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January 3, 1963

Arkansas Baptist State Convention

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JANUARY 3, 1963



*Arkansas Baptist*

newsmagazine

**War on gambling, page 3**



Surplus sharing

SOME of our churches have signified their intention of sharing with the Co-operative Program some of their surplus funds at the close of 1962. It is not too late for other churches to do this. This, in reality, would be killing two birds one stone. It would increase the church's part in world missions through the Co-operative Program. In the next place these funds will be directed into category IV, Christian Education—Special Causes of our state budget and thus contribute immeasurably to the Ouachita College Endowment Campaign.

We would like to remind the churches that all funds remitted to our office not later than January 5, 1963 will be included in the 1962 budget.

We hope the closing year has been a good one with you and your church. We thank God for any part that you have had in making it the best year in the history of our Convention so far as mission giving through the Co-operative Program is concerned.

We hope and pray that 1963 shall be the best year yet in the life and ministry of all our churches.—S. A. Whitlow, Executive Secretary

The Cover

JANUARY 3, 1963



Arkansas Baptist newsmagazine

—Home Mission Board Photo

“... THE LORD is the strength of my life; of whom shall I be afraid?” Psalm 27:1. Our witness will give this confidence, hope and assurance to all who receive the gospel message this New Year.

Mountain Missions in Arkansas

By DALE BARNETT  
Missionary, White River Association  
Flippin, Arkansas

IT has been well said that “people forget what they ought to remember” and “remember what they ought to forget.” We as Arkansas Baptists need to be constantly reminded that missions is the very life blood of a New Testament church. When a church ceases to be missionary, then it ceases to be a church in the very real sense of the word.

I have closely observed that a church with a warm mission spirit it wins souls, has an increase in attendance and offerings, and usually enjoys a great period of Christian fellowship. That same church can lose its zeal for missions and it will become cold and indifferent and many times fall into grievous sins until the fellowship is almost destroyed.

In the sight of God there are no large and small churches because a church is as large as its mission vision. Our churches become spiritually sick when they do not have a mission vision. Some have said that when your church is sick and filled with problems that you ought to “teach a book” or “start some new social activity.” But my experience has been that if you can get that church concerned about a mission in some needy area and get your leaders out there to teaching in a mission Sunday School and witnessing for Christ that they will get on fire for God. Then they will forget the many problems they thought they had in the mother church and will experience a great spiritual awakening. I have seen this happen in a number of mountain churches.

There are mission opportunities in reach of nearly every church in our state. I believe that we could start 500 new preaching stations in Arkansas in 1963 if our people had the vision. I remember visiting in an associational executive board meeting here in the mountains a few years ago after the associational missionary had resigned, and hearing the brethren


discuss the possibility of eliminating the associational mission program because there were no more places to start new work. The majority, however, voted to call another missionary. A few months later I read in that associational bulletin where the new missionary had led in an associational-wide survey and found 18 prospective mission points. They have started new work in many of these places and a spirit of revival has been manifested all over the association.

Could it be that we have mission opportunities around us but we are too blind to see them?

The preacher poet

Unwise deafness

The one that's deaf from hate or fear,  
From pride of heart or want of care,  
Or from unwilling mind to hear  
Will hear at last the call to rise  
To final judgment in the skies  
And learn his deafness was unwise.  
—W. B. O'Neal



**ARKANSAS**  
*Baptist*  
NEWSMAGAZINE

ARKANSAS'  
LARGEST  
RELIGIOUS  
WEEKLY

401 WEST CAPITOL  
LITTLE ROCK, ARKANSAS

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BP Baptist Press; CB church bulletin; DP Daily press; EP Evangelical Press.

January 3, 1963 Vol. 62, Number 1



# War declared on gambling proposals

SHORTLY before the Christmas holidays, two of Arkansas' religious leaders held a joint press conference in Little Rock to call on the Christians of Arkansas to do all within their power to oppose the legalization of gambling in Hot Springs and in the state.

Making this joint appeal were Dr. S. A. Whitlow, executive secretary of the Arkansas Baptist State Convention, and Dr. Kenneth W. Pope, bishop of the Methodist Church in Arkansas.

"Gambling depraves the individual and degrades society," declared Dr. Whitlow.

Dr. Pope asserted that efforts to legalize gambling in the state "should be viewed only with a sense of revulsion."

What about illegal gambling, such as that openly taking place in Hot Springs? asked a reporter.

It's wrong, Dr. Pope declared, and "there's no question that in the future Hot Springs will need attention."

He declined to spell out what form this "attention" would take, but said that while visiting recently in other states he has heard that Arkansas is gaining a reputation as "the sucker of the underworld."

Both Dr. Pope and Dr. Whitlow said they are not blind to what is going on in Hot Springs. Dr. Pope referred to the situation as "a center of rotteness." He said that he is aware that gambling interests have ample funds to spend in efforts to influence the members of the Arkansas Legislature to vote to legalize their activities.

"I'm sure some members of our state legislature can be bought," Dr. Pope said, adding, however, that this represents only a small group of them. Most of them, he continued, are known to their constituents and friends as moral and upstanding.

The Arkansas Baptist State Convention will follow up on the fight against legalizing gambling by urging all Baptist pastors to inform their congregations about the dangers and "chart with them whatever course" is necessary to defeat gambling legislation if it is proposed, Dr. Whitlow said.

Dr. Pope said he is urging each Methodist pastor to preach on this theme. He also urges church groups to get in touch with their representatives and senators "before the legislature convenes" to register "official objections" to efforts to legalize gambling.

As a third step, Dr. Pope urged each Methodist in Arkansas to "send his individual objection to his representative and senator."

"This is only the beginning of what we propose to do," Dr. Pope said.

Dr. Whitlow expressed the belief that the thousand Baptist ministers in Arkansas affiliated with the convention will "stand as one in their opposition to the legalizing of gambling."

He said he does not believe that thinking Christians in Arkansas "will fall for the propaganda of the gambling crowd in their effort to spread this malignant evil over our fair state."

Both Dr. Whitlow and Dr. Pope offered to join hands with any other groups who, as Dr. Whitlow puts it, "have a sincere regard for the welfare of our people to prevent a small group of selfish men from compounding this evil by giving it the cloak of respectability under the guise of legalization."

Do they intend to do something about illegal gambling? they were asked.

Replied Dr. Pope:

"As long as it is not legalized, the conscience of the state is open toward Hot Springs. What this means is that the consensus is that the wrong that goes on in Hot Springs is not right. But once you legalize it you rub out the wrong in it."

Dr. Pope described the effort to legalize gambling as making "a caricature of every church in our state and a farce of all our youth work. Let us describe it for what it is," he continued: "It stinks to high heaven."

"If there is any decency alive in Arkansas, this [legalization of gambling] will not happen," said Dr. Pope. "Once the Christian people of this state are aware of what confronts them, they will see that this proposal is emphatically defeated from the start," he concluded.



Dr. Whitlow (left) and Dr. Pope call press conference at Little Rock to declare opening war on legalization of gambling in Arkansas.



### New Year's prayer

OUR Father in heaven, we thank Thee that Thou hast permitted us to see the beginning of a great and challenging new year. But as we stand so hopefully and expectantly at the beginning of 1963, we are made to realize by the everyday happenings of our lives that the new year is much like the old. Tragedy, affliction and death are still in our midst. And the peace we have longed to see in the world seems far from us.

We are still the prisoners of our weakness and our wilfulness and are no more able to walk alone than we were in the old year. We pray, Father, that Thou wilt save us from ourselves and from the evils of the world we live in. Give us that power, which we must have from Thee, to live godly lives in all our affairs; help us to be tall men and women, unstooped, in our devotion to Thee and in our love for one another. This we pray in the name of the Lord Jesus Christ. Amen.—ELM

### A glaring inequity

DEMOCRACY is one of the things we Baptists brag about. Yet, just how democratic are we in actual practice?

Not very democratic, some will say, as they think of everything funneling through the deacons or committees and little getting before a congregation except as recommended by the few.

Not very democratic, some will say, as they think of occasional stiff-thumbed pastors who keep thumbs on just about all church affairs and allow nothing to pass that would not be pleasing to the controlling few.

Not very democratic, some might say, pointing to the indifference and spiritual coldness of more than two-thirds of the church members who do not care enough about the church and its affairs to attend its business meetings, let alone to take part in them.

How democratic is our Southern Baptist Convention? A new insight into the problem of equitable representation in Southern Baptist Convention affairs is pointed up by Editor J. Marse Grant, of North Carolina, in an editorial recently in the North Carolina Baptist paper, *Biblical Recorder*.

Mr. Grant shows that the smaller states in the Southern Baptist Convention now wield a voice and power all out of proportion to that of larger states. Writes Grant:

"As the SBC has expanded to the Far West, the Northwest, and the Northeast, it has changed. New states have come in (as soon as they have 25,000 members in their churches). When this membership figure is reached, a state has full representation on all Convention boards and committees.

"For example, the powerful Committee on Boards and Committee on Committees is made up of two members from each state. Let's see how this works out:

"North Carolina, with 923,297 Baptists, has two members on the Committee on Committees. The nine smallest states in the Convention, with a total membership of 657,619, have 18 members on this strategic committee. These states gave \$971,643 through the SBC Cooperative Program last year while North Carolina gave \$1,370,000.

"It is true that the SBC Executive Committee is on a membership basis," continues Editor Grant, "but the make-up of many boards and committees is based on one or two members from each state, regardless of size."

(The Committee on Committees and the Committee on Boards, referred to here, nominate those who will direct the affairs of the Convention's agencies and special and standing committees each year.)

The larger an organization gets to be, the more difficult for it to be democratic in the fullest sense of the term. In an organization as large as the Southern Baptist Convention, government must necessarily be by representation. But that representation ought to be as nearly equitable as possible.

That the situation dealt with by Mr. Grant is far from being equitable is quite obvious. The question now is, What can be done to correct it? With all the surveys we have had, it appears that at least one more is needed. The Executive Committee would seem to be the place for action to start.

### Churches and gambling

IN our Thanksgiving issue, Nov. 22, we carried an appeal from our friend and fellow Arkansan Charles H. Ashcraft for loans to build a church building in Las Vegas, Nev. Preacher Ashcraft's advertisement (carried on page 24 of the Nov. 22 issue) urged: "Help build a Southern Baptist church in the gambling capital of the world. This is being reversed by the proponents of legalized gambling for Hot Springs. In effect, they say: "Help make a new gambling capital of the world out of a city of churches—Hot Springs."



AN editorial in *The Montgomery Advertiser* (12-22-62) referred to a man on the West



ERWIN L.

Coast who built a marvelous machine in his garage a few years ago.

Using surplus parts, he produced a machine that contained just about every mechanical and electrical device known to modern technology. On the builder's command, the huge machine, with its thousands of parts—gears, motors, relays, actuators, servo-mechanisms, etc.—would begin their complex operations.

From a control panel in the middle of the machine, the operator watched with satisfaction as lights blinked on and off to indicate all was going well, or, occasionally, that some section was in trouble.

