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Arkansas Baptist State Convention

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# Arkansas Baptist

*newsmagazine*

JULY 2, 1964



**TRUTH AND FREEDOM, page 8**



# Never all together

WHEN will Baptists ever get together?" a fellow preacher asked, as we talked about the lengthy and sometimes hot debates at this year's meeting of the Southern Baptist Convention in Atlantic City.

Without wanting to appear either smart or smart-alecky, I had to say: "Never."

By our very genius as Baptists, we are people of many, many different viewpoints.

This was reflected in a very interesting opinion survey made during the Atlantic City meetings by the Research and Statistics department of the SBC Sunday School Board.

A total of 1,721 persons came by to push the buttons of an electro-matic opinionnaire, recording their views on a number of different questions. (Of these, 86 percent were Southern Baptists; 10 percent were American Baptists; and 4 percent were "other.")

Of eight questions asked, those interviewed felt most strongly on the need for studying Baptist history. A total of 74.3 percent felt that the study of our history is essential if we are going to gain a proper understanding of our world mission task.

The respondents were also pretty well agreed on community problems, 60 percent feeling that churches should lead their communities in taking steps to solve such problems as juvenile delinquency, aging, welfare, etc.

The question bringing the most evenly divided response had to do with the growth of the Southern Baptist Convention. A total of 41.4 percent felt that the Convention is continually growing stronger. But 24.6 percent thought it is in a slump but will soon recover. Nearly a fifth—19.1 per cent—indicated they felt the Convention to be gradually losing its relative strength, while 14.9 percent felt it has reached a plateau and will tend to "level off."

This may shock some: On the question of who should be admitted into the membership of a Southern Baptist church without being "rebaptized," 26.9 percent replied, "Any person who has been immersed by any church," and 7.4 percent said, "any person 'baptized' in any manner by any church."

The largest segment, 37.4 percent, would receive "any person transferring from any Baptist church." But 28.3 percent would require "rebaptism" of all but those transferring from a Southern Baptist church.

More than half the people (54.3 percent) thought a clear understanding and support of the Cooperative Program would largely remove the practice of designated gifts.

A fourth (25.6 percent) felt that the Cooperative

(Continued on page 5)

CATHOLICS are far ahead of Protestants in protecting the image of Christianity as projected by Hollywood, said Gregory Walcott, actor and SBC second vice president, at Atlantic City. The Editor examines the star's proposal to correct this situation in the lead editorial on page 3. Our cover story is told in another editorial—"The Fourth of July". Color work on our cover was done by Fisher Art Service of Little Rock.

WITH the press of other SBC reports, full information about the North American Baptist Fellowship was not used immediately following the convention. Today we bring you the proposed by-laws and suggest you take the time to read and study them, along with the explanatory letter from Dr. Porter Routh on page 9.

THERE will be no issue of the *Arkansas Baptist Newsmagazine* July 9 because of the Independence Day holiday, so today we are bringing you the Sunday School lessons for both July 5 and July 12. Our writer this month is Dan B. Cameron, pastor of First Church, Ft. Smith. The lessons are on pages 21-23.

WHAT happens to the Arkansas Baptist Home for Children young people when they graduate from high school? We think the story of this year's five will interest you greatly—and will start you to thinking. Please read of Gracie Hatfield's Monticello visit on page 7.

A BRIEF definition of Christianity can reveal the freedom that it gives to man, Dr. Perry F. Webb told Baptist pastors during the SBC meeting at Atlantic City. You'll find a condensation of Dr. Webb's sermon on page 8.

PRACTICAL mission work is offered to the men of Arkansas through the West Coast Crusade. Dr. S. A. Whitlow, executive secretary of the Arkansas State Convention, issues an invitation to individuals and the churches to participate on page 15.

## Arkansas Baptist newsmagazine

MEMBER:  
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Associated Church Press  
Evangelical Press Ass'n

July 2, 1964

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### Eye on Hollywood

CAN anything good come out of Hollywood?

The election of movie actor Gregory Walcott to the second vice presidency of the Southern Baptist Convention at the sessions recently in Atlantic City left some Convention messengers asking seriously if we had done the right thing. The fact that Mr. Walcott is a very active deacon in his church in Hollywood was not enough to allay the fears of all who are conscious of the low moral caliber of so many of the Hollywood films.

Some of us who voted for Walcott had the feeling that through him we might have an effective approach to doing something about the rottenness of movies generally. Something that he had to say in a talk the other day before the Texas Baptist Executive Board seems to indicate that this may be the case.

Mr. Walcott suggested that Baptists establish a special committee to try to clean up the "false images" about Christianity projected by Hollywood movies and television shows. He indicated that he might make a motion at the next meeting of the Southern Baptist Convention, in Dallas next year, proposing a study looking to the establishment of such a committee. Through such a proposed committee, he said, Baptist people could be alerted through the Baptist Press and state Baptist papers of up-coming movies which they judged to be degrading to the image of Protestants and Christianity and warn against glorification of sex, immorality, crime, and debauchery.

Mr. Walcott chided the "unregenerate men" in Hollywood who "have given America and Christianity a poor image abroad." He said that "the Protestant religion is almost always pictured in the movies as an emaciated, irrelevant faith of the dark ages, and that the Protestant clergy is projected as a Mr. Milktoast or an Elmer Gantry charlatan."

"In this regard," he said, "Catholics are far ahead of Protestants." He said that "they have a special committee in Hollywood to preserve their image and they have the power and influence to pull out unfavorable sections of movies." He suggested that Baptists should do the same thing by establishing a committee in Hollywood similar to the Baptist Joint Committee on Public Affairs in Washington, D. C., to watch what the movies produce, alert Baptists about movies and use its influence to create better images.

Mr. Walcott indicated that such a committee would have to be extremely careful and that Baptists who write to television and movie producers should write cautiously expressing "disappointment" rather than scorching and vehement letters of criticism. For, he said, "Hollywood likes controversy."

Walcott also spoke of his plans to produce a movie on "Bill Wallace of China," a film to be based on the life of the Southern Baptist missionary who died a martyr's death. He said he was in Dallas to try to work out

financial arrangements for the \$1.5 million film to be produced by his company, Logos Productions. He pointed out that there has never been a major Hollywood film produced about Southern Baptists. He said that the story about Bill Wallace has all the ingredients of a great movie—intrigue, drama, heart-warming human interest, and a great underlying spiritual story.—ELM

### Fourth of July

THE word *patriotism* is widely flaunted these days. But many have learned to their sorrow that it means one thing in one man's thinking and quite another in the mind of somebody else.

#### The Cover



The dictionary (Webster's New Collegiate) defines patriotism as "Love of country; devotion to the welfare of one's country." But there are many today who seem to think that it is hate of one's country, at least of the Supreme Court and/or the federal government, and, sometimes, Congress.

It is downright hard to tell from the ranting that certain self-styled "patriots" are doing these days how they differ from any other revolutionists who stand for the overthrow, by means fair or foul, of our government.

Regardless of who they are, those who seek to impose their power and control over the lives and opinions of others and for the overthrow of our democratic processes are far from being patriots in the right sense of the word. They are dangerous, mad men who will bear watching.

As we come to the observance of another Fourth of July, a day which certainly should have great meaning for all Americans, let us join in a new pledge of allegiance to this great land of ours. Since this is election year, it might not be inappropriate for us to emphasize that one of the best marks of patriotism is honest and clean involvement in political affairs. Each one of us owes it to his country to do what he can to stamp out such rotten practices as stealing or buying elections. Let us stand firm against crookedness in high and low places and against the self-styled "patriots" who have warped views of Americanism.—ELM



# Where the BSU?

SHOULD THE Baptist Student Union continue to be administered by the Sunday School Board of the Southern Baptist Convention or would it more appropriately be a part of the Education Commission of SBC?

The Executive Committee of the Southern Baptist Convention is being asked by officials of the Education Commission to determine "whether the student ministries are now administered by the most appropriate agency of the Convention."

Now a program of the Sunday School Board, the Baptist Student Union, classified by the Executive Committee as a "church assistance program," requires \$292,230 a year to maintain the Board's part of it. Student work is jointly supported by the Sunday School Board, state Baptist Conventions, and local Baptist groups.

Chairman John A. Fincher of the Education Commission's Board has pointed out: "In every other major denomination except Southern Baptist, student work is under their education boards. The Education Commission of the Southern Baptist Convention was chartered to handle all matters related to all higher education."

In making its request, the commission emphasized that it was moving "without prejudice or criticism" of the current manner of carrying on the Convention's program of student ministry.

The Sunday School Board has a nationwide department of student work; state Baptist conventions have departments of student work for their own states; and state conventions employ men and women to direct student work for Baptists on campuses in their states. Churches in college communities sometimes also help to direct Baptist Student Unions on the local campuses, offering space for student activities and paying part of the directors' salaries.

Since there is a re-study now being made by the Executive Committee of Southern Baptist Convention work, it certainly is appropriate for this new look at Baptist Student Union and where it would best fit into the organization pattern.—ELM

# Some Arkansas facts

ONCE in awhile you hear someone speaking out against local option control of the liquor industry. Because there still continues to be some bootlegging and drinking, some would argue that it would be better for us to have no laws at all prohibiting the manufacture, sale, and use of alcoholic beverages.

To be sure, the only way the problem of evil can really be whipped is through the surrender of the hearts and lives of individuals to Christ and to his direction. We certainly must never stop this approach. But we would be rather foolish if we did not face up to the fact that even here in so-called Christian America, the nation is far from being Christian when it gets down to the everyday lives of the individual citizens. And so we have to accept less than the ideal sometimes in our approaches.

While there are some sad examples to the contrary, life and property are much more secure from damage or destruction through the use of alcohol as a beverage, in the counties that are at least legally dry than in the wet counties. Here are some specific incidents:

Arkansas, with 45 of its 75 counties dry, ranks third from the top in the sobriety of its citizens. Only two states, according to figures from the liquor and tobacco tax audit of the United States Treasury Department, have fewer alcoholics per population than our state. No doubt, one of the big factors here is that while there is always bootlegging for those who are determined to have it, there is far less likelihood of liquor being sold or consumed in dry territory than in wet territory.

