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November 22, 1962

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

NOVEMBER 22, 1962



A Thanksgiving meditation, page 4

State conference

WE ARE having a State Stewardship Conference Jan. 16, for all associational moderators, stewardship chairmen, and missionaries. At that time we will study the new Stewardship material to be used in 1963.



DR. DOUGLAS

The meeting will be a one-day affair, beginning at 10 a.m. and closing at 4 p.m.

We will communicate with those involved, but we want to take this opportunity to inform those who have been elected this year, so plans can be made to attend.

Stewardship Emphasis Reports

Please send a report of your Stewardship Emphasis to our office.

If you are using the Forward Program of Church Finance now, or have used it this year and have not reported, please do so as soon as possible.

There have been some excellent results from this year's emphases, and we would like to include all in our final analysis for 1962.—Ralph Douglas, Associate Executive Secretary

E. P. Buxton dies

E. P. Buxton, 83, treasurer of the Southern Baptist Foreign Mission Board for nearly 27 years before his retirement in 1950, died Nov. 12, at St. Luke's Hospital, Richmond, Va., where he had been hospitalized for two weeks. Funeral services were held at Richmond's First Church, where he was a deacon.

Missionary reaffirms his support

By LOYCE N. NELSON

Missionary to Japan for 12 Years

SOMETIMES it is said that missionaries give full-hearted support to the Lottie Moon Christmas offering but drag their feet in supporting the Cooperative Program. It must be admitted that those of us who have spent any time on a foreign field feel strongly that more of the Baptist tithe must somehow be used to get the gospel to these unnumbered multitudes who are lost.

However, it was driven home to this missionary recently just how strongly he believes in the Cooperative Program. A member of a non-Southern Baptist Church (I refuse to call them Independent because every Southern Baptist church of which I have been a member has been an independent Baptist church) began to criticize the Cooperative Program. Immediately I rose to its defense and in that moment realized anew that the Cooperative Program is a missionary program. The Cooperative Program is greatly responsible for calling me to and preparing me for and maintaining me as a missionary.

Ouachita College started me on the road to a missionary career. When I responded to the call to the ministry I was just about the greenest, most backward country boy you have ever known. Ouachita, a recipient of Cooperative Program dollars, welcomed me and nurtured me in a Christian and a Baptist atmosphere. I began to learn about missions at this Christian college. Here the call to the mission field first began to stir.

The Cooperative Program then made it possible for me to study at Southwestern Seminary. While studying there under such men as Dr. W. T. Conner my mission call became clear and strong. At Southwestern I received training

that has been vital in my ministry in Japan.

Certainly, I have seen the Cooperative Program at work on the mission field. One example is Pastor Akizuki, who is working in Mihara, a pioneer area of Hiroshima Prefecture. When Pastor Akizuki went to Mihara there was not a Baptist in the city. He is a very intelligent young man who works hard and preaches a gospel message. In four or five years there will be a self-supporting Baptist church in Mihara, many souls having been saved through that particular ministry. The Cooperative Program is sustaining him on the field, thus making this possible.

Then in May of this year (1962) the Cooperative Program did a new thing for me. I was living in Hiroshima at the time. It became necessary for me to go to the hospital for a biopsy. I rode the train 250 miles to Kyoto in order to be in a Christian hospital, a Baptist hospital that is partially supported through your cooperative dollars. The diagnosis was malignant lymphoma, a malignancy of the lymph nodes. I had to return to the States immediately for treatment, a trip paid for from Cooperative Program funds. I spent 15 days in Baylor Medical Center and continue to receive examinations and irradiation therapy there. Yes, Baylor Medical Center is a part of the Baptist Cooperative Program.

The Cooperative Program is missions.

Missionary honored

DR. L. C. Smith, Southern Baptist missionary to Nigeria, was made a fellow in American College of Surgeons, Oct. 18, during the organization's annual meeting in Atlantic City, N.J.

ARKANSAS
Baptist
NEWSMAGAZINE

**ARKANSAS'
LARGEST
RELIGIOUS
WEEKLY**

401 WEST CAPITOL
LITTLE ROCK, ARKANSAS

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

November 22, 1962 Vol. 61, Number 46

Pastors' Wives officers

NEW officers of the Pastors' Wives Conference are: Mrs. Ben Elrod, South Side Church, Pipe Bluff, president; Mrs. William West, Second Church, Conway, devotional vice president; Mrs. Garrett Graham, South Highland Church, Little Rock, program vice president; Mrs. Larry Foster, Life-line Church, Little Rock, social vice president; and Mrs. Al Butler, First Church, Bentonville, secretary-treasurer.



Arkansas Baptist Newsmagazine Photo

NEW officers of the Arkansas Baptist Pastors Conference, left to right, Curtis Mathis, Central Church, Jonesboro; William West, Second Church, Conway; and Vernon R. Dutton, Matthews Memorial Church, Pine Bluff.

Eugene Roberts killed

REV. Eugene Roberts, 38, pastor of First Church, Knobel, was killed in an automobile accident five miles southeast of Corning, Nov. 12.

Mr. Roberts was formerly pastor of Tipperary Church, in a rural community near Knobel. The church became one of the most active and progressive rural churches in northeast Arkansas under his leadership. He had just accepted the church at Knobel and was to move his membership during a revival scheduled to begin Nov. 18.

He was a native of Knobel rural community, and had lived most of his life in Clay County. He was a veteran of World War II. He was a member of the Boydsville Masonic Lodge.

Survivors include his wife, Bertha Roberts; a son, Ferrell Roberts; a daughter, Janette Roberts, all of the home; his parents, Mr. and Mrs. Frank Roberts, Sr., Beech Grove; five brothers; and two sisters.

Funeral was held Nov. 15 in Union Community Church, Knobel, by Rev. H. W. Johnson and Rev. A. D. Maddux. Burial was in the Corning Cemetery.

DORIS Renee, third daughter of Rev. and Mrs. Max N. Alexander, Southern Baptist missionaries to Thailand, was born Oct. 24. Mr. and Mrs. Alexander may be addressed at Box 832, Bangkok, Thailand. Both are natives of Arkansas, he of Lake City and she, the former Betty Nickell, of Hazel Valley.

A. D. Maddux resigns as missionary

A. D. MADDUX, superintendent of missions for Current River and Gainesville Associations, has resigned to accept work as area missionary for the northern two-thirds of Michigan. He will terminate his work in Arkansas Dec. 31.

Mr. Maddux has been serving the two associations in northeast Arkansas for three years. During that time there has been substantial growth in each of the associations and many of the churches. He reports none of the progress could have been accomplished without "the able assistance and cooperation of the pastors and laymen of the churches,"

Increases have been made in all departments of associational and church work under his leadership. The most substantial area of growth is the increase in evangelism and the financial support of the work without aid from the State Missions department.

Current River Association gained recognition as one of the three associations in the Southern Baptist Convention with a standard Music Ministry, under the direction of Mrs. Basil E. Goff, Biggers, associational music director.

He will be serving under the direction of the State Missions Department of Michigan and the Home Mission Board of the Southern Baptist Convention. There are two million people in the area he

will serve, with only 33 Southern Baptist churches and missions. At least 70 percent of the people are unchurched.

If any church in Arkansas wishes to sponsor a mission in Michigan, Mr. Maddux says, "Just let me know."

The Cover



Home Mission Board Photo

Psalm 116:12, 13, 14: "What shall I render unto the Lord for all his benefits toward me?"

"I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people."

A Thanksgiving meditation

HARRY N. Peeler, in *Angel with a Slingshot*, uses his imagination to fill in the story of the one leper out of ten who took time after Christ had healed him to return and give thanks (Lk. 17: 11-19). In a chapter titled, "Aaron Came Back," author Peeler pictures the man, whom he calls Aaron, the day before the healing took place, in the isolated and squalid leper colony where he was confined.

There is little to generate hope or cheer as Aaron sees his fellow lepers around him. One is an old man groping along with gaping holes where his eyes had been. Another is a boy dragging himself along on legs now ending in useless stumps. All around are shapeless faces, with ears and noses gone, and distorted bodies covered with loathsome sores and with whitened flesh hanging in shreds from emaciated skeletons of men.

Aaron recalled the tragic day the sore he had developed on his lip proved to be leprosy. There had been an immediate isolation of him from his wife, Rachel, and the children. His home and all its contents had been burned as a safety measure as he was shuttled off to the leper colony.

But, unlike the most of the lepers, Aaron is continually giving thanks. Although his wife was legally free from her marriage, she still loved him and came regularly to bring food and news about the children.

"God is good to give me, one so unworthy, such a good wife and such healthy, beautiful children," reasoned Aaron. "Strange," he thought, "that I took everything so much for granted while I was well and at home."

A Samaritan among Jews, Aaron was even thankful for his acceptance by the Jewish lepers as being one with them in their common misery. It had not been so in normal life, for he had been despised by the Jews because of his race.

Aaron's fellow sufferers scoffed at his optimism.

"There was a time when I believed in God, and look what good it did me," said one, hideous in the advanced stages of the living death. "If you want me to be thankful, give me back my health, my job, my family, and my home—then I'll talk with you about God!"

"I wonder if you would," mused Aaron. "I have a notion that if you cannot know God and be

thankful in your present condition, you would not be grateful in a better one."

Accused by his fellow patients of "giving thanks easily," Aaron recalled:

"How many times in the past did I fill my stomach with good food and never pause to be grateful to a God who gives a world where grain will grow tall and thick, where olives turn black with rich ripeness, where cattle grow thick and fat!

"Oh, of course we always mumbled the ritual prayers required at mealtime, but there was little meaning in them. Now, when a bowl of thick soup means so much to me, I am deeply conscious of the goodness of a God that moves others to pity so that I can have this nourishment.

"It seems to me that we never appreciate anything until we lose it," he continued, "and probably never really possess anything until we are willing to surrender it and share it."

The next day, Jesus of Nazareth was passing that way. Aaron and nine of his leper friends were healed. But only Aaron turned back to give thanks.

So universally are we agreed that we should be thankful, that it is a common practice to begin our prayers with thanksgiving. We thank the Lord for "this day," for "the privilege of prayer," for "Christian fellowship," for "loved ones and friends," for "thy loving providence," for "health and strength," for "thy great love," for "the necessities of life," for "saving us from our sins," for "the Christian calling," for "the hope of the Christian," etc., etc.

But saying a prayer and praying a prayer are not necessarily one and the same. We may put a word of thanks into a prayer just because we know we ought to give thanks and not because we are really thankful. For being thankful, like being happy, is not something that can be turned on and off at will. The spirit of true gratitude must be cultivated and it must grow.

Gratitude to God must begin with knowing God first-hand as "the giver of every good and perfect gift," with being able to see the hand of God in everything and in every situation of life. Being grateful involves believing that "all things work together for good to them that love the Lord . . ."

Save us, Father, from the blindness and callousness of ingratitude.

The SMU Game, etc.

SOME Baptists who never read the Arkansas Baptist News magazine wouldn't read the daily papers if it weren't for the sports sections, the "funnies," and the stock-market reports.



ERWIN L.

Well, we can't cater to all of these reader "needs," but here are a few observations on the Arkansas-SMU game, which turned out to be a real cliff-hanger, with the Porkers doing more

squealing than carrying the pigskin. Broyles must have out-prayed Fry by a small margin, since the score was 9 to 7.

Most of the time I "go to church by radio" on the ball games, since I am extremely Scotch and the tickets are from \$3 to \$5 apiece. Of course, I couldn't have gone to the SMU game anyhow, being a Baptist. It's not that I am against watching Methodists play ball, but it was raining and we Baptists don't believe in "sprinkling." We don't even go to church if it looks like rain. They said they had 41,000 sitting through the rain to see the SMU game. No doubt that was one of the largest non-Baptist crowds in the history of War Memorial Stadium.

The after-the-game quarterbacking is always interesting, following a thriller like the SMU affair. Most folks seem to think the near-SMU win was an inside job, attributable to Coach Fry's defection to the Methodists at the end of the last season.

Well, you have to watch the Methodists. They'll do anything to win that doesn't conflict with the Methodist Discipline. I wouldn't put it past them trying to get Broyles as assistant coach before we play them again.

Last weekend I was back in my old home association, Dardanelle-Russellville, where "a prophet is not without honor except . . ." It's awfully hard to get the paper into the church budgets up there where ye editor lived for so long and got to be so well known. But we're still trying and Missionary Bill Woodson, who did his corn cob fighting in Yell county while I was doing mine in Pope, is helping us.

Saturday night I gave my illustrated sermon, "Crusade to the Holy Land," at East Point, where we had 47 attending. Sunday night I gave the same message at Fair Park Church, Russellville (formerly Prairie Grove), where the little temporary auditorium was packed. Two fine young preachers, James Taylor and Gaines N. Armstrong, are pastors of these churches, respectively. Sunday morning I preached at Carden Bottom, where Missionary Woodson is serving as interim. There seems to be a fine spirit in all of these churches.

