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Arkansas Baptist Newsmagazine, 1960-1964

Arkansas Baptist Newsmagazine

10-1-1964

October 1, 1964

Arkansas Baptist State Convention

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NORTH PULASKI BAPTIST ASSOCIATION

P. O. BOX 496 NORTH LITTLE ROCK, ARKANSAS

ASSOCIATIONAL DIRECTORY
 MODERATOR - Rev. W. V. Phil-
 liber Calvary, NLR
 Vice Moderator - Rev. J. C.
 Myers First, NLR
 Clerk - Rev. A. W. Upchurch, Jr.
 Marshall Road, Jacksonville
 Treasurer* - Mrs. T. A. Spencer
 Jr, First, NLR
 Historian - Rev. W. B. O'Neal,
 First, Gravel Ridge, NLR

VOLUME 63

LITTLE ROCK, ARKANSAS,

NUMBER 39

THIRD ANNUAL SESSION OF NORTH PULASKI BAPTIST ASSOCIATION Meeting with AMBOY BAPTIST CHURCH October 12-13

Monday, October 12

- 6:55 Congregational Singing _____ M. O. Kelley
- 7:00 Scripture Reading _____
and Prayer _____ R. D. Herrington
- 7:05 Welcome by Host Pastor _____ Arnold Teel
- 7:10 Enrollment and Seating of Messengers
- 7:12 Adoption of Order of Business
- 7:15 Report of Credentials
Committee _____ Roy Bunch
- 7:20 Recognition of New Pastors, Ministers of
Education, Youth, and Visitors
- 7:25 Report of Treasurer _____ Mrs. T. A. Spencer
- 7:30 Report of Budget
Committee _____ Rheuben South
- 7:40 Report of Committee on
Nominations _____ Robert L. McKee
- 7:45 Appointment of Committees _____ Moderator
- 7:50 Election of Officers
- 8:05 Miscellaneous Business
- 8:10 Congregational Singing and Special Music
- 8:15 Annual Sermon _____ B. Franklin Bates
- 8:45 Adjourn

Tuesday, October 13

- 6:55 Congregational Singing _____ M. O. Kelley
- 7:00 Scripture and Prayer _____ R. G. Fowler
- 7:05 Report of Organizations and Committees:
Executive Board _____ W. V. Philliber
Woman's Missionary
Union _____ Mrs. George Polos
Brotherhood _____ Carl Bradford
Sunday School _____ Abernathy
Training Union _____ C. E. Carroll
Obituaries _____ M. O. Kelley
Library _____ Mrs. Vernon Cruse
Music _____ Silas Johnson
Evangelism _____ B. Franklin Bates
Resolutions _____ H. C. Cooper
Time, Place, and Preacher _____ Marvin Boswell
- 8:00 Miscellaneous Business
- 8:10 Congregational Singing and Special Music
- 8:15 Message _____ Jesse Reed
- 8:45 Adjourn

OF THE KINGDOM

Rev. Gene Welch has moved from Second Baptist Church Jacksonville to Texas.

Rev. Karl Robinson has resigned as pastor of Estes Chapel.

ACTION OF THE BOARD

Voted that the Executive Committee hold four meetings each year, one each quarter.

Voted to allow \$350.00 for printing of the Association History.

CALENDAR

- October 1—WMS Executive Board, Park Hill
- October 12-13—Annual Association, Amboy Baptist
- October 19—6:30 Executive Board, Central Baptist
- October 19—7:15 Sunday School Rally
- October 16—YWA Rally—First, Jacksonville
- October 27—Librarians Conference, Levy

TREASURER'S REPORT

September 18, 1964	
August 17, 1964—Cash Balance	\$4,336.12
Offerings August 17-September 18, 1964:	
Amboy Baptist	\$ 196.14
Baring Cross Baptist	263.89
Bayou Meto Baptist	30.68
Bera Baptist	17.20
Bethany Baptist	41.33
Cedar Heights Baptist	100.00
Central Baptist	100.00
Forty-Seventh Street Baptist	12.00
Grace Baptist	14.00
Gravel Ridge Baptist	36.00
Graves Memorial Baptist	57.00
Harmony Baptist	3.00
Highway Baptist	54.00
Hill Top Baptist	7.77
Levy Baptist	147.25
Oakwood Baptist	23.55
Park Hill Baptist	354.28
Pike Avenue Baptist	70.00
Remount Baptist	17.53
Runyan Baptist refund of July Pastoral Aid	50.00
Runyan Baptist Chapel	14.00
Second Baptist, Jacksonville	33.05
Sherwood Baptist	90.40
Sixteenth Street Baptist	7.50
Stanfill Baptist	4.00
Sylvan Hills Baptist	42.27
Zion Hill Baptist	46.52
Voided Check No. 325—Payable to Silas Johnson for Music Dept. Postage — Never Received	1.55
Total Offerings	1,834.91
Total Funds Available	\$6,171.03
DISBURSEMENTS:	
American National Bank—Lakewood	\$ 600.00
Arkansas Baptist Newsmagazine— September	17.50

Winrock Enterprises, Inc.—Indian Hills	617.66
L. R. Baptist Student Union	83.33
T. A. Spencer—Lock for Portable Library	1.44
Arkansas Paper Co.—Paper Cups	—
Brotherhood Rally	2.78
A. W. Upchurch—Postage—Clerk	7.60
Home Mission Board—Pastoral Aid in Michigan Sept.	50.00
James Brothers—Camp Fund	2.51
Donnel Supply—Supplies—Clerk	1.85
Baptist Book Store—Asso. Library Supplies	17.56
N. Pulaski Asso. WMU — Refund to Bethany—Check received in error	40.00
Baptist Book Store—Books for Asso. Library	32.95
Total Disbursement s	1,475.18
September 18, 1964—Cash Balance	\$4,695.85
Special Camp Fund	427.91
General Fund	\$4,267.94
Mrs. T. A. Spencer, Treasurer	



'What cameraman?'

NOT long ago one who was talking with me about some feature photographs he was going to make and submit for publication in this paper asked: "What priced camera should we use in making the pictures, to be sure the pictures will be usable?"



ERWIN L.

This reminded me of the reaction I have had a few times when I found it necessary to return, unused, photographs which were not of sufficient quality for reproduction. "But, we made the pictures with an expensive camera!" some have said in bewilderment.

It would seem obvious that the camera is only a part of the process of making photographs. There must not only be a camera, but there must be a cameraman. And, of course, there must be somebody in the photographic darkroom, developing the negatives and printing the pictures.

This is certainly enough to help even one who knows little about the photographic processes to see that the use of the most expensive camera is no assurance in itself that pictures taken by the camera will be good.

If you are going to make photographs, it is wise to have a good camera. But, of course, a skilled cameraman can make good photographs with even the simplest, least expensive camera.

Here is the lesson this has for me. Whether one is making pictures or living a life, the thing of real importance is that the photographer or the life-liver make the best of what he has to work with. The skilled photographer can do better with a simple, box camera than a novice can with a high-priced camera with all the latest gadgets. And the one-talent man, or the poor, aged, sick or afflicted man, who is humbly seeking daily to follow his Lord in righteous, purposeful living, will outshine the five-talent man who is worldly wise and self-seeking.

To paraphrase the late President Kennedy's, "Ask not what your country can do for you, but what you can do for your country": Do not be unduly concerned over the opportunities you have in life, but concern yourself with making the most of those opportunities. The question is not so much, what camera? As it is, what cameraman?

Erwin L. McDonald

IN THIS ISSUE:

CHARGES of irregularities in voting at the May meeting of the Southern Baptist Convention in Atlantic City came under the eye of the Executive Committee at Nashville this week. The Editor gives you a full report on pages 6 and 7. You will also find a review of other actions of the Executive Committee.

* * *

DR. Tom Logue, state BSU secretary, brings us another installment on his recent trip to South America, with a picture story on the Baptists in Barranquilla. You'll find it on page 19.

* * *

LEGALIZED gambling in Hot Springs—the issue of the day in Arkansas. Nelson Tull of the Arkansas State Convention Brotherhood Department gives you the layman's view of the amendment. See page 10. The Editor looks at those who oppose gambling but refuse to lend their names to the fight. "Great is Diana" is the lead editorial on the opposite page. See, too, the first of a series of cartoons by a promising young artist, Alice D. Miller, on the same page.

* * *

FROM the study of Dr. W. O. Vaught Jr., pastor, Immanuel Church, Little Rock, comes a sharp look at gambling gains, which the writer calls a false economy. See Dr. Vaught's reply to Hot Springs' claim that legalized gambling will favorably affect the state's economy. It begins on page 14.

* * *

WE welcome our Sunday School lesson writer for October, D. D. Smothers, pastor of First Church, Prescott. He begins the month with the pastoral epistles, on page 22.

* * *

RESERVATIONS are now being accepted for hotels and motels in Dallas for people who will attend the Southern Baptist Convention and related meetings there next May 31-June 4. A list of accommodations and prices appear on page 5.

* * *

COVER Story, page 10.

Arkansas Baptist

newsmagazine

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

October 1, 1964

Volume 63, Number 39

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

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the editorial policy of the paper.

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

Bulletin; DP Daily Press; EP Evangelical Press.

'Great is Diana'

"I AM for the campaign against gambling, and I will give you some money, but please do not use my name."

With all of the groundswell that is evident across the state against proposed Amendment 55 (Garland County Lawful Wagering Amendment), there are still many who profess to be against legalizing gambling but who want to keep this fact a secret as far as the general public is concerned. The enlistment of leaders for Churches United Against Gambling, at the state, the county, and the local community levels, has not been too difficult. But many who have been asked to take places of leadership in the campaign have been among those saying, "I'll help, but I can't come out openly."

Reasons why different persons choose to be "secret disciples" vary, no doubt. But it is a rather sad commentary on our present generation that so many among us will not take a stand, even on a thing as unquestionably evil as gambling—legal or illegal. Perhaps the chief reason many remain neutral—one that is freely and openly admitted by some—is a fear that taking a stand, even against gambling and its legalization, might hurt one's business or be a threat to one's position.

Those who would profit ahead of morality are blazing no new trail. They certainly have their kindred spirits back through history. Here we mention only one—"... a certain man named Demetrius, a silversmith, which made silver shrines for Diana..." (Acts 19:14). When Paul went to Ephesus preaching the gospel of Christ, old Demetrius got so hot and bothered he called an emergency meeting of his fellow silversmiths. Standing up to speak, he came at them with his strongest appeal, the appeal to their profit motivation:

"Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: So that not only this our craft is in danger to be set at naught; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth" (Act 19:25-27).

In other words, Demetrius was saying, "We've got to get rid of this fellow Paul. His preaching is ruining our business." And then, apparently as something of an afterthought: "And not only that, he is hurting our religion!"