In 1963, there were a total of 92 arrests involving the operation of illegal whisky stills in the 30 wet counties of our state but only 32 arrests for the same offense in all of the 45 dry counties.

The wets will continue to argue that prohibition never works in any form and the best way is to legalize liquor, but conscientious, straight-thinking Christians should not be taken in by this argument. The facts simply point in the opposite direction.—ELM

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.

### 'Stuffing the ballot'

THE sickness of heart which I felt as I drove away from our recent Southern Baptist Convention sessions in Atlantic City is difficult to describe, perhaps impossible to exaggerate. A nausea like a black cloud blanketed my spirit. It was due to evidence of "stuffing the ballot" in Convention voting.

Heretofore I had steadfastly refused

to believe that any in our Convention would stoop so low. Confidential reports have now convinced me that it was done in Atlantic City and also the previous year in Kansas City.

I write now as this tragic circumstance presses upon the touchy sensitivity of my own soul and in realization of the enormity of such a disease in our fellowship. We must believe in one another. We must be sure that honesty in voting is practiced with rigid self-discipline. We are brethren. We are a family.

Wholeness in a democracy can be threatened no more seriously than by stealing an election. My point has no reference to which side of an issue anyone may have supported, but has only to do with reported actions aimed at causing one vote to count more than another's.

Any deviation from such determined

honesty threatens the entire body. It will destroy democracy. It undermines fellowship.

The attitude which says, "I will have my way, no matter how it is enforced," is an infection, a cancer of the most serious nature. There can be no greater threat to the democratic process.

The infection affects the whole family. When one is sick, all are sick. When one enforces an authoritarianism without respect to equality in voting, he has destroyed democratic action.

Some months ago I attended the inauguration of the new president of the American Baptist Theological Seminary. The inaugural address was by Dr. J. H. Jackson of Chicago who spoke on "Redemptive Responsibility."

"I was asked," he said, "who is responsible for the recent church bombing?"

The thoughtful, sensitive Negro



preacher replied, "I am responsible. I was in that city to make a speech a few weeks before the tragedy. I might have said something, done something, shown an attitude, which could have saved the church and spared those young lives."

I do feel a responsibility—a redemptive responsibility, if you please—for a sickness in our Baptist family. I am responsible to register my vote always with rigid honesty. I am responsible to show a holy indignation which rebukes any trend or even temptation to vote or ballot dishonestly. When any brother is overtaken in such a fault, I am responsible to "restore such an one in the spirit of meekness," considering myself lest I should also be tempted (Gal. 6:1).

—Joe W. Burton, Secretary  
Family Life Dept.  
Education Division  
Baptist Sunday School Board  
Nashville, Tenn.

**REPLY:**—Now that you have discovered what many of us knew when we led the "fight" for official ballots for Convention voting, Brother Burton, we trust you will not again arbitrarily tell the Convention messengers to vote on "just any scrap of paper." Let's use nothing but official ballots, and, please, let's have enough for all balloting.—ELM

## Music-education man

BROTHER Mel Mintz, who for several months has been engaged in Evangelistic Music, has indicated that he would be available soon for full-time combination music-education work. Some church would be fortunate to secure a man of Brother Mintz's experience and ability in this field. He may be contacted at No. 1 Alpine Court, Little Rock, Phone MO 3-7415.—J. T. Elliff, Director, Religious Education Division, Arkansas Baptist State Convention, Little Rock

## Personally speaking

(Continued from page 2)

Program and designated giving both have merit and could see no conflict between them.

While 13.8 percent felt that a continuing rise in designated giving is resulting in an adverse effect on the Cooperative Program, 6.3 percent said that designated giving should be encouraged "since many gifts would be withheld otherwise."

As to who should observe the Lord's Supper in a Southern Baptist church, 45.4 per cent said, "Any Christian who wished to participate." But 18.7 per cent would limit it to members of the local church.

Nearly a third (32.7 percent) said, "Only those, including visitors, of like faith and order." But 3.2 per cent said, "Anyone who wishes to participate."

More than half (58.6 percent) thought the name of the Convention should be changed, 33.4 percent "primarily to make those in parts of the country other than the South feel more a part of the Convention"; and 25.2 percent "to more closely conform to the geographical

## No July 9 paper!

THERE'LL be no issue of your *Arkansas Baptist News-magazine* dated July 9.

In accordance with long established custom of printing only 50 issues a year, we skip the issue we would be working on during Christmas and July 4 holidays.

## Baptist affairs

IN answer to the letter of Mrs. Marse Grant in June 4th magazine, I would like to say that the convention in a sense is a political meeting where the policies of the church are discussed and considered and officers elected as well as all other business of the convention conducted. You would not expect a convention of only one million people to have as much business to take care of, as a convention with ten million. I am glad some of our Messengers were considerate enough of the people they represented back home that they did not obligate them to things they might not approve.

As to a North American Alliance I think it would be great providing we did not have to compromise any of our Southern Baptist beliefs. Then there is the money question. I'm not sure I would want to take any appreciable amount of our co-operative program money away from our Southern Baptist causes to put in a common kitty for others to say how it shall be spent. Yes I'm glad we had a few careful messengers who were willing to wait.—Mrs. W. C. Hutchinson, Ft. Smith, Arkansas

## On punishment . . .

IN your editorial about Capital Punishment you base your argument against capital punishment on the premise that it is no longer a deterrent to those who are potential murderers, and the possibility that some of them might be saved if their life is spared.

Had you ever considered God's teaching concerning capital punishment. One who believes that the Bible is God's Holy Word must, of necessity, accept capital punishment as being a part of God's moral law, therefore is essential in the laws of our land. God said, in Gen. 9:6: "Whoso sheds man's blood, by man shall his blood be shed." The law that came through Moses is full of commandments for capital punishment. The 35th chapter of Numbers is the most complete. One verse there stays with me as I think of so many murderers escaping the death penalty, the 33d verse, "So ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him who shed it." The fact that, as Dr. Valentine points out, capital punishment as practiced in this nation is discriminatory against the poor does not negate God's command for capital punishment, but condemns the system by which the rich escape. Just because a law is not enforced is no reason, whatever, for annulling the law. That is the argument the liquor crowd used to annul the prohibition law, God never annuls His Law just because man does not obey it, therefore, God's law for capital punishment stands, no matter who wants to do away with it.—Harlin V. Nelson, Rt. 8, Huntsville

(Continued on page 23)

boundaries of the Convention."

Feeling that the Convention name should not be changed "since we would lose identity with the theological position traditionally associated with Southern Baptists," were 35.7 per cent.

A small segment, 5.7 per cent, said the name should not be changed "since it might cause dissension between those who want it changed and those who do not."

As to what churches should do about a decline in recent years of volunteers for church-related vocations, 52.5 per cent said the churches should "intensify efforts to influence more young people to commit themselves to church-related vocations." Better programs for keeping volunteers interested once their commitments have been made was seen by 34.6 per cent as being the need.

"Make monetary benefits for those in church-related vocations competitive with those for other vocations," said 5.7 per cent, but 7.2 per cent said, "Leave this matter entirely to the individual and God."

See what I mean?

*Edwin L. McDonald*



*I'm just 17. on my own,  
working in a big city . . .  
and I'm lonely . . .*



*Should I stay here, or  
break down and go home and  
on to college?*

**QUESTION:** "Throughout my high school days I had one ambition: to go to work in a big city. My parents respected my desire, brought me to the city, helped me find a job and secure a place to live.

"But my dream is not turning out the way I thought it would. I am so homesick that I don't believe I can stay. I realize now that seventeen is too young for me to leave home and go out on my own in city life.

"Do you think I should stick it out and follow through in my first plan, or should I go back home, face the music, and go to college?"

"I might as well acknowledge that I am writing you out of sheer loneliness. I do read your column every week and I picture you as a person who is really interested in young people."

**ANSWER:** It is likely that by the time you see this portion of your letter in print, you will have made your decision. Even so, I consider it important to respond to your communication. It is my hope that you will glean something constructive for yourself and that others who find in your problem a reflection of their own will benefit from the discussion.

A first guideline is recognition of the fact that in some circum-

stances backing out is a stronger character trait than "sticking it out."

One of the first signs that a person is growing out of juvenile ways is a willingness to acknowledge mistakes. It takes a lot of courage to say, "I was wrong. I will listen to those who have wisdom that comes with experience and who are interested in my getting the most from life." The young person whose attitude is, "I am willing to try the adult-recommended way" is placing his feet upon a solid step of maturity.

The insecure adolescent refuses to face his mistakes. He assumes a patronizing, sometimes rebellious manner toward adults—especially his parents. Such a spirit is a definite symptom of insecurity, an indication that one does not yet have a sure footing among his peers.

Another sign that one has not outgrown his childish, protective shell is an abnormal fear of criticism. The person who lets the crowd rather than his own head and heart dictate his actions lacks a quality of stability that is essential for growth into real manhood and womanhood.

By all means, acknowledge your mistake, go home and get ready to go to college. Use the ability and

capacity that secured for you a job in the city to work your way through further preparation for life.

Educational demands for success in all professions and in all job areas are becoming higher year by year. Furthermore, academic progress and college associations lay a foundation for increased depth, understanding and capacity for living.

Right now you are suffering from disappointment in yourself and a feeling that you have "goofed" completely. These disillusionments are a part of growing-up, too. But, believe me, you are not a failure; you are not the only person who has had to "eat humble pie" and take some painful kidding in the process of starting over and getting on the right road. Practically every successful person you know has made some pretty glaring blunders and in the course of attaining success had to face some embarrassing situations.

Now it won't be all a rosy cloud and easy sailing at college. You will get homesick there, too. But there will be interested counselors and other kids suffering from the same disease to help you win that bout. Anyway, college homesickness is not nearly so likely to be fatal as getting off on the wrong foot in a big city.