—ELM

THE PEOPLE SPEAK

On Christian education

I WOULD like to express my amazement at the address by Dr. H. E. Williams at our recent convention. It was really difficult for me to believe he would say the things he did.

By following his arguments to their logical conclusions, we would come to believe that anyone in a state college bows to political powers and teaches accordingly. This is simply not true in America, though it probably is in Russia, but he made almost no distinction between the two. He proposes that only "Christian" schools are free from political squeezes and are therefore the only ones able to "teach history with the perspective of the centuries" and have complete academic freedom. I am the son of a Baptist minister, have grown up in the midst of Baptist affairs all my life and know enough about Baptist "political" pressures to have few illusions as to our immunity to such pressures, or for that matter, the ethics of the pressuring and maneuvering among the leaders of our denomination and its schools. As for academic freedom, he proposes our denominational schools have more of it than state schools only two weeks after the release of one of our seminary professors because of his writings. (Whether one approves of this action or not, it cannot be denied that it represents a rejection of academic freedom.) He implies that Baptist colleges are almost the last bastion against communism. He seems to think communism is rampant in state supported schools or soon to be. He thus implies that Baptists should throw all their forces behind the Baptist school. The premise is wrong. Our state schools are not hotbeds of communism or likely to be. The conclusion is wrong. If there were many communists in our state schools, what should a Baptist like myself teaching in one do — pull out and let them have it while they teach the majority of our Baptist students?

Dr. Phelps' remarks were more sensible, but he wholly endorsed what Dr. Williams said by saying that it was the greatest address on Christian education he had ever heard, in addition to making questionable comparisons of Ouachita to other schools in the state and Baylor. In other public addresses (including the 1961 convention) he has gone so far as to say that you can't make a campus Christian by placing a BSU center across the street from it any more than you can make Oaklawn in Hot Springs Christian by building a church across the street from it. This is comparable to

saying that you can't make Arkansas Christian by putting a Baptist college on the banks of the Ouachita River any more than you Christianize the Golden Nugget Saloon in Las Vegas by building a mission Sunday School next door.

Let these men praise their own schools—and they have much to praise—but let them not degrade other people who are trying to educate our citizens, including those Baptists who don't have the money to go to Ouachita and thousands of them Ouachita could not take in even if it were financially possible for the students. Let them especially refrain from degradation of the BSU, which they should view as a fellow agent of Christian education.—George Amos, English Department, Arkansas State Teachers College, Conway

Charity solicitation

WE are sending the following information to you as we promised in our previous correspondence regarding charitable organizations.

Starr Commonwealth for Boys: This school is a Michigan corporation, organized in 1913, and is licensed as a child welfare agency by the Welfare Commissions of Michigan and Ohio. Its income is derived from legacies, contributions, payments from parents of students, and from Christmas Seal solicitations which it has conducted each year since 1917. These mailings were conducted, primarily, on a local basis until 1942. Inquiries received since that time indicate that solicitations are now carried on a nationwide scale. The organization informed the Grand Rapids Bureau that they do not have a promotional agency or a professional fund raising agency handling the mailings; that they do not and have never paid percentages of contributions to any fund raiser or to any individual working in fund raising with this organization. The organization receives no Federal or State Aid.

REPLY: Thank you so much for this service to our 59,000 subscribers. This and materials you provided recently on several other fund solicitors will be of great value to our people.—ELM

A clarification

I AM writing in reference to comments in the November 1 issue of the Arkansas Baptist News Magazine concerning the Arkansas Lighthouse for the Blind. I feel that information in regard

(Continued on page 6)

(Continued from page 5)

the solicitations which you published is very valuable. I did want to add something to this.

There has been a good deal of confusion in the state concerning the "Arkansas Lighthouse for the Blind" and the "Southwest Rehabilitation Center for the Blind" which is located on Fair Park Boulevard. The Lighthouse, as indicated by you, is under the direction of Reverend Jeff Smith and is a private organization. The Rehabilitation Center is the institution that is sponsored by the Lions Clubs of Arkansas and is partially supported by direct contributions to the budget from the Lions Clubs. The rest of the support comes from tuition with room and board for trainees, in practically all the instances from the Vocational Rehabilitation Service. Obviously, of course, we accept other contributions that are offered.

I use the term "we" in view of the fact that I serve as Psychiatric Consultant to that organization and am out there one half-day a week regularly and then at some other times. Also, as a member of the Lions Club I engage in various projects to raise money for such and on one occasion served on the Board of the Arkansas Enterprises for the Blind which manages the institution.

We have a working supervisory agreement with the State Department of Vocational Rehabilitation and the Board of Control is elected by the Lions Clubs in state convention.

Our purpose at this center is not to provide work but to train a blind person (usually newly blinded) to prepare himself to learn a vocation where he can be self-sufficient and self-supporting. When the trainee finishes at our Center, he goes back to his counselor for vocational placement or training.

We would appreciate clarification of the confusion between these two separate institutions. — W. Payton Kolb, M.D., Baptist Medical Arts Bldg., Little Rock

Equal before God

THE untold thousands of Southern Baptist Christians (R. C. wrote about) who think it neither lawful, right, nor pleasing to God to mix the races. Remind me of Peter who said, Lord, "I will lay down my life for thy sake." Yet he wouldn't live for him. We had better stop professing and start confessing before the cock crows the third time. 1 John 3:14 "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brethren abideth in death."

It doesn't say white, black, red, or yellow. It says, "brethren". God said it and brethren black or white we'd better believe it.

There's too much "I feel" these days, and not enough of "Thus Saith The Lord."—G. E. Danforth, Walnut Ridge

Religious toleration

THE greatest discovery a man can make is that there are other persons in the world besides himself. These persons have desires, needs, and concepts contrary to his and they feel justified in expressing their ideas and ideals the same as he. They as individuals also expect their opinions to be respected by the others; however, this respect is denied.

Individual beliefs cause persons to adopt religions that meet their personal specifications. Now, more than ever, these persons expect to have their ideas respected—again, this respect is denied.

But what is this respect they are seeking? It is religious toleration. It is being allowed to worship and express opinions without any form of hindrance or suppression. However, from this pure definition branch three typical misconceptions.

The first of these I shall call the inveterate ego. Maria Abdella was born a Catholic, educated in a Catholic-sponsored parochial school, and married a Catholic man. In her education was the teaching "ours is the only true religion; there are others, but they are false religions"; therefore, she regarded other religions as untruths and developed an attitude of "I'll listen to what you have to say, but regardless, I'm right." Her knowledge of other religions was confined because of inhibitive teachings. She was convinced that she was always right, but owed the other person the courtesy of listening.

The incomparable ego is the deplorative of the inveterate ego. This type refuses even to acknowledge other religions and revels in his superiority. His is a pseudo-religion—the only god he worships is himself. In fact, he may leave the impression that he is God. James England is this type. Since his childhood he has been led to believe that he is perfect. His parents never exposed him to discipline for fear that he would develop a warped personality. His egotism exceeds the average allotment for normalcy. Though he never adopted his religion for salvation, he asserts that only through his religion can one find eternal peace and he will not acknowledge any other religion.

Of the three misconceptions the third is the most destructive. This is the incongruous ego. If a person of this type can gain more materially by being tolerant, he is tolerant. If he can [gain] more through intolerance, he is intolerant. In society he is known as being either two-faced or as one who uses people to gain material wealth. This type of individual works in a crowd because it is the only way he can exist—by agreeing with the majority.

Some persons think Sam Young is a tolerant Baptist. Some think he is an intolerant Baptist. He is both. Incompatible? Yes, this is where he earns his reputation. In a crowd where the constituents are tolerant, Sam is agreeable.

He realizes that by agreeing with them he can establish himself as one of the gang. This is a vital requirement for his plan. He knows that when he needs any financial aid, his friends (patsies) will be glad to help him because he is of their belief. The same situation occurs when Sam is among intolerant persons.

The inveterate ego, the incomparable ego, the incongruous ego—these three abstractions have discolored religious toleration to the extent that the individual's thinking is impaired when he encounters the term. Religious toleration can exist only through the application of the true definition. Misconceptions have no place in a Christian society.—Bob Tolbert, El Dorado (Sophomore at Centenary College, Shreveport, La.)

'Concerned, unconcerned'

EVANGELIST, Bill H. Lewis is not exaggerating one bit when he states that more than 1500 Baptist preference students on the University of Arkansas campus do not frequent the Baptist Student Center. (See November 8 issue of the Arkansas Baptist Newsmagazine.) Of the approximately 2000 Baptist preference students on the campus less than 800 are affiliated with a Baptist church or Baptist organization of any type in Fayetteville or vicinity. Many of these merely transfer their church letters and never participate meaningfully or regularly.

On the other hand, we have some of the finest Christian young people to be found anywhere. They mean much to the cause of Christ through their church, the Baptist Student Union, and their personal lives.

We have two groups just like every church has — the concerned and unconcerned. That's why we need the Baptist Student Union. To help the concerned to grow spiritually and to try to reach the unconcerned Christians and lost ones for Christ. Pray for this vital, but difficult ministry in our state. — Jamie Jones, Jr., BSU Director, University of Arkansas

Good literature

THANK you very much for the copy of the October 18 number of your magazine. . .

Your story about the broken leg and the Youth's Companion was about the nicest thing to happen to me in connection with any NTL meeting in recent years. . .

Reading about the events that started it all, as so interestingly described by you, revived a flood of memories. Memories of the many wonderful people with whom I was associated over the years in the dry crusades — Bryan, Billy Sunday, Howard Russell, F. Scott McBride, Sergeant Alvin York, Homer Rodeheaver, Senator Morris Sheppard, and many others. Memories of experi-

(Continued on page 16)

GRACE

By JOHN R. NYBERG

BACK in the war year of 1918, a bearded, saintly old man, with footscrapers to sell, called on Eric Enstrom at his photography studio in the tiny mining town of Bovey, Minn.

Out of this chance encounter came a world-famous photographic study.

Today Enstrom's picture, "Grace," showing the elderly peddler with head bowed in a mealtime prayer of thanksgiving, is known and loved throughout the world.

"There was something about the old gentleman's face that immediately impressed me. I saw that he had a kind face . . . there weren't any harsh lines in it," Enstrom said the other day in recalling the 1914 visit of Charles Wilden to his studio.

It happened, at that time, that Enstrom was preparing a portfolio of pictures to take with him to a convention of the Minnesota Photographers Association.

"I wanted to take a picture that would show people that even though they had to do without many things because of the war they still had much to be thankful for," Enstrom said. "I wanted to make people conscious of the things they had instead of the things which they had to do without."

"In Mr. Wilden, I knew I had found the subject I was looking for," Enstrom continued. "I invited him to stay for dinner and then I asked him to pose for me."

On a small table, Enstrom placed a large family Bible and on it laid a pair of spectacles. Beside the Bible he placed a bowl of gruel, a loaf of bread, and a knife. Then he had Wilden pose in an attitude of prayer—praying with folded hands to his brow before partaking of a meager meal.

To bow his head in prayer seemed to be characteristic of the elderly visitor, Enstrom recalled, for he struck the pose very easily and naturally.

As soon as the negative was developed, Enstrom was sure he had something special . . . a picture that seemed to say, "This man doesn't have much of earthly goods, but he has more than most people because he has a thankful heart."

That Enstrom's camera had captured "something special" is an appraisal widely shared. To date, more than 50,000 prints of Enstrom's master-



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piece have been sold, according to Augsburg Publishing House, Minneapolis. The publishing firm bought the copyright from Enstrom several years ago and prints the picture in a variety of colors.

Most of the pictures hang in home dining rooms and in bakeries across America. Others can be found in restaurants and in church dining halls. Many prints also have been shipped to mission stations and other places overseas.

A businessman in nearby Grand Rapids, Minn., wrote about the picture in a newspaper column, concluding with a simple prayer to accompany the picture:

"Lord, there may be many homes that are larger than mine. There may be tables groaning with food and drink in abundance. There may be riches in supplies and appointments. There may be conveniences on every hand and there may be physical assurance that tomorrow will bring still more. But, Lord, you have been with me unto this and supplied my necessary requirements. On that assurance I rest my belief that you will bless my efforts, if I apply them to the best of my ability to carry on. I am content. Amen."

Other words of appreciation for the picture—for its deep expression of reverence, humility, and gratitude—have come from near and far.

After nearly a half-century as a professional photographer—a career dating back to 1900 in Minneapolis and to 1907 at Bovey—Enstrom listed "Grace" as the best of the thousands of pictures he had taken.

Enstrom sold the photo studio to his son Roger in 1946 and now lives at Coleraine, Minn., a town near Bovey. Still in good health at 87, he keeps busy by framing "Grace" pictures for local customers and in handling correspondence about the famous picture.

AUTHORITY OF THE CHURCH

By HERSCHEL H. HOBBS

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

PRESENT day church government falls into four patterns: autocratic, episcopal, presbyterian, and congregational. *Autocratic* means the absolute rule of one person. This is seen in the Roman Catholic church (pope), and, to some degree, in the Greek (Catholic) Orthodox church (patriarch). *Episcopal* refers to the rule of bishops (Greek, *episcopos*) as in the Episcopal and Methodist denominations. Presbyterian means the rule of the elders (Greek, *presbuteros*) as in the Presbyterian denomination. *Congregational* refers to the rule of the congregation as among Baptists and some others.