That Demetrius judged well what was uppermost in the hearts of his fellow craftsmen is seen by the immediate and stormy reaction against Paul. But the Demetriusites were more wily than the most of those who are arguing for the legalization of gambling in Arkansas. For, although they were primarily concerned over what was good or bad for their businesses, they went out to the people as great defenders of the faith. "See what

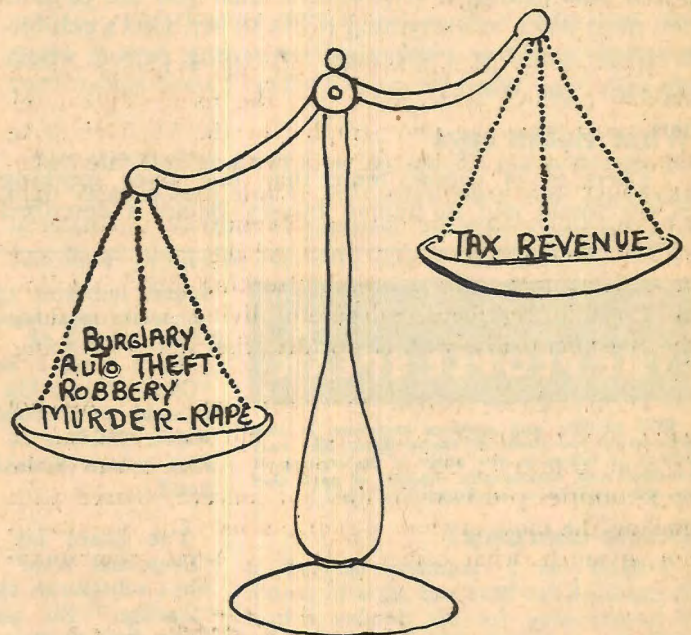
this fellow is doing to our Great Diana and to our religion!" was their cry.

So far, with the strange exception of an Episcopal vicar and a Baptist deacon, nobody is arguing in the name of religion against the crusade of Churches United Against Gambling for defeat of the gambling amendment. And just about every argument the gamblers come up with can be traced right back to their covetous little hearts. They are always harping on how "good" legalized gambling would be for business and for the city, county, and state treasuries. But not even the gamblers will argue that gambling itself is good and has a character-building influence on the people whose lives it touches.

In the light of all of this, it is rather strange that some who favor the defeat of the gambling amendment would be cautioning us to go easy on the moral aspects and to bear down almost wholly on the economic unsoundness of gambling. The specious reasoning of those who promote gambling as a great economic blessing must be answered and is being answered. But let us keep our eyes open to the greatest of all indictments against gambling, that it is inherently evil and a corrupter of morality in human hearts and a destroyer of the very foundations of our society. God forbid that we have come to a day in which elections cannot be won in the name of righteousness. For in such a day professing Christians could do no more than join in the ancient Ephesian chant, "Great is Diana of the Ephesians!"—ELM

Is it worth it?

—By Alice D. Miller



World full of books

BY DONALD M. JOY

AN editor should, among other things, stand back now and then and put current events into the perspective of history for his readers. For that matter, every thoughtful person makes an attempt to "see things whole." Perhaps the principal observation that any of us can make in such a moment of perspective seeking is that God would have a few words with the human race, and that humans rarely take time to listen to what He has to say.

What God says

Since the expiration of days primeval when God and man walked in daily communion, God has been trying to get through to men. He offered a covenant of mercy to Adam and to Cain; He provided a covenant of grace to Noah, and of faith to Abraham. The Decalogue ("Ten Words") summarized a minimum communication of God's covenant of Law for His chosen nation. "After God had of old spoken to our fathers at various times and in many ways by means of the prophets, He has at the end of these days spoken to us in His Son" (Hebrews 1:1, 2—Berkeley).

The last of those prophets was John the Baptist, called "The voice..." and finally God said what men needed to hear in "the Word," who "was made flesh, and dwelt among us... full of grace and truth" (John 1:1; 14). That is, Jesus Christ, in concrete form, was everything that God wanted and needed to say to the human race. If covenants of mercy, grace, faith, and law were in any measure abstract, you could not charge that Jesus Christ was an abstraction. He was exhibit-A, and you cannot ignore such an exhibit. You must test it by every available means; you must make some decision about its validity. If that exhibit is trustworthy, then you are caught; you must listen to everything it has to say. God's exhibit-A in the world is a speaking, witnessing person whom He calls "the Word."

What Satan says

There is, of course, more than one voice speaking in the world and in human history. Satan is described

in Scripture as "the prince of the power of the air," and when one considers the whispering, gossiping, lying, and other kinds of air pollution that engulf the planet it is easy to believe that the bulk of talking done in the world has nothing to do with God's Word or the enunciation of His words. Yet when you try to pin down what the message of Satan is—what books should be censored, for example—it is not easy. There are many expression of devilish ideas in print, but there is no clear statement of "Satan's Word." Coward that he is, he works by insinuation and by deception, but he has never had the courage to state his doctrines. "Oh that...mine adversary had written a book," cried ancient Job, as he searched for something concrete to throw at Satan. But Satan has said nothing in living or written word. Only God has spoken in a Son and in a Book.

What do you say?

"I don't know what I think on the subject; I will have to write about it for awhile before I know," said James H. Sims of Austin Peay College to his president who asked what he thought about a current social problem. Most of us talk off the tops of our heads, so to speak, but when we write, our own words talk back to us. The talking back causes us to revise and rewrite, and from the dialogue with ourselves we compose statements behind which we are prepared to stand.

Evangelicals today are confronted with issues which demand that they say something—in writing. The closing verse of the Gospel by John includes the conjecture that perhaps "the world itself could not contain the books that should be written" if all the doings of Jesus were to be captured and put into print. There is a very real sense in which those books are still to be written as the living Word—Jesus Christ—is applied to the changing needs of every generation. Every letter, tract, editorial, or book written that in any way touches upon the relevance of Christ to our times adds to the accumulating and numberless stack of communications which should fill the world.

What are you writing?

Donald M. Joy is executive editor of "Aldersgate Biblical Series," and author of the book, The Holy Spirit and You, being released in January simultaneously and in separate editions by Abingdon and Light and Life Press. This editorial is a Protestant Press Month feature.

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.

Delete choruses?

TODAY as I thumbed through a chorus book for boys and girls in search of a new song for my Sunday School children, a feeling of sadness swept across me. In just one small book I

found numbers of choruses that had senseless meanings.

Each time I hear children singing, "Climb, Climb Up Sunshine Mountain," a note of discord strikes within my heart. Children do not have the faintest idea where Sunshine Mountain is. Do you?

I've heard my granddaughter sing, "Deep and Wide" many times. She always substitutes the word "floating" for "flowing." No amount of correcting from her mother changes her mind. After all, the word "floating" makes as

much sense to her as the correct word.

For as many of this type of choruses there are many, many more that do have a real meaning for our children.

Why not teach them the songs that tell them that Jesus loves them as well as all the children of the world, regardless of color. We should teach them songs to help them to be a Daniel. Certainly, in times as ours, we need, desperately, to teach them to "dare to stand alone, dare to have a purpose firm, dare to make it known."—Mrs. Thelma Evans Romine, Piggott

1965 DALLAS HOTEL/MOTEL RATES SOUTHERN BAPTIST CONVENTION

Hotel	Address	Single	Double	Twin	Suites
1 Adolphus Hotel	Commerce & Akard	6.50-12.50	10.00-15.00	10.00-19.00	20.00-85.00
2 Baker Hotel	Commerce & Akard	6.50-11.50	9.50-13.50	11.00-15.00	25.00-66.00
3 Cabana Motor Hotel	899 Stemmons Freeway	13.00-14.00	16.00-18.00	18.00-19.00	
4 Dallasite Motor Hotel	4126 N. Cent. Expwy.	8.50	8.50	10.00	
5 Eastern Hills Motor Hotel	3422 Samuell Blvd.	7.00	9.00	10.00	
6 Executive Inn Motor Hotel	3232 W. Mockingbird	12.00-14.00	18.00	16.00	
7 Four Winds Motel	6207 Harry Hines	7.00	8.50	8.50	
8 Grande Lodge Motel	1401 N. Zangs Blvd.	7.00	8.00	8.00	
9 Jefferson-Dallas Hotel	Houston & Wood	4.50- 9.00	6.50-11.00	8.00-15.00	25.00-35.00
10 Lawn Hotel	3718 Lemmon Ave.	5.00- 6.00	6.50- 7.50	7.00- 8.00	
11 Lomo Alto Hotel	4518 Lemmon Ave.	5.00- 6.00	6.50- 7.50	7.00	
12 Lynn Hotel	3405 Gaston Ave.	6.50	6.50	8.50	
13 Holiday Inn-Central	4070 N. Cent. Expwy.	8.50-12.00	12.50-15.00	14.00-16.00	
14 Holiday Inn-Love Field	7800 Lemmon Ave.	10.00	15.00	14.00	25.00-35.00
15 Holiday Inn-Market Center	1955 N. Industrial	8.00	12.00	14.00-16.00	
16 Holiday Inn-West	Hwy 183 & Loop 12	9.00-10.00	12.50-14.00	12.50-14.00	30.00
17 Howard Johnson Motor Lodge	1234 Stemmons Frwy.	9.50-15.50	13.50	14.50-18.50	15.50-18.50
18 Marriott Motor Hotel	2101 Stemmons Frwy.	10.00-19.00	13.00-19.00	15.00-19.00	
19 Melrose Hotel	Oak Lawn & Cedar Sprgs	8.00-10.00	10.00-16.00	12.00-20.00	19.00-27.50
20 Parkway Motor Hotel	4245 N. Cent. Expwy.			14.00	
21 Ramada Inn	6900 Cedar Springs	10.00-12.00	12.00-14.00	14.00-18.00	
22 Sands Motel	3722 N. Buckner Blvd.	9.27	9.27	11.33-13.39	
23 Sheraton-Dallas Hotel	Southland Center	10.50	15.00	15.00	30.00-100.00
24 Shamrock Motel	3711 N. Buckner Blvd.	7.00	9.00	10.00-11.00	
25 Southland Hotel	Murphy & Commerce	5.50-8.50	7.00- 9.00	8.50-15.00	17.50-28.50
26 Statler-Hilton Hotel	1914 Commerce	8.00-10.00	13.50-16.50	13.50-20.00	29.50-59.50
27 Stoneleigh Hotel	2927 Maple Ave.		10.00-11.00	10.00-11.00	18.00-20.00
28 Travis Hotel	Ervas & Canton	6.00-10.00	10.00-12.00	10.00-12.00	18.00-30.00
29 Tropicana Inn	3939 N. Cent. Expwy.	8.50-14.00	10.50	14.00-18.00	
30 Wayside Inn Motel	2600 S. Cent Expwy.	8.00	10.00	14.00	
31 White Plaza Hotel	Main & Harwood	7.00- 8.50	9.00-11.00	11.00-14.50	19.50-22.50

Secure reservation forms through:

**SBC Housing Bureau
Dallas Chamber of Commerce
1507 Pacific Avenue
Dallas, Texas 75201**

ALL RESERVATIONS MUST BE CLEARED THROUGH THE SBC HOUSING BUREAU. Each request must give definite date and approximate hour of arrival, and include names and addresses of all persons who will occupy the rooms requested. If it should become necessary to cancel a reservation, please notify the SBC Housing Bureau promptly. At least four

choices of hotels or motels are desirable. Reservations will be filled in order of date of receipt.