Technicians rated the machine a marvel. There was just one sad note. The machine was designed and built to do nothing! It was "magnum opus of a gadgeteer who was carried away with the wonders of the machine age." He got his kicks just sitting there, pulling switches and levers and watching all those beautiful parts busy themselves functioning perfectly but accomplishing nothing!

Certain sociologists saw in the machine a masterpiece of revolt against the times. But the inventor disclaimed any such intention. It was built as a mere plaything and for his own amusement. That, in itself, might be rated as a worthy purpose by some. But at best, such an elaborate lay-out is a rather silly and expensive toy for a man so richly endowed.

Each one of us is a marvelous creation. But we largely determine, ourselves, whether we will live purposefully, or destructively, or will merely vegetate.

Better to be cabbages than skunks or vultures. But why not be real men and women, in 1963? Such our Creator meant us to be, and He is ready and eager to help us grow to full maturity. But He leaves in our hands the control panels of our own ills.

"Choose you this day whom you will serve."

Erwin L. McDonald

## 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.

### Moving the pulpit?

YOUR article of "A Pastor Quits" caused my present concern of our 'play church', to take an anabatic leap. It should serve as a reminder of our "ease in Zion". This reminder, along with the article that Saturday Evening Post (Nov. 17 issue) carried, entitled "Why I Quit the Ministry", should be an eye opener for Southern Baptists.

If I could write or were an eloquent speaker, never could I have conveyed a message more true and timely than this one related by Alfred Balk. It is a vivid picture of the growing complacency of the nominal member in our evangelical churches.

How can we afford to continue in this trend! Every year we have numbers of our young ministers who have finished their years of training, and with a zeal, and dedication to serve Him, leave the pulpit ministry, because we have tied their hands and feet; yes, I will say too, we have stilled their voice. Then lest their zeal be silenced permanently, hampered and killed, they seek other fields where minds and wills are pliable and where God can use them more effectively.

Perhaps they haven't left the pulpit ministry after all—we have just moved it to the Universities and to public places. These are not the best places for the ministers pulpit. God meant it to be in the church. But many times we force God to use second best, because of our backsliding.

We remember, how in Nehemiah's day, the people made a pulpit of wood and put it in the street by the water gate for Ezra to use, from which he taught the word of God to the people. They heard and heeded, because they were hungry for the Word of God.

The Temple was all cluttered up—the law given to Moses had been lost—Worship had been neglected and forgotten, and the street was chosen as a place to set the pulpit, rather than God's appointed place.

Could it be, that we are fast moving the pulpit out of our churches? Could it be the young ministers are moving with it, to where they can teach and preach and not be sapped of the zeal of youth?

The pressing need of all Christianity, and the cure, is a personal application of II Chron. 7:14, "If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from Heaven, and will forgive their sins, and will heal their land." —Thelma Evans Romine (WMU President.) Piggott

### Waste in funerals

WHEN my tenant farmer's wife died 30 years ago, fashion in fine funerals forced him to feel he must give her a fine funeral. So he mortgaged his only property, two mules, for a casket and vault, cost \$750. "She was a good wife and it is the last thing I can do for her."

When my precious wife died a year or so ago, with the consent of my children, I publicly registered my protest against the usual waste in funerals by limiting the cost to \$200, requesting "no flowers." My will directs that my own funeral cost "shall not exceed \$150." My mortician, not having one as cheap, took me to the city, to see the casket and assure me that one can be had for even less.

For 50 years I've been a crusader to free the poor from the slavery of custom of burdensome cost in funerals—the heathen notion that it is a virtue to keep the body from decay—a vain effort!

In *To Live Again*, Mrs. Peter Marshall tells of being shown along the crypts, in the splendid mausoleum in Washington where many bodies of the great lay. She was thinking, "What a splended place for the body of my husband!" But she fancied she heard him laughing at her, "Catharine, don't be silly! I dare you to think I'm in that box!" She couldn't forget that he constantly preached immortality—the body mattered little.

I protest the pomp and waste in funerals. The emphasis is heathenish, and it puts a burden on the poor too hard to bear.

A cultured woman tells me how happy she is in finding a way out: "Duke medical school will take over my body at my death, with no trouble nor cost to my relatives, students will use it to instruct them in preventing and healing sickness, the remains will be cremated, the ashes sent back for burial, if desired—all no cost nor trouble."

A Christian ex-congressman writes me, "My wife and son and I have gone a long step in the same direction; we have willed our eyes to the Eye-Bank—to give sight to others at our death." I like that.

In vehement inner protest against the soaring cost of funerals I even considered willing my body to a medical collegé like the woman—subject to the consent of my children. I called together the president and several members of the faculty of Southeastern Seminary to ask their opinion, with the aged seer Dr. W. R. Cullom, 95.

President Stealey said, "The protest ought to be made—I'm not sure about making it that way, but I'd honor you for it, if you do it that way."

Dr. Cullom said, "I want my body to be honored when I die; I'd like for it to be wrapped in a sheet at least; I have no concern for it further."—S. L. Morgan, Wake Forest, N. C.



## Do I believe in tithing?

*"I will place no value on anything I have, or may possess except in relation to the Kingdom of Christ."*—David Livingston

**QUESTION:** "Pledge Day in our church brought discussion of the tithe into our family circle again.

"My husband doesn't believe in the practice of giving one-tenth. I feel it is an important habit for us and our children.

"Do you believe in tithing?"

"Do you believe in putting all the tithe into the church budget?"

"Is it honest for me to count as a tither in our WMS when we do not tithe as a family?"

**ANSWER:** Do I believe in tithing? With all my heart!

All through the church? Yes. Unless you should chance to belong to one of those now-rare churches that leave the Cooperative Program support of mission causes out of their budget. In that case, it is my belief that you would be justified in designating a portion of your tithe to mission causes, or sending it direct to your State Convention Headquarters, marked "Cooperative Program" or "Special for Missions."

Mrs. Carter Wright was one of the strongest leaders in the area of stewardship our denomination has ever had. A dynamic speaker, she often told Southern Baptist audiences that it is always one of three reasons that keeps people from tithing.

**Reason Number One:** Satan dangles certain things before a person's eyes and makes him feel that these things are indispensable to his welfare.

Satan is a great psychologist. He leads one to think these possessions are so necessary that withholding the tithe in order to purchase them is justified.

**Reason Number Two:** Satan maneuvers one into thinking that his situation is "different." The Lord would not expect one in his circumstances to tithe!

Satan is not only a great psychologist; he is also an astute ra-

tionalizer.

Such reasoning brings to mind the old legend about the priest whose people kept complaining to him about their burdens. Each one thought his load was heavier than that of anybody else.

One day the priest said to his people, "Very well, I have a plan. Let each person bring his burden to me. I will package them all according to size, weight, cumbersome-ness, sorrow, care. But I shall package them in such a way that none will be able to recognize which burden is whose."

And so it was done according to plan.

The people gathered. Each one was privileged to choose the burden he would bear. After all had been taken, they opened their packages, and to their consternation found that each had chosen his own burden to carry, having viewed it in comparison to the loads others carried.

Those who wait until all circumstances are right to begin tithing will never begin.

The ones who feel that their incomes are too limited need to learn that nine-tenths used prayerfully and with the consciousness of partnership with God will go much further than ten-tenths used in disregard of God's plan.

Those who feel that tithing would make their gifts too large have missed one of life's great lessons: worshipful tithing of one's wealth is immunization against self-centeredness, miserliness, unhappiness.

**Reason Number Three:** People just don't believe what God says.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not

be room to receive it." (Malachi 3:10)

"Seek ye first the kingdom of God, and His righteousness and all these things shall be added unto you." (Matthew 6:33)

Tithing, like all other Christian virtues, calls for strong exercise of faith.

Sometime ago we experienced again the concrete truth of these Scriptures.

We are by no means exemplary in "seeking first the kingdom of God." But such is the earnest desire and the continuing purpose of our lives. It is in this spirit that we tithe.

We had a financial obligation coming up. We were unable to see how we could arrange our affairs to meet it. We faced all possibilities and angles. It is so important for church leaders to meet all obligations promptly. The decision reached was that we would simply follow the set policy of our lives: pray, bring our whole tithe into the storehouse, work, and trust our Heavenly Father.

Two days before the date due, we received a totally unexpected check from a totally un-dreamed-of source in amount to take care of our obligation right on time. This to us was as much a miracle as the piece of money in the mouth of the fish when the disciples had spoken to Christ of a need, and followed his instructions.

Two Scriptures answer the question of where to place the tithe: "into the storehouse" (the church); and "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's." (Luke 20:25)

It is indeed honest for you to count as a tither if you tithe all funds available to you. If you believe the principle and practice it consistently to the limit of your ability, you are a tither.

And so my answers to your questions: Yes, Yes, Yes!

*Rosalind Street*

Mrs. J. H. Street

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



## Regular Baptists

FOUR Regular Baptist churches organized the Ketocton Association—the first in Virginia—at Ketocton Meeting House, Loudoun County, Aug. 19, 1766.



DR. SELPH

Three of these churches were former members of Philadelphia Association. Because of distance in travel, they had begun holding yearly meetings in 1757. But the fourth church, Broad Run, in northern Virginia, was unattached.

During the latter part of 1762, David Thomas was visiting some older Baptist communities in Virginia. Two men, pressed by God's Spirit, journeyed 60 miles to secure the help of Baptists. They prevailed upon him to visit their community. Thomas was a man of rare evangelistic gifts. This visit resulted in a religious awakening and the organization of Broad Run church.

Much of the territory in which Thomas labored had never heard evangelical preaching and multitudes were converted. He and John Garrard often traveled together and planted Baptist principles in the upper counties of the Northern Neck.

All this section had been under Episcopal influence, but Christianity had fallen into bad days. Episcopal historians admitted their ministers' dereliction of duty. The people had been neglected. They hungered and thirsted for the living word. Many traveled great distances to hear the gospel and pleaded with the ministers to visit their communities. Thus evangeli-

# Baptist beliefs

## THE INCARNATION

By HERSCHEL H. HOBBS

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

THE word "incarnation" does not appear in the Bible, but the idea is present throughout the



DR. HOBBS

New Testament. Incarnation means that God in Jesus Christ revealed Himself to man in a flesh and blood body (I Tim. 3:16). Thus God who is Spirit (John 4:24) manifested Himself to the natural senses of man (I John 1:1-3).

This idea was a major issue in first century Christology as it is today. Gnostic philosophers denied the incarnation. The Docetic Gnostics said that Jesus only seemed (*dokeo*, seem) to have a flesh and blood body. The Cerinthian Gnostics (from their leader Cerinthus) said that Christ or deity came upon Jesus at His baptism (cf. Matt. 3:16-17) and left Him on the cross (cf. Matt. 27:46). Thus, said they, Christ neither was born nor did He die. Many New Testament passages reflect conflict with these ideas. John says that "the Word

cal teachings extended from one community to another.

Ketocton Association extended to include churches throughout northern Virginia, in Maryland, west of the Alleghenies, and in North Carolina. From it four associations were later formed.

During the antimission movement it was reduced to 12 churches and became a Primitive Baptist Association. Three of its churches withdrew in 1890 and joined other churches to form the Ketocton Association of Regular Baptists.