The New Testament pattern is that of the congregation. The congregation elected deacons (Acts 6:1-6), sent forth missionaries (Acts 13:1-3), administered discipline (Matt. 18:17), expelled members (I Cor. 5:4-5), and received members (II Cor. 2:5-8). While at times the local church worked through committees (Acts 15:6-21), the final authority resided in the congregation (Acts 15:22ff.). The apostles advised and exhorted the churches, but each church determined its own course of conduct (II Cor. 2:5-8; I Cor. 16:1-7; II Cor. 8).

New Testament churches were democratic bodies. "Democracy" comes from two Greek words meaning "rule of the people." Each person became a member by his own spiritual experience and decision (Acts 2:41; Rev. 3:20). Each enjoyed equal privileges and responsibilities (Matt. 20:25-27; Rom. 12:1-21; I Cor. 12). Each believer is a priest before God (Heb. 8:10-11; Rev. 1:5-6).

Baptists speak of the "autonomy" of the local church. "Autonomy" means "self rule." Unfortunately this is sometimes interpreted to

mean that a Baptist or a Baptist church can do as he/it pleases. Thus liberty becomes license (Gal. 5:13) or anarchy (I Cor. 1:8-9). Self-rule is to be administered under the Lordship of Christ (Matt. 6:10). Church and individual decisions are to be made under the guidance of the Holy Spirit (Acts 13:2; 16:6ff.). Jesus promised His presence in church deliberations (Matt. 18:17-20). Paul said for the church to act "with the power of our Lord Jesus Christ" (I Cor. 5:4). As members of the body of Christ each believer is to fulfill his function in cooperation with other believers (Rom. 12; I Cor. 12-13). So churches

and/or individuals are not to do as they please, but as Christ wills. We are to find the "mind of Christ" (Rom. 15:6; I Cor. 2:16; II Cor. 13:11; Phil. 2:5ff.).

Freedom in Christ is not anarchy. Freedom involves self-discipline as well as self-expression. We are free, but we are free to cooperate under the Lordship of Christ (I Cor. 3:9). "Labourers together with God" means, literally, "fellow-labourers belonging to God."

Likes 'heavenly religions'

JERUSALEM (EP) — King Hussein of Jordan says believers in all "heavenly religions" are welcome as tourists in Jordan.

The monarch made the statement to a group of pilgrims who called on him during a visit to Old Jerusalem, Jordan's second capital.

"Heavenly religions" in Arabic is interpreted to mean Moslems, Christians and Jews, but so far Jewish tourists normally have been barred from the Old Jerusalem sector.

Gleanings from the Greek New Testament

Prejudice and the practice of Jesus

By V. WAYNE BARTON

THE man reeled drunkenly as he passed from the bar to a nearby service station. He walked up to a Baptist preacher saying: "Ya got a cigarette? I want a smoke."

"No," replied the preacher, "I don't smoke."

The drunk turned to observe a Negro mechanic at work nearby. The Negro was smoking. "He's got smokes," said the drunk with a mixture of envy and hostility, "but I do hate to bum off a nigger."

Which sets one to thinking. Par-don the language, but there was a time when Jesus "bummed" off a Negro. At least, he benefited greatly from a citizen of Cyrene who carried his cross for him (Matt. 27:32).

Visit the Prince of Peace Memorial in Silver Springs, Florida, and stand in reverence before the life-long work of the sculptor Paul Cunningham. One of his scenes is

called "Bearing the Cross." Strikingly accurate in detail, Mr. Cunningham represents Simon of Cyrene as a Negro. He is probably correct, having the full support of Biblical scholarship. Cyrene was in North Africa. Very likely its citizens were Negroes.

The Ethiopian eunuch was a Negro. So was Simeon, a member of the church in Antioch (Acts 13:1). Simeon's nickname was "Niger," meaning "black." (Note the resemblance to "nigger"). Christ gave himself to these and received their service in return.

Race prejudice is a twofold problem. It sometimes involves an unwillingness to give, sometimes an unwillingness to receive. The truly unprejudiced person is one who, like Jesus, is willing to give to anyone and to receive from everyone, regardless who that one may be.

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New Orleans Seminary

Jesse W. Whitley to Pine Bluff church

REV. Jesse W. Whitley, pastor of Hebron Church, Little Rock, Pulaski County Association, for the past three and one-half years has resigned to accept a call to the pastorate of Centennial Church, Pine Bluff, and will begin his new duties Nov. 29.

Centennial Church has a Sunday School enrollment of 413 and an average attendance of approximately 220. The church has recently completed a new educational unit and is now contemplating the construction of another unit.

Mr. Whitley and his wife have one child at home, Vicki Lynn. They have served churches in Red River, Bartholomew, and Pulaski County Associations. Mr. Whitley served on the Missions committee of Red River Association, as Training Union director and treasurer of Bartholomew Association, and has served as moderator of Pulaski County Association for the past year. He was re-elected to that position this year.

A graduate of Ouachita College, with a degree in Bible and Business Administration, Mr. Whitley has done graduate work with the University of Arkansas on an M.A. in Education and has completed his resident studies at Ouachita on an M.A. in Religion. Mrs. Whitley has completed one year of Bible at Ouachita as a special student.

Deacons ordained

THREE new deacons were ordained by Second Church, West Helena, Nov. 11: Wallace Hornbeak, Windon Baker, Jr., and William McAlexander.

Pastor Jack Parchman brought the charge and preached the ordination sermon. The questioning was by Deacons Billy Ferguson and Woodrow Nutt and laying on of the hands by the pastor and nine deacons. Deacon N. V. O'Neal gave the ordination prayer.

Brewer heads alumni

ARKANSAS Alumni of Southern Seminary, Louisville, Ky., elected Jim Brewer, pastor of First Church, Helena, president, at the annual meeting in Little Rock held in connection with the Arkansas Baptist State Convention. Other officers elected were: Frank Spencer, Fayetteville, pastor of Farmington Church, vice president; Jimmy Conard, chaplain, State Hospital, secretary; and Hugh Hairston, minister of music and education at First Church, Crossett, eureka man.

Al Butler, pastor of First Church, Bentonville, did several folk songs to his own accompaniment on a guitar. His numbers included "Out Behind the Barn," and "Yaller Rose of Texas."

The guest speaker was Dr. Marvin E. Tate, native Arkansan who is now serving as assistant profes-

sor of Old Testament Interpretation at Southern Seminary. He reported an increase in the total enrollment at Southern Seminary for the year and pointed out that Southern Seminary is now in the clear with American Association of Theological Schools, there being no outstanding notations against the seminary.

Arkansans at Southern

LOUISVILLE, Ky. — Twenty students from Arkansas are presently enrolled here in Southern Seminary. Represented in the student body this year are 30 states stretching from Connecticut to California. Also studying on the Southern campus are international students from Australia, Brazil, Canada, China, Denmark, Guam, Japan and Nigeria.

Including special students, the seminary now has 852 registered for the 1962-63 session.

New head for Children's Home



JOHNNY R. PRICE

JOHNNY R. Price, executive director of the Lena Pope Home for Children, Ft. Worth, Tex., for the past two years, has been named superintendent of Arkansas Baptist Home for Children, Monticello.

Announcement of the unanimous election of Mr. Price to suc-

ceed Rev. H. C. Seefeldt, who resigned recently, was made following a meeting of the Board of the Children's Home in Baptist Building, Nov. 7, by Julius Miller, president of the board.

The new superintendent, who is 40, is a native of Magnolia, a graduate of Texarkana High School and of Ouachita College, attended Southwestern Seminary, Fort Worth, and has done one year of graduate work toward the Ph.D. degree at Florida State University, Tallahassee, Fla. He is an ordained Baptist minister.

Mr. Price is a member of the American Sociological Society, National Council on Crime and Delinquency, the Texas Committee on Children and Youth, and the Texas Council on Family Relations. He was a delegate to the 1960 Whitehouse Conference on Children and Youth, held in Washington, D. C.

Mrs. Price is the former Emma Alberta Perry, of Little Rock. The Prices have four children.

John D. Bledsoe dies

REV. John Dixon Bledsoe, 81, died in a Hot Springs hospital Nov. 7. He was married to Miss Rosa Myrtle Terrell of DeGray community, near Arkadelphia, where both of them were born and reared. To this union were born nine children: W. T. Bledsoe, Fayetteville, Tenn.; Mrs. A. E. Booker, Camden; John T. Bledsoe, Little Rock; Doyle B. Bledsoe, Stuttgart; Woodrow W. Bledsoe, now deceased; Mrs. L. E. Bowling, Alice, Texas; Mrs. Robert L. Wilson, Glasgow, Montana; Mrs. Harvey Miller, McGehee; Winburn N. Bledsoe, Dallas, Texas.

Mr. Bledsoe pastored rural churches in Clark and Hot Spring counties for approximately sixty years, and taught school a part of this time. He was county treasurer of Clark County for two terms, 1918-1922.

Funeral services were conducted in the DeGray Church, Arkadelphia, Friday afternoon, Nov. 9, with Rev. James Hill, pastor of Central Church, Hot Springs, in charge, assisted by Pastor Baumgardner of the DeGray Church, and Rev. Ben W. Bledsoe, grandson of the deceased, of Ft Worth, Tex.

Mr. Bledsoe is also survived by his present wife, the former Mrs. Zetta Chunn, of Hot Springs. — Reporter

Revivals

EMMANUEL Church, Hot Springs, Sam Davis, pastor; Oct. 28-Nov. 4 with Jim Whitby, Tulsa, Okla., evangelist; Melton Turman,

Hot Springs, music; 24 professions of faith, 10 by letter, many rededications.

Ouachita freshman 4-H Club finalist

DOUGLAS Lowe, a Ouachita College freshman from Russellville, is included in the final group of 4-H Club members named as state project winners to receive an expense-paid trip to the National 4-H Club Congress in Chicago the last week in November.

Lowe, 17, is a 1962 winner in leadership. A member of the Fairview 4-H club, he is Northwest District vice president for the state 4-H Council.

He is the son of Mrs. Florence Douglas, of Route 3, Russellville.

Dardanelle-Russellville Association

O. DAMON Shook, pastor, First Church, Dardanelle, was elected as moderator of the association for the new year. During the past year, he served as associational chairman of Church Development Ministry.

Seven churches voted to participate in Church Development Ministry. Two, Dardanelle, First, and Fair Park, Russellville, won the state contest on the Book of Achievement (each in its own membership category).

Gaines Armstrong, pastor, Fair Park Church, Russellville, is the newly-elected associational chairman of Church Development Ministry.—Wm. E. Woodson, Missionary, Dardanelle-Russellville Association

Mt. Zion Association

By Carl Bunch

A RECORD attendance of 220 attended the Graded Choir Demonstration and Hymn Sing at First Church, Lake City, Sunday afternoon, Nov. 12. Associational music director Jeff Floyd was in charge of the program. The program featured demonstrations by a girl's trio from First Church, Jonesboro, and Beginner, Junior and Church choirs from Walnut Street Church, Jonesboro. Mr. Floyd announced the next associational music activity, which will be a music festival and hymn sing at North Main Baptist Church, Jonesboro, on Jan. 27.

Rev. Jeff Campbell, pastor, First Church, Lepanto, will be the featured speaker at an associational Sunday School meeting at Childress Church, Rt. 1, Monette, Nov. 19. His subject will be: "The Lepanto Story." The Lepanto church has had an Advanced Standard Sunday School for the past two years.

Charles Gwaltney, minister of music and education, Central Baptist Church, Jonesboro, is associational Sunday School superintendent.

Rev. John Gilmore has resigned as pastor of Bowman Church and has moved to Paragould. The Bowman Church is the only pastorless church in the association at present.

FRIENDLY Hope Church, J. M. Wilkinson, pastor, reports a good revival Oct. 21-30. Five were received by the church for baptism and one by letter. There were two other professions of faith. T. B. Smith, pastor, West Side Church, Flint, Mich., was the evangelist.

NORTH Main Church, Jonesboro, R. L. Williams, pastor, was in revival Oct. 21-28. C. A. Johnson, pastor, Oak Grove Church, Louisiana, was the evangelist. There were four for baptism and five by letter.

JOHN Gilmore has resigned as pastor of Bowman Church. He plans to move to Paragould. Bowman is the only church in the association which is pastorless at present.

New Arkansas Baptist Subscribers

Church	Association	Pastor
New budget after free trial:		
Buena Vista, Camden	Liberty	Dwight Linkous
Mulberry, First	Clear Creek	Charles H. Duncan
One month free trial received:		
Union Hall	Concord	W. O. McMillen
New Harmony, Rt. 2, Manila Mississippi County		Gerald R. Snyder

Southern Baptist news briefs

Compiled from Baptist Press releases

THE Home Mission Board of the Southern Baptist Convention has appointed Carter Bearden, of Atlanta, as a general field worker with the deaf throughout the United States.