If accommodations at the hotel/motel of your choice are not available, the Housing Bureau will make a reservation elsewhere as near your request as possible, and you will receive confirmation direct from the hotel/motel.

NO MINIMUM RATES, or any specific rate within the full price range quoted, can be guaranteed when your reservation is confirmed, as this is governed by prior check-outs and availability of such rooms on the date of your arrival.

SCHEDULE OF MEETINGS

Southern Baptist Convention	June 1-4
Women's Missionary Union	May 31-June 1
Pastors' Conference	May 31-June 1

Alleged irregularities studied

— By the Editor —

NASHVILLE, Tenn.—Charges made by Dr. Joe Burton that there were voting irregularities in the conduct of the affairs of the Southern Baptist Convention last May in Atlantic City, N. J., were investigated by the Executive Committee in meetings here last week.

Dr. Burton, editor of *Home Life Magazine*, Nashville, Tenn., completed a long tenure of service as registration secretary of the Convention at the Atlantic City session, and is the Convention's newly elected recording secretary.

The Administrative Committee of the Executive Committee, in a report adopted unanimously by the Executive Committee, stated:

"A review of the charges made regarding voting irregularities at the Atlantic City Convention reveals that it was reported to the secretary [Dr. Burton] by two messengers that they saw persons making out more than one ballot on various votes.

"It cannot be ascertained if these were the same incidents or not. The persons reporting the incidents did not know the names of the persons voting nor did they know if they were in fact messengers to the Convention.

"Another messenger reported seeing three persons stand and vote on an issue when a person with them said they were not messengers.

"In addition, it was reported in a letter to the secretary by one messenger that he overheard a man say he had voted 17 or 18 times on one matter at Kansas City."

The report added parenthetically that since there was only one item by written ballot in Kansas City—the election of officers—and since only printed ballots issued to messengers were used and counted, no one could have voted so many times.

The report continues:

"There was a difference of opinion on the part of two tellers at Atlantic City on the exact vote on one ballot. None of the tellers feel that any possible mistake in tallying would have affected the outcome of any vote."

With a view to improving the Convention's conduct of business in the future, the Administrative Committee recommended and the Executive Committee approved:

1. Use of an electronic or punch-card system, which would greatly reduce the time required for voting.

2. Enforcement by the registration secretary of the Convention's constitutional provision that only messengers be registered who have proper credentials from their churches.

3. That the provision be enforced which pro-

vides that only messengers be seated on the main floor of the Convention hall up to the time sessions open.

4. That it be made clear to Convention messengers that, in keeping with Roberts Rules of Order, absentee ballots cannot be cast.

5. That the tellers be appointed by the president, in consultation with the registration secretary, and that the tabulation of votes, by the tellers, be under the supervision of the registration secretary.

Other recommendations from the Administrative Committee, all of which were voted, were:

1. That the expenses of the president of the Southern Baptist Convention, for "necessary secretarial help, postage, telephone, etc., should be paid out of the Convention operating budget." (This is in line with the long-established policy of the Convention.)

2. That the corpus from the estate of Annetta Grace McCarthy of Baltimore, Md., which had been designated for a Baptist hospital, be transferred to the Maryland Baptist Association to be used in building a memorial infirmary in the new Maryland Baptist College. The amount of the estate is approximately \$80,000.

3. Authorization of an expenditure of up to \$4,000 to complete additional space in the Southern Baptist Convention Building for use of the Seminary Extension Service.

4. Designation of the Pick Fork Shelby Hotel as 1966 Convention headquarters hotel in Detroit, Mich.

5. Authorization for payment of expenses incurred for meetings by special Convention committees named at the Atlantic City Convention.

6. Authorizing the Executive Committee staff to explore the possibility of changing the Convention site in 1968 [from Jacksonville, Fla.] because of the lack of convenient hotel and motel accommodations, the staff to bring a report to the February, 1965, meeting of the Executive Committee.

7. Naming of a committee composed of J. W. Storer, chairman, and J. D. Grey and Robert Baker to review the bases of representation in the annual sessions of the Convention and the purpose and process of registration. The committee is to report back to the Executive Committee's Administrative Committee, by next February, if possible.

Dr. Storer is executive secretary of the Southern Baptist Foundation, Nashville, Tenn.; Dr. Grey is pastor of First Church, New Orleans, La.; and Dr. Baker is professor of Church History, Southwestern

Seminary, Ft. Worth, Tex. Both Storer and Grey are former presidents of the Convention.

8. It is recommended that Thursday afternoon, rather than Wednesday afternoon, be the time kept free of sessions of the annual Convention to allow for seminary luncheons, committee meetings, etc. (This will be subject to Convention action and could not become effective before the 1966 sessions.)

9. Rev. John Sides, Farmington, N. M., was named to replace Dr. Robert J. Morman as a New Mexico member of the Executive Committee. Dr. Morman had resigned.

10. Appropriation of not more than \$13,000 for the study groups of the Long-Range Convention Emphasis Planning as approved by the 1964 Convention.

Finance Committee

Recommendations from the Finance Committee, all of which were adopted, were:

1. Authorization of Midwestern Seminary, Kansas City, Mo., to borrow up to \$300,000 during 1965 to provide housing for married students. This financing would be charged against the capital needs allocation approved by the Convention for the years 1965 and 1966.

2. Midwestern Seminary was also authorized to establish a subsidiary corporation to handle housing for married students. The seminary may now borrow \$300,000 to complete housing now under construction, the loan to be repaid from rentals on the new property.

3. Southern Hospital was authorized to negotiate with the owners of Marshall Taylor Doctors Building, Jacksonville, Fla., at a figure "not to exceed the proposed selling price to be amortized from rental income over a period not to exceed 25 years."

Surgery for Caudill

ST. LOUIS, Mo. (BP)—A complication within the left eye of Herbert Caudill, Southern Baptist missionary to Cuba now in the United States for treatment, made two additional operations necessary.

Caudill came to Atlanta in June for his first operation on a detached retina. He had made good progress following the first treatment, until this problem was discovered.

This made two other operations necessary, the second when the retina detached again. The operations were successful, but it is too early to tell how much sight he will have.

Lloyd Corder of Atlanta made the announcement. He is secretary of the language missions department of the Home Mission Board of the SBC, under which Caudill works.

The operations were performed at Barnes Hospital in St. Louis.

REV. Robert S. Franks, Southern Baptist missionary to Mexico, returned to the States Sept. 3 on medical leave, and Mrs. Franks and their children expect to join him soon. He may be addressed at 3101 N. W. 30th, Oklahoma City 12, Okla. Born in Okemah, Okla., he lived in a number of Oklahoma towns during boyhood; Mrs. Franks is the former Sallie Dolins, of Paragould.

Arkansas leads

NASHVILLE — Over 1,000 Southern Baptist churches are now enrolled in the Sunday School Board's Church Audio-Visual Education Plan, sponsored by Broadman Films department —1,097 to be exact.

Pulaski Association was the second unit enrolled in the nation. Arkansas was the first state to enroll as many as five units. Only Georgia has as many as five units at the present time.

In the five Arkansas units, 103 churches are enrolled. The participating associations, their location and date of entry are: Liberty Association, El Dorado, January; Pulaski Association, Little Rock, January-February; Mt. Zion-Independence Association, Jonesboro, January-February; North Pulaski Association, North Little Rock, January; and Washington-Madison Association, Fayetteville, January-February.

Ralph W. Davis, state Training Union secretary, heads the audio-visual education plan in Arkansas. Lloyd E. Barnes is the Broadman Films department audio-visual education consultant for Arkansas.

PASTORS and ministers of education will gather in Nashville, Tenn., Oct. 12-16 for a long-range planning seminar sponsored by the SBC Sunday School Board's church administration department.

Maddox in Brazil

TWENTY-THREE Baptist churches of Portugal will be engaged in evangelistic meetings in October — those of the southern zone, Oct. 18-25, and those of the northern zone, Oct. 25 to Nov. 2.

Two Baptist pastors from Brazil and four Southern Baptist preachers from the States will be among the evangelists preaching in the churches. The Southern Baptists include Rev. John R. Maddox, pastor, First Church, Camden, who grew up in Brazil where his parents were missionaries.

REV. and Mrs. J. Wayne Fuller, Southern Baptist missionaries who recently began their first term of service in the Middle East, are now studying the Arabic language in Beirut, Lebanon (address: Box 5232, Beirut, Lebanon). They expect to serve in Ajloun, Jordan, after language study. He is a native of Remer, Minn.; she is the former Frances Anderson, Wynne, Ark.

MRS. John S. Oliver, Southern Baptist missionary, returned to Equatorial Brazil Sept. 2, after furlough in the States. She is dean of women at the Equatorial Baptist Theological Institute, Belem (her address: Caixa Postal 826, Belem, Para, Brazil). The former Virginia Winters, she was born in Leslie, and lived in Arkansas, Alabama, and Mississippi while growing up.

HARDENING PHARAOH'S HEART

BY HERSCHEL H. HOBBS

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

The Amplified Old Testament, Part One, Zondervan, 1964, \$4.95

With the publication of this volume, containing the scriptures from Genesis through Esther, Zondervan Publishing House and The Lockman Foundation complete an undertaking they began several years ago, now having the complete Bible in the Amplified treatment—one volume of the New Testament and two volumes covering the Old Testament.

Features of the Amplified Bible include: the fullest attention to the meaning of the scriptures in the original languages; clear identification of each speaker quoted in the scriptures; detailed identification of all references to Christ the Messiah; presenting the stories of the Bible in the most attractive way for readers old and young.

The volumes are attractive also from the standpoint of the excellent choice and arrangement of type and the high-quality paper stock.

The fact that nearly a million copies of The Amplified New Testament have been purchased in the few years since it became available indicates the new Bible is meeting a real need.

Selected Letters of Robert Frost, Edited by Lawrence Thompson, Holt, Rhinehart and Winston, 1964, \$10

The millions who have read and liked the poetry of Robert Frost will now have the opportunity to get to know him intimately, through this collection of 566 of his letters. Constituting a dramatic narrative, the letters also supply the source materials for any readers who want to create their own biographies of the complex man and artist who was Robert Frost.

A detailed chronology, genealogy, and analytical index, along with editor's notes, which precede each of the ten chapters and annotate many letters, are some additional materials provided by the editor.

Andreas Vesalius of Brussels, 1514-1564, by C. C. O'Malley, University of California Press, 1964, \$10

Never before has the life of Vesalius, the foremost pioneer of modern anatomy, been so fully treated as here. Marking the 400th year since the death of Vesalius, this biography fills a real gap in medical history.

The author, professor of Medical History in the School of Medicine at the University of California, gives a detailed account of Vesalius's studies of anatomy in Paris, Padua, Pisa, and Bologna. Thus he shows the comparative advancement of medical knowledge throughout Europe during the 16th century. The book contains a wealth of historical material of broad interest,

"AND the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thy hand: but I will harden his heart, that he shall not let the people go" (Exodus 4:21).