Wherever you go to college, I hope you will find your associates among Christian young people and get involved with the B. S. U. activities on your campus.

Whatever your decision on your state of affairs when this column reaches you, let me urge you to talk with the Counselor-of-Counselors about your problems. He is interested in you and the fulfillment of your life ambitions. "And ye shall seek me and find me when ye shall search for me with all your heart." (Jeremiah 29:13)

*Rosalind Street*

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# Future uncertain for Home grads

BY GRACIE HATFIELD

FIVE students from the Baptist Children's Home, Monticello, graduated from high school this spring. One will definitely go to Ouachita College this fall to major in physical education. One is undecided about what he will do.

Business school, beauty school, and vocational school are the hopes of the other three. Just whether or not these hopes will be fulfilled is a big question.

Presidential scholarships to Ouachita are available to graduating seniors at the Home, but there

is no provision for further education at vocational schools. The students involved are just "hoping that everything will work out."

The Board of Trustees has been working for sometime trying to secure funds for their school-



GRACIE



SNAPPED while combing her hair in her spacious blue room at the Home is one of the five spring graduates. The hair dryer on the table was a graduation present. She hopes to enter beauty school this fall.

ing, but has had absolutely no success so far. Mr. Johnny Ray Price, director of the Home, said the students were ready to accept the fact that they could not go on to school if the funds were not available. "We'll keep trying, though," he said.



-ABN photos by Ann Taylor

## ... life at the Home

TOP, left, is the "Teenage Cottage for Girls." Here, the girls live in spacious rooms with meals cooked and served in the cottage. Devotional periods are held daily. One girl remarked, "I love it here; I don't know what I'll do when I have to leave."

BOTTOM, left, the boys are cleaning chicken cages for the new chicken house that will soon be built. The poultry and egg program is just one segment of the large farming program at the Home which provides a large part of the food.

PICTURED above are some of the cattle and ducks which are also raised for food. According to Mr. Price, the boys enjoy helping out on the farm and work under the supervision of the farm administrator, Mr. Bennett Hayes—taking care of the livestock, as well as growing fresh vegetables on the 240 acre farm. After a hot day's work, there is a new swimming pool available for a refreshing dip plus an extensive recreation program for leisure activities.



# The truth that sets men free

Digest of sermon delivered by Dr. Perry F. Webb  
of Little Rock to Baptist pastors in Atlantic City

1 John 1:1-4

JOHN RUSKIN has defined preaching as "thirty minutes to raise the dead." Apparently his statement was given when the pulpit was a force and preaching considered as the finest of the fine arts. The miracle of "raising the dead" and setting men free from the habiliments of their moribund condition is now too often considered secondary to the glamor of ecclesiastical position and organizational gymnastics.

Nevertheless, the sublime purpose of our Savior was and is "to preach deliverance to the captives. . . to set at liberty them that are downtrodden" (Lk. 4:18).

A brief definition of Christianity will reveal the freedom that it (he) brings.

First, Christianity is *objective*. It rests upon historical facts and has its roots in an historical revelation. Our faith is not only traditional and millennial but historical. This truth sets us free from *meaningless mysticism* which claims the substance of religion is emotional assent without external authority. Such adherents too often content themselves with luxuriating in the soft fluff of religious rhapsody, languorous abstractions and relective detachment. It is well to observe that true religion is "good news" and "news" is something that has happened in time and space and therefore is an event in history. So our faith is not primarily ethereal, ephemeral, emotional or even analytical but historical. And this is the fulcrum that balances the traditional and the millennial.

A transcendent God who dwells beyond the possibility of man's knowledge and approach is NOT the God of Christianity. While our Faith was not the product of its environment, nor did it spring from the contemporary scene; while it is transcendent and supernatural, yet its effulgence was in the context of time and in terms that can be apprehended if not fully comprehended. God's love became articulate, vocal, visible, corporeal. "The Life was manifested". There was a Divine apocalypse. The Infinite became finite; the Eternal became temporal. God

invaded human life and intersected mortality,

All of this is to say that Christianity is not a beautiful dream, an attractive speculation, a theological fancy, glorified psychology or a celestial aspirin tablet. It rests upon facts, sublime facts. Jesus was born of a virgin, worked at a carpenter's bench, was baptized in Jordan, was tempted of Satan, performed signs and wonders, died on a cross and on the morning of the third day, came forth from the grave with a mighty triumph. If the historical is not credible then the spiritual is incredible!

Second, Christianity is *subjective*. These facts were witnessed and experienced. Our faith is not a matter therefore, of superstition, imagination or credulity but is based upon credible evidence. However unschooled the early disciples may have been, at least they had the witness of their senses, and abundant opportunity to investigate and test the claims of Jesus. And as they heard His voice, saw His miracles, beheld His person and touched His body, they began to experience His grace. And as we "taste" of His grace, we begin to see and feel "the Lord is good" and this leads to an "experience" and this experience is personal, intimate and demonstrative. Thus this truth delivers us from a frigid formalism.

Third, Christianity is *projective*. These facts and this experience are to be shared. What we have that is good, we are bound to share it; the better it is the more we are bound to share it; since the Word of Life (Jesus Christ) is our best, we are bound more than by any other obligation to share our knowledge of Him. "When the men of that place had knowledge of Him, they sent out into all that country round about" and brought others to Him. (Mat. 14:35). Here we have the nuptials of knowledge and compassion, and what God has joined together, let no man put asunder! This is the truth that delivers us from a barren creedalism.

William Temple is quoted as saying, "A lot of people are going to be surprised one day to find out that God is interested in a lot of things besides religion." In other words, the recitation of stereotypical responses; the careful observance of religious techniques; the lusty singing of doxologies and benedictions; even the most loyal adherence to doctrinal correctness can never be a substitute for compassionate concern.



# North American Fellowship

(Editor's Note: Following is a letter to the Baptist state paper editor from Dr. Porter Routh, executive secretary of Executive Committee, Southern Baptist Convention, Nashville, and the proposed by-laws for the North American Baptist Fellowship—ELM)

"WE tried to give full information about the North American Baptist Fellowship in a series of questions and answers sent out several months before the meeting in Atlantic City, but with the other material it was impossible for some of the papers to use this information.

"Following is a copy of the proposed Bylaws for the organization. I think it ought to be made clear that this is not something separate from the Baptist World Alliance, but is an integral part of the Baptist World Alliance and is controlled by and financed by the Baptist World Alliance. The only involvement of Southern Baptists would be the selection in some way of a committee to represent us in seeking to retain open channels of communication.

"The Convention committed this to a committee under the leadership of Dr. Wayne Dehoney, and I am sure that he will be calling a meeting of the committee so that their report will be available early enough for full information and discussion before the Convention in Dallas."

## PROPOSED BY-LAWS of the NORTH AMERICAN BAPTIST FELLOWSHIP of the BAPTIST WORLD ALLIANCE

### Article I NAME

The name of the organization shall be the North American Baptist Fellowship.

### Article II PURPOSE

The purpose of the organization shall be:

- A. To continue the gains and values growing out of the Baptist Jubilee Advance program (1959-1964).
- B. To make possible opportunities for fellowship and the sharing of mutual concerns.
- C. To co-operate with all departments of the B.W.A.

It shall have no authority over any Baptist Church nor undertake any work for which the member bodies are responsible.

### Article III MEMBERSHIP.

The membership shall consist of those Baptist bodies of North America who hold membership in the B.W.A. and who co-operate in the purpose of the Fellowship.

### Article IV ORGANIZATION

A. The office of the Fellowship shall be the Washington office of the B.W.A.

B. There shall be a General Committee of the Fellowship. It shall consist of

1. Three representatives named\* by each body plus one representative for every million members or major fraction thereof.

2. One representative appointed by any department of the North American Baptist Fellowship.

3. The President and the General Secretary of the B.W.A.

4. Three North American members of the B.W.A. Executive Committee named by the General Secretary.

5. The officers of the Fellowship.

C. Departments may be established by the Fellowship as needs arise.

D. The officers shall be—

*Chairman* and *Vice Chairman* to be elected by the General Committee annually from its members.

*Secretary* who shall be a secretary of the Baptist World Alliance designated by the General Secretary of the B.W.A.

*Treasurer* who shall be the Western Treasurer of the B.W.A.

### Article V MEETINGS.

The General Committee shall meet annually to carry out the above purposes.

The General Committee may arrange occasional continental fellowship meetings.

### Article VI FINANCES.

The work of the N.A.B.F. shall be financed within the framework of the Baptist World Alliance budget by funds contributed by the North American member bodies, organizations and individuals.

### Article VII AMENDMENTS.

Amendments to the By-Laws of the N.A.B.F. shall be by two-thirds majority vote of the Executive of the B.W.A. upon recommendation of at least two thirds of the members of the General Committee.

It is proposed that the North American Baptist Fellowship shall come into being upon the approval of these By-Laws by the Administrative and Executive Committees of the Baptist World Alliance, and when any five North American members of the Baptist World Alliance signify willingness to belong to the Fellowship.



## Judson completes Bible translation

WHEN Adoniram Judson finished translating the Bible into Burmese he took the last leaf of the manuscript, and on his knees dedicated it to God.

He completed revising the New Testament in 1828 following a year's laborious effort, and finished translating

the entire Bible in 1934. Dr. Judson did his work in Maulmain. The year he gave his translation to Burma the entire body of baptized converts numbered 592.

It is hard for the average reader to grasp the magnitude of Judson's task. What King James' 47 translators did, this man accomplished alone. Without the aid of a large library or consultation with others he took the sole responsibility of making the translation. He, alone, under the leadership of the Holy Spirit, settled every problem of natural science, philology, language interpretation, and theology as these relate the exchange of ideas from one language to another.