Bearden, himself deaf, will be available "to serve where the calls and needs are most urgent in areas not served by present workers."

A REPORT from the Education Commission of the Southern Baptist Convention, Nashville, shows that combined net enrollments in Convention-related schools, colleges and seminaries increased again in 1962.

The net enrollment, students taking 12 hours or more of courses, was 55,791 as of Oct. 1. This compares with 54,826 as of Oct. 1 a year ago.

Senior colleges, junior colleges and academies showed gains in net enrollments over 1961. Bible school enrollment was the same as the previous year. Seminary net enrollments showed a decline.

Virginia picks man for assistant's post

THE Virginia Baptist General Board has called a new assistant executive secretary and voted to recommend a \$3.4 million 1963 Cooperative Program goal to the General Association.

The new assistant to the executive secretary, effective Nov. 1, is J. C. Hatfield, who has been associate in the state Sunday School department for the past four years.

The \$3.4 million budget, containing no preferred items, will be divided with the state keeping 64 per cent for work in Virginia. The remaining 36 percent will go for worldwide work through Southern Baptist Convention agencies.

The board also approved Baptist student center projects at two state-supported universities for women — at Mary Washington College, Fredericksburg, and at Longwood College in Farmville.

Hatfield, a layman who hails from South Carolina, holds a degree in religious education from Southwestern Seminary, Ft. Worth.

He formerly served as education director for churches in Greensboro, N. C., Washington, D. C., and Greenville and Florence, S. C. He specializes in administration and adult work.

TWELVE churches affiliated with the Southern Baptist Convention have budgets which exceed \$500,000 a year, according to information from the research and statistics department of the SBC Sunday School Board.

The latest available figures are for 1961. The four top churches in budgets are in Texas and five of the 12 above \$500,000 are in the Lone Star State.

First Church, Dallas, largest in membership in the SBC with 12,477, has the only million dollar budget. It adopted a 1961 budget of \$1,556,908 and gave \$176,000 through the Cooperative Program.

Another Dallas church, Park Cities Church, with 3,826 members, had the next highest budget — \$722,233. It sent in \$136,500 for the Cooperative Program.

Amarillo First Church placed third. Its budget of \$686,782 provided \$198,289 through the Cooperative Program, highest Cooperative Program sum of the dozen churches and probably largest in the SBC. This church had 6,959 members.

South Main Church, Houston, the fourth in budget, operated on \$668,332, sending \$91,806 via the Cooperative Program. Membership: 5,519.

First Church, Shreveport, La., with \$664,630 budgeted, occupied fifth spot. Its Cooperative Program forwardings were \$66,000. It had 3,347 members.

Largest budget of a church east of the Mississippi River was claimed by Atlanta's Second-Ponce de Leon Church, with \$649,273. The 4,013 members of this church sent \$140,257 for the Cooperative Program.

Bellevue Church, Memphis, largest in membership east of the Mississippi, with 9,256 was seventh in budget size. Its budget was \$639,319, including \$95,628 for the Cooperative Program.

Mid-City Church, New Orleans, with 3,076 members, had a budget of \$605,218 and Cooperative Program allocation of \$56,916.

Ninth place went to First Church, Oklahoma City. Its 6,051 members adopted a \$598,691 budget with \$82,175 routed for the Cooperative Program.

A Texas church, First, Lubbock, ran tenth. With 7,762 members, it worked under a \$559,061 budget including \$81,600 for the Cooperative Program.

Southside Church, Birmingham, and First Church, Atlanta, completed the list. The Birmingham church, with 4,226 members, had a budget of \$545,174 and sent \$60,179 to the Cooperative Program.

Atlanta First had a budget of \$506,851 with \$68,000 going for the Cooperative Program. It had 5,130 members.

IN TWO months, the Southern Baptist Convention must receive \$3,641,083 to meet its operating and capital needs Cooperative Program budget for 1962. The budget is \$19,013,500. Operating needs for the agencies have already been assured since the Cooperative Program income for 10 months has reached \$15,372,417. The operating needs, having priority, were \$13,938,500.

Receipts for October, announced by Treasurer Porter Routh, amounted to \$1,491,836. This was \$4,000 more than came in during October, 1961, but less than the \$1,540,209 received in September, 1962.

For the year to date, Cooperative Program receipts are running 48 percent above 1961 receipts.

Special designations are running 11.59 percent ahead of the comparative 10 months of 1961. The \$156,774 for October brought the 1962 total so far to \$13,401,104.

THE accrediting Association of Bible Colleges has granted associate membership to American Baptist Theological Seminary, Nashville, operated jointly by the National (Negro) Baptist Convention, USA, Inc., and the Southern Baptist Convention. It educates Negro Baptist ministers and church workers.

A PROFESSOR of missions at Southeastern Seminary, Wake Forest, N. C., E. Luther Copeland, has been awarded a Fulbright Research Scholarship for a year's study in India. Copeland will leave next summer to begin his studies in the field of comparative religion at Hindu University in Banaras. His research, to begin Aug. 1, will continue for nine months.

THE 1962 Missouri Baptist Convention, meeting in Joplin, asked Pope John 23rd to "use his great influence to bring to a permanent end all persecutions and discriminations" in countries dominated by the Roman Catholic Church.

The petition was passed as the Second Vatican Council, called by Pope John, was in its early stages. The message contained "Christian greetings" to him on this occasion. Many Baptists have previously expressed their hope the council will encourage religious liberty in countries mentioned by the Missourians.

The resolution addressed to Pope John 23rd called his attention to persecutions and discriminations against Baptists and against members of other evangelical faiths in Spain, in Italy, in Colombia, and in all other Roman Catholic-dominated countries of the world."

The convention instructed its executive board to set up during the next year the organization

and establishment of a proposed new college in St. Louis. The board also was authorized to select trustees and to seek a charter for the college.

Paul Weber Jr., pastor, Hamlin Memorial Church, Springfield, was re-elected convention president. The 1963 convention will meet in Cape Girardeau Oct. 29-31.

TEXAS Baptists, in their annual convention, in Ft. Worth, took a major step toward two of the largest evangelistic crusades ever attempted—a statewide crusade aimed at reaching for Christ more than two million Latin Americans in Texas in 1964, and a nationwide crusade to be sponsored by Texas Baptists in Japan next spring.

Recommendations of its Christian life commission adopted by the convention deplored the "sinful silence" of Baptist churches in the Mississippi racial crisis and upheld the U. S. Supreme Court decision of public school prayer. Still others deplored scandals in business urging Baptists to apply the Gospel in their work, and urged Christians to learn about communism from reliable sources and work for the defeat of the communist movement.

The recommendation on race relations said all Baptists should acknowledge their share of the blame "for the sinful silence concerning the moral and spiritual principles involved in human relations."

Foreign Mission news briefs

GA Conference: Two hundred and thirty-five girls attended the annual, two-day Girl's Auxiliary conference held in Southern Rhodesia recently. "The conference was a thrill to witness," says Mrs. W. David Lockard, Southern Baptist missionary. "Girls presided, presented playlets, provided special music, and acted as interpreters in two languages." Ten Queens were recognized at a Coronation service led by Mrs. James N. Westmoreland, also a missionary.

Stewardship Conference: Pastors and other leaders from Baptist churches in Jordan and Lebanon participated in a two-day stewardship conference the first of October. One church in Beirut, Lebanon, has voted to use the Forward Program of Church Finance, starting in October, reports Rev. Finlay M. Graham, Southern Baptist missionary in the city. Two other churches plan to use it this year.

Key resolutions commended the United Nations for its action in the Cuban crisis, and urged Baptists to oppose efforts to return legalized gambling to Texas and practices within public schools that would compromise the principle of church-state separation.

The U. N. resolution urged the 1.6 million Texas members of the denomination to "pray for the U. N. as it seeks to avert nuclear disaster in this troubled world."

K. Owen White, pastor of First Church, Houston, was elected president. He replaces James H. Landes, pastor, First Church, Wichita Falls.

In other action, the convention adopted a record \$14,876,807 budget for worldwide missions and accepted ownership and operation of two schools and a proposed \$5 million hospital in Amarillo.

The 200-bed hospital will be built within the next four or five years without the use of any government funds, a spokesman for the proposed institution said.

The schools are Mexican Baptist Bible Institute of San Antonio and Valley Baptist Academy of Harlingen.

Speakers during the three-day convention, as many had done during the Brotherhood and Woman's Missionary Union Conventions preceding it, rapped moral deterioration and materialism as factors likely to destroy America.

Patriotism and religion: there is a difference

By C. EMANUEL CARLSON

[Third of a series of three articles.]

Before me on the desk lie four coins. They are good American coins and bear only a remote similarity to the Roman coin that Jesus looked at and said in effect, "Let Caesar have it, but give to God life's highest loyalty." Presumably the Roman coin was a "pagan coin!"

My coins are "Christian coins." On each one is the inscription, "In God we trust." Of course there is no reflection on the public confidence in American currency when we admit that we pay little attention to the inscription but a good deal to the purchasing power. Personally, it has never occurred to me that I could or should use silver coins as symbols of worship. And when the offering is taken at my church the paper money has been preferred even though there was no "religion" on it. When we deal with money we look for "legal tender," and not for religious truth. It is a different level of value.

Money, after all, is a medium of exchange. It is neither religious nor irreligious. At one time it is in hands that are motivated by faith and at another it is in selfish hands, but it is still the same coin. It is part of our "economy," and part of our "culture." It is very much a part of our "American way of life," a phrase that means much to Americans of all backgrounds.

Yet "Americanism" is probably not the "religion" of the great majority of American people. The distinction which Jesus made is still valid even if we have an inscription on our coins. If we could agree on a use of the word "religion" which saves this word for our highest loyalty it would greatly facilitate understanding among Americans of various religious persuasions.

A nation's culture is made up of such things as coins, fashions in

dress, language, dietary patterns, social customs, economic activities, social organization, and thousands of generally accepted traits, customs, and conventions. If a person accepts every last one of these so as to be a perfect conformist to his environment, he is nonetheless not a religious person unless these are the ultimate, the highest commitment of his life. Can we not recognize and appreciate our "social values" for the great importance they hold, and yet leave room for a divine voice and for divine relationships? Much of our preaching notwithstanding, the fact is that acceptance of American culture and American ways of life are not dependent upon some particular form of worship, some creed, or even some faith. Social adjustment is not the same thing as religion.

Many of those who staunchly advocate "religion" in the public schools are really only asking that our current system of values and patterns of life should be handed down and made binding upon the next generation. One of the most customary arguments for the New York Board of Regents' 22 words, which purported to be a prayer, was that it was morally elevating and taught the children to appreciate their heritage. I know of no one who said that those 22 words would help people to know God and to obey his commandments.

In 1958 a little book was published by the American Association of Colleges for Teacher Education as a "Values Resource Guide." It was designed to help elementary school teachers find books, films, pictures, etc., with which to teach young children such things as: adaptability, adoption, animals (kindness to), appreciation of beauty, . . . bravery, brothers, cleanliness, consideration, contentment, cooperation, courtesy, . . . thrift, tolerance, tradition, trustworthiness, truthfulness, un-

derstanding, unselfishness, usefulness, vocation, work, and young children. The foreword of the book, however, refers to it as a "significant tool for the legitimate introduction of materials about religion and values into the life of the classroom." According to my vocabulary, not more than three of its 114 topics can be thought of as having to do with "religion." Morality and values have always been part of our public education.

The minority groups which find it necessary to litigate against the religious practices of the public schools are not objecting to the teaching of morality and values as part of our culture. They do object to making a church of the public schools. Has not the time come for a recognized distinction between the two?

Religious truth, including the pre-suppositions, their meaning in practice, and the sanctions that follow upon violations — these can and should be taught by families and churches that are committed to these convictions. For this they should have ample time and equipment.

The public schools may then transmit our American culture and American way of life, with plenty of room for appreciation of others and for improvement of our own.

When these distinctions become clear and respected we can hope to be through with litigations on religious issues. And perchance we can also have more good will as between American citizens.

It was the confusion of "social values" as "religion," or the equation of the two, which produced "state-churches" in other countries in earlier centuries. Also, this is what crucified Christ.

There are some in America who believe that we must now follow that course. They accordingly would lump all "orthodoxies" together, and place them on the same plane. Presumably they hope to raise the level of commitment to our distinctive culture so as to make "religion" of it, in the hope that this will prevent change. If

this is done, religion will suffer loss, without gain to patriotism.

At this point we meet the genius of freedom. The ability to distinguish social, political and economic forces from the power of God in human experience, leaves opportunity for a well-organized social order which is open to divine guidance and judgments. Perhaps we have already lost this ability, and this may be the reason for so much litigation about religious practices.

How much of this work can be done by courts and how much requires inspired preaching is currently not clear. Can the courts help us recover and maintain freedom to be active participants in the world and in our own nation in particular, and yet not be ultimately the helpless creatures of public or political policies? Certainly some of this burden of duty will need to be taken on by religious people and by their churches.