[Christ] was made [became] flesh, and dwelt among us" (John 1:14; cf. 1:1). It is commonly and correctly said that Jesus was God. More to the point, God was or became Jesus. This suggests the dual idea of the deity-humanity of Jesus. In His person God completely identified Himself with man, apart from sin.

As human Jesus grew tired (Mk. 4:38; John 4:6), became hungry (Matt. 4:2), thirsty (John 19:28); He died and was buried. He knew emotion: wonder (Mk. 6:6), compassion (Lk. 7:13), and joy (Lk. 10:21). He was tempted (Matt. 4:1-11), yet without sin.

As God He forgave sin (Matt. 9:2-6), assumed judgeship (Matt. 25:31ff.), revealed God's will (Matt. 11:27), arose from the dead (Lk. 24:1-8; Rom. 1:4), and commissioned His church (Matt. 28:18-29). He claimed identity with the Father (John 14:8-11). Paul sums it up when he declares that "God was in Christ, reconciling the world unto himself. . . ." (II Cor. 5:19). This truth is repeatedly avowed that God in Jesus manifested Himself in the flesh to accomplish the salvation of man (Eph. 2:15; Col. 1:22; Heb. 4:15; I Pet. 3:18; 4:1). John relates orthodoxy to one's recognition that Christ came in the flesh (I John 4:2-3; II John 7; cf. Gnostic heresy).

The truth of the incarnation involves the fact of the Virgin Birth (Lk. 1:26ff.). The incarnation of God in Christ is emphatically declared in Colossians 2:9. "For in him and him alone is permanently and abidingly at home all the very essence of deity, the state of being God, in bodily form" (author's translation).



## Injuries fatal to Rev. Otto Sutton

REV. Richard Otto Sutton, 49, pastor of Trinity Church, Memphis, and a former resident of Arkansas, died of injuries received in a traffic accident at Whitehaven, Dec. 18.

Mr. Sutton founded and was pastor of Calvary Church, Little Rock, in the 1930's and later served a New Orleans church.

A native of Gurdon, he was graduated from North Little Rock High School and attended Little Rock Junior College, Ouachita College, New Orleans Seminary and Tulane University. He held an honorary doctor of divinity degree from Mt. Vernon University in Virginia.

He had been a member of the board of trustees of Golden Gate Seminary at San Francisco.

Survivors include his wife, Mrs. Bettye Blaylock Sutton; two sons, Lt. Richard Sutton, Fort Bragg, N.C., and William Blaylock Sutton of Memphis; a daughter, Mrs. Virginia Caffey of Mar-

tinville, Va.; his mother, Mrs. Minnie Sutton of Little Rock; three brothers, W. L. and B. L. Sutton of North Little Rock, and B. R. Sutton of McGehee, and two grandchildren.

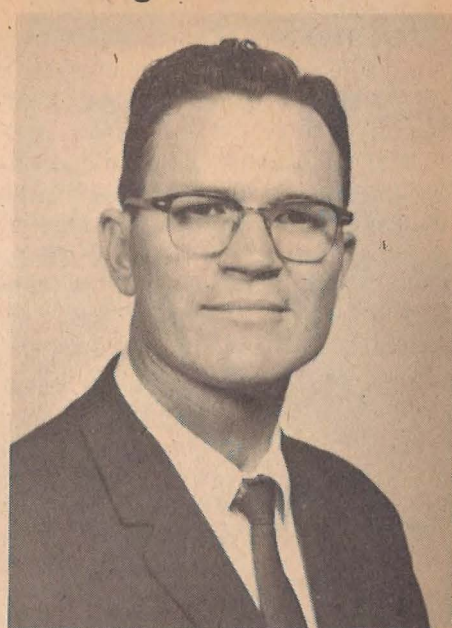
## Legislators asked To hear Dr. Ivy

CHRISTIAN Civic Foundation members are inviting their senators and representatives to the annual meeting to hear Dr. Andrew C. Ivy.

Dr. Ivy, research professor in biochemistry at Roosevelt University, Chicago, will be guest speaker at the dinner meeting Jan. 14 from 4 to 8 p.m. at First Methodist Church of Little Rock.

William E. Brown, executive director of the foundation, points out that the next session of the legislature will be faced with more pressures by alcohol and gambling interests than any previous session in many years, and urges attendance at the session by legislators.

## Wilfong to Sheridan



REV. Merideth E. Wilfong, for the past three years pastor of Central Church at Bald Knob, has accepted the pastorate of the First Church at Sheridan.

Mr. Wilfong will succeed Rev. Wendell Welch, who resigned last June. Rev. Ed F. McDonald, Jr., has served as interim pastor.

While at Bald Knob, Wilfong served as moderator of the White County Association, and was serving his second year as moderator of the new Calvary Association.

He was ordained at 17 and a year later became pastor of the Nall's Memorial Baptist Church in Pulaski County, which he served for two years. His other pastorates have included Bethabra, near Lake City; First Church, Plummerville; Beryl, near Conway and First Church, Ward.

Mr. Wilfong attended school at Southern Baptist College, Walnut Ridge; Arkansas State Teachers College, Conway, and Southwestern Seminary, Ft. Worth, Tex.

## For Ouachita College endowment



FREMONT Ferguson (second from left) and the Rev. Homer Bradley, co-chairmen of the Ouachita Endowment Campaign for their association, examine a check for \$1,150 which was raised for the Endowment Fund in a recent dinner meeting at the First Baptist Church of DeWitt. Looking on are James Colvert (left), a member of the Ouachita Board of Trustees, and Dr. Ralph A. Phelps, Jr., Ouachita president.

MARKED Tree Church, under the leadership of its pastor, Rev. James A. Overton, has voted to build a new educational building. The congregation has voted to sell bonds and plans to begin work in the very near future.



## J. M. Hitt dies

REV. James Marion Hitt died at Masonic Home, Montgomery, Ala., Sept. 30, at the age of 77.

Mr. Hitt began preaching just before he was 21. He educated himself and did not finish going to public school until after he was married. He married Miss Roxie Yancey in 1907. To this union was born two boys and four girls.

Mr. Hitt became a school teacher and taught in the public schools of Alabama for 17 years.

He was licensed to preach March 12, 1905, and was ordained to the ministry May 18, 1907. He pastored 17 different churches in Alabama and Tennessee. He moved to Arkansas in the fall of 1932. He pastored nine churches in Poinsett, Craighead and other counties in Northern Arkansas. He also served as associational missionary. He was missionary in Greene County Association, Black River Association, Caroline Association, and Mt. Zion Association.

During his ministry he organized or helped organize 20 Baptist churches and by far the most of these were in Northern Arkansas.

In 1943, he went to Palestine and Madison churches on a half-time basis, in Tri-county Association. He stayed with these churches until April 1, 1950, when he resigned and retired. He supplied for churches for a while after he retired.

During his active ministry he was an evangelist and through his preaching, personal work and influence hundreds were brought to a saving knowledge of Christ. He held his last revival meeting in 1951, in his old home church, the Old Sulphur Springs Church, Lawrence County, Alabama.

He lost his first wife and the mother of his six children on Oct. 23, 1952. He lived with the first Mrs. Hitt for 46 years. She died after being ill for more than fifteen years. He married his last wife, Mrs. Lucy Hitt, on Feb. 14, 1953.

He was in ill health for the last nine years of his life. He was operated on in Little Rock on Aug. 11, 1953. The Hitts were making their home at the time of his death in a Masonic Old Folks home in



*INTERNATIONAL students who were guests recently at an annual meeting sponsored by the Baptist Student Union of the Arkansas Baptist State Convention are shown here as they visited Arkansas' Territorial Capitol Restoration in Little Rock.*

Montgomery, Ala. He was buried beside his first wife in Lawrence County, Ala.—Rev. Otey Rhodes, 2327 Lowell Ave., Memphis 14, Tenn.

[Editor's Note: Mr. Hitt was a long-time reader of the *Arkansas Baptist*. One of the last checks he wrote was for the renewal of his subscription.—ELM]

## Roberts to Sidney

REV. George M. Roberts has accepted a call to Sidney Church, leaving Guion Church, Rocky Bayou Association, after 22 years and eight months service.

During his pastorate, the church tripled its membership. After the town was destroyed by a tornado in 1928, a \$1,500 building was erected jointly by members of the Baptist and Methodist Churches. In 1959, the Baptist church bought out the Methodist interests and now has property valued at more than \$5,000, debt free.

Mr. Roberts has served as moderator of the association for the past year, and has taught at Oil Trough High School, where he is now principal, for 16 years.

He assumed his new duties Dec. 9.

## 24 make Who's Who

TWENTY-FOUR Ouachita College seniors have been elected to Who's Who Among Students in American Universities and Colleges.

The members of the Student Senate nominated 48 seniors, from which a faculty committee chose the 24. Character, leadership, scholarship, and potentiality were considered in making the nominations.

Chosen were Jim Mathis, Pat Jennings and Lynda Strother of North Little Rock; Judy Barnett, Warfield Teague, and Dewey Watson of Arkadelphia; Gay Crosslin, Sandra Elliff, "Boo" Heflin, Wendell Ross, and Larry Taylor of Little Rock.

Rose Rogers of El Dorado; Sara Brown of Lonoke; Pat Chambliss of Bearden; Carolyn Clary of Star City; Brian Nelson of Burnet, Tex.; Sonja Dalrymple of Searcy; Mary Lee Smith of Bee Branch; Eddie Griffith of Jacksonville; Cal Raymond Sanders of Stephens; Rebecca Blackmon of Fordyce.

Bill Richardson of Morton, Miss.; Roy Rowe of Hope; and Jamie Brewer of Jonesboro.





MR. LUMPKIN

## Lumpkin to Lavaca

REV. Doyle L. Lumpkin, pastor of First Church of Sparkman for the past five and one-half years, has resigned effective Jan. 1, to accept the pastorate of First Church, Lavaca.

During the tenure of Pastor Lumpkin, the Sparkman church received 125 new members. Total receipts during this period amounted to \$120,007.20 with \$26,445.31 of this amount going to missions.

"Due to the willingness and cooperative spirit of the people, carpeting was placed in the auditorium, and a new portico with colonial columns was built on the front," Mr. Lumpkin reports. Also a \$23,000 four-bedroom parsonage was built and paid for.

Mr. Lumpkin has been a member of the Executive Board of the Arkansas Baptist State Convention since 1958, and on the reviewing board for new books for the Sunday School Board in Nashville, Tenn. In addition to his regular church duties he has served as chaplain for the 9423rd Air Force Reserve Recovery Squadron located in Hot Springs. He holds the permanent rank of captain and will serve the Air National Guard Group at Ft. Smith as chaplain in his new position.

He is a graduate of Ouachita College, where he earned the B.A. degree and the master-of-arts in religion. He received the B.D. degree from Southwestern Seminary.

His pastorates have included First churches in Mansfield, Tex., Cotton Plant and Huttig.

As chaplain in the Air Force he served as Base chaplain at Bushy Park AFB, London, England, the Supreme Headquarters during World War II. He has travelled over England, Scotland, and the Continent of Europe.

