decay threatens Western culture but because God is pleased with truthfulness and is concerned for justice. While Christians should be concerned about the fact that the Communists are exploiting inconsistencies between Christian behavior and Christian profession, the deepest reason for repentance should be love for the Christ who is hurt by men's failure to follow him.

Service should be motivated not by the fear of men but by the love of Christ.

By Jimmy R. Allen, Director
Christian Life Commission of the
Baptist General Convention of Texas

(Editor's Note: This is the fourth and final of the Christian Life Commission features.)

VALUE IN NEW CHURCH PROGRAM



By R. A. Hill



(Top to bottom: Rowe's Chapel Church; Pastor Joe Hester; and L. E. Sanders.)

As pastors become better acquainted with the Church Development Ministry, its popularity grows.

Many pastors, from many states, after enrolling in the program and following through on the suggestions, have seen their yearly average of baptism almost, or more than double. They have seen their church property repaired, repainted and improved to take its place with the best-kept in the community, town or city. Their church and Sunday School equipment has advanced from the stage of the "make-shift" to the most modern and best-to-be-had.

The spiritual advantage of the program is seen in the fact that attendance at worship services (morning as well as night) and prayer meeting, Sunday School, and Training Union is stimulated and greatly increased. The Brotherhood and the Woman's Missionary Union also feels the impact of a properly-conducted Church Development program.

This year at Ridgecrest Assembly, during the Home Mission Week, the Church Development Ministry with its community survey plan was declared to be the greatest thing to happen to the Southern Baptist Program in many, many years.

Among the outstanding rural churches using the program in Arkansas is Rowe's Chapel Church, in Mt. Zion Association. The accompanying pictures are of the church, the pastor, Rev. Joe Hester, and the chairman of the Record of Progress Committee, L. E. Sanders. Mr. Sanders, who through an accident lost the use of his limbs from the waist down and must perform his duties from a wheel-chair, even though thus handicapped, has proven to be very efficient in his office. He is enthused about the Ministry to the extent that he has volunteered to advise any and all who are interested in the program as to the great value it has been to Rowe's Chapel Church. His church is enrolled again this year. The enrollment year in the Development Ministry is from August to August.

We list herewith some of the immediate and long-range projects accomplished by the church in using the Development Ministry. Pictures of these accomplishments are to be found in their "Record of Progress Book" which may be seen at the Convention this year.

IMMEDIATE PROJECTS ACCOMPLISHED:

1. Windows in the educational building renovated and repaired
2. Heating plant installed and indebtedness on it paid in full.
3. Sunday School classrooms in the educational building redecorated.
4. Kitchen and halls repainted.
5. A community Christmas tree given for the children in the church and community.
6. Chalkboards and pencil sharpeners placed in the Sunday School rooms.
7. Observance of the Lord's Supper set up on a quarterly basis.
8. Bible Study in January and participation in the Association School of Missions.
9. Church history brought up to date and published.
10. Winter revival sponsored.
11. Primary songbooks and toys secured for Primary Department.
12. Fifteen new books added to the Church Library.
13. A church-wide social sponsored once each quarter.
14. A suitable dictionary obtained for the library.



LONG-RANGE PROJECTS ACCOMPLISHED:

1. The purchase of a new Hammond Electric organ.
2. Adequate number of new Baptist Hymnals for the church sanctuary.

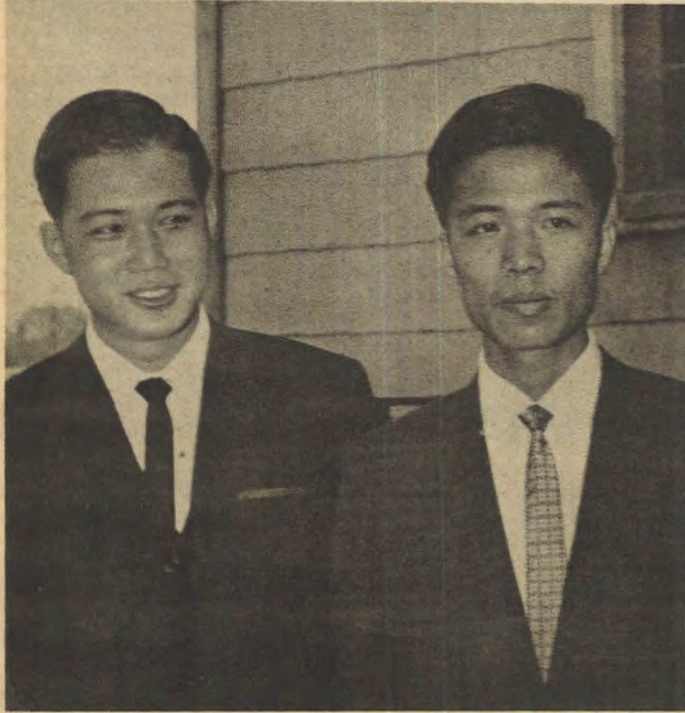
LONG RANGE PROJECTS TO BE ACCOMPLISHED:

1. Pay off building debt.
2. Tile for auditorium floor.
3. Buy hot water heater.
4. Install rest rooms.
5. Raise Cooperative program to 10 percent.
6. Install mercury yard light.
7. Landscape church grounds.
8. Carpet runners for auditorium.
9. Install baptistry.

These projects are listed to better acquaint the reader and any church interested in the functions of the Arkansas Church Development Ministry. This church has made a survey and has a map on display which shows at a glance where every family in their church territory lives and their religious status.

The Church Development and Community Survey Ministry is a part of the Department of Missions of the Arkansas Baptist State Convention.

Chinese students at Southern



FROM FAR-AWAY HONG KONG—Left to right: Walter Wan and Timmy Yung.

FROM Hong Kong and membership in the Hong Kong Baptist Church together, two Chinese students now find themselves fellow students and roommates at Southern Baptist College in Walnut Ridge.

Timmy Yung, 19-year-old Chinese refugee who fled Canton with his family in 1955, learned of Southern Baptist College through a cousin, Shirley Chung, who attended Southern Baptist College last year. With limited English and limited

funds he now seeks to prepare himself to be a teacher of biology.

Walter Wan, 24-year-old son of a Buddhist broker of textile chemicals, learned of the school through a Chinese widow who now lives in New Orleans. Walter has won outstanding recognition in Hong Kong in voice and is preparing himself to be a missionary in the field of church music.

Mr. Yung's family consists of three sisters along with his mother and father and they are all residing in Hong Kong where they operate a small grocery shop. Unlike the family of Mr. Wan, all of the Yung family are Christians. Since they are former residents of the city of Canton on the China mainland they speak the Cantonese dialect, with a limited knowledge of the Mandarin dialect also.

The Hong Kong Baptist Church, where he had served for two years as secretary of Young People, sent Mr. Wan to the Sixth Baptist World Youth Conference at Beirut, Lebanon, this summer before he left to come to Arkansas. When asked how his Buddhist parents felt about his becoming a Christian, Mr. Wan answered, "At first they objected and did not agree but when they saw what Christianity did for me they no longer objected."

A younger sister and brother are now attending the Hong Kong Baptist Church.

In 1961 and again in 1962 Mr. Wan won first place in voice competition in the Hong Kong Musical Festival. In March of this year he was presented at the Hong Kong City Hall under the direction of the Rev. Mr. McKinny, who is director of the Hong Kong Oratorio Society.

In addition to Mandarin and Cantonese, Mr. Wan speaks English fluently.

Both Mr. Wan and Mr. Yung are students at Southern Baptist College under the scholarship program of the school. It has been the policy of the school over a period of years to offer these scholarships to promising Christian students from world mission fields. The school feels that students from our land are benefited through close contact with those of other cultural and racial backgrounds. This scholarship fund is supported by free-will contributions.

Greene County Association

NEW officers elected by the Greene County Association for 1963-64 are: moderator, Rev. Prince E. Claybrook; vice moderator, Rev. M. E. Prince; clerk, Rev. Charles Abanathy; treasurer, Charles Northen; secretary, Mrs. Charles Northen; T. U. director, Rev. Guin Renshaw; Sunday School superintendent, Rev. James E. Swafford; W. M. U. president, Mrs. John J. McCollum; Brotherhood president, Leo Boyd.