In a letter he wrote, Jan. 31, 1834, he said about this work, "Thanks be to God, I can now say I have attained. I have knelt before him with the last sheaf in my hand, and, imploring his forgiveness for all the sins which have polluted my labors in this department, and his aid in future efforts to remove the errors and imperfections which necessarily cleave to this work, I have commended it to his mercy and grace; I have dedicated it to his glory. May he make his own inspired word, now complete in the Burman tongue, the grand instrument of filling all Burma with songs of praise to

# BOREDOM

By J. I. COSSEY

BOREDOM is the result of some unhappy relationship in life. Boredom may be caused by a sorry



MR. COSSEY

typewriter, tractor, bus, poor cooperation, or a quarrelling boss. When one is bored with his work, his home, church life, his health or some other kind of unpleasantness, he may develop a dangerous health condition.

Boredom may be caused by some one talking when you want to talk. A bore is one who, when asked how he feels, takes half an hour to tell you. A bore is one who

our great God and Savior Jesus Christ." (S. F. Smith, *Missionary Sketches*, p. 28)

Dr. Judson had written Luther Rice Aug. 3., 1816, that if American Christians were willing to offer their bread for 20 or 30 years they might hear from him again. The twenty years had not yet expired. But because of his translation Americans would not only hear of Judson but myriads of Burmese.

## Head Alumni group

ATLANTIC CITY—Two Kansas City ministers are leading officers of the alumni of Midwestern Baptist Theological Seminary also located in Kansas City, Mo.: E. H. Hays, alumni president, and Bill L. Bullington, alumni vice president. A Southern Baptist Convention home missionary, Robert L. Gross, is alumni secretary.

Hays is pastor of Englewood Church and Bullington, of Leeds Church. Gross directs the Neighborhood Baptist Good Will Center at Albuquerque, N. M.

can talk all day without a subject. Another bore is one who talks about himself when you want to talk about yourself. The biggest bore usually tries to be a big shot. The most tiresome bore is the one who can always "go you one better." No one can do or say anything—the big bore can always come up with something bigger and better.

Boredom is caused, not by work, but by resentment, worry, and frustration. There would be more boredom in walking one block with a nagging wife, than walking 20 miles with an adoring wife.

One churchman will bore you to tears talking about hard times. The other one, with fewer dollars, will cheer your heart talking about his faith in the thing the church is doing. The viewpoint makes the difference. Why not start right now and overcome boredom? If your work is unpleasant, make it pleasant. If your boss is crabbed, answer his crabbedness with kindness. Your kindness may force him into kindness. If your work is dull and drab, make it interesting.

Did you ever have fun outdoing yourself? H. V. Kaltenborn gave himself a pep talk every day. He said, "Our life is what our thoughts make it." Confidence in one's self is something that cannot be overlooked. Perhaps no one will have any more confidence in you than you have in yourself. If you are a bore to yourself, you will be a bore to others. Boredom is contagious.

The way to overcome boredom is to make your job interesting. If you are doing something you have to do, why not enjoy it. Yield yourself to God, and he will lift you out of the slumps of despair and boredom. God will give you a mountain-top experience which will enrich your life. If you cannot lift yourself out of boredom in your work, you may be doomed in other phases of life.

Remember, you are an actor on the religious scene, you may have fun and make it lively or you may make it dull. You are the star of your life and your future is in your hands. God will help those who help themselves.



## Baptists to Ridgecrest

THIRTY-THREE Baptists of Arkansas will travel by chartered bus to Ridgecrest, N. C. for Church Programing Conference Week, July 16-22, at Ridgecrest Baptist Assembly.

Announcing plans for the trip, Dr. S. A. Whitlow, executive secretary of the Arkansas Baptist State Convention, said the bus would leave Little Rock July 15 at 9 a.m. and would reach Ridgecrest the next afternoon.

On the return, the bus is scheduled to leave Ridgecrest Baptist Assembly on Wednesday, July 22, at 1:30 p.m. and arrive in Little Rock at 6 p.m. the next day. One night stopovers will be made going and coming.

Included among the group will be 20 associational missionaries: Dr. Alexander Best, Washington-Madison; Rev. Carl Bunch, Mt. Zion; Rev. W. M. Burnett, Calvary; Rev. J. Russell Duffer, Current River-Gainesville; Rev. H. M. Dugger, Little Red River; Rev. L. D. Eppinette, Trinity; Rev. Ford F. Gauntt, Buckner;

Rev. Cecil Guthrie, Black River; Rev. Amos Greer, Harmony; S. D. Hacker, White River; Rev. R. V. Haygood, Pulaski Co.;

Rev. J. M. James, Caroline; Rev. Theo James, Greene Co.; Rev. Allen McCurry, Faulkner Co.; Rev. M. T. McGregor, Hope; Rev. Conway H. Sawyers, Liberty; Rev. J. D. Seymour, Stone, Van Buren, Searcy; Rev. Paul E. Wilhelm, Clear Creek; Rev. Don R. Williams, Bartholomew; and Rev. William E. Woodson, Dardanelle-Russellville.

Members of the staff of the Arkansas Baptist Convention who will be making the trip on the bus will be: Dr. Ralph Douglas, associate executive secretary; Rev. J. T. Elliff, director, Religious Education Division; Rev. Lawson Hatfield, Sunday School secretary; Dr. T. K. Rucker, field representative for the Southern Baptist Convention Annuity Board; Dr. Whitlow; Hoyt A. Mulkey, secretary of Church Music; and Dr.

## Des Arc honors senior deacons



A "SENIOR Deacons' Appreciation Service" was held on June 10, at First Church, Des Arc, honoring three deacons who have tenures totaling over 125 years of service to the church.

Willis Eddins, member of the building committee, expressed, in behalf of the church, appreciation for the many years they have

served. He presented to each a certificate of appreciation.

Those honored, left to right, were: Robert H. Romunder, William J. Caskey, and Ed W. Bacon.

Rev. Ernest Banton has served as pastor of the Des Arc Church since Oct. 6, 1957. The church is now engaged in building new brick and masonry facilities.



**PASTOR HONORED**—*Chester Martin, pastor of Emmanuel Church, Harrison, was recently honored by the church's Ester class with a luncheon. Dennis James, missionary for Boone-Newton Association, presented Mr. Roten with a topical Bible as a birthday gift.*

Erwin L. McDonald, editor of the *Arkansas Baptist Newsmagazine*.

Others having reservations are: Mrs. Carl Bunch, Mrs. Ford F. Gauntt, and Mrs. Lydia Ramey of Huntington, Mrs. Amos Greer, Rev. Ben T. Haney, and Rev. J. A. Hogan.

## Enters ministry

GERALD HEARD, son of Mr. and Mrs. G. C. Heard, El Dorado, delivered the sermon at a recent

sunday evening worship hour at First Church, El Dorado.

Mr. Heard recently made public his decision to enter the ministry. He has completed one year at Louisiana Tech in

Ruston, La., where he was an honor student, and will continue his education this fall at Baylor University, Waco, Tex. During the summer he is assisting Rev. John Hargett at Northside Chapel, a mission of First Church, El Dorado. While attending El Dorado High School, Gerald was an honor student, being a member of the Key Club, the Oratorio Choir, and a representative to Boys State. He is also an outstanding baseball player, having been a starting member of the El Dorado American Legion team for the past two years.—Reporter



GERALD HEARD



## Harbuck is honored

DR. Don Harbuck, pastor of First Church, El Dorado, has been notified of his inclusion in the forthcoming edition of *Outstanding Young Men of America*.

The ten outstanding young men of America selected each year are featured in this annual biographical compilation, sponsored by the Junior Chamber of Commerce. President Lyndon Johnson and U. S. Jaycee President Richard Headlee are writing the introductions.

ORDINATION services for four deacons were held June 28 by Gravel Ridge Church. Oscar DeBusk, "Bud" Ison, Charles Simpson and Bob Morgan.

## Enters evangelism



MEL McCLELLAN

MEL McClellan has resigned as pastor of First Church, Kingsland, to enter the field of full time evangelism.

Mr. McClellan was educated at Ouachita College and East Texas Baptist College.

During his 16 months at Kingsland, 24 have made professions of faith and 15 joined by baptism. Financial receipts increased by approximately 30 percent.

Mrs. McClellan is the former Miss Dolly Jean Brown of Alexandria, La. They live at 611 West 23rd Street, Pine Bluff. The telephone number is JE 4-7722.



Rev. and Mrs. Ray T. Fleet

## Arkansas missionaries to Brazil

RIDGECREST, N. C.—Mrs. Ray T. Fleet, the former Ruby Edson, native of Foreman, Ark., and her husband were appointed missionaries to Brazil June 18 by the Southern Baptist Foreign Mission Board, meeting in special session at Ridgecrest Assembly.

Mr. and Mrs. Fleet now live in Mansfield, Tex., where he is music and education worker at First Church. At Ridgecrest Assembly for appointment during the opening session of the week-long Foreign Missions Conference, they said they began seriously considering overseas service several years ago. At that time both were employed by Beech Street Church, Texarkana, he as music and education worker and she as secretary.

Mrs. Fleet lived in Belton, Tex., and Memphis, Tenn., when a teenager. She attended Southwestern Seminary, Fort Worth, Tex., and several Texas colleges. She and her husband, native of Memphis, have two children, Vivian Kaye, eight, and Ray Thomas Jr., nearly seven.

Mr. and Mrs. Fleet were among 28 missionaries appointed at the

Ridgecrest meeting, bringing the Foreign Mission Board's overseas staff to 1,868 (including 31 missionary associates).

## Revivals

J. M. GREEN Memorial Church, Pulaski Association, June 14-21; Ed Walker, evangelist; Mrs. Becky Smith, music director; 9 by letter; 9 by baptism; 73 rededications; Ike Gates, pastor.

LAMAR Church, June 8-14; Herbert Hodges, pastor, Second Church, Russellville, evangelist; Wayne Johnson, Lamar, song leader; Sandra Edmondson, Lamar; pianist; 5 by baptism; 1 by letter; 3 rededications; Milton Edmondson, pastor.

HOLLAND Church, Holland, Mo., Aug. 3-9; Charles A. Thompson, pastor, First Church, Marshall, evangelist; Raymond Johnson, pastor.