Mr. Lumpkin is married to the former Marie Hardwick of near Arkadelphia. They have five children.

## Goodson to Southern

FELIX Goodson, Harrison, has been employed by Southern Baptist College, Walnut Ridge, as the assistant to the president in promotion and development, according to Dr. H. E. Williams.

Mr. Goodson is a former public school teacher of Yell County. He graduated from the Capital City Business College in Little Rock. He worked for the Government in the Treasury Department as auditor for a year, before going into the insurance business.

Mr. Goodson attended Southern Seminary, Louisville, Ky., where he received a degree in Church Music and Religious Education. He then went to First Church, Russellville, as minister of music. He later served at the First Church, Crossett.

## M. L. Chesser dies

M. L. Chesser, deacon of Northside Church, Monticello, died Dec. 1. Survivors include his wife, Mrs. Edna Chesser of the home; five sons, Gus Chesser, deacon of First Church, Monticello; Rev. Don H. Chesser, pastor of Watson Chapel Church, Pine Bluff; Rev. Charles Chesser, Jr., pastor of Kibler Church, Alma; Rev. Henry R. Chesser, teacher in the public schools at Lawson near El Dorado; Rev. Zane L. Chesser, pastor of Union Ave. Church, Wynne.

Funeral services were held at the Northside Church, Dec. 2, with burial in Oakland Cemetery, Monticello.

LEPANTO Church is remodeling its basement and placing a new rug in the auditorium. Rev. Jeff Campbell is pastor.

## Concord Association

THE MESSIAH was presented by the combined choirs of Concord Association just before Christmas in the auditorium of Darby Junior High School. Don Sears, minister of music of Grand Avenue, directed the choir. David Huffstetler of Grand Avenue was the organist. Soloists were Mrs. Bill McGraw and Mrs. W. C. Taggart, Jr., of First Church; Mrs. Phil Lewis and Ruffin Snow of Grand Avenue and Raymond Leek of Immanuel Church. The presentation of The Messiah has become an annual event in Concord Association.

The Mt. Harmony Church has gone from half-time to full-time preaching, and they have called Ralph Miller, former pastor of the Mixon Baptist Church, as pastor. In a recent business meeting the church voted to build several Sunday School rooms to their present plant.

The Roseville Church will spend \$4,500 for repairs and labor in putting down a tile floor in the auditorium and all Sunday School rooms. They also plan to sheet-rock the entire building; paint and trim; and buy new factory-made furniture, pews and pulpit. This also includes a new piano. Over one-half of the cost of the materials has already been paid. Earl Storey is the pastor of the Roseville Church.

J. A. Baswell, who has served as pastor of the Rye Hill Church for the past three years, has resigned to accept the pastorate of First Church, Mansfield.

During his three-year pastorate there were 65 additions to the church; 42 by baptism and 23 by letter. The Sunday School was departmentalized and a Training Union choir was organized.

Mission Emphasis Week in Concord was highly successful. Hudson and Jean Favell, our missionaries to Ghana who are living in Ft. Smith during their furlough, spoke in 21 of the 41 churches in the association. Fifteen hundred people were present in these services.



## Clear Creek Ass'n

Paul E. Wilhelm, Missionary

EAST Mt. Zion Church ordained Dane Woodard and Matthew Sears as deacons Nov. 18. Matthew Sears was presented by his brother, Lowry Sears, who is also a deacon of the East Mt. Zion Church. Dane Woodard was presented by an uncle, Rev. John Woodard, pastor of the Union Grove Church. Clerk of the council was Rev. George Domerese, pastor of Second Church, Clarksville. Rev. Paul E. Wilhelm, associational missionary, led in the questioning. The ordination prayer was led by T. F. Cooper, pastor of the Ozone Church. The message was brought by Rev. Ben T. Haney, pastor of First Church, Clark. Benediction was pronounced by Bud Morris, a deacon of First Church, Hartman. The Moderator was the pastor of the host church, Rev. Archie Wheeler.

THE Woodland Church is in the process of building additional educational space. A \$4,000 loan has been approved by the Home Mission Board for this purpose. The new building will be stone veneer to match the existing auditorium. Rev. Louis Dewett is Pastor.

REV. Rudolph Winborn, Alma, has accepted the pastorate of Trinity Church near Alma. An average attendance of 50 has been reached in Sunday School.

REV. Roy Pledger, formerly pastor of the Zoe Baptist Church, Hodgen, Okla., is the new pastor of the Calvary, Southern Church, near Van Buren.

IN a recent Revival at the Oak Grove Church near Van Buren, there were two additions by baptism and several dedications. Rev. Lewis of Paragould was the evangelist. The host pastor, Rev. W. Burrows, led the singing.



MR. AND MRS. COKER

## Trinity Association

By L. D. Eppinette

DURING the annual meeting of Trinity Association, it was voted enthusiastically to dedicate the annual minutes of the association the past year to Mr. and Mrs. Currey E. Coker. They have served faithfully and devotedly for many years in several departments of our Baptist work.

For the past 17 years Mr. Coker has served as associational Training Union director and Mrs. Coker has served the same time as associational Training Union secretary. During this time the Training Union organization has grown continually in many different ways. Practically all of the churches in the association have Training Unions because of help and encouragement from the Cokers. The "M" Night service has grown in attendance from a small beginning to more than 1,000 last year when it was about second in size in the entire state of Arkansas.

The Cokers are active workers in the Pleasant Grove Church, where they have served in many different ways. Mr. Coker has served for 25 years as Sunday School superintendent, for 33 years as a deacon, and as pianist for 40 years. Mrs. Coker has served her church as treasurer for ten years and as clerk for 15 years. They have taught in several departments of the Sunday School, and both have worked in a number of Vacation Bible Schools. They have also been active in

Training Union work in their church where Mr. Coker was Training Union director for 16 years.

The Pleasant Grove Church has grown to be one of the leading rural churches in the state and the Cokers have contributed a great deal to this growth.

The Cokers hold B.S.E. degrees from State College in Jonesboro; and along with all the different phases of church work they have served the community in a civic way. Working in 4-H Clubs and other civic organizations they have made a deep impression on the entire life of the community. Mr. Coker has been teaching school 35 years, and Mrs. Coker for 25 years. For the past 14 years Mr. Coker has been serving as superintendent of Central High School in the community where they have lived the greater part of their lives.

The Cokers have been very cooperative in all phases of our associational, district, and state Baptist work. During our last "M" night service in Trumann, the association presented them with a bronze plaque and a silver platter, in appreciation of their many years of service in the Lord's work.

## Greene Co. Ass'n

By Theo T. James, Missionary

ALEXANDER Church will soon complete a new seven-room parsonage with an attached garage for Rev. Forrest Bynum.

CHARLES Abanathy has been called as pastor of Lake Street Church.

LAFE Church has called Edsel Garner as pastor.

## Hope Association

By M. T. McGregor

D. A. NOWELL has become pastor at Harmony Grove. He lives at Texarkana.

WILLARD Nall of Atlanta, Tex., has accepted a call from Mt. Zion at Doddridge.

IMMANUEL Church, Hope, has called Charlie Jones, Logansport, La.



## EVANGELISM CONFERENCE

### Monday

#### AFTERNOON

##### *"The Doctrine of Salvation"*

- 1:45 Song & Praise ..... Dr. Jack Jones
- Prayer ..... Rev. Cecil Guthrie
- Special Music ..... Mrs. Jake Shambarger
- 2:00 Bible Study *"The Doctrine of God"* ..... Rev. Woodrow Behannon
- 2:30 Announcements
- 2:35 *"Conviction for Sin"* ..... Rev. Richard Perkins
- 3:00 Stand & Sing
- 3:05 *"Conversion"*  
1. Repentance 2. Faith ..... Rev. Harry Hunt
- 3:30 *"I Was Converted in a Tent Revival"* ..... Roy Roberts
- 3:45 Congregational Song
- 3:50 *"The Eternal Security of the Believer"* ..... Dr. Grady C. Cothen
- 4:35 Adjourn

#### EVENING

##### *"New Testament Churches in Action"*

- 6:45 Song & Praise ..... James Burleson
- Prayer ..... Rev. Charles Conner
- 7:00 Bible Study  
*"The Doctrine of the Church in the New Testament"* ..... Dr. Vester Wolber
- 7:30 Message ..... Rev. Clifford Palmer
- 7:55 Recognitions

- 8:00 *"Preparing"*
- 8:30 Special Mus
- 8:40 Message, "C
- 9:15 Adjourn

- 8:45 Prayer Mee
- 9:00 Song & Pr
- Prayer
- 9:15 Bible Study
- 9:45 *"Cultivativ*  
*Witnessin*
- 10:05 Testimonies
- Special Mus
- "Records an*  
*"We Follow*  
*Calendar"*
- 10:45 *"New Test*  
*Baptism"*
- 11:15 *"The Lord"*
- 11:45 Congregatio
- 11:50 Message, *"S*  
*Wake Up"*
- 12:20 Adjourn

#### AFTER SECOND BAPT

- Mrs., J
- 1:45 Song & Pra
- 2:00 Message
- 2:30 Special Mus
- 2:35 *"Our Call to*  
*"Missions"*
- 3:00 *"How to Wi*  
*to Christ"*
- 3:25 Congregatio
- 3:30 Message

#### AFTER

##### *"The P*

- 1:45 Song & Pra
- Prayer
- 2:00 Bible Study



Mrs. Jake Shambarger



Jack B. Jones



Grady C. Cothen



John Finn



Roy Roberts



Harold B. Ray



Mason W. Craig



Mrs. Oscar Golden



Clifford Palmer



Oscar N. Golden



C. W. Nash



James E. Hill, Jr.