Statistics of Associational activities during the past year presented at the meeting include: Baptisms, 240, a gain of 85; resident membership of churches, 4,459, gain of 103; Sunday School enrollment, 2,589, a gain of 42; W. M. U. enrollment, 428, a gain of 28; Brotherhood enrollment, 125, a gain of 14; Cooperative Program gifts, \$29,023 a gain of \$4,141.

Pastorless churches in the Associa-

tion are: Mounds, Mt. Hebron, Brighton, Delaplaine and Big Creek (effective Nov. 17).

Center Hill Church has changed its name to First Church, Center Hill.

Mrs. E. D. Head dies

FORT WORTH—Funeral services for Mrs. Effie May (McDaniel) Head, wife of E. D. Head who was president of Southwestern Baptist Theological Seminary here, were held here Oct. 24. Mrs. Head died at the age of 75 in a hospital two days before after a long illness.

She was survived by her husband, president of the seminary from 1942 to 1953; a son, E. D. Head Jr.; two brothers, Bob McDaniel of Little Rock, and Meredith McDaniel of Tucson, Ariz.; and a sister, Mrs. Laura Compton of Albuquerque, N. M.

Memorial services were held also for Mrs. Head at Comfort, Tex., where the Heads lived after his retirement as seminary president.

Washington-Madison News

University Church, Fayetteville, was host to the annual association meeting recently.

Baptisms had increased approximately 20 percent over the previous year. Records showed 259 baptisms in 1962 and 303 for 1963. Every other phase of the work revealed a substantial increase.

Two new churches were organized during the year: Calvary church, Huntsville, and Silent Grove Church near Springdale.

Rev. Edward W. Nelson, Southern Baptist missionary in Chile, will be Mission Emphasis speaker in many churches of the association during the Week of Prayer for Foreign Missions, Dec. 8-15.

A mission building for the Combs Mission was recently completed at a total cost of \$6,532.00. It has four class

rooms and an auditorium. The building is 30 by 50 feet. It will be dedicated Nov. 17 at 2:30 p.m.

The executive officers of the association elected for the year are: Ewell Logue, moderator; Peter Petty, vice moderator; Jack Taylor, treasurer; and Paul Wheelus, clerk—Reporter

Revivals

Second Church, Crossett, Oct. 14-20; Jack Parchman, evangelist; Carroll Evans, song leader; Mrs. J. D. Moore, pianist; 16 professions of faith; 1 by letter; 1 surrendered to the ministry; H. A. Braswell, pastor.

FIRST CHURCH, Rogers, Oct. 20-27; Dean E. Newberry, Jr., pastor, evangelist; Bob Balch, music director, First Church, song leader; 12 additions by baptism; 3 by letter.

WESTSIDE Church, Magnolia, Nov. 17-24; Dr. J. P. McBeth, Dallas, evangelist; Clarence Hill, music director, Westside Church, song leader; B. D. Smith, pastor.

SPRADLING Church, Nov. 17-24; Bill West, pastor, Second Church, Conway, revivalist; Henry M. Evans, pastor.

CALVARY Church, North Little Rock, Oct. 7-13; Rev. Charles Massegee, Ranger, Tex., evangelist; Rev. William V. Philliber, pastor; 21 additions; 16 by baptism; 5 by letter.

SOUTH HIGHLAND Church, Little Rock, Oct. 6-13; Rev. Ralph Douglas, evangelist; 4 by letter; 9 professions of faith for baptism; Garrett Graham, pastor.

Miss Bailey honored

MISS MARIANNE Bailey, daughter of Mr. and Mrs. John P. Bailey of North Little Rock and a member of Baring Cross Church, has been elected senior homecoming maid at Arkansas State Teachers College in Conway.

Miss Bailey has also been nominated for "Who's Who in American Colleges and Universities." She is society editor of the campus newspaper.

Carroll County Association

REV. J. T. Summers of Eureka Springs was elected moderator of Carroll County Association at the annual meeting at First Penn Memorial Church, Eureka Springs Oct. 14-15.

Other new officers are Rev. Sardis Bever, Green Forest, vice moderator; Rev. Weldon Barnett, Berryville, clerk; C. V. Summers, Grandview, treasurer.

Rev. Lawson Hatfield, Sunday School secretary, represented the Arkansas State Convention.

The next annual meeting was set for Oct. 12-13, 1964, at Blue Eye Church.

No fooling it is important

The Arkansas Baptist Newsmagazine is just as important to the members of our churches as is the Farm Journal, daily or weekly newspaper, or any of our Church literature, or even the Sunday Church bulletin. Through our Co-operative Program, we are connected with the whole wide world in our mission program. Therefore, we need to keep abreast with our denominational work. Why not include the Arkansas Baptist in your Church budget this fall?—J. M. James, Superintendent of Missions, Caroline Association, in Caroline Association Edition of Arkansas Baptist Newsmagazine

Takes department post

GLENN McCoy, son of Mr. and Mrs. Raymond McCoy of Hatfield, Ark., and pastor of Mountain View Church, Roswell, N.M., has become a member of the department of student work at Highlands University, Las Vegas.

He is a graduate of Ouachita College and Southwestern Seminary, where he received his B.D. and Th. M. degrees.

Wood to Memphis

DARRELL Wood has assumed the duties of minister of education and music at Buntyn Street Church, Memphis.

Mr. Wood, a graduate of Arkansas State College and Southern Seminary, Louisville, Ky., served Pike Avenue Church, North Little Rock, as minister of education and music before taking up his duties at the Memphis church on Oct. 14.

The pastor of the Memphis church, Max L. Taylor, recently moved from Arkansas to the pastorate of Buntyn Street Church.

New libraries listed

NEW church libraries in Arkansas which registered in September with the Church Library Department of the Sunday School Board of the Southern Baptist Convention (listed by town, church, pastor and librarian) were:

Gassville: Pilgrim's Rest; J. A. Hudleston, Cotter; Mary Ann Messick, Route 1; Gentry; First of Highfill; John Terry; Route 5, Siloam Springs; Mrs. Cecil Smith, Route 1; St. Joe, Tomahawk; Mrs. Theo Still, St. Joe; Sweet Home, Pine Grove; Joseph A. Hogan, Box 96; Mrs. Varrar Blair, Sweet Home.



SIXTIETH ANNIVERSARY—Rev. and Mrs. H. D. Morton of Russellville observed their 60th wedding anniversary Sept. 22, when their children hosted a luncheon and reception for them. The Mortons have two sons, Paul of Beebe and Herbert of Kilgore, Tex., and a daughter, Mrs. James W. Kelly of Arlington, Va. A retired educator and minister, Mr. Morton is a member of First Church.

Mt. Zion elects new officers



WALNUT STREET Church, Jonesboro, was host to the 111th annual session of Mt. Zion Association Oct. 14-15, when the above officers were elected: (left to right) Rev. Eugene Webb, pastor, Childress Church, moderator; L. D. Walker, Lake City, treasurer; Rev. John Basinger, pastor, First Church, Lake City, clerk; and Rev. James Sanders, pastor, First Church Monette, vice moderator.

Thirty-six churches of Mt. Zion Association at the annual meeting reported 376 baptisms; 548 other additions; 12,231 total membership; 7,536 Sunday School enrollment; 2,686 Vacation Bible School enrollment; 3,738 Training Union enrollment; 1,347 W. M. U. enrollment; 269 Brotherhood enrollment; \$104,292 gifts to missions; \$562,910 total receipts; \$2,368,161 value of church property; 1,489 tithers; 19 churches with state paper in budget; 27 churches observing January Bible Study week; and 18 churches participating in minister's retirement.

Messengers to the association approved a budget of \$15,614.96 for 1964. Major emphases for the year will be a Sunday School Central Training School to be held at Central Church, Jonesboro, Feb. 3-7; Baptist Jubilee Revivals, Mar. 8-22; and a Stewardship Development Program, June-September.

The next annual meeting will be held at Central Church, Jonesboro, Oct. 19-20,

1964. Ray Nelson, pastor, Fisher Street Church, Jonesboro, was elected to preach the annual sermon.

The recently constituted Westvale Church was received under the watch-care of the association for one year.—Reporter

Honor Kay Yarbrough

KAY Yarbrough, daughter of Mr. and Mrs. Vindell Yarbrough, of Searcy, recently received her cap for Queen Regent in a special Girl's Auxiliary coronation service at her church, First Church, Searcy. Miss Yarbrough is 15 and is reported to be the youngest ever to attain this rank, in her church. She plans to work toward the next G.A. attainment, Queen Regent in Service.