[Dr. Carlson is executive director of the Baptist Joint Committee on Public Affairs, Washington, D. C.]

The preacher poet

The derelict

A derelict ship abandoned to fate
On the ocean of life is drifting of
late.

'Tis a planless, helmless, rudderless
boat
Left to the winds as to where it
may float,

Helpless to choose a true course to
take,
Awaiting the reefs it surely will
make,

And rocks that will crush its un-
guarded shell
As waves crash in shrieks at its
chilly death knell.

This ship is the soul of an un-
controlled youth
Who needs the direction of love-
given truth.

—W. B. O'Neal

Middle of the Road

By J. I. COSSEY
Walnut Ridge, Arkansas
Field Representative
Arkansas Baptist Newsmagazine



MR. COSSEY

PROVOKE NOT. *Provoke* means to incite to anger; to irritate; to offend; to vex; to stir up a controversy or provocation. The Lord said to Moses, "How long will this people provoke me? and how long will it be ere they believe me?" Again, Moses said in Romans 10:19, "I will provoke you to jealousy." In I Cor. 10:22 the question is asked, "Do we provoke the Lord to jealousy?" In Eph. 6:4, "Ye fathers, provoke not your children to wrath."

In reviewing the foregoing scriptures, we find ourselves disturbed about the long periods of time that good people continue to provoke and grieve the Lord and refuse to love and believe in Him as a personal Saviour.

Many people will permit themselves to be provoked to jealousy. Jealousy will eat away at the very center of your usefulness if you give it the right-of-way in your life. How many fathers have provoked their children to wrath? My parents, in a fit of anger, gave their children a major punishment for a minor offense. Parents scream or storm at the child for a minor offense. They could not rise to a major punishment if a major offense should come.

You beat hatred into your child, when kindness would bring love. You scream hatred (for you) into the heart of your child, when kindness would produce love for you. Often parents will give their children beatings for deeds when commendation is deserved. Your child may need a lot more "bragging on" and less "beating on." You may scream and beat more wrong into your child than out. You can build a real happy home on love and kindness, but you can never build happiness on a program of whipping and quarreling.

We should have daily Bible reading and prayer for the daily schedule for all the family. "Provoke not" your husband or wife to wrath; cultivate love and devotion for each other. Anticipate a period of love-making in your home instead of a session of quarreling and hate-making.

Samuel Johnson said, "To be happy at home is the ultimate result of all ambition."

"The domestic affections are the principal source of human happiness and well-being. The mutual loves of husband and wife, of parents and children, of brothers and sisters, are not only the chief sources of happiness, but the chief springs of action, and the chief safeguard from evil"—Charles A. Eliot.

Beacon Lights of Baptist History

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

Morgan Edwards

MR. Edwards was one of the few Baptists who opposed the Revolutionary War and by some claimed to be the only Baptist minister who did not support this cause.



DR. SELPH

His family was in the service of the king and he could not enthusiastically enter into support of the conflict. Besides this, his fiery remarks angered the American authorities. He signed an apology at White Clay Creek, N. Y., Aug. 7, 1775, for some rash statements he'd made.

Though this English support hindered his popularity and labor, he did effective work in the Baptist ministry. Born in Wales, 1722, he was educated in Bristol Baptist College. After serving as pastor in Wales nine years and England one year, he took the pastorate of the Philadelphia Baptist church, 1761.

He gave up the regular pastorate in 1771. Philadelphia Association appointed him evangelist at large that year. But his name does not appear in the associational minutes from 1776-1791.

During this period he made a painstaking collection and digest of Baptist history in America. This interest sent him thousands of miles on horseback through communities from New Hampshire to New Jersey. He purposed to publish a history of 12 volumes but only completed four, one each on Pennsylvania, New Jersey, Rhode Island, and Delaware. He left other materials in manuscript form.

Interested in education, Mr. Edwards left his church in 1767 for England to secure funds for Brown University. As a result of this trip Dr. Richards of Wales gave 1,300 volumes to the school's library.

Though eccentric and choleric in temperament, this Baptist leader saw the importance in organization. He urged that a national body of Baptists be formed with Philadelphia Association as its head.

Morgan Edwards died 1796 and was buried, first, in the Philadelphia Baptist church. Later, his body was moved to Mount Moriah Cemetery in that city.

One described him "as noble, refined and scholarly a servant of Christ as could be found in the colonies."

Letters

(Continued from page 6)

ences too improbable for even a country boy to dream about, such as my joint debates with Clarence Darrow, and P. S. Du Pont.

In retrospect, the Youth's Companion suggestions about baseball and better jobs worked out quite well too. One of my brothers was the catcher on the varsity baseball team while attending the University of Minnesota, and was named for that position on the All Big Ten team of the year. Another of my eight brothers became the youngest state (Minnesota) Senator of his time, later served two terms as a Representative in Congress, held other, appointive, positions in the state and federal government, and now has a "good job" with the Social Security Administration, with offices in Washington and Baltimore.

My oldest brother, who suffered the "lucky break" (which did not seem so lucky at the time) spent most of his adult years in Chicago with good jobs in banks and real estate offices. As for that broken leg, he still averages three rounds of golf a week. His recovery from the broken leg was rapid, and permanent. But none of us nine brothers and two sisters ever "recovered" from the good influence of the Youth's Companion, which first came into our Minnesota farm home while the leg was mending, and continued to come year after year until its publication was suspended.

With thanks for the honor of being interviewed, and great appreciation of your personal comments on the "Power of the printed word."—O. G. ("Old Grassroots") Christgau, 3139 N. 32nd Ave., Phoenix, 18, Ariz.

The Bookshelf

The Family in Christian Perspective, by C. W. Scudder, Broadman Press, 1962 \$3.50

What should a Christian family be, in the light of man's nature and God's purpose? The author, professor of Christian ethics at Southwestern Seminary, welcomes modern scientific studies but gives new emphasis to the teachings of the Bible, in answering this question.

Dr. Scudder emphasizes that God created man and designed the family for man's pattern of living. He deals with sex and marriage, preparation for successful marriage, responsible parenthood, responsible family relationships, provision for the elderly, ruptured family relations, and the church and the home.

Our Human Body, Its Wonders and Its Care, Reader's Digest, 1962, \$3.97

A compilation of materials gathered from all available literature dealing with the human body, this 500-page book amounts to a one-volume library on the subject. A glance at chapter headings gives a good preview of the contents: "Man Discovers His Body," "How Life Begins," "The Wisdom of the Body," "Giants of the Body," "Our Sentinels," "The Marvelous Teamwork of Command and Control," "The Laboratories of the Body," "The Body's Chemical Wizardry," "The Changing Cycles of Life," "Man, Woman and Fertility," "The Body Battles Stress," "The Big Nuisances," "Survival of the Slim," and "The Body Beautiful."

The more we learn about the marvelous human body, the greater our admiration for God who made it.

1,000 Tips and Quips for Speakers and Toastmasters, by Herbert V. Prochnow, W. A. Wilde Co., 1962, \$2.95

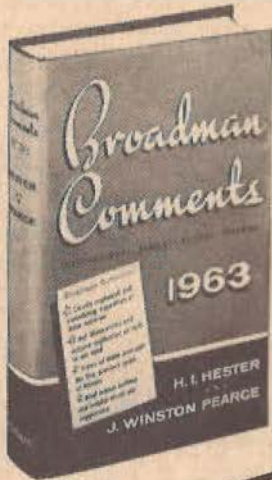
"An economist is a person who talks about something he doesn't understand and makes you believe you're ignorant . . . An eager beaver is a person who works twice as hard but doesn't know why . . . Most persons who get something for nothing are disappointed if they don't get more."

That's a sample from Chapter 3, 20 pages of "Quips and Witticisms."

Other features of the 140-page book include: Tips for speakers, tips for toastmasters, unusual illustrations, interesting ideas, humorous stories and anecdotes.

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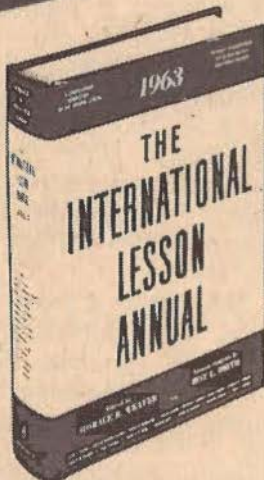
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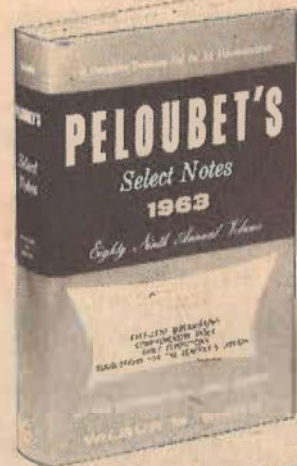
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THE INTERNATIONAL LESSON ANNUAL

edited by Horace R. Weaver and
Roy L. Smith

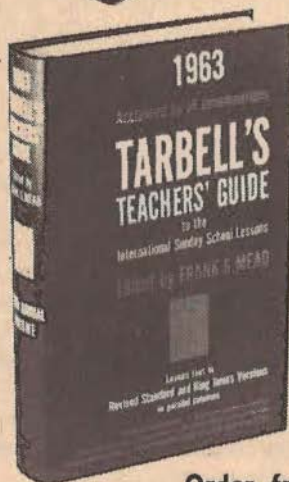
For the eighth year this commentary includes complete texts in both King James and Revised Standard Versions, special meanings explained, application of texts to life today, and teaching suggestions. (1a) **\$2.95**



PELOUBET'S SELECT NOTES

edited by Wilbur M. Smith

A complete commentary with introductory suggestions for teachers, lesson plans and outlines, audio-visual materials, Bible expositions, and suggestions for the teacher's library. (14w) **\$2.95**

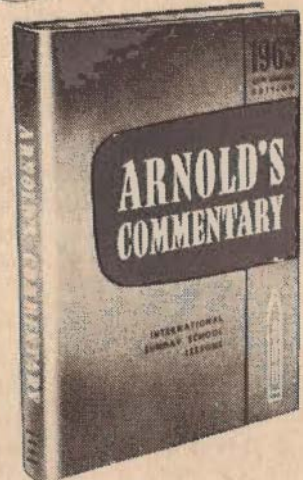


TARBELL'S TEACHERS' GUIDE

edited by Frank S. Mead

Bible-based and rich in illustration, this 58th annual Tarbell's edition features easy-to-follow lesson outlines and numerous special helps for minister, teacher, and student. (6r) **\$2.95**

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Division of Business and Economics

Ouachita offers opportunities in business, economic fields

WITH 100 degrees awarded in the last three years by the Division of Business and Economics, nearly one student in every five is now majoring in this dynamic and rapidly expanding division at Ouachita College.

Learning opportunities are offered by the division for majors in the Departments of Economics, Business Administration, Accounting, Secretarial Science, and Business Education. Through electives, majors in other departments may broaden economic horizons to encompass the socio-economic sector of American life. Courses are offered by this division both on campus and at the Camden branch.

Abreast of times

IN addition, the division is keeping abreast of the national emphasis upon a better understanding of economics by the public and school teachers by conducting a course in Current Economic Problems in conjunction with the nationally televised course, "The American Economy."

A broad background of economic learning may be implemented by concentrated study in the various specializations. Background courses include basic economics, American Economic History, and Comparative Economic Systems. Specialized courses include Money and Banking, Labor Relations, Transportation, and Public Finance.

The Department of Business Administration seeks to provide a quality, not quantity, background for a career in finance, management, marketing, advanced study in business, or a general career in the field of business, industry, or government.

While Ouachita offers many courses in each area of business, one of the first courses a beginning student takes is Introduction to Business and Economics. Since

many students enter college without a definite career plan in mind, this course helps to answer for a beginning business student the question of whether he wants to major in Business Administration and what career in business would be right for him. The course gives the student an overall view of the world of business and the many different careers that are available to fit his need.

Dr. Cyril Lindquist, who heads the Departments of Business Administration and Economics, is also acting chairman of the division. He is assisted in economics by Jerry Upton and Robert Tabor, while assisting in the department of business administration are Upton, Tabor, and Sherwin Williams.

Many Opportunities

TWO jobs were available for each Ouachita graduate with an accounting major last year, according to Sherwin Williams, chairman of the department. Accounting majors now number 33, with 105 enrolled in accounting courses on the campus and 47 at the Camden extension center. Twenty-one students have received accounting degrees during the past three years. The accounting program reached departmental status in 1960 after a complete accounting curriculum was added in 1959. A total of 30 hours is offered at the present time.

"We currently have four accounting graduates of Ouachita College on our staff," writes E. L. Gaunt of the E. L. Gaunt & Company of certified public accountants in Little Rock. "We find them academically well prepared and possessing excellent attitudes in their work. In the future we will be glad to consider for employment with our firm other graduates of Ouachita College."