Austin J. Kindred



Jackie Nash



Woodrow Behannon



January 29, 1963  
**WEEKLY EVANGELISM**

for Victory" ----- Dr. Eual Lawson  
 Ouachita Baptist Choir  
 sis" ----- Dr. Grady C. Cothen

## Tuesday MORNING "Fruitful Growth"

g ----- Robert Fletcher  
 e ----- Rev. Hugh Owen  
 ----- Rev. James Hill

Appointment  
 ----- Rev. Mason Craig

----- Miss Jackie Nash  
 Awards" ----- Rev. C. W. Nash

----- Rev. Harold Ray

ent ----- Rev. James Overton  
 Supper" ----- Rev. Don Hook

l Song -----  
 Other Baptist ----- Dr. Grady C. Cothen

## NOON (Ladies) CHURCH — LITTLE ROCK Hogan, Presiding

----- Mrs. Bob Bulce  
 ----- Dr. Grady Cothen  
 ----- Mrs. Oscar Golden

Foreign ----- Rev. and Mrs. Oscar Golden  
 Person -----

----- Dr. Eual Lawson  
 Song ----- Mrs. Henry B. Smith

## AFTERNOON "Term of Pentecost"

----- Phil Briggs  
 ----- Rev. M. T. McGregor  
 ----- Rev. John Finn

## FIRST BAPTIST CHURCH LITTLE ROCK

- 2:30 Film on Televangelism
- 2:45 Message  
 "Prayer" Acts 1:14 ----- Dr. T. L. Harris
- 3:20 Message  
 "Distinguishing Between True &  
 False Evangelism" ----- Rev. Austin Kindred
- 3:50 Congregational Song
- 3:55 "Preaching the Word" ----- Dr. Grady C. Cothen
- 4:30 Adjourn

## EVENING

### "Following Through" Youth and Laymen's Night

- 6:45 Song & Praise ----- Mark Short, Sr.  
 Prayer ----- Dr. C. Z. Holland
- 7:00 Message, "We Can Still Depend  
 Upon God" ----- Dr. Grady C. Cothen
- 7:30 Special Music  
 "Some Soul for Thee" ----- Rev. Dale Maddux
- 7:35 Message  
 "Personal Soul Winning" ----- Rev. Edgar Griffin
- 8:05 "Applications of the  
 Great Doctrines" ----- Dr. Eual Lawson
- 8:35 Introduction of Associational Missionaries
- 8:40 Special Music ----- BSU. Choir
- 8:50 Message, "Evangelism and  
 World Missions" ----- Dr. Baker J. Cauthen



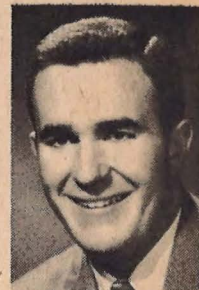
James Burleson



James A. Overton



Mrs. Henry B. Smith



Richard Perkins



Eual Lawson



Don Hook



Harry Hunt



Robert Fletcher



Mrs. Joseph A. Hogan



Vester Wolber



Dr. Baker J. Cauthen



Mark Short, Sr.



Edgar Griffin



T. L. Harris



Philip H. Briggs



Dale Maddux



## COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

(Author of the book, *Sir, I Have A Problem*, at your Baptist Book Store.)

### Who joins in marriage

**QUESTION:** When a man takes a wife are they automatically joined together by God? I refer to Matthew 19:6; "What God hath joined together let no man put a s u n d e r." Perhaps some of these who get divorces were not joined by God at all. Could this be true?



DR. HUDSON

**ANSWER:** Yes, some who get a marriage license and find someone to marry them give no thought to the will of God or the laws of God. This inadequate approach to getting married, and lack of proper understanding of what marriage means is a part of the divorce problem.

For God to have part in a marriage a couple should both acknowledge that marriage is a part of God's plan for the fulfillment of human beings. They should see that marriage is for life and that He wishes to have part in each selecting the other. Marriage should be entered into in prayer and humility. Looked at from the standpoint of the happiness of the individuals involved, marriage is probably a man's biggest decision in his whole life.

This is why the church, ideally, is the place for a marriage to be solemnized. I do not mean, of course, that a marriage ceremony by other than a minister is not sacred.

At least, marriage is right in God's sight and the individuals involved should consider that the Creator of all the earth wishes to have part in helping individuals in the choice of mates and in the growth of the new, rich, and unique relationship.

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

## Ridgecrest-Glorieta changes announced

ADDITIONAL schedule changes for the 1963 summer conference programs at Glorieta, N. M., and Ridgecrest, N. C. Baptist assemblies have been announced by the Baptist Sunday School Board at Nashville.

Church administration and public relations conferences will be held during Sunday School, Training Union, and church music weeks during 1963. The separate church administration conference during Bible week has been discontinued.

The Brotherhood conference at Glorieta has been moved to home missions week. The young men's mission conference originally scheduled for Ridgecrest has been cancelled.

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



# What may we expect in 1963?

IN present-day journalistic parlance, the personal return of Christ for His Church is not often thought of when assessing contemporary news. When considering the news possibilities of 1963—without going into date-setting—the possibility of the Second Advent should be the pre-occupation of all Christians.

On the present newsfronts, we may expect continued developments in 1963 in each of the four areas referred to when considering 1962: (1) evangelism; (2) ecumenicism; (3) aggressive secularism; and (4) an increasing measure of the manifestation of the power of the Holy Spirit in all parts of the Body of Christ.

There is another important matter which, in my mind, will have far-reaching effects in 1963 in the life and witness of the Christian church, especially the "evangelical" wing in North America. In his article in the *Sunday School Times* (Nov. 10, 1962), Dr. Alan Redpath referred to what he called "Phariseeism." I concur entirely with Dr. Redpath. He wrote: "The separatist movement has become involved in a Phariseeism in its fellowship, which I believe is grieving the Holy Spirit."

Will this professional separatism, which thrives on loveless orthodoxy, predominate in 1963, or will we be blessed with a revival of Philadelphian love, quickened by the Holy Spirit, giving a fresh revelation of the Lordship of Christ?—Earl Kulbeck, editor *Pentecostal Testimony*, Toronto

## A 'call for renewal'

EVANGELICALS are facing critical days ahead. The gospel as presented in the New Testament and practiced by the early converts has never been popular. As believers were ready to suffer for their faith and for the cause of Christ, the Church prospered.

Persecution was not avoided. It was expected. Christ crucified, risen, ascended and coming again was the center of apostolic preaching. Christ was the answer to the needs of a depraved and wicked society in the midst of a self-righteous, Judaistic, religious world.

Evangelicals face two disturbing factors in meeting the challenge of this Twentieth Century: first, an increasing scarcity of qualified, trained and dedicated personnel. The post-war era of material prosperity has not provided a spiritual climate conducive to the production of self-sacrificial workers. The lure of ease, the desire for wealth, and the cost of preparation for missionary or ministerial service are factors contributing to this problem evangelicals face.

Second, there is a growing tendency among evangelicals to lower the standard for Christian discipleship. Evangelicals are conscious of the tremendous outreach of groups in which hundreds are easily enlisted. To keep pace, evangelicals have evaded the emphasis on the cost of discipleship by an emphasis on grace. This has resulted in shallow conversions. Separation to God and separation from the world has been minimized in order to secure numbers. The result has been a loss of power and influence in witnessing.

The apostasy and failure of some prominent evangelical leaders has also had a demoralizing effect upon the cause of evangelicalism. The day calls for a renewal of vital, old-fashioned, Holy Ghost preaching and Biblical, Christian living.—E. G. Steiner, Executive Secretary, Evangelical Mennonite Church

# The Bookshelf

**The Reader's Encyclopedia of American Literature**, edited by Max J. Herzberg, Thomas Y. Crowell Company, 1962, \$12.95

This 1280-page, one-volume encyclopedia is described by its publishers as "the most up-to-date and comprehensive . . . reference work on the literature of the United States and Canada." It deals with a vast variety of authors, titles, and topics, covering American writing from Colonial days to the present. Many other subjects of a general cultural nature are included, such as artists, musicians, historical figures, places, and events.

Writes Van Wyck Brooks, in the book's introduction: "This book is invaluable to every American who cares for the shape of his country, its presence and expression in literary form; and it will be extremely useful as a primary work of reference in every household library for old and young."

**The Synonym Finder**, J. I. Rodale, editor-in-chief, Rodale Books, Inc., Emmaus, Pa., 1961

This book seeks to remedy two common failings of books of synonyms and thesauri: a sparsity of synonyms per key word, and arrangement that makes the books difficult to use and requires an exasperating amount of page-turning in searching out a confusing number of cross-references.

The editor has taken the liberty of including many words in each group that may not be exact synonyms but are very close in meaning to the key-words under which they are listed.

Within the contents listed under each individual key-word, the sub-division, if any, into sub-classes according to various classifications of meaning follows the method of procedure of American College Dictionary.

**The Life and Writings of Abraham Lincoln**, edited by Philip Van Doren Stern, The Modern Library

The largest single-volume collection of Lincoln papers and the only one completely annotated for the guidance of the general reader, this book has long held an important place as "A Modern Library Giant." It brings to light many new documents, discovered since the publication in 1905 of the Nicolay and Hay Complete Works. The background of each of about 275 items is explained by means of an individual note, interpreting for the reader the historical meaning of each document, why it was written and under what circumstances.



Church music workshop

AS PROMISED, we are sending information on the music workshops conducted by the seminaries as this information comes into our office. It is my privilege here to announce the Church Music Workshop of the New Orleans Theological Seminary January 21-25, 1963.



MR. McCLARD

The guest personalities include: Dr. Dupre Rhame, director, Division of Fine Arts, Furman University, who will serve as Choral Clinician; Dr. William Reynolds, editor, Church Music Materials, Sunday School Board, who will lecture on hymnology; Jack Rowe, assistant professor of music, Howard College, who will give a vocal recital; Clifford Holcomb, associational music specialist, Sunday School Board, presenting the denominational music ministry. These are in addition to the regular faculty members of the School of Church Music.

For complete information, write Dr. Claude Rhea, dean, School of Church Music, New Orleans Baptist Theological Seminary, 3939 Gentilly Boulevard, New Orleans 26, Louisiana.

The following motels are in the vicinity of the seminary. All are on Chef Menteur Highway, giving the street number in parentheses: Rustic Lodge (4950), Saxony Motel (5035), Amigo Motel (4948), Anchor Motel (6131), Arden's Motel (6218), Avalon Motel (4450), Bel-Aire Motel (4100), Carmen D Motel (6201), Cedar Park Motel (5001), Holiday Inn (4861), La Fonda Motel (6101), Monterey Motel (4500), Nassau Motor Lodge (4940), Park Plaza Motel (4460), Sands Motel (4480). — LeRoy McClard, Secretary

Dardanelle-Russellville Association

BILL Storts was ordained to the ministry at Havana Church, Dec. 16, and Jim Crabill was ordained a deacon.

Taking part in the services were William E. Woodson, missionary, moderator; Jack J. Bledsoe of Danville, examination; Joe Melton of Belleville, the charge; Taylor Stanfill of Booneville, ordination prayer and laying on of hands; Joe Dawson, presentation of the Bible for the church.

Rev. O. Damon Shook, Dardanelle, moderator of the association, delivered the sermon.



NEW director of intermediate work in the Baptist Sunday School Board's Training Union department, Nashville, is Bob R. Taylor, formerly in an educational position with Oakland Heights Baptist Church, Longview, Tex. A native of Cleburne, Tex., Taylor is a graduate of Baylor University, Waco, and Southwestern Seminary, Ft. Worth. — BSSB Photo.

Revivals

FIRST Church, Hayti, Mo. A. W. Clodfelter, pastor; Nov. 11-18 with Billy Walker, Walnut Ridge, evangelist; 32 on profession of faith and six by letter.

MARIONVILLE, Mo., Jim Hyton, pastor; Dale Jackson, pastor of the Eagle Heights Church, Harrison, evangelist; R. L. Wheeler, music leader; 60 additions; 55 for baptism; 40 rededications.

After the revival, the deacon recommended a \$1,300 yearly raise for the pastor, and instituted a deacons-pastoral ministry program to assist the pastor in his class for new members. The church also voted to build a new educational building.

HIGH Street Church, Somerset Ky., R. A. Hill, former state evangelist in Arkansas, pastor, Nov. 26-Dec. 5 with Bill H. Lewis, Paragould, evangelist; Darrel Black, Toltec pastor at Scott, singer; 22 for baptism.