Kay has a perfect Sunday School attendance record for the past nine years and is active in all church work.

Facts of interest

... Educational television is being used to teach more than 8,000,000 students in 800 school systems and 400 institutions of higher learning.

... Post cards originated in Austria Oct. 1, 1869. Exactly one year later they were offered in England. Francis Kilvert, a young Anglican curate, wrote the following in his diary for Oct. 4, 1870: "Today I sent my first post cards. . . They are capital things, simple, useful, and handy. A happy invention." The first English cards were court size (3 1/2 by 4 1/2 inches), and only official ones were allowed. Private cards were introduced in 1894; later, picture cards.

... The highest birth and death rates in the world occur in Africa, according to the 14th annual Demographic Yearbook issued recently by the United Nations. In tropical and Southern Africa the rates were 47 births and 26 deaths per 1,000 people. The Ivory Coast had the highest national birth rate, at 56.1 per 1,000. It also had the highest national death rate, at 33.3 Northern and Western Europe registered the lowest regional birth rate of 18 per 1,000. The lowest regional death rate was listed as seven in the Soviet Union. World rates were estimated at 36 births and 18 deaths per 1,000.

... "Floating hotels" will accommodate visitors to the Tokyo Olympic Games next October. Five British liners and a Japanese emigration ship will remain anchored in Yokohama harbor to provide rooms for visitors.—The Survey Bulletin

W. R. Woodell retires

REV. W. R. Woodell, who has continued to serve First Church, Prescott, as pastor for the last several months despite the fact he underwent the amputation of both legs, has found it necessary because of his health situation to retire.

Pastor Woodell submitted his resignation to his church on October 27.

He plans to continue to live in Prescott and will be available for supply preaching assignments. His letter to the church follows:

"I have earnestly tried to serve our church as Pastor since the amputation of my legs in September, 1962. During the past several months I have come to know my limitations. It is not possible for me to continue serving you, or any other church, in this capacity.

"In my personal files are many copies of "resolutions," drawn up by churches which I have served through the years of my ministry, in appreciation of my services. Never have I more strongly felt the desire to write a resolution praising a church than at this moment. I sincerely feel that I owe my life to you. Your prayers, backed by your financial assistance, has enabled me to pass the critical readjustment period and made it possible for me to face the remainder of my life handicapped.

"I have always been of the conviction that a true pastor should help his people solve their problems and not contribute to the problems of his people and church. My loss of health has been a problem shared by you since 1959.

"I love this church and hope to continue as a member of this congregation after my retirement. It is my sincere desire to serve our Lord through this church. I pledge two things upon my resignation: (1) When my resignation shall become effective, I will not exercise any pastoral privileges in the membership of this church. (2) I will cooperate with any pastor whom the Lord may direct, and the church may call, to this pastorate.

"Our church constitution reads: "Being called of God to this field of service, the Pastor's term of office may be terminated by the will of the pastor, the will of the church, or the will of both." I do not think this resignation is the will of either, but I do believe it is the will of God. Therefore, I present this resignation as Pastor—to become effective on, or before, December 31, 1963."

REV. Arthur Middleton, Sr., formerly of Frankville, Ala., has just moved to Sweet Water, Ala., and wants his Arkansas friends to know about his new location.

GEORGE R. Bailey has resigned as minister of education of Lifeline Church, Fort Smith, to accept the same position with Curtis Church, Augusta. Mr. Bailey has served the Fort Smith Church for three and a half years.

By the BAPTIST PRESS

Compromise sought on education bills

WASHINGTON—The House Rules Committee has agreed to let the higher education and vocational education bills go to a conference committee to iron out differences in the Senate and House versions.

The Senate higher education bill would limit federal grants and loans to construction of science or engineering facilities or for libraries. The House would allow for general construction of academic facilities. Both bills make the funds available to public and private institutions of higher education.

The Senate bill also contains a provision for a possible court test on the constitutionality of federal funds for church-related colleges.

The vocational education bill passed by the House was expanded in the Senate to include extension of the National Defense Education Act and aid to public schools in federally impacted areas.

Conferees from the House and Senate will seek to achieve a compromise on these two measures.

For race accord

TWO district associations of Southern Baptist churches, one in Maryland and Delaware and the other in Ohio, have passed resolutions appealing for better race relations.

Cambridge, Md., seat of racial strife, is located in the Eastern Baptist Association, which includes churches on Maryland's eastern shore and in neighboring Delaware.

This association encouraged "member churches to open their services of worship and instruction to men of all races, treating them without discrimination because of color in regard to fellowship."

In Toledo, Ohio, the Maumee Valley Baptist Association opposed "discrimination because of racial or national difference" and said it favored "every legitimate effort to create a spirit of brotherhood among all men."

The Toledo area churches also favored "a plan that would bring leaders of Baptist groups in our area together for discussion and planning."

This was, the Ohio association said, in keeping with the Baptist Jubilee Year of 1964, which will bring together seven Baptist groups in North America for a joint 150th anniversary celebration in Atlantic City, N. J.

The Maryland and Delaware association noted that "a Christlike attitude toward our brothers of other races is essential to the success of our worldwide program of evangelism."

Magazine lists diploma mills

NASHVILLE—A feature article in the November issue of *Baptist Program* magazine lists known diploma mills in the United States and says "some prominent names in Southern Baptist life" are their "alumni."

The writer is Jack Gullidge, pastor, Emmanuel Baptist Church, Tucson, Ariz.

Gullidge says his curiosity was aroused by seeing an "array of degrees hanging on the dining room wall of (a) country parsonage" in the South.

"I suspected the school granting (the) degrees to be a degree mill," he adds. A letter to the U. S. Department of Health, Education and Welfare office in Washington, brought back a list of known degree mills, according to the author.

Gullidge urges pulpit committees to "be informed concerning this spurious system of fraudulent degrees." He advises Baptist church pastors and workers to "double check the school's accreditation and background" when taking correspondence study.

"Alumni" of one "college and seminary" located at the foot of Pike's Peak in Colorado are 23 per cent Baptists. "This 'college and seminary' advertised its summer graduation exercises to be held in a nearby First Southern Baptist Church auditorium," Gullidge observes.

"The bogus college degrees are up for grabs, in bargain basement style, with all kinds of gimmicks to ensnare the status-seeker," the article reports.

Copying from the government listing of these diploma mills, the *Baptist Program*, a magazine for pastors and denominational workers issued by the Southern Baptist Convention Executive Committee, names active mills as:

American Bible School, Chicago; American Divinity School, Pineland, Fla.; Belin Memorial University, Manassas, Va.; Blackstone School of Law, Chicago; Burton College and Seminary, Manitou Springs, Colo.

Central School of Religion, Indianapolis; College of Divine Metaphysics, Indianapolis; College of Universal Truth, Chicago; Four States Cooperative University, Jefferson, Tex.; Institute of Metaphysics, Birmingham; Kondora Theosophical Seminary, Chicago.

McKinley-Roosevelt Inc., Chicago; Mid-Western University Inc., Chicago; Neotarian Fellowship, Kansas City, Mo.; Pioneer Theological Seminary, Rockford, Ill.

Texas Theological University, Fort Worth; Trinity College, Indianapolis; University Extension Conservatory, Chicago; Washington National University, Chicago.

Oregon-Washington goals

VANCOUVER, B. C.—Southern Baptists in the Pacific Northwest set 1964 goals to baptize 3,000 converts, show a net gain of 3,600 in Sunday School enrollment and to have a net gain of 1,111 in Training Union members.

In their first meeting in Canada, where some churches affiliated with the Baptist General Convention of Oregon-Washington are located, the convention re-elected its president, Buren L. Higdon, pastor, Trinity Church, Springfield, Ore.

Oregon-Washington adopted a Cooperative Program goal of \$197,400 for the coming year. Eighteen percent of receipts will be forwarded to support Southern Baptist Convention Cooperative Program budget activities. This compares with 17 percent being sent in 1963 on a goal of \$183,500.

Dr. W. R. Cullom dies

DR. W. R. CULLOM, 96, noted North Carolina Baptist teacher and pastor, whose letters and articles have been carried by the Baptist papers widely in recent years, died Oct. 20 in a nursing home in Wake Forest, N. C.

Funeral services were held the following day in Wake Forest Church, where he has been a member for 77 years.

Dr. Cullom taught Bible at Wake Forest College for 42 years before his retirement.