DR. HOBBS

Jehovah was sending Moses into Egypt to effect the liberation of the Israelites. To assure him Jehovah gave Moses signs which were miraculous in nature (Ex. 4:1-9). These signs were designed to prove to Moses, first, and then to Pharaoh that Jehovah was with His servant. Now Moses is commanded to use these signs before the Egyptian ruler.

The problem in this verse centers in the words "I will harden his heart." Does this mean that Jehovah arbitrarily hardened Pharaoh's heart so that he could not believe the signs? If so, then this is out of character for Jehovah's nature as He is revealed to us. In order to understand this statement it must be considered in the larger context of this entire story.

In the first place, the very purpose of the signs was to convince Pharaoh of Jehovah's presence and power with Moses. It is inconceivable, therefore, that he would deliberately harden his

including an account of the attempt of Vesalius and Ambroise Pare to save the life of Henry II of France as he lay dying from a lance wound in the eye. Also included is a critical account of the various stories concerning Vesalius's persecution by the Inquisition and his subsequent pilgrimage to Jerusalem.

heart so that he could not believe.

In the second place, the Hebrew word rendered "harden" means to make strong or firm (cf. Deut. 31:6-7, 23). In other references (Ex. 8:15; 32; 9:34) it says that Pharaoh hardened his own heart against miraculous signs. And it is in this light that we must consider Exodus 4:21.

Throughout this entire story we see a contest of strength between Pharaoh and Jehovah. No matter what power Jehovah displayed Pharaoh hardened his heart or it became stronger against it. This was his own doing. But what about Jehovah hardening the ruler's heart? We can understand this in the light of God's permissive will. He did not perpetrate it but permitted it in that he would not violate Pharaoh's personality to coerce him against his own will.

In the third place, God works by law whether it be natural, physical, moral, or spiritual. When man violates any one of these laws he must pay the penalty of said violation. The more man hardens his heart against God the more obstinate it becomes. The more difficult it is to do otherwise. So it can be said that God hardens a man's heart only in that he permits him to act according to his own will. And when man chooses to be strong in his rebellious will against God, God finally recognizes that fact, and man must pay the penalty thereof.

Man is a personality with the right of choice. In this lies his greatest dignity. But he can continue to refuse God until he is unable to respond to him. This should serve as a warning to each of us. We are free to choose to serve Jehovah or not to serve him. But we are responsible for our choices.

WHO CARES?

BY J. I. COSSEY

WHO cares if your church comes to the end of this year with no one saved and added to the membership by baptism? Who cares if your church membership declines this year? Who cares if your church fails to make at least monthly payments to the Cooperative Program? Who cares if your church shows a definite decline in its stewardship and budget income? Who cares if your church families do not read the Arkansas Baptist Newsmagazine? Who cares whether the church is dead or alive? Who cares whether the pastor remains as pastor or moves to some other field? Who cares if the church and denomination closes up and leaves the scene of operation?

It will be a tragic condition when no one cares what happens to our churches and the causes of Christ. For the present our Sunday morning attendance is holding up and growing, but many churches have practically lost the Sunday night attendance. It is hard to keep our Training Union attendance up to a decent attendance and interest. The value in Training Union is in training, doctrinal study, stewardship study, devotion study, historical study, plus a real spiritual value. Our association work is important and should be in the very "heart" concern of every pastor and church. Every one of us should be bubbling over with spiritual power and heavenly enthusiasm.

But who really cares about all this? The atheist and the communist do not care. There is absolutely no field of operation in which the atheist and communist can do good. The atheist and the communist have as their trade-



MR. COSSEY

Women's mission to women

THE first general meeting of Southern Baptist women in interest of missions was held during the Southern Baptist Convention which met in Baltimore, Md., in 1868.

The women came at Mrs. Ann Graves' invitation and met in the basement of the church. Mrs. Graves had taken a keen interest in missions since her son had gone as a medical missionary to China in 1855. She wanted to give an account of his work. She had organized a Female Missionary Praying Society short-

mark the doing away with God, Christ, the Bible, Christian religion and the churches. The gambler, the blasphemous, the drunkard, fallen men and women, hard-hearted sinners, the hypocrites, backsliders and indifferent church members do not care. Those who love money more than they love God and the grumbling, fault-finding church member does not care. Those who are unwilling to do church work, those with unforgiving attitudes and those in constant idleness do not care. The devil does not care if sinners go to hell.

But, the lost in hell care and all consecrated men and women of God care. The angels in heaven care. God, the Father, Christ, the Son, and God, the Holy Spirit, care about all of our church work. All true church members care. All true preachers care. Do you care about God's blessed work in the world? Are you an aggressive follower of Christ? Are we really on the altar with a true dedication. The man in hell said, "I have five brethren; that he (Lazarus) may testify unto them, lest they also come into this place of torment."



DR. SELPH

Beacon Lights of Baptist History

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

ly after her son's appointment. Out of this prayer meeting came the support for native Bible women in Canton, China.

Missionary interest grew in Maryland. An organization of women from various evangelical churches of Baltimore was formed in 1870 known as the Baltimore Auxillary of the Women's Missionary Society. Mrs. Graves was elected secretary. In October, 1871, the Baptist women of Baltimore met in the lecture room of First Church and organized a separate federation known as "Woman's Mission to Woman." They sought to enlist the women of the South.

Circular letters were sent to women. Mite boxes to stimulate mission gifts were proposed. The first circular letter suggested how to take mission offerings and offered a suggested form of organization.

The letter urged the women to sustain missions by their prayers and offerings. They did not intend this offering to interfere with any other mission collection, nor did they solicit public offerings.

Their mission plan called for women to take mission boxes into their home; each member was to pledge two cents a week, if convenient. Sunday was the offering day suggested.

Voluntary and systematic giving of small sums had proven to be of more value than large sums pledged. Too, this cultivated the "grace of giving."

Further the suggestion was made that a branch organization be formed in each state to attend to mission business. Missionary circles in each church or neighboring churches could unite to meet regularly for prayer and dissemination of information.

The cooperation was to be so arranged and the organization so simple that each and all would be willing to unite in heart and mind to carry out this phase of the Kingdom's work.

The "Woman's Mission to Woman" was the first federation of the missionary work of Southern Baptist women and seemingly foreshadowed the Southwide organization.

A LAYMAN LOOKS AT GAMBLING

BY NELSON TULL

ONE OF the greatest challenges with which the Christian people of Arkansas are presently faced is that of standing up for right and decency, and standing together against the diabolical scheming of a few men in their efforts to blight our fair state with what they are pleased to call "lawful wagering." This hypocritical phrase simply means making gambling legal.

Making gambling legal, however, cannot make gambling right; and not one of the specious arguments advanced by the gambling crowd can capture the thinking of any person who is spiritually alive, spiritually awake, spiritually sensitive. The whole argument of the gamblers is economic, and ignores morality and everything that is decent; and the economic argument is specious, hypocritical, and outright humbug, and appeals only to the covetousness of the natural man.

Hot Springs is one of the most beautiful cities in Arkansas, and Hot Springs is something special indeed! Its natural beauty is superb, and its natural attractions draw people from all over the nation and the world. And Hot Springs has many, many, of the finest people to be found anywhere. Hot Springs does not belong to the gamblers, nor even to the Hot Springs Chamber of Commerce. Hot Springs belongs to its citizens, to Arkansas, to the nation, and to the world. The gam-

blers, however, would take it over, and the Hot Springs Chamber of Commerce would help them to do so. In fact, the Chamber of Commerce there is plainly endeavoring to sell people on the idea that any realty investment which they may have in Hot Springs will lose value if casino gambling is not legalized. We don't even begin to believe this fraudulent deception, and one of the main reasons for our unbelief is because those who support gambling are saying it.

Hot Springs has many hotels, motels, restaurants, and other honest businesses which are dependent largely on tourist trade. If Hot Springs would purge itself of those elements (people) which are trying to exploit it for their own selfish ends, Hot Springs could be made into the outstanding convention and resort city of Mid-America. It can be done! And Hot Springs can be made a tourist center unmatched by any other city in this part of the United States, without debasing influences. If, personally, I should seek a place to take my family for a vacation, or on a sight-seeing trip, I would never choose Reno nor Las Vegas, in Nevada. Those cities seem to be dedicated to gambling and to everything evil that follows in gambling's long train of perfidy, double-dealing, fraud, treachery, villainy, degradation, knavery, rascality and moral turpitude. I want my beloved state to be kept free of the devilish schemes of unregenerated men who would pervert our beautiful city of Hot Springs into a haven for gamblers, gangsters, thugs, prostitutes, and every other low, base, mean, unholy spirit of man and woman and demon.

The fight of the Christian people of Arkansas in this matter is not so much against gambling as against the gamblers, against that (pious?) group of covetous, avaricious and rapacious men who are trying to sell our state into that ante-room of perdition, where the gamblers live, and thrive, and scheme—and gamble!

"Woe to him that buildeth a town with blood, and stablisheth a city by iniquity" (Habakuk 2:12). To build up a town with the honest earnings of people who

The Cover



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President Washington writes to Baptists

RICHMOND, Va., Sept. 1, 1789 (BP)—President George Washington has assured the Baptists in a letter that he would never have signed the new Federal Constitution if he had "entertained the slightest apprehension" that it might endanger the religious rights of anyone. He has assured them that "no one would be more zealous" than he in establishing barriers against the horrors of spiritual tyranny and persecution.

succumb to the "end-of-the-rainbow" promises of gambling is storing up woe both for those who lead people to engage in this nefarious, vicious, cannibalistic, unprincipled and degenerate business, and also for the city that is blighted by the terrible curse of gambling, legal or illegal.

Today, Oct. 1, is the last day to purchase a poll-tax receipt in order to become eligible to vote. Arm yourselves to vote against "lawful wagering," on Nov. 3. If you plan to attend the Arkansas State Convention, which will be meeting on that date, either vote before you leave home, or vote by absentee ballot beforehand. Don't neglect to do this.

"Rise up, O people of God!"

Amendments before Convention

AMENDMENTS to the constitution and by-laws of the Arkansas State Convention will be proposed at the El Dorado meeting by Carl M. Overton, pastor, Trinity Church, Benton.

Pointing out that there is now no provision to amend the by-laws, Mr. Overton will move that Article X — Amendments — be changed under Section 1 to insert the words "and By-Laws" following the word "Constitution." This will make the section read: "This Constitution and By-Laws may be amended at any regular..."

Under Article IX—Parliamentary Authority: "Kerfoot's *Parliamentary Law* shall be the standard for deciding questions of parliamentary procedure." Mr. Overton said that there is no constitutional provision for parliamentary authority and that this will be an additional article to the constitution.

The by-laws would be amended by inserting after Paragraph 2

under II — Officers: "The first vice president shall be voted upon and elected after balloting for the president has been completed, and the second vice president shall be voted upon and elected after balloting for the first vice president has been completed."

"I am especially concerned that the amendments to the constitution with regard to amending the by-laws be considered since there is now no official provision for such action," the Benton pastor said. "The matter of parliamentary authority will give the one who serves as parliamentarian some guide other than reliance upon his own choice."