EAST Side Church, Ft. Smith, Johnny Green, pastor; Dec. 3-9 with Angel Martinez, evangelist; Kenneth Williams, music; four by profession of faith, three by letter; one by statement.

HOME MISSION BOARD

CHURCH BONDS YIELDING 6 PER CENT

Supported by a CASH SECURITY FUND of \$250,000 established with the First National Bank of Atlanta, Georgia. The HOME MISSION BOARD, in an attempt to share in the building of churches across the nation, purchases up to 10% of a church bond issue when proper application has been approved by the Church Loans Committee. These bonds are offered to investors and yield 6% interest payable semi-annually. The SECURITY FUND is still intact after sixteen months, though the HOME MISSION BOARD has sold well in excess of a million dollars in church bonds. This is a tribute to the faithfulness of Southern Baptist churches in meeting their church bond obligations. Bonds are available in multiples of \$250, \$500 and \$1,000 with maturities from five to eight years. The larger the return is not in the 6% interest, but in the help it extends to churches who are engaged in building a "Southern Baptist Witness Across America."

Leland H. Waters, Executive Assistant  
Home Mission Board S. B. C.  
161 Spring Street N. W., Atlanta 3, Georgia

Please send me a copy of the illustrated bond folder.

Name ..... Address .....



## 'Make Your Will Month'

THROUGHOUT the Southern Baptist Convention, the month of January is observed as "Make Your Will" month.

It is a good time to take care of this, important matter and get the New Year started right. Even if you already have a will you should check up and see if it needs to be revised. Changes in your estate or in your legatees might make it important that you revise your will.

There are two ways you can dispose of your property after death: First, you can leave a legally prepared will, and know that your property will go where you wish. Or, second, you can let the courts dispose of your property under the state laws of descent and distribution. If you die without a will, that's what will happen. In such a case much of your estate might go for taxes and court costs. Recently I read where the estate of the late vice president, Alben Barkley, was valued at \$634,800. Only \$150,000 of this actually was received by the heirs. The reason? No will!

No one except God can tell you how God wants you to leave your property. You should prayerfully seek His will. If God directs you to leave a portion to some Baptist cause, be sure to consult us before the will is prepared. Remember, when you need a will, it is too late to make one.—Ed. F. McDonald, Jr., Executive Secretary of the Arkansas Baptist Foundation, 401 West Capitol Avenue, Little Rock, Arkansas

## Harmony Association

REV. R. F. Weeks, who has been pastor of the Yorktown Church since 1957, has accepted a call from Pleasant Grove Church in the Faulkner County Association. Mr. Weeks was the first full time pastor of Yorktown Church.

George Stephenson, Ouachita College student, has accepted the position of music director and youth leader at First Church, Dumas. He has served in a similar capacity at Monticello First Church.

Central Church, Pine Bluff, has called Rev. Andy O'Kelly, pastor of the First Church, Plummerville. He begins his new pastorate Jan. 5. Mr. O'Kelly, a native of Georgia, received his master's degree at Ouachita.

## Full time witness

WOULD you like to have full-time witnesses in your church? You can!

The Sunday School and Training Union are uniting forces in an effort to help your church membership develop full-time witnessing.



MR. HATFIELD

Recently pastors were mailed a packet of materials including a Guidebook for Training, which explains the new training resource units, Adults Learning to Witness and other units like this for Young People and Intermediates. These units outline the training needed to develop full-time witnesses and are designed to be used in Training Union.

The Sunday School can implement the training through a project that leads all adults to become witnesses to all persons at all times in all ways. The leaflet "Christians Must Witness" provides detailed information. Pastors recently received a copy of this leaflet in the mail.

Mr. Sisemore offers an excellent suggestion which we repeat here: "You, as pastor, may designate a Wednesday night during January (or any other suitable month) as pastor's class officers' night. While the officers and teachers

are in the weekly officers and teachers' meeting, you could meet with all of the Adult class officers for the following purposes:

1. To explain the training plan presented in the Training Union unit Adults Learning to Witness.
2. To review the suggestions in the leaflet "Christians Must Witness."
3. To work out a plan for leading your Adults to do full-time witnessing.
4. To commit the presidents to leading each class into wholehearted participation in the plan.
5. To commit the group leaders to enlist their members for the special training and participation in the plan.

This new venture can help you use your Sunday School to mobilize your whole church for witnessing.

In addition to this plan some associations are planning to use the Sunday School Witnessing Program to help reach and win more people for Christ. Call on our department to assist your association in providing the Sunday School Witnessing Program.—Lawson Hatfield, Secretary

### REBIND OWN BIBLE to 6 x 9"—

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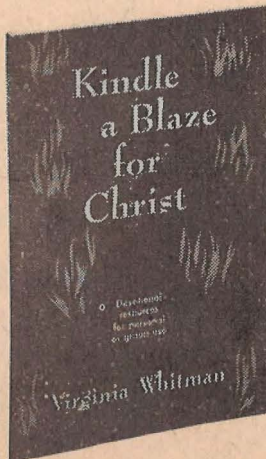
## Here's Help

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**Grateful alumnus**

RECENTLY in his column on the Foundation, Ed. F. McDonald told of a gift to the Baptist Student Department by a former student at one of our state schools. (See December 13 issue of Arkansas Baptist.) The grateful alumnus stated, "The Baptist Student Union has contributed so much in aiding my spiritual growth, I wish I could give much more than the amount of the enclosed check."



DR. LOGUE

It is significant that this is the first donation of this type. Other alumni have given before to the Baptist work at their alma mater, usually during the construction of Baptist Student Centers. This gift, however, will share in the Baptist Witness on 16 campuses in the state.

Our state budget has so very many demands that the total student budget for 1963—operating and capital needs—is only \$69,000. It was the same amount for 1961 and 1962. Our next year's budget is actually less than the 1959 and 1960 budgets of \$70,000 and the \$73,600 budget of 1958. If other gifts had been made, such as this, there would have been provided funds to help

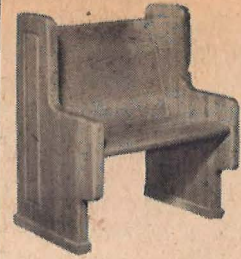
meet the continuing needs.

Recently a young man with a growing family stated that although he had few earthly possessions he had stipulated in his will that Baptist work at state schools be remembered. "This is the most neglected area of Baptist life," he said.

January is "Make Your Will" month. Not only is the Foundation happy to accept gifts to make investments for the cause of your choice, but it is also happy to assist you in making your will. Mr. Ed F. McDonald will be happy to help you at anytime. — Tom J. Logue, Director

CALVARY Church, Harrisburg, Trinity Association, Rev. R. C. Edwards, pastor, is working on its church grounds, levelling, filling, and landscaping.

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New budget:		
East Point	Dardanelle-Russellville	Jimmie L. Taylor
Yocana	Ouachita	Raymond Hughes
New budget after free trial:		
Ridgecrest, Blytheville	Mississippi Co.	P. H. Jernigan
Union Hall	Concord	W. O. McMillen

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June 18-20, 1963

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Little Rock, Arkansas**





# It could be Emphysema

ONE of today's most talked about diseases was almost unknown only a few years ago—at least among the general public.

It's emphysema, a disease which causes the lungs to become greatly enlarged. Pronounced em-fih-SEE-mah, it is a Greek word meaning "inflation."

Emphysema is on the increase—for example, California figures show a 300 percent increase in an eight-year period!

Men between the ages of 50 and 70 are the chief victims of the disease. Women get emphysema, too, but ten times more men have it than women. Smoking seems to have something to do with susceptibility to the disease, since more than 90 percent of the people who have it smoke, and have been heavy smokers most of their lives. Frequently, too, they live in areas where air pollution is a constant problem.

The treacherous thing about emphysema is that it doesn't develop suddenly. It creeps up, usually after several bad winter colds, each accompanied by a heavy cough.

The cough hangs on and on, and the victim begins to feel short of breath in the morning, or evening, or both. He may think he has asthma. Emphysema begins with only a slight morning and evening inconvenience in breathing. Unless promptly treated, it can develop into a day-in, day-out struggle to keep the lungs working. Every breath may require a major effort. Even a short walk can bring on an attack of breathlessness. The lungs may be permanently damaged. It is believed that emphysema is caused by a chronic infection of the bronchial tubes. These tubes, called bronchi, connect the windpipe with the lungs.

On an x-ray, the bronchi look like the roots of a tree, with the roots becoming smaller and smaller until each one ends in a tiny air space in the lung. From these air spaces, oxygen enters the blood when air is breathed in and waste gas (carbon dioxide) is removed from the lungs by breathing out.

If the bronchi become infected, some of the air in the lung is obstructed and there is no outlet for the air. It is trapped in the tiny spaces, which become stretched by the trapped air.

When the infection continues for a long time, as it does in emphysema, this stretching becomes permanent. The lungs themselves become enlarged, lose their elasticity, and do not function normally.

Fortunately, doctors can help emphysema patients to live with their disease for a long time. Different treatments, including "wonder drugs", help different patients at different times. Under a doctor's care, most patients can get relief from their attacks of breathlessness. At

this time, doctors do not know how to prevent emphysema. Research is being conducted to find answers to many questions about this disease.

However, modern medicine can usually slow down the development of emphysema if patients are treated early. It is always the doctor's immediate concern to clear up any infection of the patient's respiratory system—mouth, nose, sinuses, throat or lungs—because such infections set up a possible starting place for emphysema.

## You should know:

1. Emphysema is a serious disease that damages your lungs; you can't treat it yourself. See your doctor.
2. Don't smoke. More than 90 percent of those who get emphysema are heavy smokers, and continued smoking definitely makes emphysema worse.
3. Many people with emphysema also have a peptic ulcer. If you have any digestive difficulty, be sure to tell your doctor.
4. Keeping fit not only prevents emphysema and other diseases, it also speeds recovery if you do get sick. Set up a good health routine—and stick to it.
5. Avoid polluted air. Do not expose yourself unnecessarily to dust or fumes of any kind.
6. See your doctor at the start of any cold or other respiratory infection.—Your Health, in Sanatorium Outlook

## Communications grow

THREE new cities will join the Southern Baptist Convention Teletype Network on Jan. 1, Director W. C. Fields announced in Nashville, Tenn. They are Columbia and Greenville, S.C., and Middlesboro, Ky.

Represented in the new cities are the offices of the South Carolina Baptist Convention; the *Baptist Courier*; South Carolina's weekly denominational paper; the Kentucky Baptist Convention offices, and *Western Recorder*, Kentucky's weekly Baptist paper.

According to Fields, this will increase the number of cities on the network to 18, the number of machines in operation to 23 and the number of states and SBC agencies taking part to 24.

## Music clinic set

THE Baptist Sunday School Board's church music department will co-operate with music departments of Alabama, Mississippi and Tennessee Baptist conventions Jan. 3-4 in conducting a music clinic at Tupelo, Miss.

## Laud music work

STATE Baptist executive secretaries meeting at Nashville in December praised the work of their music departments in helping churches develop quality music ministries.

Dr. S. A. Whitlow of Arkansas pointed out that music plays a vital role in the life of every church. "The average church spends over 25 per cent of its time in musical activities," he said. He described the services of the Arkansas music department to help smaller churches develop music programs.