NASHVILLE (BP)—"Christian Learning for Liberty and Light" is the theme for the 11th annual emphasis on Christian higher education and Baptist colleges which will get under way in February in the churches.

ATLANTIC CITY - 1964



SURFSIDE '64—Miles of surf (top photo) will be observed by messengers to the 1964 Southern Baptist Convention in Atlantic City, N. J. next May. Baptist Jubilee Celebration with other North American Baptists follow it. Hotels, the boardwalk, one of several piers jutting out into ocean and shorefront Convention Hall may be seen.

1964 HOSTS—G. W. Bullard, (left in insert) Baltimore pastor, and Roy D. Gresham, also of Baltimore, executive secretary, Baptist Convention of Maryland, stand before 40,000 seat Convention Hall. Marylanders will be host state group. Bullard is chairman of local arrangements committee.

ON THE BEACH—Convention Hall (lower photo) is right on the beach. Several hotels are seen at left. It could be a little chilly for swimming in May.—Baptist Press Photos

Departments

Executive Board

Change in Stewardship plans

OUR column today is a news story from the Baptist Press, Nashville—

EXISTING church committees and officers, rather than specially named ones, will be asked to plan and promote year-round stewardship development and the annual budget in the churches, the Stewardship Commission of the Southern Baptist Convention reports.



DR. DOUGLAS executive director.

"This marks an advance step in our stewardship philosophy," according to Merrill D. Moore of Nashville, commission

"Church Sunday School and Training Union officers will co-operate in the revised 'Forward Program of Christian Stewardship' and its counterpart for smaller churches, 'Growth in Christian Stewardship,'" he said.

This advance step will also change the working relationship of staff members of state Baptist conventions, who work with the churches directly on stewardship activities. Not only will the

stewardship promotion secretary for the state Baptist office assist them, but so will the Sunday school secretary and the Training Union secretary.

Moore also said the commission and the state stewardship secretaries will suggest that churches enter a stewardship development and budget emphasis whenever during the year it's best for a church. Most churches have used the fall for budget promotion and pledging for the following year.

He said this advance step takes effect April 1 next year to help churches in promoting their 1965 annual budgets.

"The present budget pledging committee, canvassers, and the special stewardship Sunday school lesson chairman will come under the Sunday school organization in the church by this suggestion," Moore reported.

"Training Unions will be asked to handle the pre-campaign stewardship emphasis and to train campaign committees."

The chairman of the church's stewardship and finance committee will be asked to serve as chairman of the budget steering committee, and to promote stewardship the year around.

Moore credited the development of these advance steps to James V. Lackey, Nashville, director of stewardship development for the commission; state stewardship secretaries; and W. L.

Howse, director, education division of the Baptist Sunday School Board, Nashville. —Ralph Douglas, Associate Executive Secretary

The preacher poet

No time to pray

There's ever a fever that races my heart,

A knowledge of God, thro his word to impart

That darkness of death enshrouding the world

May break into light as the truth is unfurled.

'Tis glory to know my soul is secure,

That I am to dwell in the realm of the pure,

But there is distress thro the years of my day

Why folks are too busy to pause and to pray.

Tho' thunder clouds roll in the highest of pitch

And hurricanes threat often the quay

Tho raging mobs charge in a message of death

But few are found stopping to pray.

On shelf and on bookcase the Word of God rests

While madly we rush on our way, A gust from its pages oft brushes our cheek

But we haven't found time yet to pray.

—W. B. O'Neal

We don't have

MONEY TO THROW AWAY!

Yet each year thousands of Christians waste millions of dollars because they fail to make wills.

This wasted money goes for court costs and unwise spending of money which people work a lifetime to accumulate.

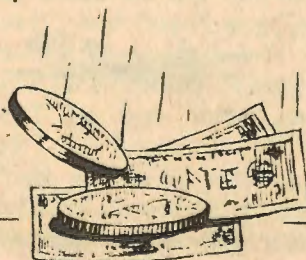
Every individual is responsible to God for what happens to his property and other possessions after death. The answer is WILLS which name Christ's ministry as a beneficiary.

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BOONEVILLE, ARKANSAS

The Evangelism Conference

LAST WEEK we gave you information concerning our Evangelism Conference, which is to be held at Park Hill Church, North Little Rock, Jan. 27-28. We have already presented Dr. Kenneth Chaffin, the main speaker for the conference.



DR. NORTHCUTT

For some time I had thought Dr. W. E. Hull of Southern Seminary would be with us as a Bible teacher but it turned out he was obligated to Georgia at the same time but will be with us in 1965.

It will be an outstanding privilege to have Dr. Jesse J. Northcutt, dean, School of Theology, and professor of preaching at Southwestern Seminary, as our Bible teacher. He is one of the most outstanding Bible teachers we have. Dr. Northcutt was born June 10, 1914, in Haskell, Tex., and was educated at Oklahoma Baptist University, where he received the A.B. degree in 1936, and at Southwestern Seminary, where he received the Th.M. in 1939, and Th. D. in 1947.

Bro. Northcutt was pastor of First Church, Rio Vista, Tex., from 1941 to 1948 and of First Church, Abilene, Tex., from 1948 to 1950. He has participated in Bible Study Week, Torreon, Mex. He had been visiting professor of preaching at Baptist Theological Seminary, Ruschlikon, Switz., on sabbatical leave from Southwestern Seminary, in the school year of 1956-1957. He was on a lecture tour of South America in 1961 and a brief tour of Europe in 1962.

Dr. Northcutt is co-author with Gordon Clinard and H. C. Brown of a new book, *Steps to the Sermon*.

You that were at Siloam Springs this summer will remember Dr. Northcutt as your preacher for the assembly, where he preached on the Holy Spirit. I am hoping that some of his messages will be built around the Holy Spirit in a revival.

Please pray for and plan to attend the Evangelism Conference, Jan. 27-28, at Park Hill Church, North Little Rock. —Jesse S. Reed, Director of Evangelism

Lutherans choose book

NASHVILLE—Concordia Book Club, which serves the members of the Missouri-Synod Lutheran church and its pastors, has selected Broadman Press's *Bill Wallace of China* to offer its members this fall.

The club has ordered 700 copies for the initial promotion.

Bill Wallace of China, by Jesse C. Fletcher, is the story of a Southern Baptist missionary doctor who died in 1951 from severe beatings in a Chinese Communist prison.

The Bookshelf

Standard Lesson Commentary, international uniform Sunday School lessons for 1964, edited by John M. Carter and John W. Wade, the Standard Publishing Company, 1963, \$2.95

This is easily one of the most attractive and most helpful of the annual commentaries on the international Sunday School lesson. It is replete with attractive illustrations and is carefully indexed to make it most usable. Each lesson includes an explanation of the text, a suggested lesson outline, discussion and application of the truth of the lesson, quotable quotes, a prayer, and a section titled "The Truth for Daily Living."

Amos and His Message, an expository commentary by Roy Lee Honeycutt, Broadman Press, 1963, \$3.75

"The caustic, acrid words of Amos burn and sear the soul of the contemporary reader. . . Like hot metal upon quivering flesh, they brand every man a rebel before God!" So writes the author, Dr. Honeycutt, who has been professor of Old Testament and Hebrew at Midwestern Seminary, Kansas City, since 1959.

Broadman Comments on the International Sunday School Lessons for 1964, by H. I. Hester and J. Winston Pearce, Broadman, 1963, \$2.95

This well-known scholar-writer team offers Southern Baptist Sunday School teachers and other Bible scholars a lot for their money in this latest of the Broadman series.

Other books just received include:

Professor in the Pulpit, a paperback volume edited by W. Morgan Patterson and Raymond Bryan Brown, consisting of sermons preached in Southern Seminary chapel services by members of the seminary faculty, published by Broadman at \$2.25

World Full of Children, by Dana Eynon, presenting boys and girls of seven different countries of the world, published by the Standard Publishing Company, Cincinnati, at \$1.50

We Learn to Pray, helps on teaching children to pray, published by The Standard Publishing Company, Cincinnati, at \$1

Understanding Nursery Children, a study-course book written by Thelma Arnote especially for those who work in church nurseries, will be a good book for parents who have little ones. It is published by Convention Press, Nashville.

Points for Emphasis, 1964, by Clifton J. Allen, is Broadman Press' 47th Annual Volume in this pocket-size commentary on the International Bible Lessons.