Mr. Overton explained that the amendment to Article X must be adopted before the amendment to By-Law 2 can be passed. The purpose of the proposal is to provide a guide to the election of the officers which will answer questions that are frequently raised in this portion of the proceedings, he said.

Dr. Bayless retires



DR. BAYLESS

DR. C. Gordon Bayless delivered his final sermon at Central Church, North Little Rock, Sept. 27. He is retiring from the ministry after serving the church as pastor for more than 13 years.

Dr. and Mrs. Bayless were honored Sept. 20 at a reception and program. They were presented with a gift by the membership.

Dr. Bayless is the author of two books published by Fleming H. Revell, "And Be Ye Saved," and "God at Your Door."

During his ministry, Central Church has received 1,088 members. The educational building has been completed and a new sanctuary constructed. Two lots north of the property have been purchased. The entire church plant is now air-conditioned.

KDRS, Paragould, at 10:15; and KTPA, Prescott, at 9:45.

"The Answer" television series is carried by KTHV, Little Rock, at 1 p.m. Sunday.

FIRST Church, Russellville, presented her cape to Elaine Mack, Queen Regent, in a GA ceremony Aug. 30. Queens crowned were Rojean Williamson, Kay Jacobs, Deborah Fondeen, and June and Jana Burgess, twins.

Hobbs continues on air

DR. Herschel H. Hobbs, of Oklahoma City, Okla., preacher on "The Baptist Hour," Southern Baptists' radio worship service, continues his messages on the general theme of "Certainties For Uncertain Days" during October and November.

Dr. Hobbs' sermon titles for October include: "The Grand Migration," Oct. 4; "When Money Is Worthless," Oct. 11; "The Pattern of Pardon," Oct. 18; and "Your Appointment With God," Oct. 25.

Stations carrying the program, all on Sunday and the time, were announced by the Radio-T. V. Commission of the Southern Baptist Convention:

KVRC, Arkadelphia, 3 p.m.; KTHS, Berryville, 8 a.m.; KCON, Conway, 2:30 p.m.; KAGH, Crossett, 8:30 a.m.; KDQN, DeQueen, 7 a.m.; KFAY, Fayetteville, 8:30 a.m.; KBJT, Fordyce, 4 p.m.;

KXJK, Forrest City, 9:30 a.m.; KXAR, Hope, 5 p.m.; KNEA, Jonesboro, 6:30 a.m.; KHBM, Monticello, 3:30 p.m.; KDRS, Paragould, 8:30 p.m.; KUOA, Siloam Springs, 7:30 a.m.; KWRF, Warren, 8 a.m.; KWYN, Wynne, 7:30 a.m.; KSUD, West Memphis, 4 p.m.; KPCA, Marked Tree, 8 a.m.; KENA, Mena, 1:30 p.m.

"Master Control" schedules for Sunday:

KCCB, Corning, 10:30 a.m.; KDQN, DeQueen, 3 p.m.; KXJK, Forrest City, 10 a.m.; KWHN, Fort Smith, 12:30 p.m.; KBHC, Nashville, 5:30 p.m.; KCCL, Paris, 4 p.m.; KPBA, Pine Bluff, 7 a.m.; KDRS, Paragould, 10 a.m. KUOA, Siloam Springs carries the program at 10 a.m. on Saturdays.

KTTA, Prescott, will carry the program but did not list time.

International Sunday School lesson is carried Sunday morning by KCCB, Corning, at 10:30;

Uses drawing talent to hit gambling

A TEENAGER has volunteered her services as a cartoonist to help defeat the gambling amendment. She is Alice D Miller, of North Little Rock, whose cartoon, "Storm Cloud Over Arkansas," is carried on our editorial page.

Alice says she has been drawing all her life, but this is the first time any of her drawings have been published.

In a letter to the editor of the *Arkansas Baptist Newsmagazine* Alice wrote: "I am only 18 and cannot vote but my interest in defeating the amendment for legalized gambling has grown because of the action the churches are taking against it.

"I would like to see this amendment defeated. Since I can't vote, I looked for another way to do my part. Enclosed are three of the editorial cartoons I drew after reading the latest *Arkansas Baptist*. I feel that God has given me a talent for drawing and I want to use it to glorify Him."

Alice is the daughter of Mrs. Jeanette Miller. She was graduated from Sylvan Hills High School last spring and is a member of First Church, Sylvan Hills. She is president of her Sunday School class and program chairman of her Training Union.

Others of her cartoons will be carried in succeeding issues.

Assistant editor

NASHVILLE — Miss Denise Jones recently became assistant editor of "The Baptist Student," a collegiate publication of the Sunday School Board's student department.

Since 1961 Miss Jones has served as editorial assistant in the student department.

A native of Little Rock, she received a bachelor of science degree from Louisiana State University, Baton Rouge, in 1959.

Russellville pastor



CHARLES B. THOMPSON

DR. Charles B. Thompson is the new pastor of First Church Russellville.

He has held pastorates at Crowley and Monroe, La., and at Tylertown, Miss.

He graduated from Acadia Baptist Academy, Eunice, La., and holds a B. A. degree from Louisiana College, Pineville; his B. D., Th.M., and ThD. from New Orleans Seminary.

Mr. Thompson served with the Air Force during World War II and received the Air Medal with four oak leaf clusters and the Distinguished Flying Cross.

The Thompsons have two daughters, Rebecca, 15, and Charlene, 2.

Sorry!

BECAUSE of space limitations we are unable to use group pictures of GA coronations. The *Arkansas Baptist Newsmagazine* regrets that, with a total of 1,178 churches in the convention, this policy is necessary.

Eubanks to Missouri

ROBERT Eubanks has resigned the pastorate of Southside Church, Lead Hill, to accept the pulpit at First Church, St. Genevieve, Mo.

Mr. Eubanks was pastor at Southside for three years. He moved to his new field Sept. 21.

Mike good will ambassador for U. S.

THE people of Sanyati, Southern Rhodesia, no longer have to depend upon rumor for their impressions of the United States.

They received their information first hand this summer from one of their own, Michael Makosholo, a senior at Ouachita College, who has returned from a surprise seven-week visit with his wife and four children.

"One man said that I should tell the people of the United States that they could not have done anything better to show that they do not just say things, but that they do things," Makosholo reported.

He was referring to the financing of Makosholo's jet flight home by members of First Church, Arkadelphia, and friends throughout Arkansas, surrounding states, and as far away as West Virginia and California.

The Ouachita senior felt his trip helped clear up some serious difficulties developing in the Baptist churches in Southern Rhodesia.

"You got here just in time," one native pastor told him. The native churches have been torn with dissension because they have been thinking the "rich" missionaries are withholding money from them. Makosholo explained that the missionaries are accountable to the Foreign Mission Board of the Southern Baptist Convention, which is accountable to the churches which support the missionary program through tithes and offerings.

Makosholo's urging his listeners to tithe convinced a former student of his to commit himself to the practice.

Teaching in Hawaii

MISS Lafern Daugherty, recently a member of First Church, Marmaduke, is teaching the fifth grade at Baptist Academy, Honolulu, Hawaii. School opened Aug. 24.

A graduate of Southwestern Seminary, Ft. Worth, Miss Daugherty holds a master's degree in Religious Education.

Against GAMBLING

ASSEMBLY OF GOD
CHURCHES
OPPOSE GAMBLING

"Whereas, the Assemblies of God throughout the United States have always exposed and opposed gambling in every form, legal or illegal, because it is an expression of the baser nature of man, a temptation to extravagance, a form of stealing, and an open door for the injurious entrance of crime, bribery, and foul play into our communities; and whereas, the entrance of such evil forces into our communities will directly affect the economic, political, and social life of every citizen; therefore, be it resolved that the Executive Presbytery of the Assemblies of God call upon the members of all our churches to: 1. Publicly make known their opposition to the proposed constitutional amendment which would legalize gambling in Garland County, or anywhere in the State of Arkansas: 2. Lay bare the hypocrisy of justifying this flagrant evil by pointing to the supposed tax benefits that might result; 3. To actively participate in a dedicated effort to halt this threat; 4. To give and encourage other individuals in local churches to provide the needed funds to wage an all-out fight against gambling; 5. To get out the largest vote possible at the General Election to defeat the proposed amendment."

*Executive Board, Arkansas District Council
Assemblies of God*

BAPTIST
CHURCHES
OPPOSE GAMBLING

"We shall rally and use every resource at our command to defeat this movement. The evidence is conclusive that gambling and all of its attendant evils constitute a blight upon society. Moral and spiritual values are the bedrock upon which every worthwhile life in society must be built. While there might be a temporary monetary gain to certain areas of business, in the long run without doubt, gambling would exact a cost that we can ill afford to pay. In the light of world conditions we need to strengthen the moral and spiritual fiber upon which our democratic society has been based."

*S. A. Whitlow, Executive Secretary
Arkansas Baptist State Convention*

CHRISTIAN
CHURCHES
OPPOSE GAMBLING

"The Church's stand against institutionalized gambling is not just a matter of petty moralism, but is rooted in the Jewish and Christian faith in God and the responsible dignity of man. The philosophy of gambling, that getting something-for-nothing is good, is contrary to the very principle of serve-and-earn morality on which our democracy and free economy is based."

*Kenneth L. Teegarden, Executive Minister
Arkansas Christian Churches (Disciples of Christ)*

METHODIST
CHURCHES
OPPOSE GAMBLING

"Because of our concern for morality, character and Arkansas, we are against Amendment 55. Gambling is economically, morally and psychologically harmful to persons and nations. We ought to rise up as sound citizens and Christians to defeat this amendment."

*Bishop Paul V. Galloway
The Methodist Church*

PRESBYTERIAN
CHURCHES
OPPOSE GAMBLING

"The Presbyterian Church has always exposed and resisted gambling in any form, legal or illegal, as an expression of greed, a temptation to extravagance, a form of stealing and an open door through which crime and bribery may enter into, and poison, the life of any community. The Synod of Arkansas has called upon Sessions and members of the churches to make known publicly their opposition to the proposed constitutional amendment which would legalize gambling in Garland County, or anywhere else in the State of Arkansas, and to lay bare the hypocrisy of justifying an open sin by pointing to tax benefits which, supposedly, would result, and to get out as large a vote as possible to defeat the proposed amendment."

*Dr. Harvard A. Anderson, Executive Secretary,
Synod of Arkansas, Presbyterian Church US*

IMMANUEL BAPTIST CHURCH
LITTLE ROCK

Gambling gains: A false economy

I SEE from the morning mail that the Hot Springs Chamber of Commerce believes legalized gambling will have a favorable effect upon the economy of the state and Central Arkansas. The Hot Springs Chamber of Commerce estimates the tax take would be a minimum of five million a year. They also estimate legalized gambling would bring in a million additional visitors, and from their purchases of things like cigarettes and gasoline, an additional ten million a year would accrue to the State of Arkansas.