## Dr. Reynolds named

DR. William J. Reynolds, director of editorial services of the Baptist Sunday School Board's church music department, will direct the music July 15-20 at the sixth world Baptist Youth Conference in Beirut, Lebanon.

The youth committee of the Baptist World Alliance is planning the meeting. Dr. Reynolds directed the music at the Baptist Youth Conference in Toronto in 1958 and at the Baptist World Alliance in Rio de Janeiro in 1960.

## News notes about Arkansas missionaries

REV. and Mrs. Tom C. Hollingsworth, Southern Baptist missionaries to Argentina, will return to the States for furlough in late December following a tour of Europe. They may be addressed at 3300 Frazier Ave., Fort Worth, Tex. He is a native of Gatesville, Tex.; she is the former Marcella Sullivan, of Monticello, Ark.

REV. and Mrs. Harold T. Cummins, Southern Baptist missionaries to East Pakistan on medical leave in the States, have moved to Springfield, Mo. (address: 1406 W. Hamilton), from Spokane, Mo. He is a native of El Dorado, Ark.; she is the former Betty Noe, of Highlandville, Mo.

**FOR SALE: Approximately 40 pews, varied lengths, light oak, good condition, priced to sell. Write or call collect First Baptist Church, Durant, Oklahoma, WA4-3573.**





FIVE (back row) of the 1962 graduates of the Paraguayan Baptist Theological Institute, Ascuncion, are shown with the three Southern Baptist missionary teachers: (front row, left to right) Rev. James O. Watson, Rev. William A. Hickman, Jr., director, and Rev. Gilbert A. Nichols. The sixth graduate and the national teacher are not pictured. (top photo)

JUDY Gonzalez (right), who has just been capped by the School of Nursing in Asuncion, Paraguay, lights her symbolic Florence Nightingale lamp from the one held by Mrs. Wilbur C. Lewis, Southern Baptist missionary instructor in the school; Miss Gonzalez was one of six students capped recently. (bottom)

### Wichita church calls

SEATTLE, Wash. (EP) — Dr. Max W. Morgan, pastor of First Baptist Church here and president of the Greater Seattle Council of Churches, will begin duties on Jan. 1 as minister of First Baptist Church, Wichita, Kan.

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## MONUMENTAL ANIMALS

By LORRIE McLAUGHLIN

IF you have ever had a family pet, chances are you have grown so fond of him that you have secretly felt he rated a special tribute. Surprisingly, a few animals, birds, and even insects have had monuments erected as memorials to them.

At least two cows have had statues or plaques erected in their memory. One such statue is the likeness of a cow atop a stone monument. The plaque on the base says the statute is in honor of Springbank Snow Countess, a world champion lifetime butter producer. The plaque gives the dates of her birth and death, November 19, 1919, and August 9, 1936. The statue was erected by the Holstein-Friesian Association of Canada on Springbank Farm.

A cow of a different sort has been honored in Versailles, Ohio. There a plaque on a cement base pays tribute to a cow with a crooked horn. She reputedly learned to operate the town pump in order to get drinks of water for herself.

Farm animals seem to have a special fascination for their owners and friends. Rhode Island has a special statue erected on a quiet country road. It marks the spot of origin of the famous Rhode Island Red fowl.

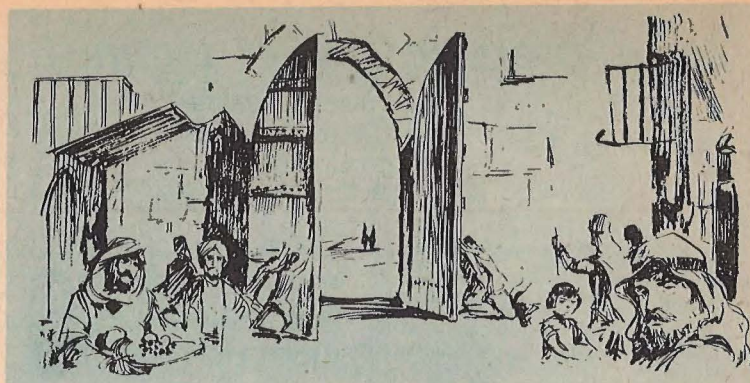
One of the most famous dogs in the world has been immortalized with a statue in New York's Central Park. He was Balto, an Alaskan husky whose name was on everyone's lips some thirty-five years ago.

In 1925 an epidemic of diphtheria broke out in the city of Nome, Alaska. Today, of course, nearly everyone has been inoculated against this disease, but at that time the adults and children of Nome did not have this protection.

City officials sent out a call for help, asking for shipments of antitoxin. Although communities in Canada and the United States had antitoxin available, they had no way to get the supplies to Nome. Because terrible blizzards were raging, planes could not land.

A radio appeal was made for fast sled dogs. Balto and his owner, Gunnar Kasson, along with twelve other dogs, set out on the six-hundred-mile journey from Nenana to Nome. A fast team can cover only about eleven miles an hour. So the courageous team faced a seemingly impossible task.

The dogs, with Balto in the lead, braved blizzards and temperatures of 26 degrees below zero. Exhausted, with feet sore and cut from sharp ice, the team reached Nome just five and a half days after leaving Nenana. It was the first time the long journey had been made in less than nine days. The team had



## Important gates

By THELMA C. CARTER

GATES have always been important. They are built for many purposes. Some are for protection and safety. Others are designed for beauty.

History tells us that perhaps the first gates were made of stone. Big stone pieces were pushed into crudely cut holes in stone fences and walls. Cave men built stone fences around their crops and villages. Usually stone gates were at the entrances.

In Bible times, gates were important because entire cities were enclosed by great protective walls. The great gates were of various kinds, stone, metal, iron, or thick wood. Some gates which were the pride of ancient Jerusalem are still standing. Among these well-known gates are the Jerusalem Gateway and the Damascus Gateway.

Near the arched, beautiful gates in ancient Palestine, worship services were carried on near certain gates. People accomplished its mission and brought relief to Nome.

In December, 1925, a monument was erected in Central Park. It shows Balto standing on the top of a great rock, with an engraving of the sled team and the driver.

In later years Balto himself went to live in the Central Park Zoo. Today his statute reminds visitors of the courageous effort he made on behalf of the citizens of Nome.

The boll weevil is usually considered a pest. On some occasions, however, it has proved to be a help in spite of the destruction it has caused. The people in Enterprise, Alabama, have erected a monument in gratitude for what the insect did for their community.

For a long time cotton was the most important crop in the warm southern states. It grew abundantly in the area of Enterprise. Farmers continued planting it each year until the soil was exhausted. Then the boll weevil attacked

gathered near important gates to converse and visit.

For protection, many ancient gates were made of iron so they could not be set on fire by enemies. Some were made of heavy, massive stone, ten feet high. These gates turned on stone pivots for opening and closing.

Solomon's Temple had gates covered with gold and fine carving. Many rich people had gates with precious stones set in designs.

Gates are mentioned many times in the Bible. In ancient times the word Gate had a special meaning to Christian people. "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name" (Psalm 100:4).

Today we have hundreds of different kinds of gates. Look about you in the area of your home, school, church, public parks, river dams, and reservoirs. You'll be amazed at the many kinds you find.

the cotton. In order to make a living, farmers were forced to plant other crops. This diversification, or change, restored the soil and brought prosperity to Enterprise.

Other monuments to animals, birds, and insects have been erected in many parts of our country. They pay tribute to contributions made by these creatures of nature. These statues across the land are well worth viewing. You will especially like them if you have a camera and like to take unusual pictures. After you have seen a few of the monuments, you will agree that they are interesting. No doubt, you will wish to see others.

## New Year Prayer

By LILLIE D. CHAFFIN

Thank you, dear God, for this new year.  
Help me to fill each day  
With kindly deeds and cheerful smiles.  
In Jesus' name I pray.



# Jesus prepares for His ministry

By CHARLES A. THOMPSON  
Pastor, First Church, Marvell

January 6, 1963

Isa. 40:3-11; Mark 1:1-13; John 3:30

WITH this lesson we begin a new cycle of Bible study for the five year period, 1963-68. The Gospel of Mark, briefest of the four gospels but fullest of striking details, is rightly referred to as the Gospel of Action. Like other books in the Bible, this book does not assert the author's identity, but from early Christian times Mark has been identified as its author, that is "John whose surname was Mark" of Acts 12:12, 25. He was the son of Mary whose house at Jerusalem was the refuge and meeting place of the Christian community (Acts 12:12). The date of this work is not definitely known, and a knowledge of it would probably add nothing to its value. However, Dr. A. T. Robertson states in his Word Pictures that most scholars hold A.D. 50 to be the probable date.



MR. THOMPSON

## THE ANNOUNCEMENT OF THE GOSPEL, V. 1

"THE beginning of the gospel of Jesus Christ, the Son of God." With exciting, eager, almost breathless anticipation, with remarkable brevity, simplicity, and directness, the evangelist announces the good news of the Son of God. He begins immediately to describe Christ in action. "Gospel" in its wider application means good news whether of things temporal or things spiritual or eternal. It is found numerous times in some of its forms as the gospel of the grace of God, the gospel of the kingdom, the gospel of salvation, the good news of Christ's coming. Gospel, the good news which Christ came to proclaim to all men, that the loving Father would forgive men their sins, that he has sent his Son to die that salvation may be ours if only we believe and trust in Him.

Jesus is his name as the Son of Mary, and means deliverer; Christ is his official title, equivalent to Messiah, while Son of God indicates his divine character, his relation to Jehovah, as his favorite name which he calls himself, Son of Man, indicates his relation to humanity. In our day of philosophical dissertations and speculations, it is refreshing to hear Mark make his announcement. He does not argue the matter, but assumes the truth and moves on with the story, portraying vividly, vigorously, and dynamically, with a minimum of discussion

and a maximum of action, the ministerial life, teachings, and deeds of Jesus.

## THE ANNOUNCEMENT OF THE MESSIAH, VV 2-8

THE gospel of Christ, like any message, had a beginning. That beginning was not with the prophets, nor with the apostles; but the new dispensation opened and the gospel began with "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." This was according to prophecy; according to facts. Mark quotes both Malachi and Isaiah as he asserts it.

The coming King, after the manner of ancient dignitaries, sent an advance messenger to prepare for his arrival. The forerunner was John, the son of Zacharias, sent to "cut down hills, straighten out crooks, fill valleys, and level the surface." Mark brings him into the picture abruptly as a man well known, or whose work overshadows all doubts as to ancestry or training. He doesn't even call him the Baptist but records that others do. To Mark, this voice crying in the wilderness was simply John. John began his ministry in the wilderness of Judea, to the west of the mouth of the Jordan, and later the scene moves to include all country about Jordan and extended to Bethabara. The religion of Judaism had degenerated to ritualism and legalism, and was void of moral and spiritual conviction and reality. Preaching the gospel of Jesus Christ, John instituted a new rite, baptism. This was not new cloth patched on an old garment, but was new and striking, so much so that it overshadowed other aspects of his work and he became known, not as John the preacher, or reformer, but John the Baptizer. He was sent to baptize and he knew God's will in the matter. His simplicity, zeal and new rite caused the people to come in large numbers to hear this rugged wilderness preacher. He urged them to repent of their sins and produce evidence of repentance, and baptized such as met those requirements. When called the Messiah, he strongly denied it and mightily declared "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to unloose. I indeed have baptized (immersed) you with water, but he shall baptize you (his followers) with the Holy Spirit."