What's happened to Mary Ann?



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(Earl takes her along on business.)

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MISCELLANY

By J. I. COSSEY

STAY. WHY am I where I am? Did I locate myself, did my friends locate me, or did the Lord locate me?



MR. COSSEY

How long should a preacher remain with a church? He should remain as long as it takes to do what he went there to do. Are you a Christian statesman or a

time-server? A statesman is there to serve the people, a time-server is there for the money. When your present work is done the Lord will move you to a more challenging field.

When all of the assignment has been completed, load up all your working tools and move on to the next job.

STANDARDIZE. Every pastor should endeavor to standardize every department of his church work. This is true because standard work is better work. He should never deliver a sermon until it measures up to the highest standard in preparation. His contacts with his people should measure up to the highest standard in behavior, conversation, and clean living.

The church budget should be designed to enlist every member in the church and every dollar of the tithe. An increased amount should be added to the cooperative program each year.

The Sunday School and Training Unions should adopt their standards of excellence as a working program. Every department of the church should be centered by a definite soul-winning effort.

WEAKNESS. Our weakness is in ourselves, our strength is in the Lord. We should be slow to admit a weakness and slower to brag about our strength.

"A jaw-bone" in a man's hand was weak, but mighty in God's



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Arkansas Baptist Newsmagazine

401 West Capitol Ave.
Little Rock, Arkansas

hand. "Five smooth stones" in David's hand plus God meant victory. "A handful of meal and a little oil" plus God meant food prepared for the hungry. "A cloud the size of a man's hand" meant little to man, but with God speaking it meant rain.

"The mustard seed" was weak within itself, but the mustard seed size faith in God was kingdom growth. "Five barley loaves" in God's hand could feed a multitude. When we cry out to God in prayer, our weakness will be turned into strength.

GOING PLACES. Where are you going? Do you have an objective?

There can be no success without a definite objective. If you don't know where you are going, you

just can't get there. The reason for so many failures is that we are not going anywhere in the first place. If you are not going any place, you could get on the wrong road and not know it.

It is like the man who is not sure that he is saved, he could lose his salvation and not miss it. It is better to fail trying to reach an objective than to succeed in just wandering around.

It is a lot like the pastor who told his deacons that he was doing everything he could think of to reach the people. He even met all the passenger trains. A deacon told him that he might meet the freight trains.

"Living an aimless life" is about the most uncomplimentary thing that can be said about a Christian.

Preacher shot by irate husband

THE Rev. John Tanner was shot June, 1777, while on his way to fill a preaching engagement in Sandy Run Church, N. C.



DR. SELPH

Mr. Dawson waylaid the minister on the east side of Norfleet's Ferry and shot him with a large horse pistol charged with buck shot. The shot entered the groin inflicting a dangerous wound which proved well nigh fatal. The assailant became alarmed at what he had done and sent for a doctor to care for the wounded man.

Mr. Dawson became angry at Preacher Tanner because he had baptized Mrs. Dawson some months previous to the shooting. Dawson had threatened to shoot anyone who should baptize his wife. Whether Tanner knew this at the time of her baptism is not known.

The Rev. Mr. Tanner was a victim of circumstances because he had nothing to do with stimulating Dawson's rage. Actually, Dawson was angry with Jeremiah Dargan, pastor of the Cashie church, under whose preaching Mrs. Dawson was converted.

Before the woman could be baptized, Pastor Dargan became ill. When the Rev. Tanner came to assist Dargan, due to his illness, he was asked to baptize the candidate and Tanner complied with Dargan's request.

Jeremiah Dargan was a pious, gentle, tender-hearted, zealous man in the propagation of the gospel. His first preaching stations were in private homes. He was persecuted for this; some citizens of the community used their influence to prevent him preaching.

He established a church at Cashie east of Windsor in 1771 and

Baptist beliefs

Forgiving a brother

By HERSCHEL H. HOBBS

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

THIS is a real problem now as then. Peter asked Jesus, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" (Matt. 18:21).



DR. HOBBS

Plummer says, "The man who asks such a question really does not know what forgiveness means."

In this text the word "brother" refers to the Christian relationship (cf. Matt. 18:15ff.). The rabbis taught that forgiveness was to be given three times (cf. Amos 1:6). So Peter thought that he was being generous. Jesus replied, "I say not unto thee, Until seven times: but, Until seventy times seven" (v. 22).

Scholars are disagreed as to the exact meaning of Jesus' words. Some hold that it means "seventy-seven times," which is allowed by the language (*hebdomekontakis hepta*). The word "times" as in multiplication does not appear. Literally, the text says "seventy times" and "seven." Robertson notes that had Jesus used *heptakis* ("seven times") it would clearly mean 490 times. Arndt and Gings-

the next year went to Chowan. He evangelized the surrounding communities. Because many were converted and because Baptist doctrine aroused opposition, feeling ran high against him. The shooting of Tanner by Dawson seemed to have a sobering effect in this community. After this persecution ceased.

grich (*Lexicon*) note that the form *hepta* may be a shortened form of *heptakis*. They list both meanings (77; 490) as possible. But in the light of Genesis 4:24 they prefer "seventy-seven times." However, modern translators seem to favor "seventy times seven" (cf. Robertson, Moffatt, Williams, RSV; Phillips).

However one translates it the meaning is the same. Peter dealt in mathematics, but not so with Jesus. The point is that one is not to count incidents. I Corinthians 13:5, "thinketh no evil", may be better translated "does not keep books on the evil." "The evil" with the definite article points to individual evil deeds. So, in effect, Paul says that "Christian love [*agape*] does not keep books on the evil deeds done against it."

Therefore, the effect of Jesus' reply is to teach unlimited forgiveness. McNeile comments, "The unlimited revenge of primitive man has given place to the unlimited forgiveness of Christians."

The parable which follows (Matt. 18:23ff.) emphasizes this fact. The Christian accepts the abundant forgiveness of God, yet deals it out so sparingly to his fellow-Christians. In fact the whole import of this passage (Matt. 18:15-35) is that if one does not have a forgiving heart toward others it is evidence that he has not truly received forgiveness from God. Note that Peter did not practice what he asked. It was a hypothetical question.

This passage is a terrible thought to ponder. But we should ponder it prayerfully nevertheless.

Time by the sun



"MY son, see where the sun's shadow lies that I may know the time." These words sound strange to us today, but ancient people did tell time by the sun's shadows.

Bible history tells that the Egyptians first measured time by means of the sun's shadow upon a sloping, step-by-step surface. The shadow might be that of a tall statue, a building, or a tree as it fell on a terrace, garden, or stairway.

We learn of beautiful flower-ornamented terraces or palaces and public buildings which were called shadow clocks or sundials. These early timepieces are mentioned in the Bible. "Behold, I will bring again the shadow of the degrees, which is gone down in the sundial of Ahaz, ten degrees [steps] backward" (Isaiah 38:8).

The shadow clock was first made of a long piece of wood with a crosspiece set toward the east. Its shadow fell along the whole of the long arm. As the sun rose higher, the shadow became shorter. A notched scale on the long arm marked off the hours.

At noon, the wooden crosspiece was set toward the west. Then the afternoon hours were measured by the longer shadows on the armpiece. The long, wooden armpiece of the shadow clock was fixed to a stone pedestal or similar resting place.

As sundials were improved, they were made smaller. Thus, they might be carried from one spot to another.

The Babylonians probably used the sundial as early as 2000 B.C. A Chaldean astronomer, Berossus, gave a description of one about 300 B.C.

The ancient pyramids of the Egyptians were almost perfect sundials for accuracy. They were built on an exact plan, so that their four sides faced exactly north, south, east, and west. Off their polished surfaces the sun shone upon the ground and desert areas. Their shadows told the people when to sow their crops and also when to harvest them.

Sundials are used in a few places today, especially in India. Mostly, people think of them as something old and not of great value.

BARBERSHOP BOY

By Thelma C. Carter

BY VINCENT EDWARDS

If you had strolled down by the London dockyards 175 years ago, you might have come upon a boy looking dreamily out over the river Thames. He was Joseph Mallord William Turner.

In spite of his important-sounding name, the boy's family was poor. His father ran a barbershop. Part of Joseph's job was to keep the sidewalks spick-and-span and the windows clean and shining.

Most of the time Joseph was thinking of the beautiful pictures he would paint someday. Whenever the Thames turned a lovely gray or a red sunset flared over old London, the boy was deeply thrilled. He saw all that beauty in the form of a future painting.