LAFFERTY Community revival; Shelby Bittle, evangelist; Gayle Cooper and Doyne Robertson, summer field workers, music directors; 7 by profession of faith.





**MR. AND MRS. STARK**

REV. D. W. Stark has retired as pastor of Eagle Mills Church, and is now available for revivals and supply work in the state of Arkansas.

Among the churches he has served are First Church, Mountain Home, and First Church, Hampton. While at Mountain Home he served two terms on the state executive board and filed out an unexpired term while at Hampton.

A native of north Arkansas, Mr. Stark is a graduate of Ouachita College and the University of Arkansas. He was ordained in 1918. He is also retiring from the Bearden school system, where he was honored for his 13 years as teacher by the entire student body in May at a special assembly program.

Mrs. Stark is the former Miss Zora Harrell. They have three sons: Dewey Jr., Tulsa; James Wesley, Eureka, Mo.; and Harrell Dean, Warrenton, Mo.

Mr. Stark may be reached at P. O. Box 305, Bearden. His telephone number 687-2433.

**New Arkansas Baptist Subscribers**

Church	Pastor	Association
New budget after free trial:		
Perryville, First	Loy W. Garner	Conway-Perry

**Smithson ordained**

CURTIS Smithson, pastor of Ione Church, was ordained to the ministry June 14 at Fellowship Church.

Participating in the service were Ernest Baker, Ford F. Gauntt, Johnnie Hartsfield, L. L. Gilliam, James Simon, Ernest Hogan and Lester Nixon.

EVENING Shade Church has added rest rooms and two Sunday School rooms to their building.—Reporter

*Uncle Deak writes*

DEAR ed:

Ye know i thot it wuz a good idea the finance comittee had when they cided to start handin out them stuardship traks onst a month. Ever month now, on the last Sunday we git a new one. Weve had one on the Corporate Program, tithin, makin a Christian will an to or thre other things alredy this year. The preacher he holds one up an shows it to us an says somethin about it so we'll take it home to read. Last week we got one bout Alvin Dark, he's man-ager of that baseball team in San Francisco. It tole all bout how he was a tither. The young folk liked it an i'll bet a lot of the old folk did to. The best thing bout it all is thet we can get those traks free from the state stuardship office. I think thets a good deal. Don't you!

*Uncle Deak*

DR. Hugh Robert Horne, pastor, Calvary Church, Ft. Smith, has been informed that a biographical sketch of him will appear in the current volume, *Contemporary Authors in America*.

**Pastors move**

VALLEY View Church has called Jimmie Costner Jr., who has been serving as pastor of Waldenburg Church.

\* \* \*

DON Vuncannon, who has accepted the pastorate of McCormick Church, is being succeeded as pastor of West Ridge Church by D. C. Robinson. (CB)

**Attendance Report**

Church	Sunday School	Training Union	Additions
Berryville, Freeman Heights	157	81	
Blytheville			
First	544	164	
Chapel	40		1
Gosnell	280	98	1
Trinity	194	65	1
Camden			
Cullendale First	413	161	4
First	430	121	2
Conway, Pickles Gap	76	42	
El Dorado			
East Main	289	111	5
First	757	147	
Forrest City			
First	499	152	
Midway Mission	61	35	
Fort Smith			
Grand Avenue	699	301	4
Mission	27		
Spradling	238	109	
Temple	221	90	
Greenwood, First	258	77	
Gurdon, Beech Street	175	66	
Harrison, Eagle Heights	289	81	1
Huntsville, Calvary	42	27	
Jacksonville			
Berea	111	46	6
Chapel Hill	50	24	
First	379	170	1
Jonesboro			
Central	479	154	5
Nettleton	245	89	2
Lavaca	264	137	1
Little Rock			
First	799	283	
White Rock Chapel	29	14	
Forest Highlands	157	54	3
Rosedale	231	94	6
McGehee, First	387	152	
Chapel	75	29	
Magnolia	586	202	
Monticello, Second	224	134	2
No. Little Rock			
Calvary	409	85	
Park Hill	641	198	3
Runyan Chapel	40	22	
Pine Bluff, South Side	610	213	
Shannon Rd. Chapel	37	49	
Tucker Chapel	14	9	
Springdale, First	410	124	
Van Buren			
First	419	155	
Second	61	46	1
Vandervoort, First	72	44	
Ward, Cocklebur	44	31	
Warren, Immanuel	232	75	
Westside Chapel	78	39	

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For Interview Contact

**M. E. Fitzpatrick  
Box 310 Phone BE 5-7466**

Replies kept in strictest confidence



### Ouachita Conference

THE EIGHTH annual Ouachita Bible Conference to be held at Ouachita College, July 17- 31, offers much to our pastors. A "refresher course" is always in order for those of us who have been out of college and the seminary for some time. Dr. James Leo Garrett, professor of



DR. WHITLOW

Christian Theology, Southern Seminary, and Dr. T. B. Maston, retired professor of Christian Ethics, Southwestern Seminary, will be our out-of-state personalities appearing on the program.

A host of our capable in-state pastors will have much to contribute to the conference. This period of study, recreation, and fellowship should add much to the ministry of those attending and thus strengthen the ministry of our churches.

We are deeply indebted to Dr. Ralph Phelps and Ouachita College for this annual opportunity and it is our hope and prayer that a large number of our churches will make it possible for our pastors to attend.

### West Coast crusade

THE WEST coast evangelistic crusade under the sponsorship of the Brotherhood Commission and the Home Mission Board this summer provides the men of our state, along with the men of the Southern Baptist Convention, another opportunity for practical mission work. We have had good representatives from our state in the previous crusades and it is the hope of Brother Nelson Tull, secretary of the Brotherhood Department, that we can have even a greater participation in this summer's crusade.

These crusades not only provide our men with the opportunity of participating in a worthy

## Lonsdale Conference highlights

THE 1964 Rural Church Conference was held at the Spring Lake Camp, Lonsdale, June 15-17. There were 154 who registered as having attended some service with more than 100 attending the entire Conference. There have been years in the past when the attendance was larger and more representative over the state.

Several associations had splendid attendance. Clear Creek Association, where Paul Wilhelm serves as missionary, had the largest number with 16 present. Mt. Zion, Carl Bunch, missionary, had 15 in attendance. Several other associations were near these two. The registration from Pulaski Association was high but many of the number were denominational employees.

The associational missionaries had three separate conferences, which proved to be most interesting and helpful in every respect.

The messages, by our out-of-state guest speakers and by our own Arkansas men, were all well received. Dr. Ralph Herring proved to be an excellent Bible teacher and Dr. Albert McClellan was at his best as the preacher for the Conference.

There was much interest in the discussion of religious liberty is-

mission effort, but they also afford them the opportunity of helping to interpret the needs of our homeland to their churches.

It is the judgment of some of us that it would be money well spent for the local churches to urge some of their men to have a part in this mission enterprise to the point of paying a part of their expense if necessary. Numbers of our laymen would do well to make this investment of time and service. Brother Tull would be glad to hear from others who will join the good group already committed to this undertaking.—S. A. Whitlow, Executive Secretary

of the day. A special session was held by Dr. Barry Garrett for questions and answers, concerning these issues.

The pastors appreciated very much the message by layman Ernest Ward as he spoke on "The Minister's Life from a Layman's Viewpoint." Other messages on "Pastors' Home Life," "Pastors' Moral Life" and Pastors' Prayer Life," by Harold Hicks, Lonnie Lasater, and Oscar Golden, were unusually good.

Some have suggested that since the program is of such nature that all pastors could profit by attending that we should change the name and not call it "Rural" Church Conference. The fact that some said that some of the teaching and preaching was "over our head" is an indication that it is not a lot of surface, emotional messages. The idea is to give practical, helpful instruction, and sound Bible Teaching which will strengthen the ministry of all our pastors and church leaders.—C. W. Caldwell, Superintendent of Missions

### Brotherhood

#### Crusader men

AS OF this writing (June 23), 42 Arkansas Baptist men have committed themselves to participation in the West Coast Crusade, July 22-26.

We are grateful to God for these men; and we know that their participation in a campaign of Christian witnessing in a pioneer area will result in more effective witnessing on their part when they return from the West Coast.

To date, about 20 men have signed up for the Colorado-Nebaska Crusade, July 12-19. More



MR. TULL



men are needed in this area where Arkansas Baptist men have labored during the past two summers.

It is interesting to note the churches from which all of the crusader men are going. Many of them have had outstanding Brotherhoods in their churches. Most of them have pastors who believe in Brotherhood and who are dedicated to reaching men for the work of their church, especially in Christian witnessing.

We are not quite ready as yet to publish the names of the men who are going, because there are yet many men on the border-line of signing up for one or both of the crusades. When the list is published it will indeed be an honor roll of dedicated men and alert churches.

If your church is not represented as yet, help them to search out one or more men (It may be you!)

If you desire information concerning either or both crusades, write your Brotherhood Department, 301 Baptist Building, Little Rock.—Nelson Tull

*Training Union*

### Some important questions

ANOTHER important question is: "What are some important dates during the next year for Training Union workers?" Here they are:

Sept. 8-18, 1964—One - night planning meeting in each association for associational Training Union officers.

These will be led by state department workers, district representatives, or associational Training Union directors.

2. Week of Oct. 20, 1964—One-night training meeting in each district with special district workers meeting with associational Training Union officers.

3. Nov. 13, 1964 (10 a.m.-4:30 p.m.)—State Training Union Leadership Workshop in Little Rock. This will be for all local Training Union leaders, Nursery through General officers. This is

JULY 2, 1964

### Evangelism

### Campaign for concern

ON April 23, 1964, an article appeared in a state paper about Southern Baptists being troubled



MR. REED

over our dip in spiritual interest. Several Southern Baptist leaders were interviewed and each one gave a different opinion as to why we have been dropping in baptisms the last few years. Perhaps each answer was correct to a certain degree. If you had been interviewed, perhaps you could have given several good reasons why we have been dropping in baptisms. I doubt if there is any one clear-cut answer.