## THE BAPTISM OF JESUS, VV 9-11

HARDLY had John uttered his announcement of one mightier than

himself when it was fulfilled. "And it came to pass in those days," or just about that time Jesus came from Nazareth to be baptized of John. Baptism was regarded by Jesus as a matter of importance. Many Jews have been expressed as to why Jesus was baptized. The Scriptures yield no specific information but this writer believes the reason is implied in Jesus' answer to John who recognizing him, "forbade him saying, I have need to be baptized of thee . . . , and Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness." Jesus came to do the will of the Father, and the ordinance was ordained of God. To omit this divinely appointed rite would be to disobey and to incur the penalty of disobedience. Many "believers" spend a lifetime trying to figure out some minute difference between the act of Jesus and that of other persons. Failure to follow Christ in baptism after trusting him as Savior is failure to obey the will of God. Jesus came, was baptized, Paul says buried in baptism, and true baptism ensued. After the baptism, he came up out of the water, and the Holy Spirit descended upon him. Further, a Voice from heaven declared him to be Son of God, thus vindicating his divinity, marking his Messiahship. As he received the Holy Spirit here at the beginning of his public career, it was a reinducement of Godhood. Later he appropriated to himself the words of the prophet: "The Spirit of the Lord is upon me, because he hath annointed me to preach the gospel." And speaking to those about him he said, "This day is the Scripture fulfilled in your ears."

## THE TEMPTATION OF JESUS, VV. 12-13

ENDUED with the Holy Spirit, Jesus was led into an unknown place in the "wilderness." And straightway the Spirit driveth him forth into the "wilderness." Again the flushed breathless, excitement of Mark appears. In the wilderness Jesus was assaulted by his archenemy, the devil, not as a mere evil influence but as a real person. Satan, the devil, tried to entice him to deviate from his high purposes. The Son of God was assailed with the seductive temptations of the physical senses, of worldly ambitions, and of lowering spiritual standards; typical temptations addressed to typical man. But never was the issue in doubt. Each temptation was met by the Word of God, by the power of the Scriptures, by prayer and by reinforcement of the Holy Spirit. This event in the life of Jesus has great instructional value—that is, the newly baptized Christian must be ready, like his Lord, to face at once the onslaught of the temptor. The same resources which were at the disposal of Jesus are freely offered to us in our struggles with temptations, and if used we too may be "more than conquerors."



December 16, 1962

Church	Sunday School	Training Union	Additions
Alma, Kibler	130	98	2
Berryville			
Freeman Heights	160	78	
Camden			
Buena Vista Chapel	51	43	
Culldale	480	220	2
First	531	199	2
Cove, First	65	20	
Crossett, First	582	207	
El Dorado			
East Main	266	152	
First	879	231	1
Northside Chapel	40	35	
Forrest City			
First	561	217	
Midway Mission	54	54	
Fort Smith			
East Side	97	60	4
First	1,068	873	5
Missions	508	209	
Grand Avenue	661	290	
Temple	293	126	
Gravel Ridge, First	149	93	
Green Forest, First	114	44	
Harrisburg, Calvary	169	141	
Harrison, Eagle Heights	259	97	
Hot Springs			
Park Place	462	218	
Huntsville, First	97	30	
Kingston	28	30	
Combs	20	17	
Jacksonville, First	619	237	4
Marshall Road	105	47	
Second	219	79	6
Jonesboro			
Nettleton	243	103	2
Kingsland	39	19	
Little Rock			
First	1,037	436	
Berea Chapel	124	72	
White Rock	53	15	
Immanuel	1,337	480	6
Forest Tower	36	35	
Kerr	46	35	
Pleasant Grove	30	22	1
Rosedale	273	107	
Magnolia, Central	697	307	
Marked Tree, First	171	71	2
McGehee, First	460	185	1
Chapel	46	31	
North Little Rock			
Baring Cross	805	224	1
Southside	49		
Camp Robinson	76	72	
Highway	244	99	
Levy	620	281	
Park Hill	852	241	8
Smackover, First	327	143	
Mission	29	25	
Springdale			
Caudle Avenue	174	71	3
First	494	186	
Tyrnza, First	151	55	
Van Buren			
First	466	166	1
Second	33	32	2
Wynne			
Fitzgerald Crossing	102		14

December 23, 1962

Berryville			
Freeman Heights	150	80	5
El Dorado			
East Main	232	120	
Fort Smith			
East Side	62	37	1
Hot Springs			
Park Place	409	152	
Jonesboro, Philadelphia	143	83	
Marked Tree, First	165	79	
McGehee, First	377	146	
Chapel	29	24	
North Little Rock			
Levy	464	200	

## Booneville Burns Note

A note burning service Dec. 30 climaxed the building program of First Church, Booneville.

Rev. D. B. Bledsoe, former pastor, under whose leadership the educational building was constructed, was guest speaker.

Rev. Norman E. Lerch is pastor.

# A Smile or Two

## What gratitude!

IRATE father (to son): I sacrificed everything I had so that you could study medicine and this is your thanks. Now that you're a doctor, you tell me I have to quit smoking.

## Take your choice

WIFE: How was your talk at the Rotary Club today?  
 HUSBAND: Which one? The one I was going to give, the one I did give, or the one I delivered to myself so brilliantly on the way back to the office?

## Truth that hurts

ON their honeymoon, the groom took his bride by the hand and said, "Now that we're married, dear, I hope you won't mind if I mention a few little defects that I've noticed about you."  
 "Not at all," the bride replied with a deceptive sweetness. "It was those little defects that kept me from getting a better husband."

## He could've said!

TWO secretaries were discussing their troubles during their coffee break. "All I asked him," said one, "was 'Do you want the carbon copy doubled-spaced, too?'"

## Watch it!

THE thing that gives a government employee the cold shivers these days is for somebody to call him gifted.

## Times have changed

THERE was a time when aid to education meant dad was helping Junior with his homework.

## Results of office picnic

MRS. Jones—winner of the ladies' rolling pin throwing contest by hurling one 75 yards.  
 MR. Jones—winner of the 100-yard dash.

## Check the errors

A WOMAN driving down a oneway street in the wrong direction was stopped by a traffic cop. After he explained the error of her ways, she snapped back: "Hasn't it ever occurred to you, Officer, that the arrow may be pointed the wrong way?"

## The brighter side

THERE is one thing certain about the outer-space program—your tax dollar will go farther.

## Road block!

MEDICAL science is doing a great deal to lengthen human life, but it will never get women past 40.

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

## Sauce for the goose

THE manager of a department store restaurant returned to his office after a lengthy absence to be upbraided by a customer he recognized as the wife of a local doctor. She complained that she had waited ten minutes at a snack counter without being waited on.  
 "Madam," he replied icily, "I've been in your husband's office for the last hour and a half—and I had an appointment."  
 THE trouble with a lot of folks is they don't like to work between meals.





## Pope not infallible?

BOSTON (EP) — Speaking before the annual meeting of the Holy Name Societies of his archdiocese, Richard Cardinal Cushing, Archbishop of Boston, related a recent conversation he had with Pope John XXIII.

"Are you feeling well?" asked the Pope. "You're getting thinner and thinner each time I see you."

"I'm feeling as well as can be expected . . . in view of my bleeding ulcers, Your Holiness," replied Cardinal Cushing.

"Oh, that's too bad," said the pontiff. "Why don't you take some bicarbonate of soda? I do every night before going to bed and it's marvelous."

"Thank God, Your Holiness, that you're not infallible in medical matters," said Cardinal Cushing. "Bicarbonate of soda is the worst thing you can take for ulcers."

## Sausage-on-Friday

BOSTON (EP) — Somebody goofed.

The event was a Columban nuns' benefit at the Boston Garden.

The menu had been ordered early, with sausage to accompany the eggs.

Too late, almost, somebody realized that Nov. 30 was a Friday.

What to do? Comedian Jimmy Durante and the other Catholics who would attend would not be able to eat the breakfast.

A worried call was placed to Richard Cardinal Cushing, Archbishop of Boston, by one of the committeemen.

Sigh of relief—because it was in a good cause—Cardinal Cushing granted a dispensation allowing Catholics to eat the meat on Friday.

## More than 3,000 to BWA youth meeting

WASHINGTON, D.C.—(BWA) —Attendance at the 6th Baptist Youth World Conference in Beirut, Lebanon, next July probably will exceed the goal of 3,000 originally set by its Baptist World Alliance sponsors.

Robert S. Denny, youth secretary of the Alliance, told the BWA Administrative Committee in its meeting here that travel companies already have reserved 4,100 beds in Beirut hotels for the accommodation of conference delegates.

But he warned that the reservations made by travel companies can be made "firm" only by early registration of young people going to the conference. He urged that registrations, either directly through the Alliance or through cooperating travel companies, should be made soon. "Preferably by January," he said.

The travel companies are arranging tours which combine Holy Land travel with attendance at the youth meeting, scheduled for Beirut, July 15-21, 1963. Denny said that a special plane is being chartered by Baptist young people in southern Africa. Automobile caravans are being planned from various parts of Europe. More than 100 tours are being operated from the United States.

Denny said that attendance of young people between 17 and 30 years of age is being especially encouraged.

[The Arkansas Baptist State Convention is sponsoring a tour to Beirut and the Holy Land and Europe under the direction of Erwin L. McDonald and Tom Logue.]

## Jack Shuler dies

VAN NUYS, Calif. (EP) — Evangelist Jack C. Shuler, 44, died suddenly in Van Nuys, Calif. on Dec. 10.

Doctors attributed his death to bronchiectasis. He was one of four sons of Dr. Bob Shuler, a retired Methodist minister who for many years served famed Trinity Methodist Church in Los Angeles.

## Eden's apple — apricot?

THE piece of fruit which Eve gave to Adam in the Garden of Eden could not have been an apple, claims Dr. Tatham Whitehead, noted British botanist. Dr. Whitehead bases this conclusion on the fact he has collected 148 species (ranging from grasses to a descendant of manna) from the Middle East and there's not one apple among them. There is, however, an apricot tree.

The apple tree of Genesis, says Dr. Whitehead, was not indigenous to the area in modern Iraq where presumably the Garden of Eden was located. "Even now, with irrigation and fertilizer, an apple grown there is a miserable, wizened-up affair." But succulent apricots and sour-tasting quinces did flourish, just as did the fig trees whose leaves covered Adam and Eve when they were expelled from the garden, according to the botanist.

## Building to increase

WASHINGTON, D. C. (EP) — The U. S. Department of Commerce, in its annual construction forecast, has predicted that the year 1963 will be the fourth straight year in which church construction will total almost one billion dollars.

Building activity has been tapering off a little in recent months, although continuing at the near-record pace which it has held since early in 1960. The predicted level of church building activity for 1963 is \$975 million.

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