One day Joseph tried painting with one of his father's shaving brushes. Later Mr. Turner started to lather a customer's face. His surprise and chagrin can be imagined when, instead of a fluffy whiteness, big patches of scarlet were plastered on the man's cheeks. The customer was angry, and Mr. Turner's apologies did no good. The man never came back.

One of the most important things that happened to this boy occurred soon after he went to work for Mr. Raphael Smith, a London engraver. One day when Joseph went on an errand, he saw a picture painted by Claude Lorraine, the great French landscape artist.

The lovely landscape was different from the usual dark outdoor paintings of that day. It seemed to be flooded by real sunshine. The fields, the woods, the hills were all bright with light. As Joseph gazed at it, he forgot everything else—his errand, his being so poor, all his dismal surroundings. Within him stirred the ambition to do as this great artist had done.

Mr. Smith encouraged Joseph to develop his talent in art. The engraver even allowed the boy to add backgrounds and skies to his cheaper prints. Before long Joseph's work was attracting attention. When he was only fourteen, he was admitted to the Royal Academy as a student.

After Turner exhibited his first water colors, his star rose steadily in England's art world. Recognition did not come all at once. At first people found fault with both the paintings and the painter. Many thought he was too outspoken for a poor, struggling artist. Nevertheless, even his

enemies had to admit he showed signs of genius.

As his paintings became the rage, many important persons in London climbed the rickety stairs to his studio while their fine carriages waited outside. All this popularity did not change Turner. If anything, he became even more indifferent to flattery.

When a visitor said he did not like a canvas, Joseph promptly raised the price. For Dido Building Carthage, one of his most celebrated paintings, he asked five hundred pounds, about twenty-five hundred dollars in those days. Someone said the price was ridiculous, whereupon Turner raised it to one thousand pounds. A day came when Sir Robert Peel offered five thousand pounds for this picture. By that time the artist had grown so fond of it that he said no and kept it himself.

Sir Walter Scott was a good friend of Turner. Yet neither of the men cared for the other's work. The writer could not see why anybody should want to buy the artist's paintings. Turner had to admit that some of Scott's novels had handsome covers, but further than that he would not go.

Under the artist's rough words and quick temper was a heart of gold. One day word came to Turner that his magnificent canvas at the Academy exhibition had been ruined. The painter laughed.

"Don't say anything," he told a friend, "but I did it myself. My canvas was spoiling the effect of Lawrence's picture next to it. So I smirched mine with lampblack. It can be washed off after the exhibit."

Turner's treatment of his aged father is an impressive story. Poor, old, and obscure, the parent offered to pass as a servant in his famous son's studio. The greathearted artist was angry at the very suggestion.

"No," said he, "we have fought the world together. Now that it wants to do me honor, you shall share the benefits."

At his death, Turner left a fortune of \$720,000. Financially, he had been the most successful of all England's artists, but he left a richer legacy than money. For his friends remained the memory of how he had often sent ten-pound notes to poor, struggling artists. To the world he had given beauty in unlimited measure.

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4. _____				

To the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes No
 To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes No If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

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Home For Children*

DAY

In Each Sunday School

Remember OUR Children

by

Promoting The

Thanksgiving Offering

"We Show We Care, When We Share"

ARKANSAS BAPTIST HOME FOR CHILDREN DAY

By D. DEAN ROGERS
Assistant Superintendent

SUNDAY, Nov. 10, has been designated by the Arkansas Baptist State Convention as Arkansas Baptist Home for Children Day.

Why set aside one day as a special emphasis day? The answer may be found in a close look at the complexities of life. Because of the pressures and demands made upon us, it is necessary that we organize our lives in order to accomplish the most good.

The same is true in our churches and in the denomination as a whole. Much of the work of the Southern Baptist Convention today would be classified as highly specialized, requiring especially trained people to fill the places of responsibility in order that the greatest good may be accomplished. The Sunday School teacher rates with the top group of specialists providing most, if not all, the Bible teaching that most people receive, in 45 minutes per week.

This article is presented with the hope that you will be better informed and will be better able to emphasize those phases of the Home program which are considered to be the most important. As we understand the basic reasons for providing the Arkansas Baptist Home for Children, we will also come to understand its functions and its place in the overall program of Arkansas Baptists.

Basically the Arkansas Baptist Home for Children is provided for the care of dependent and neglected children. There are certain basic rights and privileges that each person born into the world has as a result of being a creation of God. The home is ordained by God and is charged with the responsibility of fulfilling the needs for each individual which in turn will guarantee that he will not be denied his rights.

In violating any of God's laws and plans we bring suffering and pain to ourselves and those nearest to us. This is especially true in the violation of God's purpose for the home. When the home can no longer function as a home, the children are the immediate victims. When at least one of the parents is unable to maintain at least the symbol of a home the children are declared dependent and neglected by the courts, or interested friends are able to take charge of the situation and make plans for the children.

This is the point where Arkansas Baptists are at their greatest. It is at this period in the lives of the dependent and neglected children of Arkansas that Arkansas Baptists are called upon to demonstrate our love for Christ by providing, to the best of our ability, those inherent rights and privileges for the children in such circumstances.

When the home has deteriorated to the point where realistically there is no hope for an early re-establishment of the minimum requirements that would justify calling it a home, others are called upon to take charge of the children and provide for them. Arkansas Baptists are meeting this need by providing the Arkansas Baptist Home for Children.

The children who come to live here are not problem children, but they are children with problems. The basic one is that they can no longer depend upon their homes for those relationships that are necessary for the proper development of their spiritual, physical, mental, and social lives.

If we are to supply the solution to his problems we must take this into account and deal with the child at the source of his problem. We can no longer look upon our task as simply the provision of good clothing and shelter. If we are to supply the missing link or links in his life, we must accept him as he is and provide for him an environment that is conducive to the development of his total personality; spiritual, mental, social as well as physical.

The physical side of the child's personality and environment is obviously the first need that is brought to the attention of the public when the home has deteriorated. When these children are placed in the care of the Arkansas Baptist Home for Children their physical needs are met from funds donated by the churches. These funds come through the State Convention's share of the Cooperative Program. Seventy-

five thousand dollars is allocated through the Arkansas Baptist State Convention budget. On a percentage basis, this only represents approximately 35 to 40 percent of the operating expenses. The remaining 60 to 65 percent of the expenses are raised through the yearly Thanksgiving Offering, the Birthday Offerings, and other supplemental offerings.

The Thanksgiving Offering, of course, is the most important. It is important, not only because it helps meet a definite need, but because it gives each Baptist in the state of Arkansas a direct, personal, and vital opportunity to be of service in the work of Christ.

The spiritual development of the children who are placed here at the Arkansas Baptist Home for Children is of utmost importance. It is needless to point out that the children were not placed here because they were spiritually undernourished. If we are to succeed in providing a substitute home for the children in our care, then their spiritual lives cannot and must not be neglected.

This obligation to the child and to Christ is being met by providing more normal relationships than existed in his own home. The daily devotional period in each cottage, the regular local church activities, and the summer camps and assemblies, aside from the daily inter-personal relationships of a Christian home-life atmosphere, are the major contributors to the child's spiritual growth.

Because of the technological world of today, we must prepare our children in order for them to be able to compete in such a world. Since we recognize that these are our children in a very real sense, we must be at our best in this effort if they are to be able to develop to their full potential.

Most of us would agree that the environment and the opportunity that it affords is of utmost importance in developing the innate ability of any child. As we understand the neglect that these children have experienced before coming to us, we are better able to evaluate the grave responsibility that is ours in seeing that each one of them is given every opportunity to receive his rightful mental development. We cannot refuse them the privilege of an education. In order to accomplish this, the children are enrolled in the public schools on an equal basis with all other children.

Each cottage has its own scheduled study period which is supervised by the houseparents. The director of Social Work Services works with the public school counselor and is directly responsible in helping the child adjust to the demands placed upon him in the class room. The social worker is also responsible for helping the children formulate their plans.

As mentioned previously, the condition of these children was brought to the attention of society because they were considered neglected and dependent. The acceptable patterns of behavior which are set by society were being grossly violated in the lives of each one of the children.

Since society was alarmed to the point of placing them in the care of the Arkansas Baptist Home for Children, we are responsible not only to the child but to society as a whole to see that the social development of the children is assured.