In Psalms 142:4, the psalmist says, "I looked on my right hand and beheld, but there was no man that would know me: Refuge failed me; No man cared for my soul." We have many campaigns each year. In fact, every month of the year in our city we are having some kind of campaign to raise money. Many are successful. Some of our church campaigns are successful but we need a campaign for concern. Fredrick Taylor said, "It seems we have lost a word out of our Christian vocabulary—the word 'concern'." A preacher with spiritual passion said, "The average church officer has not the slightest spiritual concern for the salvation of others." Can lost people indict preachers, deacons, Sunday

the big opportunity for all church Training Union workers to receive training in preparation for the year ahead.

4. Dec. 7, 1964—"M" Night in every association.

5. Mar. 14-21, 1965 — Youth Week in the churches. This is the suggested date. In planning your calendar, be sure to plan for Youth Week even though you may need to select another week. Write for free tract.

6. Mar. 25-30, 1965—District

School, Training Union, WMU, Brotherhood and choir workers, saying, "no man cared for my soul?" Is there not too much indifference which dislikes anything that disturbs our comforts? We need to be aroused about the lost condition of people around us. Do some of us teach, preach, or sing and lead in missionary activities of our churches without general spiritual concern about the souls of the unsaved? Do you attend the services of your church without any particular concern for the lost? Do you work with or around lost people without any concern for their souls?

Whitfield said, "I am willing to go to prison and to death for you but I am not willing to go to heaven without you." We shall not win lost souls to Christ in our teaching, singing or preaching, until we want to. We should look for ways to encounter people with the gospel of Christ. Yet, Baptists don't need so much "know-how" as "want-to."

We must go after people because of love. The religion of Christ is love. If we love Christ we shall talk about him. We talk about the things we love. When we are spirit-filled we don't have to beg people to do personal witnessing. We shall be concerned about lost people. Jesus was concerned, great men of the Bible were concerned and great leaders of the past have been concerned.

We must find a way to reach lost souls for Christ. Many friends and relatives can be brought to a saving knowledge of Christ if we shall only have a concern.—Jesse S. Reed, Director of Evangelism.

tournaments. Begin planning now for your Juniors, Intermediates, and young people to participate in the drills and tournaments. Write for free tracts.

7. Apr. 16, 1965—State Training Union Youth Convention, First Church, Little Rock. This will be Friday before Easter.

8. Apr. 19-23, 1965—Church Membership Study Week, sponsored by the Training Union. The study courses will be on worship.—Ralph W. Davis, Secretary



**WMU summer activities**

**GA CAMPS**

FIVE camps for girls nine through 15 will be held at the new Baptist Camp near Paron July 6 through Aug. 8. Each camp will open Monday afternoon and close Saturday morning. Mrs. S. Ladd Davies, director, will be assisted by a staff of missionaries, adult GA leaders and college students.

**YWA Houseparty**

July 17-19 are the dates! Ouachita College is the place! Miss Mary Hutson is the director! Missionaries! Conferences! Banquet! Recreation! Fun! Fellowship!

**WMU Conference, Glorieta**

Chartered bus will leave Little Rock July 21 and return July 31. Many Home Mission points will be visited en route.

Instruction for every WMU leader . . . Bible study under an able teacher . . . Missionary messages!

**Prayer Retreat**

Executive Board, Arkansas WMU, associational WMU presidents and associational prayer directors will gather at Ouachita College for a prayer retreat Aug. 17. The Biblical teaching of prayer will be explored. Testimonies will be given. Time will be spent in PRAYER!

**WMU Leadership Convergence**

Special instruction will be offered associational WMU leaders for 1964-65 at Ouachita College, Aug. 18-19. WMU tasks will be examined. The challenge of accomplishment will be presented.

**WMU Houseparty**

Aug. 20-21, local church WMU leaders will gather at Ouachita College to consider plans for the new year—1964-65. Implementation! Information! Inspiration!

**REGISTRATION**

There's only one way! Registration for each of the above activities must be made through the State WMU Office, 310 Baptist Building, Little Rock. Additional information available on request. —Nancy Cooper, Executive Secretary and Treasurer.

**Adult Thrust**

MORE AND MORE persons are requesting more and more information about The Adult Thrust.

The Thrust, as it will be often called, is a well-planned and realistic effort on the part of Southern Baptists to reach and enroll thousands of additional adult persons in the Sunday schools of the churches.

Advance on all fronts awaits advance on the adult front. This sentence will become almost a byword of pastors, ministers of education, Sunday school superintendents, and all Sunday school workers.

Got them? Advance on all fronts awaits advance on the adult front.

As adults are reached, all departments and classes of the Sunday school also increase.

Two major actions involved in the adult thrust are; one, organization of additional adult classes for both men and women and; two, cultivative prospect visitation.

If you participate in all other actions of the thrust and avoid these two actions, the thrust is doomed to fail. If you do follow through on these two actions, success is sure to follow.

In a few days, churches will receive the August literature. The August issue of THE BUILDER is the big issue you will want to use as resource material for the thrust.

Articles include such titles as:

The Adult Thrust: a Worthy Project, The Adult Thrust: Its Unique Features, The Adult Thrust: a Priority, The Adult Thrust: Its Meaning for Your Church, and a calendar of activities under the title *Using the Adult Thrust To Achieve Sunday School Goals.*

Write for a leaflet describing the adult thrust, use it in promoting the 1964-65 Sunday School program. —Lawson Hatfield, State Sunday School Secretary



ANNIE MARY

**Leaves office**

MRS. HAROLD WILSON (Annie Mary) will resign as office secretary in the Church Music Department, effective June 31. Mrs. Wilson has been with the music department 2½ years. After Leroy McClard left, and prior to the coming of Mr. Mulkey, Mrs. Wilson had the responsibility of carrying on most of the business and public relations connected with the department, a task which she enjoyed and did well.

Mrs. Wilson was a first-rate secretary, but she was first of all a housewife and mother. Because of her family, she felt she could not give full time to her job.

After her leaving, the music department will employ a combination office secretary and field worker to help in the area of training, such as in music schools, leadership clinics, graded choir workshops, etc.—Hoyt A. Mulkey, State Music Secretary.

**USED PEWS FOR SALE**

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JULY 2, 1964

Page Seventeen



## THE CHRISTIAN AND SIN

BY HERSCHEL H. HOBBS

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

(I JOHN 1:7-10; 2:1; 3:6, 8-9)

*For almost three years it has been our privilege to write this doctrinal column. It has been one Baptist's effort to express his beliefs about certain great doctrines. We are grateful to the Baptist editors for their cooperation and request to continue it. Henceforth it will be an effort to give this Baptist's interpretation of certain verses or passages of scripture. As one editor said, even this will be Baptist Beliefs or one Baptist's beliefs. Perhaps you have a passage of scripture which you would like to have treated. If so, you may write the author at the First Baptist Church, Oklahoma City, Okla.)*

DOES the Bible teach sinless perfection in this life for the Christian? It is possible for a Christian to commit sin? If so, what must he do to be forgiven? The answers to these questions are found in the above verses. We shall treat them seriatim in three paragraphs. Note that John is writing to Christian people, "my little children" (2:1).



DR. HOBBS

"The blood of Jesus Christ his Son cleanseth [present tense, keeps on cleansing] us from all sin" (1:7). But "if we say that we have no sin [present, keep on not having a sin or the principle of sin], we deceive ourselves" (but not others, 1:8). This within itself is a denial of sinless perfection, as is also 1:9. Note also verse 10. "If we say that we have not sinned, we make him [God] a liar, and his word is not in us." "Have sinned" is a perfect tense of finality meaning "have not sinned in the past, do not sin in the present, will not sin in the future." This means a denial of any sin at any time, past, present, or future. Robertson (*Word Pictures, in loco*) notes David Smith citing two causes for claims of sinless perfection: stifling of conscience in making God a liar; ignorance of God's word, which is not in us, "else we should not make such a claim."

But in this light how are we to understand I John 3:6, 8-9? The meaning of these verses hinges on the Greek verb tenses. In each instance the verb for "sin" is a present tense meaning to keep on sinning or to make sinning the habit of one's life. It does not mean that a Christian will not sin at any time, but that sin will not be the habit of his life. Literally translated, "Each one in him [God] abiding does not have the habit of sinning; each one having the habit of sinning has not seen him neither has known him ["seen" and "known" are perfect tenses of finality, absolutely has not seen or known God] . . . the one having the habit of doing sin is of the devil; because from the beginning the devil keeps on [has the habit of] sinning . . . each one having been born [perfect passive of finality] of God does not keep on doing sin; because his [God's] seed in him keeps on abiding; and he is not able to keep on sinning [having the habit of sinning], because of God he has been born [perfect passive of finality]."

John exhorts us not to sin (2:1). But if and when we do, he says that "we have an advocate [a lawyer for the defense] with the Father [literally, face to face with or before the Father], Jesus Christ the righteous." Therefore, the Bible does not promise sinless perfection. But it says that while the Christian may succumb to temptation on occasion, he will not make sinning the habit of his life. He will not live for the pur-

**The Art of Illustrating Sermons**, by Ian Macpherson, Abingdon, 1964, \$3.50  
The preacher is an artist, painting pictures with words, "using as a canvas the human heart and mind." So declares author McPherson. And as an artist, he continues, the preacher is constantly trying to perfect his work—to make it have meaning to all who come into contact with it and to give it an illumination that penetrates deep into every soul. In seven different chapters, he writes about looking illustrations over, sorting them out, tracking them down, drawing them up, storing them away, fitting them in, and putting them across.

**Christian Primer**, by Louis Cassels, Doubleday, 1964, 2.95

Countless people, even some who are active in church life, are confused and uncertain about basic doctrines of Christian faith, asserts Mr. Cassels, noted religious journalist. In this book the author of the popular newspaper column "Religion In America" answers the most common basic questions about the Concepts of Christianity: It deals with such questions as: How do you know God exists? How could the word become flesh? Who wrote the Bible? Do miracles still happen? What is the Trinity? How can you learn to pray?