DR. VAUGHT

The Hot Springs Chamber of Commerce calls this gambling tax money a "new and painless source of tax revenue." I would like to answer that assertion. Gambling, and an attempt to get rich from it, is as old as the world. In his interesting book, *Gambling: Should It be Legalized*, Virgil W. Peterson says: "The Egyptians, Greeks, Romans and Hindus of ancient times invoked laws with severe penalties against gambling." Mr. Peterson goes on to remind us that rabbis of the Second Temple classified gambling as a form of robbery and barred gamblers from the witness stand. There is certainly nothing new about men assuming that they can get something for nothing.

They refer to securing tax money from gambling as "painless." Yes, we know how painless it is. Many drive into Las Vegas in a \$6,000 Cadillac, and they leave Las Vegas in a \$45,000 Greyhound bus. Just this morning a story has come to me from a preacher friend who is pastor in Las Vegas. He tells how a man came to him recently in Las Vegas who was ready to commit suicide. (The suicide rate in Nevada is three times the world average.) The man had lost all his life savings at the gambling table. He had persuaded his mother to send him \$36,000, which was all her savings, and he had gambled this away too. In desperation, with all his money gone, he turned to the minister for help. I suggest you go and ask this man how "painless" this process proved to be.

"Churches United Against Gambling" has said: "It is indecent to propose that the government falsely finance itself from the weakness of its people." History is filled with illustrations of men who have sold their souls for a mess of pottage. We don't believe Arkansas is ready to do this now.

We have a right to be proud of the industrial development Arkansas has been making in recent years. Let's keep industry coming to Arkansas, but we know industry does not thrive in a gambling-supported economy. Nevada is the only state in the Union which has legalized casino gambling, and Funk and Wagnall's Encyclopedia has said: "Nevada is one of the least important states in the Union in manufacturing." The county manager of Dade County (Miami), Fla., sent questionnaires to leading industrialists throughout the nation, asking them to consider Dade County with its legal gambling for industrial plant locations. More than 70 percent of the answers mentioned unfavorably the "gold coast" atmosphere of the county and the fact that gambling attractions would create a great deal of absentee-

(Continued on page 18)

Revivals

FIRST Church, Benton, Dr. W. D. Lawes, secretary of Evangelism, Arizona State Convention, evangelist; George Baker, First Church, El Dorado, singer; 8 by letter; 20 by profession of faith; Bernes K. Selp, pastor.

RUNYAN Chapel, Gravel Ridge First Church, Sept. 7-13; layman led by Brotherhood of Levy Church; 8 for baptism; 1 by letter; 2 other professions of faith; 2 for special service; 30 rededications; Jack Livingston, pastor, Gravel Ridge church.

FIRST Church, Alma, tent revival; Walter Ayers, evangelist; Mr. and Mrs. Mark Short, music; 8 for baptism; 2 by letter; O. Lynn Langston, pastor.

FIRST Church, Vandervoort, Youth for Christ revival; Shelby Stewman, Mena, Ouachita College student, evangelist; Carolyn Ashcraft, song leader; Marilyn Walker, pianist; 2 additions; 12 rededications; Harold Walker, pastor.

FIRST Church, Hoxie, Aug. 17-26, Dorsey L. Crow, pastor, First Church, Black Rock, evangelist; Eddie Gardner, song leader; 1 by letter; 1 by statement; 15 by baptism; 25 rededications; J. H. Coleman, pastor.

HORSESHOE Church, Newport, Aug. 31-Sept. 9; John A. Bliss, pastor, evangelist; Jerry Crow, pianist; Dorsey L. Crow, pastor, Black Rock First Church, song leader; 30 rededications; 14 by baptism; 1 for special service.

PICKLES Gap Church, Conway, Sept. 13-20; Clovis I. Hibbard, pastor, Wilmot Place Church, Oklahoma City, evangelist; Bob Fugatt, song leader; 3 by letter; 1 by profession of faith; Gary Hawkins, pastor.

IMMANUEL Church, Newport; Paul Kirkendall, Blytheville, evangelist; James Fitzgerald, pastor, song director; 12 for baptism; 1 by statement; 4 by letter; 15 rededications.

Departments

Church Music

Christmas music

I WOULD like to recommend to the churches in Arkansas a beautiful new cantata for the Christmas season written by J. T. Adams entitled, "Glory to God." If you have enjoyed some of the John Peterson cantatas in past seasons, you will certainly enjoy hearing and singing this beautiful new cantata. It has some very stirring choruses and some beautiful solos and the accompaniment is not too difficult. There are some repeats in the cantata which will allow the director to adjust the total performance time to his own individual needs. If you are interested in seeing a copy of this cantata and hearing it sung on record, please contact the Church Music office and I will send you a copy to study. I will be happy to take your orders for these cantatas if you would like.

We also have about sixty copies of the Junior cantata, "What Gift Have I?" by Robert Graham that several of the churches did last Christmas. These are in our church music rental library, and if you are interested in renting these for the Christmas season, please write to me.

I would also like to recommend to the directors four other brand new cantatas which are available through the Baptist Book Store. "Within a Little Stable" is the latest cantata written for Juniors by Robert Graham. This cantata was presented by the Junior boys and girls at Ridgecrest and Glorieta this past summer. It is a very beautiful two-part cantata, perhaps the prettiest of all the Graham cantatas so far.

For SAB voices, a cantata by William L. Hooper entitled, "His Saving Grace Proclaim" is a very nice work, easily within the reach of most of the youth choirs in



MR. MULKEY

Arkansas. Two SATB cantatas for youth or adult choirs are "The Lord Emmanuel" by Robert Graham and a shorter cantata by Philip Young entitled "Today the Prince of Peace is Born." This is a very sweet, tuneful cantata which most of the church choirs could do. It is a very simple, yet beautiful.

It is a real thrill for me to receive new music and to know that we have such fine, dedicated musical talent in the field of writing. These Christian musicians are giv-

ing us a world of good literature to use in our churches and I look forward to visiting around in some of the churches during the Christmas season and hearing their Christmas music presented by their choirs.

We also have some very lovely Easter cantatas coming up for next year and I will tell you about them at a later date. If we may be of service to you as you plan your music for the Christmas season, please call on us.—Hoyt A. Mulkey, Secretary

Brotherhood

Qualify for your job

MANY church and associational Brotherhood officers and leaders and RA Counselors have been chosen (and are being chosen) to serve during 1964-65. Some of these are being carried over from former years. And this is good; because the experience gained in actual service is a good foundation upon which to base efforts for a better and more effective year of service in 1965.

In many churches and associations, however, the officers and leaders and counselors are new. They are entering new paths of service and need immediately to qualify themselves to fulfill faithfully and effectively the responsibilities which are now theirs. Experienced Brotherhood officers and RA leaders need to go deeper into their study and understanding of the intricacies of their particular work, to broaden their concepts and to lay hold of the many opportunities for service recognizable only to men of experience. In other words, they should continue their training! The new officers, leaders, and counselors should begin their training without delay, in order that they may know their particular field of work, their particular duties and the opportunities for service which are presently theirs.

If you are an associational of-

ficer or leader, you should study thoroughly (and receive credit for) the associational Brotherhood manual, which is the basic associational Brotherhood book. Get hold of a copy of the 1964-65 Associational Brotherhood Guide, and use it throughout the year. It will help you greatly.

If you are a church officer or leader, study thoroughly (and receive credit for) the Church Brotherhood Guidebook, which is the basic church Brotherhood book. Get a copy also of the 1965 Brotherhood Handbook, and you will be greatly helped in carrying through on your Brotherhood responsibilities. If you are an RA counselor, know your Counselor's Guide, and become familiar with the text (s) for your particular age group of boys. Know from your study of the Brotherhood Guidebook the work of the Brotherhood RA committee.

Other books which will help greatly every church officer and leader are: The Church Program Guidebook; Effective Christian Witnessing; The Christian Man's World (the Brotherhood stewardship book); The Role of Baptist Men and Boys in Missionary Education and Missions Promotion (free from your Brotherhood Department).

All of the above, except the Handbook, are available from the Baptist Book Store. Write your Brotherhood Department for the 1965 Brotherhood Handbook.

Qualify yourself for a great year of service!—Nelson Tull, Secretary



MR. TULL

Evangelism and worship

THERE are many definitions of worship but we can't really define it. We have to experience it.



MR. REED

It is more important to know what worship is by actually doing it than to give a definition of worship. One way to judge worship is by what it does to and for the worshipper. Does the type of worship your church does send you out to proclaim and witness or does the church dry up spiritually?

Worship has a threefold purpose:

1. Behold the glory of God;
2. Communion and fellowship with God;
3. Evangelistic effort

Even though worship has all of these elements it does not mean that each service must end with a high powered evangelistic appeal. Neither does it mean that an invitation should not be given.

FAMILY WORSHIP

The Department of Evangelism will help promote family worship.

1. In all types of revivals: Individual church revivals, simultaneous revivals, area-wide revivals, tent revivals, open air revivals, youth revivals and week-end meetings. We shall urge our evangelists to call upon the people to set up family altars in the homes. We hope to be able to create the atmosphere for a desire to do it, then inform them on how it is done and give a challenge for them to begin.

2. Promote a prayer of thanks before each meal.

3. Promote private devotion of each individual every day.

One of the principle tasks of the school is to lead all members to worship daily. Family worship though desirable should not take the place of individual worship.—Jesse S. Reed, Director of Evangelism

CORRECTION

IN a Sept. 24 article, on page 16, under the heading, "Schools of Missions," the first paragraph should read:

"Do you desire to have associational Schools of Missions in 1966? The following dates are filled and missionaries cannot be secured as speakers: Feb. 6-11, 13-22, Mar. 20-25, Mar. 27-Apr. 11, Nov. 6-11."

Training Union

If I were an associational Training Union director

1. I WOULD immediately complete my entire list of officers, selecting leaders of departments who work in those departments in their churches.



MR. DAVIS

2. I would conduct a planning meeting with these officers and plan our work for one year in advance and begin working on a five-year long range program.

3. I would see that these officers were trained in the district training meeting the week of Oct. 19-23.

4. I would conduct an executive committee meeting the first month in each quarter, preferably a supper meeting at which time we would plan in detail the work for that quarter.

5. We would plan in detail the regular Training Union meetings of the association at which time conferences would be held.

6. I would lead our officers to see that our one task is to assist the churches.

7. I would lead our officers to plan to assist churches between meetings. An example would be. One night conferences in churches conducted by one officer or all officer at which time we could emphasize one or more of the following: Tasks of the Training Union;

Song books needed

THE song services at Siloam are hindered each year due to an insufficient number of song



MR. ELLIFF

books. Several pastors volunteered to donate usable Broadman Hymnals from their church as they are being replaced by the newer Baptist Hymnal. This would be greatly appreciated. We could use several hundred hymnals.

If you now have books (Broadman Hymnals) you could donate, would you please correspond with me about them? We will be glad to pay the transportation cost from your church to the assembly ground.

The books currently in use at the assemblies are limited in the number of songs. Since they are purchased by the individual they are taken home by the boys and girls. A supply of Broadman Hymnals would eliminate these problems. Please let me hear from you soon.—J. T. Elliff, Director

interpretation of the literature; explanation of the materials; planning meetings, etc.

8. I would lead our association to conduct an associational leadership school every other year and a one-night officers' clinic for local Training Union officers every other year.