Basic to any proper development is the home in which each member has the privilege of self-expression and the sense of belonging. With the deterioration of the original home the child is left without any guidance and very quickly he takes on an anti-social attitude.

The Arkansas Baptist Home for Children is not a correctional institution in the normal use of the word. It is not a rescue mission in the popular concept of "skid row" rescue mission. It is both of these and more when we understand that we are rescuing these children from a situation not of their own making and giving to them an opportunity to be able to meet and be of service to society. We are true to our trust only as we seek to correct the wrongs that have been done to the children.

CHRISTIAN VICTORY

By James H. Street, pastor
University Church, Little Rock

Lesson Text: I Corinthians 15:20-26, 51-58
The Larger Lesson: I Corinthians 15 and 16
The Golden Text: I Corinthians 15:57
November 10, 1963

I. Denial of the resurrection of the dead.

THE problems in the church at Corinth, such as divisions, immorality and improper procedures in public worship), grew out of the fact that the members were "yet carnal" (I Corinthians 3:1, 3). Paul uses the word carnal to signify "having, or being moved by, sinful human nature." We are all painfully aware of the tendency of the "old man" (Romans 6:6), to crop up again and again, in ourselves and in our churches. The problem treated in chapter 15 is not one of behaviour, however; but of doctrine; and the trouble comes not so much from within as from without—from the impact of currents of Greek philosophy in the Corinthian area.



MR. STREET

"How say some among you that there is no resurrection of the dead?" asks the apostle (chapter 15, verse 12). The Epicureans, whom Paul encountered in Athens, along with the Stoics, believed "that nothing lay beyond the death of man;" and the Stoics believed "that man lost his individual existence at death." When Paul spoke of "the resurrection of the dead" in his address on Mars Hill, "some mocked" and would hear no more from him (Acts 17:31, 32). How hard it is for Christians to remain true to Bible teachings in an atmosphere of surrounding godless philosophies! We have great enough difficulty at best to keep vividly real and meaningful those doctrines we accept. We all know the deadly tendency for our Christian beliefs to lose their force and fire, to become like fairy stories, or legends of a long buried past. A part of Paul's purpose in his fervent reaffirmation of the resurrection doctrine was to counteract this tendency. But his main purpose was to deal a sledge hammer blow to the expressed outright disbelief and denial of the resurrection of the dead.

'Surely one of the most tragic and dangerous tendencies in modern Christian life is that of "playing footsie" with unChristian systems of thought, or trying to adjust Biblical theology to the currently prevailing philosophies;

or actually setting aside our cherished Christian tenets where these conflict with Sartre, or Steinbeck, or Hemingway! Paul knew what the "intellectuals" were saying outside the Christian community; but what so greatly agitated his soul was that "some among you," professed Christians in the church membership, are saying "that there is no resurrection of the dead!" Some had traded what "God hath revealed" (chapter 2, verse 10) for the "wisdom of men" (chapter 2, verse 5).

II. The resurrection a part of the gospel.

Paul does not begin our chapter (I Corinthians 15), by condemning disbelief in the resurrection. He starts off by restating the basic elements of the gospel (verses 1, 3); viz., the atoning death and the victorious resurrection of Christ. The statement, "and that He was buried" is to emphasize that Jesus did actually die, and to provide the background for His "rising" from the dead.

He assumes that all those in the church "received" (verse 1) this gospel, (otherwise, they should not be in the church at all), and that they still believe it, ("wherein ye stand"). It is inconceivable to Paul that a person should be in the church and yet deny so indispensable a portion of the Christian message as the resurrection. To him the position is inconsistent and contradictory. He insists that both the atoning death (Isaiah 53:5, Daniel 9:26, Zechariah 13:7) and the triumphant resurrection (Isaiah 53:9, Psalm 16:9, 10) are required by the Old Testament's prophecies of the Messiah ("according to the Scriptures," verses 3 and 4). He also states (verse 14) that without the resurrection, the bottom drops out of the whole Christian system ("if Christ be not risen, then our preaching (the gospel) is vain and your faith is also vain"—groundless, futile). He reasons that "if there be no resurrection, then is Christ not risen" (verse 13). Thus Paul contends that to reject the resurrection of the dead is to back away from the Christian religion entirely.

The early chapters of the Book of Acts also show us how indispensable the resurrection of Christ is to the gospel message (Acts 1:22, 2:32). "This Jesus," said Peter, "hath God raised up, where-

of we all are witnesses." And with Paul, it is Jesus and the resurrection (not only of himself, but of others), or nothing. And the resurrection, in general, is a bodily resurrection. He regards this, both in the case of Christ, and in the case of his followers, as essential to a worthy and complete victory!

III. The glory of the resurrection.

"But now is Christ risen from the dead..." (I Corinthians 15:20). Paul rejoices that the very body that Jesus took when "He humbled himself, taking the form of a servant, being made in the likeness of men" (Philippians 2:7, 8), was "raised up from the dead by the glory of the Father" (Romans 6:4), demonstrating that He was the Son of God. To Paul, Christ's resurrection confirmed that He was all that He had claimed to be, vindicating His assertions that He was the promised Messiah and the Saviour of the world. He sees in our Lord's coming forth from the tomb God's reply to all that the devil and sin, and evil men could do; the promise of the ultimate victory of Christ and His cause over all the "kingdoms of this world," and finally over the last enemy that is to be destroyed, even death (verses 25, 26).

Paul then turns to the glory of the future resurrection of those who belong to Christ, which is assured by Christ's own resurrection (verses 21-23). He answers the question about how the dead are raised up, and with what body they come, by saying that God gives the stalk of wheat "a body as it hath pleased Him," after the grain has been buried and dies. Even so, he has unwavering faith that God can and will raise up the bodies of his saints "on the resurrection morning!"

Paul reaches one of his greatest heights of ecstasy and eloquence as he contrasts the transformed resurrection body with the corpse that is laid in the grave. "It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body!" (verses 42-44).

He comes to his climax, saying, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ!" (verses 54-57).

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- 15—seven foot—dark finish

Call or write: Rev. Charles P. McDonald First Methodist Church, DeWitt, Arkansas.

October 27

Church	Sunday School	Training Union	Additions
Alpena, First	69	48	
Osage Mission	18		
Barling, First	114	50	3
Berryville, First	162	87	2
Blytheville, Gosnell	321	103	
Brinkley, First	347	137	1
Camden			
Cullendale First	489	237	5
First	584	181	5
Conway, Pickles Gap	84	53	
Crossett, First	594	212	2
Dumas, First	341	92	
El Dorado			
East Main	313	127	1
First	910	233	5
Forrest City, First	623	207	2
Midway Mission	55	58	
Fort Smith			
Grand Ave.	745	351	2
Mission	23		
Temple	250	132	
Trinity	329	176	
Harrison, Eagle Heights	268	103	
Heber Springs, First	212	107	
Crossroads Mission	24		
Huntsville, Calvary	44	28	
Jacksonville			
Berea	139	36	4
First	551	170	9
Marshall Road	162	70	
Second	245	110	5
Jonesboro, Nettleton	285	129	
Lavaca, First	276	171	1
Little Rock			
First	1074	373	3
White Rock	35	40	
Immanuel	1254	503	9
Forest Tower	23	30	
Kerr	35	19	
Rosedale	289	114	5
South Highland	425	209	
McGehee, First	471	221	
Chapel	109	65	4
Marked Tree, First	202	67	
Monticello, Second	309	167	
North Little Rock			
Baring Cross	786	227	3
South Side	45	30	
Camp Robinson	64	28	
Calvary	517	183	1
Gravel Ridge	197	109	
Runyan Chapel	48	49	2
Park Hill	849	270	2
Sherwood, First	188	87	
Paragould, First	473	193	
Pine Bluff, Centennial	265	114	
Rogers, First	473	223	9
Springdale			
Candle Ave.	150	87	
First	512	203	
Van Buren, Second	64	50	6
Vandervoort, First	59	44	
Warren, Immanuel	326	127	
Chapel	87	54	

Church Chuckles



"That seems to conclude the announcements of forthcoming ladies' activities . . ."

Definition

DIET: A short period of starvation preceding a rapid gain of five pounds.

Paging the game warden

"YES," asserted the big game hunter at a party, "I used to shoot tigers in Africa."

One of his listeners protested, "But there are no tigers on that continent." "Of course not," glibly answered the hunter, "I shot them all."