Business objectives

THE primary objectives of the work offered in the Department of Secretarial Science are: (1) To educate for positions of responsibility in business as executive secretaries and (2) to prepare secondary business education teachers.

Through the years, graduates of this department have been placed in the executive offices of Baptist Headquarters in Little Rock, in government offices, and in all the major types of businesses and industries. Recent graduates are employed in Dallas insurance offices, in the Federal Bureau of Investigation office in Little Rock, in construction companies in Jacksonville and Rison, and in teaching positions within and outside the state.

Miss Betty Crowe, a 1958 graduate, has completed her master's degree at Oklahoma State University and is teaching business education at the University of Arkansas.

Students from the Department of Secretarial Science have always been provided with ample work experience prior to graduation. Majors from this department are always in demand for student employe positions in all the administrative offices of the campus.

Requirements for a degree in secretarial science include, in addition to work from this department, courses from the other three departments in the division. Those preparing to teach combine courses from the Division of Education with their work in secretarial science.

Some 90 students are enrolled in the Department of Secretarial Science. Head of the department is Miss Betty Orr, who has completed all requirements except her dissertation for a doctor-of-education in Business Education at Indiana University. Mrs. Helen Frazier also teaches in the department.

Tigers, Reddies resume traditional rivalry Dec. 11

THE Ouachita College basketball team has been hard at practice since Oct. 15 in preparation for the season opener against Northwest Louisiana State at Marshall, Tex., Nov. 19.

Coach Bill Vining is working with a squad of seven lettermen plus several freshmen, transfers and returning squadmen, pointing toward the conference race and the resumption of the cross-town rivalry between the Tigers and the Henderson State Teachers College Reddies.

Before last year in the District 17 NAIA playoffs, the two teams had not met since 1952-53 when Ouachita won both games, 82-64 and 86-70. The Tigers won the playoff game, 92-76, on their way to becoming district champions.

The Tigers, along with Arkansas Tech, Arkansas State Teachers, and Arkansas A&M, are generally picked as contending teams in the AIC this season. Tech and A&M return all the players from last year's teams, and ASTC has added junior college star Mickey McFatrige to a good group of returnees.

Vining had this to say about his team: "Our prospects are good for a winning season. If we get good team play from all the boys, I feel we can compete favorably with any team in the conference."

Four starters return

INCLUDED in the seven lettermen returning are four starters off last year's team: guard Wayne Davenport of North Little Rock, forward Bill Heaton of Hot Springs, guard David Kossover of England, and center Leon Clements of Kingsland.

"I feel we have some of the best players this year that Ouachita has had in many years," the Tiger coach said. "We expect the four returning starters to develop into fine ball players."

The other returning lettermen, all sophomores, are also in the fight for starting positions. All started on occasion last year. In-

cluded in the returning monogram winners are Joe Franz of Thayer, Mo., Bill Neal of Du Quoin, Ill., and Jerry Cash of Valley Springs.

Davenport led the Tigers in scoring last year and was named to the official All-AIC second team after making the first Gazette honor team. Vining is expecting a great senior year from this back court star and regards him as an outstanding guard.

Improvements expected

CLEMENTS and Kossover were key figures in the Ouachita drive for the district crown as freshmen, and their coach is counting on improvement from both players. Clements was the team rebounding leader and was the only other Tiger besides Davenport to have a scoring average in double figures. He was given honorable mention in All-AIC.

Kossover, while noted mainly for his playmaking and ballhandling, came on strong in the scoring department and led the Tigers with 22 points in a losing effort first-round game in the NAIA tournament at Kansas City.

Heaton, although hampered by being ineligible the first semester last year, worked his way into the starting lineup by season's end and is counted on along with Clements to man Vining's new double-post offense this season.

Returning squadmen from last season are senior guard Dicky Red of North Little Rock and junior center Mike Scifres of Pine Bluff.

Vining will be further bolstered by transfer Alton Weiner, 6-6, and Delbert Garner, 6-2, from Texarkana Junior College, and Roy Rogers, 6-6, from Arkansas A&M.

Freshmen added

SEVERAL freshmen have been added to back up the returning veterans. Included in this group are Larry Bone, 6-0 all-district player from Batesville; David

(Continued on Page 20)



FOR the first time in 10 years, the Ouachita College Tigers and the Henderson Reddies will meet in a regular season basketball game, with the first game set Dec. 11 in Henderson's gymnasium. Pictured above is the tipoff of the District 17 NAIA playoff game at Pine Bluff last year in which the Tigers defeated the Reddies, 92-76.

Endowment donations must increase if Ouachita to claim \$100,000 gift

CONTRIBUTIONS to the Ouachita College Endowment Fund must pick up if the school is to be assured that an offered gift of \$100,000 is to be claimed, campaign officials have indicated.

To be eligible to receive the gift offered by Birkett L. Williams of Cleveland, Ohio, the college must raise \$100,000 from other sources by Dec. 31, 1962.

Through Nov. 13, a total of \$33,534.13 had been received toward the goal. A commitment of an additional \$10,000 has been made by an anonymous alumnus and will be paid by the deadline. There have been approximately 155 contributions to date.

The donor of the \$100,000, Mr. Williams, is a Presbyterian. The \$10,000 commitment is from a Methodist. The largest amount given by any Baptist is \$1,000, and there have been two gifts of this size.

Endowment information has been sent to some 3,700 former Ouachita students and to all pastors of the Arkansas Baptist State Convention. Dr. C. Z. Holland, Convention president, has urged every pastor in the state to send a contribution, even if only a dollar. Dr. Holland had already led the way by giving \$100 personally.

The Ouachita Endowment Fund is a permanent trust fund providing operating expenses for the college. The earnings from the fund are spent, but the fund itself cannot be touched. Thus, a person who gives to the Ouachita Endowment Fund is making a contribution to Christian education as long as there is a Ouachita. While buildings might need to be replaced in 50 to 100 years, a gift to the endowment fund will be bearing dividends 500 to 1,000 years from now.

An individual desiring to make a gift specifically to the fund may

do so through any cooperating church of the Arkansas Baptist State Convention or may send the gift directly to Ouachita Baptist College, Arkadelphia, Ark. If the latter course is followed, checks should be made payable to the Ouachita College Endowment Fund.

Total campaign goal, which it is hoped will be reached by the end of 1964, is \$1,300,000.

Construction will start soon on newly-approved dormitories

CONSTRUCTION on two new dormitories approved by the recent Arkansas Baptist State Convention will begin on the Ouachita campus as soon as plans can be completed and bids taken, according to Dr. Ralph A. Phelps, Jr., president.

To be built are a men's dormitory to house 102, and a women's dormitory to house 84. They are scheduled for occupancy the second semester of the next school year.

Dr. Phelps pointed out that final plans could not be completed or a loan finalized until the Convention approved borrowing the money for the buildings. Approximately three months will be required before construction can begin.

The college has received a loan commitment from the Housing and Home Finance Agency, the same source of four previous loans. The loans provide 100 percent of the cost of the buildings and fixed furnishings therein. They are designed to be self-liquidating loans, i.e., rentals from the buildings will amortize the indebtedness.

Interest rate on the new project is 3 3/8 percent. The lending agency explains that this interest is determined by economists who

Trower, 6-0 player from Warren, Mo.; Charles Burris, 6-4 all district center from Donaldson; Bob Humbard, 6-1, from Mablevale; Robert Moore, 6-1, from McGehee; Butch Montgomery, 6-1 from Ft. Worth, Tex.; Jerry Lowery, 6-2, from Everton; and Jerry Kossover, 5-7, from England.

An upperclassman out for the first time is Ronnie Moore, 6-2 junior from Hot Springs.

Ouachita opens the season November 19 against Northeast Louisiana State at Marshall, Tex. The first home game will be Nov. 29 against East Texas Baptist College.

predict what the average cost to the government for borrowed money will be over the next 40 years. It is not the intention of the government for a single cent of tax money to be used to supplement or service these loans.

Dr. Phelps also pointed out that in negotiating these loans nothing previously owned is mortgaged except the land on which the buildings to be constructed will stand. No building already paid for is mortgaged.

"We are convinced that these loans are in keeping with the traditional Baptist belief in the separation of church and state and are consistent with sound fiscal operation," the president said. "Adequate, safe, permanent housing is also essential to sound education. While these new dormitories will not provide space for growth at Ouachita, they will meet a pressing demand already existent."

The boys' dormitory will be constructed on the site of the old athletic field and will be located immediately west of the last dormitory built in that area. The girls' building will be immediately north of the new girls' dormitory on Ouachita Street.

Bruce R. Anderson of Little Rock is the architect.

Minister Draws While He Talks



Dr. Smith quickly and dramatically sketches the picture which will be the basis of a religious chalk talk. He will be the minister for Religious Emphasis Week.

A drawing-board, taped music and special lighting are the props which Dr. Robert L. Smith uses for his "chalk-talks" which will be featured during Religious Emphasis week November 26-30.

The drawing board is a familiar tool to Dr. Smith who began a career as a commercial artist before he decided on the ministry instead. During the talks he does quick drawings in colored chalks and uses lighting effects and background music for a dramatic effect.

Dr. Smith is pastor of the First Baptist Church in Pine Bluff. He recently was interviewed for the possibility of doing a network television show using this technique. He was writer and producer of a weekly television series in 1957-62 and was speaker on the CBS radio network on "Church of the Air" in 1959.

A native of Texas, Dr. Smith attended Centenary College in Shreveport, La. and attended the Southwestern Institute of Art there. He worked for the Shreveport Engraving Company and decided then to enter the ministry. He went to the Southwestern Baptist Seminary at Fort Worth and worked for the Albert Evans Advertising Agency while attending Seminary.

Dr. Smith was a bomber pilot during World War II. He is married and he and his wife have two children, a son, 16, and a daughter, 13. He served the Crossett Baptist Church three and a half years before going to Pine Bluff

six years ago.

He has spoken at Religious Emphasis Weeks at Ouachita College, Henderson State Teachers College, and the University of Arkansas, and was speaker for the annual sermon at the BSU state Convention last year.

He will be assisted by Rev. George Starke, minister of music at the First Baptist Church at Jacksonville, Fla.

Medical Staff Officers

Dr. Curry Bradburn, seated, is the new chief of the ABH Medical Staff. From left, standing: Dr. John Wassell, Secretary; and Dr. Walter O'Neal, Vice Chief. Dr. Howard Schwander is Chief Elect.



Dr. Mitchell Speaks At T.N. Graduation

Dr. George K. Mitchell, internist and one of the instructors for the technician nursing program, was the chief speaker at the graduation exercises held at 7:30 p.m. November 8 in the Hospital Chapel.

Eight technician nurses received their certificates and pins. They were Mrs. Louise Bardin, Mrs. Edith Bowers, Mrs. Dovie Barley, Mrs. Elizabeth Gann, Mrs. Lizelle Holder, Mrs. Mary Ruple, Mrs. Elizabeth Sandage and Miss Jo Ann Methvin.

Artis Shackelford, auditor for ABH, was the master of ceremonies. Others on the program were: Rev. J. T. Harvill who gave the invocation; Mrs. Thelma Hill, technician supervisor; Mrs. Mildred Armour, nurse administrator; Mrs. Berniece Wright, director of nursing service; and students Nancy Taylor, Pat Blankenship, Carole Cummings, and Doris Brown who furnished special music.

Visit Associations

Representatives of the administrative staff visited every Baptist association meeting in Arkansas this fall to tell the Hospital's story.

Those who made the 50 meetings were: Rev. Don Corley, Rev. Jerre Hassell, Rev. Earl Goatcher, Earl Edkins, W. H. Patterson, Terry Lynn and J. A. Gilbreath.

APPEAR ON PANEL

Miss Mary Ann Faris and Mrs. Sara Murphy were on a panel on "Hospital Public Relations" given for the Arkansas Association of Hospital Accountants October 25. Miss Faris spoke on internal public relations and Mrs. Murphy on external public relations.

Assorted Facts About ABH's Year

The departments of the hospital filed their annual reports with the administrative office last month and from these we have picked several interesting facts and figures about the Hospital in 1961-62.

PASTORAL CARE: This department, distributed 20,000 devotional booklets, 100 New Testaments, 50 Bibles, 16,600 Baptist Newsmagazines. Morning devotionals were given daily and 15,391 visits made to patients. In pastoral counseling, 203 persons were seen and 1,023 hours spent with them.

SCHOOL OF NURSING: The school currently has 205 students enrolled. It has a faculty of 22 full-time and 2 part-time personnel. Its library has 3,683 volumes, 2383 of which are professional books and the remainder (including the patient library) is fiction. The library subscribes to 62 professional and 12 recreational periodicals. The School has a new clinical rotation program which includes medical and surgical nursing for freshmen, OR and O.B. in addition to medical and surgical nursing for juniors, and psychiatric nursing, pediatrics, and advanced medical and surgical nursing for seniors. A wide range of student activities have been made available to the student body.

PURCHASING: Supplies averaging \$33,163.39 per month were requisitioned from the inventory stock in the storeroom. This is a 12 per cent increase over last year. Disposable syringes and needles cost \$1,650 per month. The inventory now includes 2,600 items at an average monthly value of \$65,080.13. The print shop printed 1,030,500 forms last year.