9. I would plan to conduct a Training Union directors forum at which time I would invite the state Training Union secretary or associate to meet with all directors for a one-night informal conference.—Ralph W. Davis, Secretary

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**Good news,
new lessons, 1966**

THE 58-member Sunday School Board of the Southern Baptist Convention in its semi-annual meeting at Ridgecrest Assembly this summer adopted an alternate curriculum plan for Young People and Adults in Sunday School to be known as "The Life and Work Series." The new course of study will be available in October, 1966. This new curriculum is part of a long-range study through which recommendations will be made for significant changes and improvements for all age groups to be effective in October of 1970. The Sunday School Board will continue publication of the uniform lesson series. Churches desiring the alternate series can make the choice and order the new materials in the summer of next year.



MR. HATFIELD

Reserved these dates?

Oct. 5-6 for the State Sunday School Bible Teaching Conference, Park Hill Church, North Little Rock.—Lawson Hatfield, State Sunday School Secretary

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State missions

BY now most churches have observed the Season of Prayer for State Missions. While this area of work does not receive the acclaim and emphasis of some other mission areas, it is an essential part of our Baptist work. Here in Arkansas the State Missions Department ministers to many nationalities, as well as native Arkansans.



MR. MCDONALD

Dr. C. W. Caldwell and his department are doing a fine job with limited funds. Missions are started which later become churches. Pastors and missionaries are given financial assistance in their salaries to enable them to be more effective in service. Chaplains are at work in institutions. Weak churches take on new life through the Church Development and Survey Program. Our hat is off to the State Missions Department.

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Your Arkansas Baptist Foundation is happy to be the trustee for a small trust fund for State Missions. Perhaps you would like to add to the size of this trust through a gift. The future of this department needs to be undergirded by such a trust. The Missions Department, like some others, has not had the budget it really needs to serve effectively.

Should you like to assist this work with a contribution that will go on serving through the years, send your contribution to Arkansas Baptist Foundation, 401 West Capitol Ave., Little Rock, Ark.—Ed F. McDonald Jr., executive secretary

New Arkansas Baptist Subscribers

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Pastor's study

(Continued from page 14)

ism and unfavorable economic situations for management and employees.

The main motive that stimulates the gambler is to "make a killing," and get some "quick, easy money." We cannot build a greater Arkansas on any such plan. We urge you to get a 1964 poll tax and vote against Amendment 55, and defeat the Garland County Lawful Wagering Amendment.

W. O. Naught, Jr.

Baptists in Barranquilla

BARRANQUILLA was the first stop of our trip to South America. The missionaries were



DR. LOGUE

all out of town, but had sent a man from Hotel Prado to meet the plane. Knowing no Spanish nor the money exchange and depending on the missionaries to meet me, I experienced a "culture shock" early in the trip.

The next morning we were on our way to San Cristobal, Venezuela, but were determined to come back by Barranquilla in order to see our Baptist work.

Fortified with an American on the return trip, we did visit the Baptist work. Our interpreter was George McCombe, a Peace Corps worker from West Harper, Conn. George is an American Baptist.



PEACE Corpsman George McCombe and Nurse Mercedes Devia, outside the Baptist Hospital in Barranquilla.

At the Baptist Hospital we soon met Miss Mercedes Devia, a registered nurse and head of the out-patient clinic. She toured the hospital with us, telling us that there were 54 beds, 9 registered nurses, 18 practical nurses, 6 residents, and 4 interns living at the

hospital. The director of the hospital is Southern Baptist Missionary Glenn Breeden, M. D. Dr. and Mrs. James Morse from Oklahoma were to arrive the next day.



PEACE Corpsman George McCombe talks with Mr. Calderon and son outside the Baptist Hospital in Barranquilla.

In the city of Barranquilla, there are also four Catholic hospitals, one government hospital, and a small private hospital. The large TB hospital built by the government four years ago has never been occupied. Miss Devia told us that the out-patient clinic treated approximately 70 patients a day, a drop since the Health Department has started work in the city. Approximately 200 emergencies a month are handled in the out-patient clinic of the hospital. Here the patients pay \$1.00 the first visit and 70 cents for visits thereafter. In the hospital a bed in the ward is \$4 a day, \$9 for a private room without air-conditioning, and \$11 a day with air-conditioning. Prices for children are less. Soon we met the administrator of the hospital, Manuel A. Calderon, who is also pastor of Central Church, the largest of seven Baptist churches in Barranquilla. The building for Central Church was given by Maxey Jarman, Baptist layman of Nashville, Tenn.

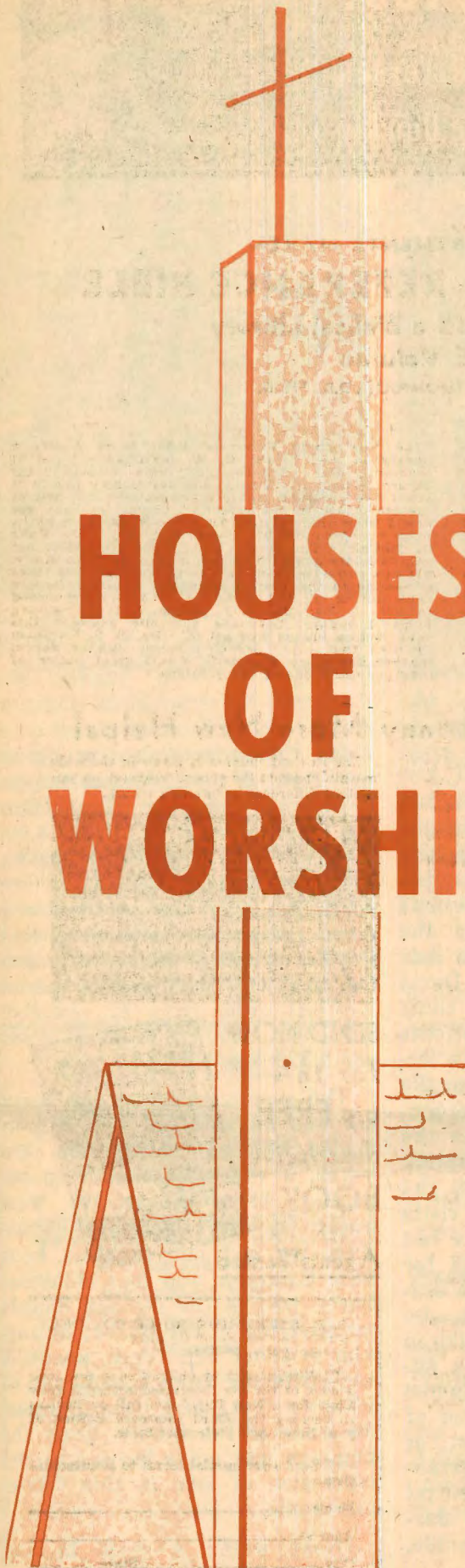


PASTOR Calderon and one of his sons stand in front of Central Baptist Church in Barranquilla.

Mr. Calderon is also serving as president of the Colombia Baptist Convention this year. The 33 Baptist churches have over 3,000 members and twice that many enrolled in Sunday School. In the seven years of the severest religious persecution, membership in the Protestant churches in Colombia doubled. During this period Baptists grew from 17 churches and 1,982 members to 33 churches and 3,329 members.

The evening meal at the hospital was an excellent one and included chicken, salad, rice, and yucca, a vegetable similar to our potato. After dinner we were guests in the Calderons' home. Here we met our gracious host, Mrs. Calderon, and four children: Doris, who is the teenage daughter studying in the states; Milton, who is about 12; Tomy, about 5, and suffering from a bad case of athlete's foot; and baby Pamela, the pride of the family. Even the language was not a barrier to the expression of love in this Christian home.

(Next week: A week in San Cristobal, Venezuela.)



HOUSES OF WORSHIP

HOW do you tell a house of worship? If someone were to ask you this question, you would probably think, That's easy. Church buildings have steeples, arches, crosses, or colored windows. One would seldom mistake a church for an ordinary building. Ancient churches also were different from kings' palaces, ordinary dwellings, the public bath, and other buildings.

According to archeologists, when they dig in the rubble of ancient cities, they can tell immediately when they come upon the ruins of a church. Along with the foundation, they usually find the remains of big stone columns which supported the building. The columns were important to the people as symbols of strength and security.

Another important clue found by archeologists in the remains of some ancient churches is the raised platform where the speaker or teacher stood. Today we call this platform the pulpit or rostrum. The pulpit was important to the people as a symbol of their being invited to be a part of the worship service. The pulpit symbolized a hand reaching out to them, inviting them to hear the spoken word of God.

Solomon's Temple was the pride and glory of the ancient world. It stood three stories high and towered skyward from the summit of Mount Moriah. When the people went to the rooftops of their homes, they could see the courtyard around the Temple. It was visible from almost anyplace in the great city of Jerusalem.

The Bible tells of the beauty of the Temple. Its massive doors were overlaid with sheets of gold. It had stone walls and columns. Silver, gold, and precious stones decorated the building.

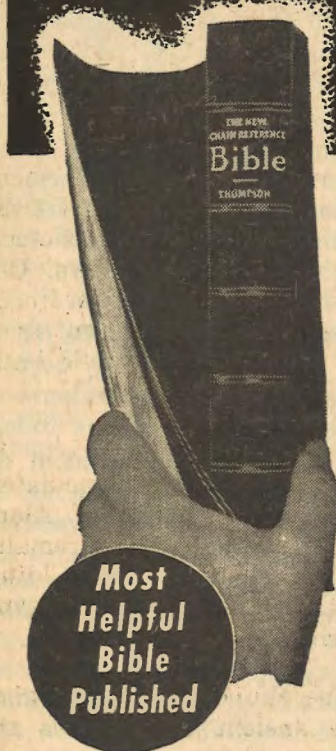
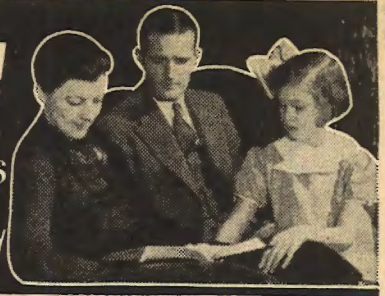
When the Temple was completed, Solomon led the people in its dedication. Then God made a covenant concerning it: "I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou has built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually" (I Kings 9:3).

Our churches today should be considered sacred in that they are places of worship. We should know and feel that we are welcome to enter and worship with others.

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The pastoral epistles

BY D. D. SMOTHERS, PASTOR
FIRST CHURCH, PRESCOTT

TEXT: I TIM. 1:1-11; II TIM. 1:1-2; TITUS 1:1

OCTOBER 4, 1964

THESE letters are different from all others written by Paul in that they are addressed to individuals. The theory that Timothy and Titus are symbolical names used to represent the official clergy is not acceptable. These men are mentioned as companions of Paul and fit into the scheme of the letters.



D. D. SMOTHERS

Timothy was converted through the ministry of Paul and was called Paul's beloved son in the Lord (I Cor. 4:17). Timothy lived at Lystra at which place Paul visited on his first missionary journey (Acts 14:6-22). We are told that Timothy's father was a Greek (Acts 16:1-3). His mother, Eunice, was a Jewess (2 Tim. 1:5).