Not theirs for sure

MR. JONES: "What were you and Mrs. Smith discussing?"

Mrs. Jones: "Just business, dear."

Mr. Jones: "I know that—but whose business?"

Fore!

"YOU think so much of your old golf game that you don't even remember when we were married," complained his wife.

"Of course I do, honey," he assured her. "It was the day I sank that 40-foot putt."

Aristocrat

"I WANT a dog of which I can be proud," said Mrs. Newlyrich. "Does that one have a good pedigree?"

"Lady," declared the kennel owner, "if he could talk, he wouldn't speak to either of us."

Easy out?

PROSPECTIVE Employer: "You say, sir, you were at your last place for 23 years? Why did you leave?"

Prospective Employee: "I was paroled."

Peace and quiet

The children were at camp and their parents were having a quiet Sunday breakfast.

"Gosh, I miss them already," the mother sniffled.

"Me, too," the father retorted, "Why don't you knock my coffee over and rub jam in my hair?"

Stamina

"SON, I'm 96 years old, and I haven't got an enemy on earth."

"That's a real accomplishment."

"Yes, sir, the last one died a year ago."

That's all, Folks

THE sports car owner was giving a friend his first ride in one of the low-slung models. The friend appeared to be puzzled so the driver asked what was wrong.

"I can't figure out what that long wall is which we've been passing."

"That's no wall," snapped the driver, "it's the curb."

A—Arkansas Baptist State Convention, welcome, p5; speakers p9; Arkansas Baptist Home for Children pp23-29; Arkansas Baptist Newsmagazine, Baptists who know, care (E) p2; Too great a price to pay p12; No fooling, it is important p17.

B—Bookshelf p22.
C—Children's Nook p25; Christian worship (SS) p 30; Christians, the king purues (E) p4; Church development ministry pp14-15; Church, Scared to death or Christian life p13; Cockleburs (letter) p12.

D—Departments pp21-22
F—Father, teen-age daddy (letter) pp4, 12; Forgiving a brother (BB) p24.

G—Greene County Association p16.
H—Head, Mrs. E. D. dies p16.
M—McCoy, Glenn in new post p17; Miscellany (MR) p23; Morton, Rev. and Mrs. H. D. anniversary p17; Mt. Zion Association p18.

P—Preacher shot by irate husband (BL) p24; Preacher poet p21.

R—Revivals p17.

S—Sermon, making Christ known pp10-12; Southern Baptist Convention news pp19-20; Southern College, Chinese students p16; Statistics, watch (E) p3; Stewardship, neglected aspects p6.

T—Teenagers, loose living talk only? (CMH) p7.

W—Washington-Madison Association p16-17; Weight, throwing your (PS) p2; White, K. Owen, Methodist first influence p8; Wood, Darrell to Memphis p17.

Y—Yarbrough, Kay honored 18.

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

Not much harvest

A FARMER'S daughter decided to show her father that she could be somebody by becoming a great opera star.

She secretly enlisted a voice teacher, and stealthily practiced her singing while her father was in the fields.

One day he came into the house unexpectedly in the middle of the morning.

"What's that queer noise?" he asked his wife.

"That is Molly," answered the wife; "She is cultivating her voice."

"Hmmp," snorted the farmer, "That's not cultivating. That's harrowing."

One point of view

BUZZING around in the supermarket, the housefly alighted near the insecticides and read the labels with horror.

As he flew away, he shook his head sadly. "Alas!" he muttered, "there's so much hatred in the world today."

Inheritance

NOTE from teacher on Mary's report card: "Good worker, intelligent, but talks too much."

Note from father, over his signature, in back of report card: "Come up some time and meet her mother."

Stutterer

TWO hunters in Africa were at the bank of a river. Suddenly one got very excited and yelled, "Hip, hip. . ."

"Hurrah!" yelled his companion, trying to enter into the spirit of something or other.

"No, hip hip hippopotamus," corrected the original hip hipper.



Song Evangelist

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Sentence of school assailants

JERUSALEM (EP)--A District Court here upheld on appeal the sentence given by a magistrate's court to ten ultra-Orthodox Jewish youths for rioting at Christian schools in Jaffa.

Both sides in the case brought the appeal against the sentence--a suspended six-month term in prison and fines of \$33 to \$66. The prosecutor thought the sentence was too lenient, while the defense claimed it was too harsh.

The District Court said although the youths' offense was merely an "illegal assembly with intent to annoy the Christian schools, it was serious enough to require deterrent punishment."

One of the three district judges remarked that "many Jews, not necessarily religious, are outraged by the fact that some Jewish parents send their children to mission schools. But it would be an irresponsible act to accuse these schools of kidnapping these children and indoctrinating them without offering any proof."

Minimal interpretation wins council approval

ROME — In an atmosphere of some tension, the Ecumenical Council decided by the narrow margin of 40 votes last week not to have a separate schema, or theme, for discussion on the Virgin Mary.

The issue was regarded by some churchmen as going to the very heart of the Council.

It also had particular interest for Protestants, who incline toward what theologians call a "minimal" rather than a "maximal" view of the role of the mother of Christ.

The vote was 1,114 to 1,074. The decision meant that the subject of the role of the virgin would be treated as a chapter within the general schema de ecclesia, on the nature of the church.

It has been apparent for at least a week that the subject of the Virgin Mary was generating a lot of emotion in council circles.

A council expert—identified with ecumenism, or the move toward union of all Christians—feared that should a protracted discussion of the virgin result from today's close vote, "it would scandalize the world at a time like his."

This expert deplored the idea that all the old deep-seated feelings on the question should be aired by the church at its highest level at a time of pressing outside problems, and at a time when non-Catholics were receptive to the ecumenical assertions by the late

Islam meeting set

THE Second Conference to be held for evangelical missionaries seeking to reach Muslims for Christ will be conducted by the Committee of Evangelical Missionaries to Islam, January 14-16, 1964 at America's Keswick, Whiting, New Jersey.

Missionaries from India, Pakistan, Africa and Asia will be participating. Full information is available from the Secretary, 261 Mary Street, Hackensack, New Jersey. (EP)

Pope John XXIII and his successor, the present pontiff.

Not all Protestants are in accord on the exact role to be assigned to the mother of Jesus. But in general, as Father Gustave Weigel, member of the United States bishops press panel, put it, "Protestants are anxious to defend the unique mediatorship of Jesus Christ and they find, therefore, that Catholic doctrine or at least Catholic piety tends to obscure the unique mediation of Christ."

"Protestants feel that in the piling up of epithets, we are tending, as they say, to make the blessed Virgin Mary the fourth person of the Holy Trinity."

By epithets, the reference was to marian usages like "holy mother of God" and "mediatrix of all grace." To both Catholics and Protestants, the Holy Trinity comprises God the Father, God the Son and God the Holy Ghost or Holy Spirit.

Graham on board

WHEATON, Ill. (EP)--Dr. V. Raymond Edman, president of Wheaton College here, announces the election of Dr. Billy Graham, a Wheaton alumnus of 1943, to the College Board of Trustees. Recent action by the college board named him to fill the vacancy left by the death of Dr. Hugo Wurdack, St. Louis, who had served on the board since 1925.

Loan forgiveness

WASHINGTON—The loan forgiveness feature of the National Defense Education Act was extended to teachers in private, nonprofit schools in an amendment passed by the United States Senate. The House of Representatives has not acted on the bill.

Under the present National Defense Education Act law, up to 50 percent of a student loan can be canceled if the borrower becomes a full-time teacher in a public elementary or secondary school. The Senate amendment would extend this to those who teach in private, nonprofit elementary and secondary schools or in institutions of higher education.

In the world of religion

... Figures prepared by the American Bible Society indicate a decline in the Christian population as compared with total world population. In 1950 Christians made up about 33 percent of the world population. By 1960 they dropped to 31 percent. If that rate of decline continues, by A.D. 2000, Christians will account for about 20 percent. This is an estimate based upon the near certainties of population increase and the evangelistic record of the Christian church.

... Some 200 Protestant, Anglican, and Orthodox delegates from six continents are expected to participate in the first full meeting of the World Council of Churches' Commission on World Missions and Evangelism in Mexico City, Mexico, Dec. 8-20. The Commission was formed with the merger of the International Missionary Council into the WCC at the latter's Assembly at New Delhi, India, in 1961.—The Survey Bulletin

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