MAINTENANCE: This department remodeled the laboratory storeroom into a special chemistry lab, reroofed the lab, remodeled a fourth floor area of the Medical Arts Building for a doctor's office, converted old x-ray area into patient area, built the Eye Center, remodeled the personnel office, weatherproofed south side of main building, waterproofed north and west side, tore down old Heim's building, and installed new heating boiler in paint shop.

LAUNDRY: The laundry handled 2,773,061 pounds of linens last year and direct patient services accounted for 93 per cent of the volume. The average consumption figure per patient day was 22.1 pounds. The pressing department processed 129,420 uniforms.

LINEN ROOM: This department issued 21,962 pieces of linens to the various areas of the hospital. They also prepared 2,327 pieces of linen for the North Little Rock Memorial Hospital.

HOUSEKEEPING: A total of 71 pieces of furniture was reconditioned and upholstered and 50 mattresses were renovated. A new floor machine with one man can do the work of eight men in one-third the required time.

DIETARY: A total of 507,060 meals was served during the year and the

total cost was \$328,196. The total raw food cost per meal was 39.4 cents and the cost per finished meal was 62.9 cents.

All other Hospital departments also submitted annual reports and included among these were: pathology, which reported 194,589 procedures in the clinical lab, with most of the increase in chemistries and blood bank work; and radiology, which reported 19,633 procedures for the period of January through June, 1962.

HALLOWE'EN PARTY

The Pre-Clinical I's sponsored by Mrs. Hettie Jewett and Miss Kay Weldon gave a Halloween party, Thursday, October 25 for all the students in the school. Everyone had a night of fun, including "dunking apples" and the "spook house."

Study IBM Processing For Nursing Service

A research project on the extension of data processing into the nursing service department is now underway, Mrs. Mildred Armour, nurse administrator, has announced.

Mrs. Armour is working with Lynn and Mr. Earl Goatcher to determine what nursing records can be kept on the IBM equipment. They will study personnel records, time sheets, assignment sheets, patient charting, requisitioning and similar nursing records.

Space for New Laundry



The Heims Building, which formerly occupied this spot, was torn down to make room for the new laundry. In the background is the old laundry which will be used as a store when the new laundry is built.

Carol Kelly Heads Ark. Student Nurses



Carol Kelly

Carol Kelly, daughter of Mr. and Mrs. H. C. Kelly of Pine Bluff, was elected president of the Arkansas State Student Nurses Association last month. She is a junior at the ABH School of Nursing.

Carol attended Henderson State Teachers College for two years before coming to ABH. She was president of her preclinical and freshman class at ABH and a member of the Student Council. She is a member of the BSU and played basketball last year.

Carol is a graduate of Carthage High School. She was born in Seminole, Okla. She is a member of Temple Baptist Church.

Departments

Foundation

Where are the nine?

IN THE 17th chapter of Luke, we read the story of ten lepers who came to Jesus, asking for help. There were many things they had in common; their needs, their helpless condition, and their common doom. There was only one ray of hope; that was to be found in Jesus Christ. They all came praying, asking, pleading and seeking but one thing, that they might be cleansed of their leprosy.



MR. McDONALD

The scripture tells us that Jesus answered their prayers, and healed them. They went on their way but after awhile one came back to give thanks unto Jesus for the good that had come unto his life. This man was very enthusiastic in his praise of Jesus and in his thanks unto him, but Jesus noticed that there was only one who had returned; and asked the question, where are the nine?

We would not want to say that these men were ungrateful. Perhaps they intended to come back to Jesus sometime to thank him but they put it off and soon forgot. Some people do not give thanks unto God because they do not recognize God as the giver of every good and perfect gift. They consider themselves to be lucky or smart.

Some people do not thank God today because of the greed that is in their lives. They are dissatisfied with what they have from God; though it might be more than they deserve, it is less than they wanted. Some people, in fact all people who fail to give thanks unto God, fail because of one thing, their heart is not right before Him.

At this Thanksgiving season let us not be guilty of lack of gratitude, but let us recognize and express our thanks unto God for every good and perfect gift.

Your Arkansas Baptist Foundation would like to help you say thanks unto God in a very definite way, by setting up a trust with some of the money that God has sent your way to carry on God's work while you live and after you are gone.

Recently I heard a man say that he had been looking for a place to put some of his money for the cause of Christ. We only wish he had known of the work of the Foundation. He could have put his money to work here where it would serve the Master throughout eternity.

If such is your case, do not hesitate to call upon us. We would be glad to arrange an interview to show you how you can serve the Lord with the giving of money or the making of wills. Write the Foundation Secretary, Ed. F. McDonald, Jr., 401 West Capitol Ave., Little Rock, Ark.



MRS. RUTH TOLLESON

MRS. RUTH TOLLESON, who for the past six years has held the title of field worker for the Training Union Department, will now be designated as Junior-Intermediate director since that is the type of work that she does.

Mrs. Tolleson already has many weeks filled for 1963. Churches desiring her service in teaching the Junior Leadership Manual or the Intermediate Leadership Manual should contact the State Training Union Secretary. Her services would be without cost to any church or association. She is also available for one or two-night conferences on Training Union work.
—Ralph W. Davis, Secretary

Missions-Evangelism

Revolving loan fund

EVERY few days, letters and phone calls are received inquiring if our State Convention has a loan fund available for church buildings. The answer through the years has been, "no."

The Department of Missions has been making "gifts" to several churches each year on their buildings, but have had no funds out of which to make loans. A loan fund is now being secured with the hope of reaching \$100,000 by the time the Convention meets in 1963. The plan is to get 100 gifts of \$1,000 each from individuals, churches or institutions. Those who contribute the \$100,000 will be listed as "charter members" of the Revolving Loan Fund.

The Baptist Foundation will handle the fund and make loans to the small churches according to definite regulations.

The day following the mission program at the Convention a layman from a small church said to me, "Count me in on the 100 for the \$100,000 Revolving Loan Fund." I am confident that there are enough people who have an interest in helping these new churches and missions to raise the entire objective.

A gift to this fund is different to most gifts. It will never be consumed but used over and over again as one church after another borrows and builds.

Brother, sister, why not place \$1,000 of your cash reserve in this Revolving Loan Fund and let it stay in constant use building new churches till Jesus comes?—C. W. Caldwell, Superintendent of Missions



DR. CALDWELL

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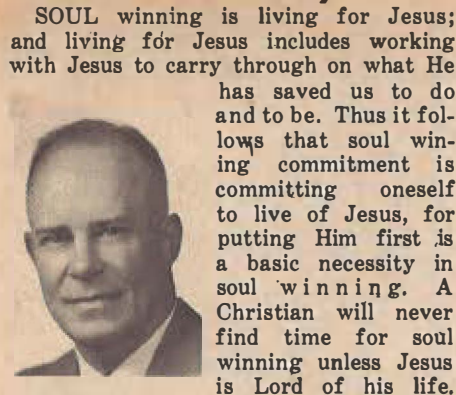
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Commitment Day



MR. TULL

Soul winning is living for Jesus; and living for Jesus includes working with Jesus to carry through on what He has saved us to do and to be. Thus it follows that soul winning commitment is committing oneself to live of Jesus, for putting Him first is a basic necessity in soul winning. A Christian will never find time for soul winning unless Jesus is Lord of his life.

Soul winning is an act which requires the deliberate exercise of the Christian's will. He must choose to be a soul winner. Soul winning commitment is committing oneself to win souls. And such commitment involves a holy willingness to lay aside other things (many of them good and important things); as well as abstaining from fleshly habits which war against the soul, and putting out of one's life those practices which tend to destroy spiritual power and influence. Soul winning commitment is committing oneself to live a transformed life which moves, not with, but across, the patterns of the world (Romans 12:1-2). Soul winning commitment involves one's praying the soul winner's prayer (Ps. 51:10-13), which is the prayer for a clean heart.

If you are willing to dedicate your body to soul winning, also your mind, your heart, and your life, then sign a Soul Winning Commitment Card on Soul

Winning Commitment Day, Jan. 6. To sign a card without a holy willingness to qualify spiritually for the task will be no more than a hollow mockery; for to be a soul winner demands your making those adjustments which will enable you to win souls. And among these are: A willingness to study that you may become "approved unto God" in soul winning; and a willingness to read God's word devotionally and regularly, and to pray daily in "the secret place" (Ps. 91:1).

If you are willing to do these things, then sign the Soul Winning Commitment Card, and get to work in the greatest task that God has ever set before His people to do!—Nelson Tull, Secretary

'Hour' on 500 stations

"THE Baptist Hour," Southern Baptists' radio worship service, is now broadcast by more than 500 stations throughout the world each week, for the first time in its 22-year history.

Dr. Herschel H. Hobbs, pastor of the First Church, Oklahoma City, and president of the Southern Baptist Convention, is the regular preacher on this program. Music is provided by the Baptist Hour Choir, under the direction of Miss Joe Ann Shelton.

Dr. Hobbs' sermon topics for December, 1962, are: Dec. 2—"Treasures Out of Trash" Psalm 68:13; Dec. 9—"The Impotent Peddlers of Peace" Jeremiah 6:14; Dec. 16—"Valleys Can Be Beautiful" Psalm 23:4; Dec. 23—"Behold Your God" Isaiah 40:9; Dec. 30—"The Tonic For a Tired World" Isaiah 40:31.



FIRST RA CONGRESS REGISTRANT—Oklahoma Baptists are claiming the first registrant for the Third National Royal Ambassador Congress planned for Aug. 13-15, 1963, at Washington, D.C. James Smith of Oklahoma City's Trinity Church, fills in his registration form with the personal supervision of Bob Banks of the state Brotherhood department.

I. PROSPECTS

- A. Date for religious census
- B. Other methods to be used to locate prospects
- C. Person in charge of evangelistic file
- D. Plans to keep file up-to-date

II. REVIVALS

- A. Date—(Baptist Jubilee Revival) Evangelist Singer
- B. Date—Plan Book Preparation Schedule Evangelist Singer

III. PERSONAL SOUL WINNING

- A. Date for Soul Winning Commitment Day
- B. Soul Winning training to be offered
- C. Church-wide personal soul winning visitation with cooperation of WMU, Brotherhood, Training Union and Sunday School.

IV. NEW MISSIONS CONTEMPLATED AT

V. OTHER EVANGELISTIC EM-PHASES

- A. Evangelism through Sunday School enrollment gains (1963-1964)
- B. Evangelism through Sunday School department services (Two services a year in each department from Juniors through Adults).
- C. Evangelism through Vacation Bible School
- D. Evangelism through Harvest Day
- E. Evangelism through Brotherhood including Laymen's Day
- F. Evangelism through Community Missions Chairman of WMU

G. Other:

VI. CONSERVATION—PLANS

- A. New Members class
- B. Deacon-led spiritual growth program inaugurated
- C. Visitation of each new member by pastor—by deacon—by others
- D. Enlist new members in church organization
- E. Enlist new members in stewardship
- F. Plans for guiding young people in church related vocations

G. Other plans

—Soul Winning Commitment Day, Jan. 6, Jesse S. Reed, Director of evangelism

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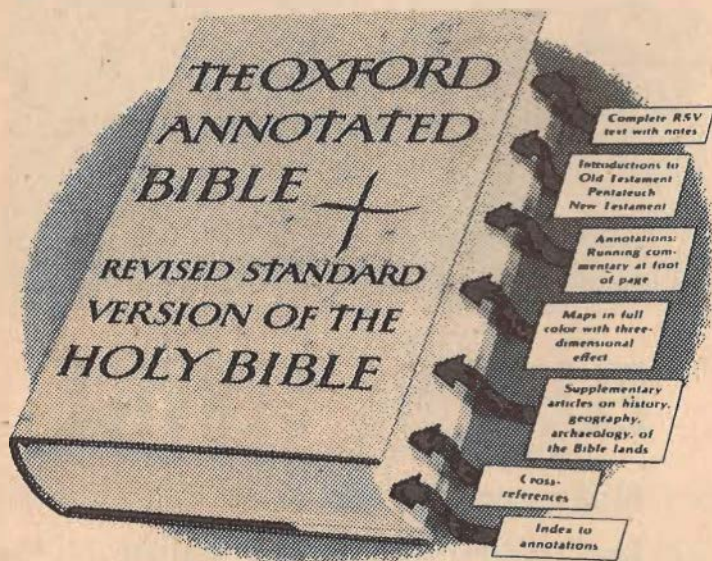
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Redemption: Man's response

BY REV. BURTON A. MILEY

Pastor, First Church, Springdale

November 25, 1962

Acts 16:25-34; Romans 5:1-11; 10:4-13; I John 1:5-10

FREE trade expresses itself through buyer and seller. Should there be no seller there could be no buyer. Each is dependent upon the other for a complete transaction.



MR. MILEY

Redemption is dependent upon one who provides and one who receives. There could be no redemption if only one of the two existed. Salvation is never effective until man receives that which God has provided.