**The Christian Layman**, by Franklin M. Segler, Broadman Press, 1964, \$2.50

That laymen are not second class Christians who merely "help the minister run the church, "but are "as vital a part of the church as the minister," is the strong doctrine of Mr. Segler. Pointing out the vital place of the layman in his local church, the author declares, "The pastor can do precious little unless the laymen are behind him in his efforts to fulfill Christ's mission." He feels that on the job and at home the layman's witness for Christ often carries more weight than that of the pastor. He says the layman is called to practice his faith in every area of life—in the shop, office or plant, and at the dinner table with his family.

**Envoys of Peace**, by R. Pierce Beaver, Eerdmans, 1964, \$3.00

Author Beaver here turns his knowledge and experience of missions to a subject that is timely and urgent. He sees the African-Asian-Latin American revolution, in its myriad forms, as "one grand revolt of millions of people against the fears, injustices, and tyrannies that oppress them, a revolt complicated by industrialization and urbanization."

pose of sinning. When he does sin he will repent, confess his sins, and receive God's forgiveness and cleansing through Jesus Christ the righteous. Jesus taught His disciples to pray, "Forgive us our debts . . ." (Matt. 6:12).



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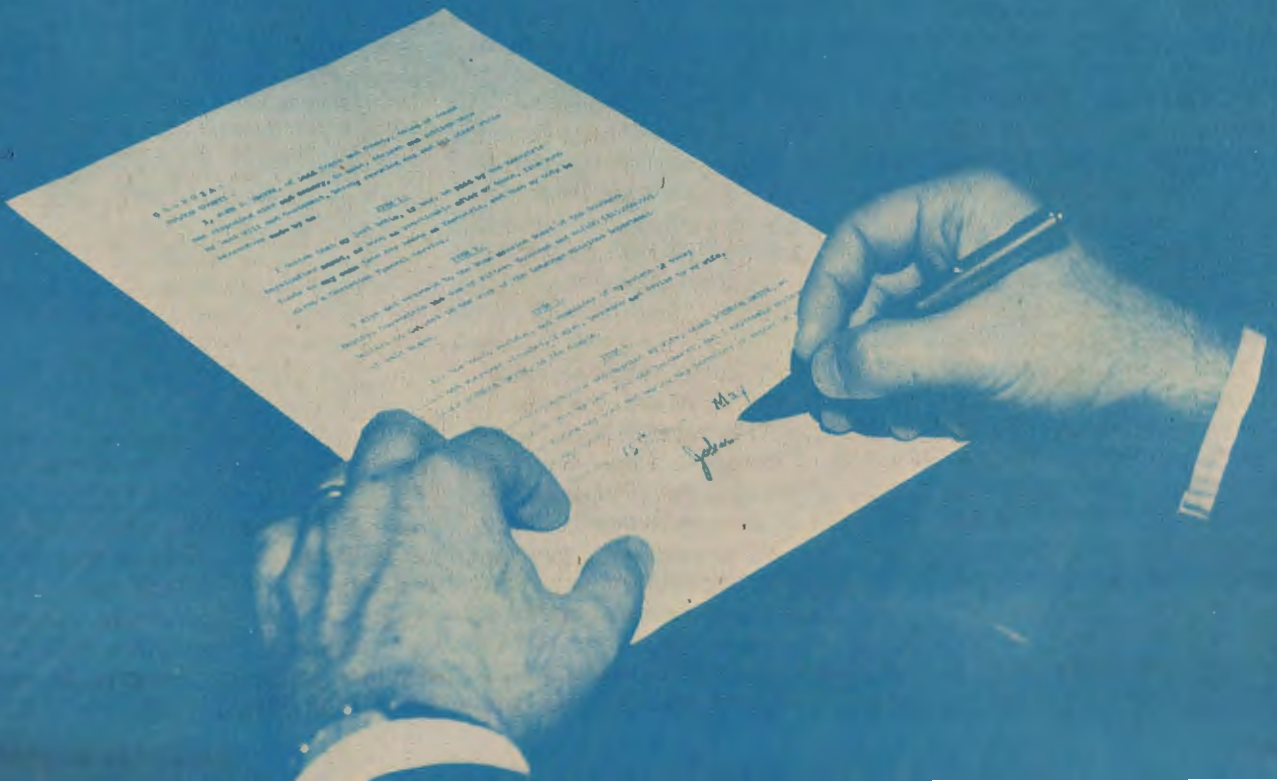
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by

*Thelma C. Carter*

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Later, more stars were added as new states were admitted to the union. The forty-ninth star was for Alaska on July 4, 1959, and the fiftieth star, for Hawaii on July 4, 1960.

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The principles represented by our flag help to make our country one in which we like to live. (Sunday School Board Syndicate, all rights reserved)



# From sojourners to slaves

By DAN B. CAMERON, PASTOR  
FIRST CHURCH, FT. SMITH

PRINTED TEXT: GENESIS 47:1-6; EXODUS 1:8-14

JULY 5, 1964

JACOB was placed on the "horns of a dilemma" when he received the invitation from his son to come to Egypt. It would not be easy to leave the land which God had promised to Abraham and his seed to go to a strange land that had not dealt well with his forebearers. His grand-



MR. CAMERON

father, Abraham, had gone down into Egypt, and the experience he had there was none too pleasant. (Genesis 12:10-20) His father, Isaac, had thought of going into Egypt, but was commanded by the Lord to refrain from doing so. (Genesis 26:2) Thus, to pick up his entire family and to go to this strange country was no easy decision to make. Naturally there was a great desire to remain in Canaan, the land of promise. Yet, the son he had believed to be dead these many years was inviting him to come so that he could be cared for in his old age. The famine in Canaan made it a physical necessity to go. The anxiety of the patriarch is seen in that as he left Israel he stopped at Beersheba to give God a chance to tell him not to go. God responded to his search for His will in this manner: "Fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again." (Genesis 46:3,4) Thus reassured, Jacob's decision was reached: He arose and continued on the way to Egypt.

I. The bestowal of blessing—  
Genesis 47:1-6  
As we read the account of Jo-

seph's reception of his brothers and his intercession for them before Pharaoh, we cannot help but be impressed with the fact that he had not only grown in fame and favor in Egypt, but also in those qualities of character that show his success had made him neither overbearing nor condescending. He was not ashamed of his rough kinsmen. Though the occupation of being a shepherd was an abomination to the Egyptians (Genesis 46:34), he told them to be truthful before the Pharaoh.

He recognized that though their occupation might be considered by the Egyptians as a lowly one, it was a time-honored one among their own people. Joseph did not want the Pharaoh to believe that his people were vagrants. He wanted him to know that they would willingly work at a decent and useful task to contribute their share to the welfare of the nation.

It might be well to note that the five brethren in making their plea for a piece of land emphasize the fact that they are sojourners. The word "sojourn" means to dwell in a land as a temporary resident, and it was for this privilege only that the brothers asked. They remembered the promise of God to their father at Beersheba. (Genesis 46:3,4)

Now the land of Goshen which the Pharaoh gave to them was on the frontier of Egypt, in the delta area, adjacent to the wilderness that led back to Canaan. One can see that the hand of God was at work in the selection of the site. It not only furnished to the shepherds good pastorage for their herds, but it was a strategic spot from which to flee Egypt. God had bestowed a blessing on them.

## II. The blight of bondage— Exodus 1:8-14

Several questions naturally suggest themselves as we see Israel in bondage. What was God's reason for allowing Israel to spend so long a time in Egypt? Why should there be a period of bondage? Why should the Egyptians become such cruel oppressors? There could be a variety of answers to these questions. We could say, "God had to prepare Israel for their inheritance. It took this rough schooling to develop their muscles and toughen their sinews. Moreover, the land of Canaan was too large for a single family or tribe, and the lengthy sojourn gave them time to become a nation. Also, their bitter lot would make them appreciate the land that flowed with milk and honey when it became theirs." Whatever the ultimate answer to these questions might be, the fact remains that God did see to it that the few descendants became many and that the nation developed which he would use in his great redemptive program. It is as the poet has said, "God moves in mysterious ways his wonders to perform."

Perhaps some who read this lesson say, "Traditional religion can never get away from these ancient tales. I finish reading the Sunday newspaper account of the latest developments in the project for landing on the moon, and then I

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come into a church and listen to all that stuff about ancient Israel and Egypt and all these characters from a world that seems to me far more distant than the moon. What have the doings of an ancient tribe to do with me? I want a religion that's up-to-date, a faith for the future."

Some years ago a prominent industrialist ventured the opinion that history is "bunk," and I'm sure that there are still many to say "amen." Yet, I cannot believe that any of us really feel that the experiences, the adventures, the trials, the mistakes, the triumphs of our predecessors and our ances-

tors have no meaning for life today.

Let us ask then: What have we learned from this scripture? First, God's ultimate purposes will be accomplished in spite of what men may do. Second, the people of God can grow, even in the face of adverse circumstances.

## God's concern for his people

By DAN B. CAMERON, PASTOR  
FIRST CHURCH, FT. SMITH

PRINTED TEXT: EXODUS 3:1-12

JULY 12, 1964

IT is a common saying that it is always darkest just before the break of day; and I am persuaded that if we do justice to our own experience, as well as consider God's dealings with his people in all ages, we shall find that man's extremity has usually made God's opportunity. The enslavement of the children of Israel began when "there arose a Pharaoh who knew not Joseph". (Exodus 1:8) Suspicious without cause, the Egyptians placed the Israelites under unbearable taskmasters. When the Hebrews continued to increase in number, the Egyptians were filled with fear, and now rightly so in view of the injustice that they had heaped on the people. The burdens placed upon the slaves were now increased: yet they still multiplied in number. It was then that the decree was issued that every son born to a Hebrew should be put to death. How dark the night! Could the people bear any more affliction? Was there any evidence that God still loved them?