Author and date

THE date for these epistles has been occasion for difference of opinion. There are those who claim that Paul did not write these epistles but that they were written in the second century by an unknown author who used Paul's name to give them acceptance. Some of the reasons for believing that Paul did not write these letters are:

(1) Many new words are found in these letters which occur in none of his other letters.

(2) It is pointed out that certain visits are referred to in these letters which are difficult to harmonize with the accounts in Acts.

(3) The details of church organization indicated in the epistles reflect a later date than the one ascribed to Paul.

However, there is a long line of

tradition which has ascribed the authorship of these letters to the Apostle Paul. The salutation might be argued in favor of Paul. "Unto Timothy, my own son in the faith: Grace, mercy, and peace..." Timothy is his spiritual child, and the old man is more or less reminiscent and delights to allude to this relationship. Until there is more conclusive evidence, we are inclined to accept Paul as the author and give wide range for the possible date of writing anywhere from A.D. 60 to A.D. 68.

What Paul wrote

BOTH Timothy and Titus were young men compared to Paul and would need all the encouragement they could get. Timothy does not appear to have been the rough and tumble fighter that Paul seems to have been. Paul may have feared that his "often infirmities" might weaken the spirit of the young preacher as well as his body. Then, too, Titus seemed on the verge of leaving his post in Crete (Titus 1:5).

Since both Timothy and Titus would be challenged on the point of apostolic authorship, they would be greatly strengthened by a personal letter from the great apostle. These letters would not only serve to strengthen the faith and courage of these younger men, but they would also be their "credentials" on every occasion of controversy.

Correcting heresies

THE problems in the church were of such weighty nature that some one with authority must set them straight. We are prone to leave the impression that ours is the only age to see the church in turmoil.

The church at Ephesus was be-

ing greatly disturbed by new teachings, the studying of myths and interminable genealogies. Paul said that these studies bore on speculation rather than upon the divine order which belongs to faith.

"Doctors of the law is what they want to be, but they have no idea either of the meaning of the words they use or of the themes on which they harp" (I Tim. 1:7, Moffatt)

One might on occasion be led to believe, after attending certain meetings, that the descendants of these teachers are with us today.

The fact that people have become church members does not assure that all will be "sweetness and light." There is nearly always a power struggle when the leader is no longer present. Since Paul was not there to refute the heresies, they had become deeply entrenched. Even the Apostle John is found complaining that a certain fellow in the church by the name of Diotrephes was taking over the control of the church by "prating against us with malicious words" (I John 5:10).

The word "prating" comes from the Greek word "phuo" meaning "to bubble up or to boil over." Hence of talk which is both fluent and empty. (Word Studies in N. T. by Vincent).

Many of the people who had embraced the Christian religion were still pagan in their conduct. One does not shed his old nature upon becoming a Christian as a snake sheds his skin in spring. The great battle has begun with two natures struggling for the supremacy. Our present social strife brings forcibly to our attention our confusion as to the course of Christian conduct toward our fellow man.

Timothy and Titus were to teach the Word in the churches and show that the law is not a terror to the person who wants to do right (I Tim. 1:9). Only sound doctrine was to be taught in the church (I Tim. 1:10). This sound doctrine was that which Paul had received and communicated to Timothy and Titus.

DESPITE the fact that we have an urgent need for more teachers in our churches, we must exercise care in their selection. James said, "My brothers, do not crowd in to be teachers; remember, we teachers will be judged with special strictness" (James 3:1, Moffatt).

There can be no substitute for the Word of God in our churches. Our Christian faith rests upon such foundation stones as: (1) the incarnation, (2) the new birth, (3) the expiatory death of Jesus, (4) His resurrection, (5) His coming again, (6) the final judgment, (7) heaven and hell.

Our faith in the veracity of the Bible must not waver. The Bible is not a treatise on science but an account of God's dealing with His people. "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." There is nothing speculative about this.

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Even Stephen

THERE was a clash between the lawyer and the magistrate. The latter ordered the lawyer to sit down, and as the lawyer, being deaf, didn't hear him and went on talking, the magistrate fined him \$10.

The lawyer leaned toward the clerk of the court and cupped his hand behind his ear.

"What did he say?" he inquired. "He fined you \$10," explained the clerk.

"For what?" "For contempt of court."

The lawyer shot a poisonous look toward the bench and thrust a hand into his pocket. "I'll pay it now," he said. "It's a just debt."

Life's embarrassing moments

A MEEK little man in a restaurant timidly touched the arm of a man putting on an overcoat. "Excuse me," he said, "but do you happen to be Mr. Smith of Newport?"

"No, I'm not!" the man answered impatiently.

"Oh—er—well," stammered the first man, "you see, I am, and that's his overcoat you're putting on."

A matter of heredity

THE youngster was being chided for his low grades. As an alibi he said, "Well, all the boys at school got C's and D's, too."

"All of them?" he was cross questioned. "How about little Johnny Jones, who lives down the street?"

"Oh, he got high grades," the youngster admitted. "But you see, he's different. He has two bright parents."

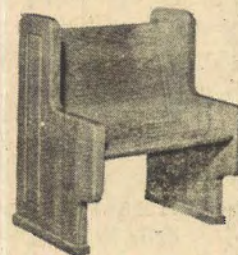
On time

SHE: "We really should get a new car this year."

He: "What! When I'm still paying installments on the car I sold in part payment for the car I traded for the car I've got now?"

Church	September 20, 1964	Sunday School	Training Union	Additions
Beirne First Blytheville	80	42		
First	666	174		1
Chapel Gosnell	71	81		
Trinity	301	81		2
250				
Camden				
Cullendale First	422	176		7
First	490	161		2
Conway Pickles Gap	78	58		3
Crossett				
First	485	164		
Mt. Olive	225	101		
Dumas First	307	79		1
El Dorado Parkview	231	98		
Forrest City First	557	159		
Midway	67	47		
Ft. Smith Grand Ave.	749	318		4
Mission	20			
Greenwood First	247	106		5
Gurdon Beech St.	185	65		
Harrison Eagle Hgts.	224	94		
Heber Springs First	172	75		
Huntsville Calvary	44	23		
Jacksonville				
Berea	111	61		
Chapel Hill	63	28		4
Marshall Rd.	170	72		7
Jonesboro				
Central	548	202		8
Nettleton	248	107		
Lavaca	254	143		13
Little Rock				
Forest Highlands	216	88		3
Immanuel	1212	431		5
Kerr	30	21		
Rosedale	277	107		1
McGehee First	409	154		
Chapel	92	53		
Magnolia Central	658	260		11
Marked Tree				
First	180	42		
Neiswander	188	80		
Monticello Second	307	161		10
North Little Rock				
Baring Cross	752	232		11
Southside	43	12		
Camp Robinson	46			
Calvary	452	123		2
Gravel Ridge First	235	110		3
Park Hill	827	219		6
Sherwood First	219	88		
Sylvan Hills First	280	124		
Pine Bluff				
Centennial	271	88		6
South Side	714	222		1
Shannon Rd.	45	35		
Rucker Ch.	29	19		
Silam Springs First	312	161		1
Springdale				
Elmdale	218	87		5
First	454	148		
Van Buren				
First	462	185		
Second	100	38		
Vandervoort First	65	29		
Ward Cocklebur	68	33		
Warren				
First	411	123		
Mission	71	61		
Immanuel	306	102		
Westside	77	43		

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Revolution in home

WASHINGTON, D. C. (EP)—The American home may now be the scene of the most important revolution of our age, says *Christianity Today*.

An editorial in the August 28 issue cites a breach in the American home, declaring:

"The God-fearing family that united parents and children in a common life in the home no longer characterizes our nation."

In lamenting the breach, the magazine noted that the home represents the greatest single educational force available to mankind.

"The paradox," said *Christianity Today*, "is that with greater leisure for true home life than ever before, we have less home life than ever before."

Despite the fact that the nation has an abundance of formal educational facilities, criminality continues to increase, the magazine said.

"This is an age of revolution in race relations, in morality, and in technology," the editorial added. "And perhaps the most important, though largely unrecognized, revolution has to do with the family and the home. The integrity of the American home, using the word 'integrity' in its root sense of wholeness, has been breached."

Construction boom

WASHINGTON, D. C. (EP)—New church construction during July topped the \$91 million mark, making it the second month in a row to exceed the comparable month of 1963.

The \$91 million boosted the seven-month total for which U. S. Department of Commerce figures are available to \$556 million, just \$9 million short of the same period for the preceding year.

Mr. Goldwater's faith

"WE in the Church in Arizona are proud to have had a part in shaping both the character and destiny of the Republican candidate for President, Barry Morris Goldwater, a lifetime member of Trinity Cathedral, Phoenix," the Rt. Rev. Joseph M. Harte, Bishop of Arizona, told *The Living Church* after the candidate's nomination.

Bishop Harte recalled that the candidate's mother, an Episcopalian, and his father, a Jew, were married in the Prescott, Ariz., Episcopal church in territorial days. Today he and his family are

Detective to ministry

ATLANTA, Ga. (EP)—Detective J. J. Turner is leaving the Atlanta police vice squad to study for the ministry. His partner, Clarence Bailey, left the ministry to join the vice squad.

Detective Turner, a former high school and Navy athlete, will attend the Church of Christ Sunset School of Preaching in Lubbock, Tex., hoping to complete the usual four-year course in two years by attending classes 12 hours a day. His wife will accompany him.

Bible reading program

NEW YORK (EP)—President Johnson will serve as honorary chairman of the 21st annual Worldwide Bible Reading program of the American Bible Society, it was announced here by Everett Smith, society president. Also on the sponsoring committee are the nation's three living former presidents—Herbert Hoover, Harry S. Truman and Dwight D. Eisenhower.

Emphasizes 'good'

LONDON (EP) — The Daily Leader, Ltd., a company which plans to launch a daily newspaper placing emphasis "on the good instead of the evil," has published a prospectus offering shares at \$2.80 each.

all members of the Phoenix Cathedral.

"As a youth, Barry was an acolyte at the cathedral," Bishop Harte said, "and he has said that it was a great privilege to read the Lesson. The Church also influenced his life in parish-sponsored Friday night dances and an active basketball team. The deans at that time were the Rt. Rev. William Scarlett, later Bishop of Missouri, and the Very Rev. Herbert L. Johnson.

"Barry's interest in all people and his kindness to those in all ethnic and cultural groups is well known locally. Long before he took an interest in politics he was working for the advancement of the tribal Indians in Arizona. At the time of a flood in Mexico, Barry flew his plane to drop food to starving people. While many know that he integrated the Arizona Air National Guard, few outside Phoenix know that one of his first acts as a Phoenix councilman was to see to the establishment of modern parks and recreational programs in the less fortunate areas of the city.

"I believe Barry has a profound faith in God, and I would emphasize his strong loyalties, his deep personal honesty, and his great integrity to his principles that he has demonstrated. We in Arizona have faith in Barry as a Christian."—*The Living Church*

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