Just when things seemed to be the darkest, God made his mercy and concern known. A child was born who, through the providence of God, would deliver his people. This child, Moses, was hid three months by his parents because they saw he was a goodly child. In the providence of God, when he could no longer be concealed, he was adopted into Pharaoh's family. There he remained until "he chose rather to suffer the af-

fliction with the people of God" and then he fled to the land of Midian.

### The man God called—Exodus 3:1-2

Now when the time for deliverance arrived, what was God's method of procedure? "And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed." This is a marvelous story. One morning an old man set out to his usual task of taking care of a flock of sheep. And the next morning that same man set out to become the leader and builder of a nation. How was this great change brought about? How was this modest shepherd induced to give up his quiet pastoral life for the feverish life of a great leader? How was this silent dweller of the desert made into a lawgiver and prophet, both for his own race and for the world?

There is but one adequate answer to this question. "The Angel of the Lord appeared unto him." But for this experience Moses would never have existed as the leader of a nation. But for this experience Moses would have died as a sheep keeper for a Midianitish priest.

There are many reasons that Moses would have remained in Midian except for the experience at the burning bush. First, he was 80 years old when he set out to lead his people to freedom. As a

rule, men do not participate in revolutions at that age. Second, Moses had made an attempt to liberate his people and that had failed. (Exodus 2:11-15) Besides all this, Moses was now pleasantly situated. His first years in Midian were trying and bitter years. He brooded over the hopeless plight of his people. He suffered in his own loneliness. But these years have swiftly passed and now he is comfortably situated with the flocks of his father-in-law eventually to be his.

But in spite of all these heavy handicaps, Moses did respond to God's call. He did turn aside from the easeful life of the shepherd to be the storm-center of his people for nearly half a century.

God proved His concern for the nation Israel in the calling of a great leader. It might be well to note that human instrumentality is the means he most commonly employs in bringing sinners from bondage to liberty, from death to life.

### The man God can use—Exodus 3:3-12

How often have we heard the statement: The measure of our faith and faithfulness will determine the measure of our success in the Lord's service. How this scripture repudiates this idea that God only uses those who are fully consecrated to him! It is true that every servant of God ought to be

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 B—Baptist Beliefs: Christian and sin p18; Baptist Student Union, Where the? (E) p4; Bookshelf p18; Boredom (MR) p10; Buckner Association p18  
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Key to listings: (BL) Beacon Lights of Baptist History; (CMH) Courtship, Marriage and the Home; (E) Editorial; (FF) Fundamentals of the faith; (PS) Personally Speaking; (SS) Sunday School lesson; (MR) Middle of the Road; (KYM) Know Your Missionaries.

A PENNY goes a long way to day—you can carry it around a long time before you find anything you can buy with it.

## Drumming up business

THE young fellow was new in the store business. "Have you an account here, ma'am?" he asked. "No," the lady replied, "but I would like to see the manager."

He led her into the manager's office and announced: "A no-account lady to see you, sir."

## Burma Shave?

THE man at the policy clerk's desk wanted some help in serving a warrant. "What does he look like?" inquired the clerk. "Does he have a moustache?"

"I don't know," was the reply. "If he does he keeps it shaved off."

## You can't see "clean"

SISTER: "Do you know why I hate to do housework?"

Brother: "No, why?"

Sister: "Because it's something no one notices until I don't do it."

## Tempted by flattery

A YOUNG minister was taking his wife to task for breaking her promise not to buy a new dress.

"It must have been the devil's fault," she murmured. "He tempted me."

"You could have said, 'Get thee behind me Satan!'"

"I did," she said. "But he whispered over my shoulder—'It fits you just beautifully in the back, too!'"

## The good earth

DURING a dust storm at one of the Army camps, a recruit sought shelter in the cook's tent. After a moment, he remarked to the cook: "If you put the lid on the kettle, you wouldn't get so much dust in the soup."

"See here, my lad," said the cook, "your duty is to serve your country."

"Yes," said the recruit, "but not to eat it."

"a vessel unto honor, sanctified, and meet for the Master's use". (2 Timothy 2:21). Nevertheless, God is not limited by our failure at this point, and clearly demonstrates it in this case. Moses was timid, hesitant, fearful, rebellious, unbelieving, and yet God used him! Nor does he stand alone in this respect. God used the mercenary Balaam to give one of the most remarkable prophecies to be found in the Old Testament. He used Samson to deliver Israel from the Philistines. If God were to wait until he found a human instrument that was worthy or fit to be used by him, he would go on waiting to the end of time. God is sovereign in this, as in everything. The truth is that God uses whom he pleases.

But there are some characteristics in Moses that are in all the people that God uses. For one thing, he was not cynical. He still had the child heart. He could appreciate the ministry of surprise. Many a man would have looked at the burning bush as ordinary because "there is nothing new under the sun" and would pass on and receive no message.

Then again, Moses was no slave to things. He was still free enough to turn aside. We are too busy and thus occupy ourselves with the things of life that shackle us.

Further, Moses was not too tired to turn aside. We are so busy with our tasks that when Sunday comes we have to make it a day of rest. We do so by sleeping late, by doing our odd mending and washing, by working in the garden or playing golf, or painting the garage or hurrying off to a picnic at the lake. Is it any wonder that we do not hear the voice of God today? These characteristics may sound simple, but, if we would hear the message that God has for us, we must possess them.

## Letters

(Continued from page 5)

### Worker available

NEAL Guthrie, a senior at Ouachita College who is majoring in education and music, is available for youth, education and music work for the next six months. He may be reached at Route 1, Booneville. His telephone number is 675-2394.—J. T. Elliff

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# In the world of religion

... TWO thousand Protestant and Roman Catholic clergy leaders have signed a "Letter of Conscience" appealing for an end to the persecution of some 3,000,000 Jews in the Soviet Union. The Anti-Defamation League of B'nai B'rith, Jewish human relations agency which sponsored the appeal, said the petition will be forwarded to the State Department and United Nations for transmission to Premier Nikita Khrushchev of Russia.

... Off-track betting, legal in Britain for three years, has sharply increased the amount of money spent on gambling and has raised some new moral questions, according to a report of the Churches' Council of Gambling. The British spent at least \$2.5 billion on all forms of gambling in 1963, an increase of \$35 million over the Council estimate for the previous year.

... A small group of religious, political, and sociological leaders, including a Russian embassy official, concluded a three-day meeting recently in Racine, Wis., with an agreement to use Pope John's famed encyclical "Peace on Earth" as the basis for major international convocation next Feb. 17-19 in New York City. Robert M. Hutchins, former president of the University of Chicago, served as chairman of the meeting.

... The Norwegian Central Bureau of Statistics reports that the 1960 census shows only 134,500 persons or 3.75 per cent of the entire population of Norway are NOT members of the Church of Norway. The Pentecostal Movement had 34,000 members; the Evangelical Lutheran Free Church, 16,800; the Methodist Church, 11,200; the Baptist Church, 9,300; the Roman Catholic Church, 7,900; and the Seventh-day Adventists, 5,300. A total of 22,300 people belonged to no church.

... Some 5,000 Jews from the United States and Canada settled in Israel in 1963, according to Jewish Agency Immigration Chief Shlomo Shragai.—The Survey Bulletin

## Christ as Messenger

CAPETOWN, So. Africa (EP)—The Moslem Judicial Council of South Africa has accused the General Synod of the Dutch Reformed Church of "intolerance" as a result of the Church body's comments on an interreligious, interracial program carried out here.

In refusing to cooperate with the Christian Council of South Africa, which sought aid in its campaign to secure repeal of the nation's restrictive 90-day detention law, the General Synod noted that the Council had cooperated with Jews and Moslems.

"Christians, Jews and Moslems could probably work together in other spheres, but Christians cannot go to God together with those who reject Christ," the Dutch Reformed body stated.

The Moslem Judicial Council took issue with this statement. "It is surprising that the Dutch Reformed Church should show such ignorance and intolerance. It is trying to stir up fanaticism among its members through misleading statements."

"Moslems are not deniers of Christ," the Council said in a statement. "Although we don't accept Christ as the Son of God, or God Himself, we believe Him to be a Divine Messenger of God, and any Moslem denying Christ ceases to be a Moslem."

## Religion and psychiatry

KANSAS CITY, Kan. (EP)—The close relationship of religion and psychiatry was cited here by Dr. Paul W. Pruyser of the Menninger Foundation at a 10-week course on "Religion and Medicine" conducted at the University of Kansas Medical Center.

Dr. Pruyser, clinical psycholo-

gist, Presbyterian elder and co-author with Dr. Karl Menninger of *The Vital Balance*, spoke on "Psychiatry and Religion," tracing development ties between the two fields.

"Both religion and medicine are complex fields, both have their theoretical and practical aspects which never quite live happily together. Each has its own peculiar history of interpretation and re-interpretation and both are heavily exposed to the dynamics of public opinion," he said.

## At Nehru's funeral

NEW DELHI, India (EP)—Prime Minister Jawaharlal Nehru, India's leader since it gained independence 17 years ago, was cremated on a sandalwood pyre in a strictly-followed Hindu ritual beside the Jumna River.

The 74-year-old statesman, who died May 27 of a heart attack, considered himself an agnostic but was of Hindu heritage.

The ceremonies at one point also had a Christian tone. During the six-mile funeral procession, watched by crowds estimated up to 1.5 million, an Indian Air Force band played two hymns that had been favorites of Mr. Nehru's spiritual mentor, Mohandas K. Gandhi—"Abide With Me" and "Lead, Kindly Light."

## Spain's Protestants

BARCELONA, Spain (EP)—Spain's Protestant minority is "now more confident" and feels it is "nearer to standing on its own feet," according to Jose Cardona, secretary general of the Evangelical Defense Commission. The commission was established five years ago to combat by legal means what it claimed were "oppressive acts by government authorities." Mr. Cardona was interviewed here following the close of the annual Spanish Evangelical Congress which brought together representatives of all Protestant denominations in predominantly Catholic Spain.

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