Last week we discussed God's provision.

This week we look at man's response.

My cousin and I enjoyed playing together when we were boys. I asked my uncle one afternoon if the cousin could go home with me to spend the night. The uncle replied, "if he wants to." I had my uncle's permission, but it was conditional. The will of the cousin was the determinate factor.

God has provided fully, completely, adequately, lastingly and surely for any man's salvation. However, it is conditional. The condition can be expressed in the non-theological phrase "if he wants to." This condition must be met for God's provision in redemption to be effective.

God will not force salvation on anyone—but he has it for everyone who really wants it and will receive it.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). The bold face words are the author's emphases, but they set forth the likeness between believe—a theological term—and receive, a layman's term, which anybody can understand.

Gateway of response Acts 16:25-34

THE Philippian jailer was really closer to death when saved than the thief on the cross. The jailer had drawn his sword for suicide to save himself the fate which befell those who failed to produce Peter from prison (Acts 12:19).

Wasn't it fortunate that the night of the earthquake Paul and Silas were in the prison? When Christians can't run down witness opportunities, maybe God stops them and brings the opportunity to them. The need is to recognize opportunity under any condition.

Paul and Silas had committed no crime against Roman or Jewish law. They had healed a girl who was accepted as a fortune teller. The men who handled the little lass were aroused when their source of gain was purified. The charge they made against God's men was as wild as the action to them. The officers beat them before trial and placed them in the prison.

Christians have a way of digesting circumstances for welfare like the body assimilates food for strength. Paul and Silas wasted no time in abusing their fate or lamenting their lot. They sang praises and prayed in the night of adverse circumstance.

An earthquake, not unusual in that country, opened seams in the prison walls and chains were unanchored and doors were jarred from their hinges. This is the point where the awakened jailer threatened to destroy himself. Think of a prisoner pleading for the jailer's life! This must have been a new experience to this keeper of bad men.

Did he ask for help to be saved spiritually and eternally? Was his fear of physical execution the foundation for his question? He had failed to keep the prisoners safe, but he also had heard the testimony through song and prayer of God's noble men. Whichever he had in mind, Paul went immediately to the highest value — that of soul saving. It is well for the Christian to give more in spiritual value than may be expected. Note that the jailer was ready to receive the highest value. Jesus followed exactly the same pattern with the woman at the well (John 4).

Is "Believe on the Lord Jesus Christ and thou shalt be saved" too simple? Involved in this act of belief is the tearing of one's self apart from dependence upon human morality, law righteousness, good deeds, and the casting of self totally upon Christ. It should be noted that this was only the beginning of instruction. The Scripture says, "They spake unto him the word of the Lord and to all that were in his house" (Vs. 32).

This keeper represents the human response necessary in redemption. He believed, was baptized, served and rejoiced (Vss. 33, 34).

Heart action Romans 10:4-13

RESPONSE through faith or belief has three degrees to it. The first is elemental, willingness to receive. This can be compared to the baby who is willing to take a toy. It is a pleasure experience. It gains something. The second degree is that of committal. It implies the idea of trust. We are willing to receive and trust ourselves to the giver. The third is that of assuming responsibility with the gift received.

Paul said in Romans 10:10 that belief is with the heart. The heart stands for all life. It is the total degree. Belief with the total powers we possess is saving faith. It takes all three degrees of faith to make it saving faith. Is this what Jesus illustrated indirectly by the seed and soil parable? The hard packed soil was unwilling to receive. The shallow soil was willing to receive but assumed no obligation to support. The thorn-possessed soil received but failed to commit itself to responsibility. The seed in each case was lost.

Thoughts to keep

Man responds to God by faith. Faith is like a balloon. Increase the content and the covering gets larger in proportion. When the content of faith is increased the man who possesses it becomes larger. God is limited to the size of faith in any man. The jailer was a small, scared man bent on destruction until faith entered his heart. Faith makes a drastic change in any life. The jailer even "washed their stripes."

Man's response carries mighty influence. Is this section in Acts justification for infant baptism? The Bible says nothing about infants here. It speaks about instructions to all that were in his house (32). A baby can't receive instructions. This doctrine of fallacy should not deter any one from accepting the truth that others came because of the jailer.

Those of his house are family members, servants, others employed in jail service and keep. If influence for Christ is not good right around a Christian, distance will not increase his influence.

Response brings joy. "And rejoiced" (34) are powerful words. He did not have this joy until he believed, obeyed and served. Joy comes upon completion of duty. Some want joy first. Joy is not a detached emotion from a Christian grace. It is an earned item in Christian life.

Church	Sunday School	Training Union	Additions
Alpena, First	69	36	
Osage Mission	41	36	
Berryville, Freeman Hts.	174	82	
Camden, Cullendale First	447	187	
El Dorado,			
East Main	289	137	2
First	867	252	2
Northside Chapel	56	47	
Fort Smith			
First	1031	307	4
Missions	436	182	
Grand Avenue	715	316	3
Mission	40		
Trinity	325	162	3
Gravel Ridge, First	130	106	
Harrisburg, Calvary	178	92	
Harrison, Eagle Heights	279	115	
Hot Springs, Park Place	454	167	1
Huntsville, First	96	44	
Kingston	19	19	
Jacksonville			
First	557	226	2
Marshall Road	96	54	
Jonesboro, Nettleton	259	112	
Little Rock			
First	1051	445	11
Berea Chapel	110	78	
White Rock	43	14	
Gainess Street	360	170	3
Immanuel	1169	449	10
Forest Tower	27	19	
Kerr	34	34	
Rosedale	250	99	
Tyler Street	250	119	
Marked Tree, First	140	48	
McGehee, First	407	169	
Chapel	49	28	
Mena, First	324	100	4
Calvary Mission	34	22	
North Little Rock			
Baring Cross	729	233	3
Southside Mission	41	14	
Camp Robinson	59	35	
Calvary	460	116	
Highway	219	99	
Levy	599	255	4
Park Hill	745	269	3
Smackover, First	323	174	1
Mission	31	8	1
Springdale, First	493	170	
Van Buren			
First	578	158	10
Oak Grove	162	87	1
Wynne			
Fitzgerald Crossing	101	33	

Thanksgiving reading

IT would be fitting if every Christian home in America took William Bradford's *History of the Pilgrims* and read it around the Thanksgiving table, suggests James W. Reapsome, editor of *The Sunday School Times*.

In "What Can We Learn from the Pilgrims?" Editor Reapsome takes us back to Plymouth Rock, not for wild turkey but for an examination of the basic spiritual qualifications of the Pilgrims.

He says, "The Pilgrims not only endured by faith, they gave thanks by faith, and so must we. Because they could see God's hand in all their distresses, and because their ultimate confidence was in Him, they could give thanks. True thanksgiving today is based on the same spiritual principles."

She'll be there

A REPORTER, interviewing Grandma on her 100th birthday, said he would like to return and help her celebrate her 101st birthday.

"Can't see why not," Grandma remarked. "You look healthy enough to me."

Labelled

THE children were discussing some things they would do when they grew up. "Yes," said little Peggy, "when I grow up, I'll have a big motorcar."

"So shall I," put in brother Eric.

"And a big yacht," Peggy went on.

"So shall I," Eric echoed.

"And I'll have a fine home with servants," said Peggy.

"So shall I," came again from Eric.

Peggy paused for new ideas. "Oh, and then I'll have a big party every night," she soon continued.

"So shall I, too," Eric agreed.

"Eric," expostulated Peggy, suddenly, "you must be one of those people Daddy calls 'so-shall-ists!'"

Recommendation

DRUGGIST: "That Wilson boy who used to work for you after school wants a job. Is he steady?"

GROCER: "Steady? If he was any steadier, he'd be motionless!"

Might try it

YOUNG MAN: "Do you enjoy Kipling?"

GIRL FRIEND: "I don't know. How do you kipple?"

Rural humor

A FARMER on his way home from market one day suddenly remembered that he had forgotten something, but what he could not recall.

As he neared home the conviction increased and three times he stopped his horses and went carefully through his notebook in the vain endeavor to discover what he had missed. In due course he reached home and was met by his daughter who looked at him in surprise and said:

"Why Father, what have you done with mother?"—First Church, Fayetteville, "Voice"

Stars in our eyes

AN American and a Dutchman were talking. "What does your flag look like?" asked the American. "It has 3 stripes," replied the Dutchman, "red, white and blue. We say they have a connection with our taxes: we get red when we talk about them, white when we get our tax bills, and pay 'til we're blue in the face."

"That's just how it is here," commented the American, "only we see stars, too."

A

Arkansans at Southern—11-22 p10
 Arkansas Baptist Hospital, Robert L. Spueth, Staff officers—11-22 p21; Assorted facts p22; Fair Queen enrolls; Auxiliary officers p23
 Attendance Report—11-22 p31
 Authority of the church (Bapt. beliefs)—11-22 p9

B

Baptist Student Union—11-22 p26
 Bedside manner (PS)—11-22 p5
 Bledsoe, John D., dies—11-22 p11
 Bookshelf—11-22 p16
 Brewer, Jim, heads alumni—11-22 p10
 Brotherhood Dept.—11-22 p25

C

Charity solicitation (letter) BBB—11-22 p5
 Children's Nook—11-22 p29
 Christian education, On (letter)—11-22 p5
 Clarification, A (letter)—11-22 p5
 'Concerned, unconcerned' (letter)—11-22 p6
 Cooperative Program, Loyce N. Nelson—11-22 p2
 Copeland, E. Luther, awarded scholarship—11-22 p13

D

Dardanelle-Russellville Assoc.—11-22 p11

E

Edwards, Morgan (BL)—11-22 p16
 Equal before God (letter)—11-22 p6
 Evangelism, planning—11-22 p25

F

Foundation Dept.—11-22 p24

G

GA Conference—11-22 p13
 Good literature (letter) O. G. Christgau—11-22 p6

M

Maddux, A. D., resigns—11-22 p3
 Missions-Evangelism—11-22 p24
 Mt. Zion Assoc.—11-22 p11
 Music, 'Church Carol Sing'—11-22 p26

O

OBC, construction on dorms—11-22 p20; Endowment p20; Offers opportunities in business p18; Tigers, Reddies resume rivalry—p19

P

Pastors Conference officers—11-22 p3
 Pastors' Wives' officers—11-22 p3
 Patriotism and Religion—11-22 p14
 Preacher Poet—11-22 p15
 Prejudice and the practice of Jesus (GL)—11-22 p10
 Price, Johnny, R., new head Children's Home—11-22 p10

R

Redemption (SS)—11-22 p30
 Religious toleration (letter)—11-22 p6
 Revivals—11-22 p11
 Roberts, Eugene, killed—11-22 p3

S

Smile or Two—11-22 p31
 State conference (Ex. Bd.)—11-22 p2
 Stewardship Conference—11-22 p13
 Sunday School, Lottie Moon—11-22 p27

T

Texas annual convention—11-22 p13
 Thanksgiving feature, John R. Nyberg—11-22 p7
 Thanksgiving meditation (E)—11-22 p4
 Tolleson, Mrs. Ruth, Junior-Intermediate director—11-22 p24

W

Whitley, Jesse W., to Pine Bluff—11-22 p10
 . . . with thanksgiving . . . unto God' (CMH)—11-22 p8

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.

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Buenos Aires rally

BUENOS AIRES, Argentina (EP) — Evangelist Billy Graham addressed 50,000 persons in his first two rallies in Buenos Aires, ending the eight-day crusade with an aggregate audience of 187,500 persons attending.

During the third rally, Graham spoke to 10,000 in Luna Park here. Main topic of his address was the Cuba crisis toward which the American evangelist called for full support.

"If ever there was an hour for prayer, to turn to God, to repent of sin, this is that hour," Dr. Graham said. "When you look at the world it is almost hard to believe," he said. "It may have war but God has other plans for the universe, according to the Bible." He said the Bible teaches that Christ will return before man destroys himself.

The evangelist called for prayers for President Kennedy that he might have wisdom in handling the grave crisis involving the U. S., Cuba and the Soviet Union.

Facts of interest

. . . According to Charles Mayo, alcohol is as much a poison as arsenic, strychnine, or sulphuric acid. Each poison seeks out one part of the body. Lead goes to the wrists; mercury, to the mouth; manganese, to the liver; arsenic to the stomach and intestines; strychnine, to the spinal cord; and alcohol, to the brain.

. . . A report from the United States Department of Commerce shows that one American in five moves each year, or an annual total of 35.5 million. Men moved more than women; nonwhites, more than whites. Young adults (20-24) were the most mobile age group. Two out of five of these changed residence last year. Only a tenth of those 65 or over moved.

. . . Medical scientists from seven United States hospitals and three foreign medical centers have reported that a new surgical adhesive tape can effectively replace sutures to close skin wounds and incisions. The sterile tape is applied in strips across the wound to hold its edges together as it heals. It could replace, in many cases, conventional "needle and thread" stitches, or surgical suturing, the investigators have said.

. . . A school that can be mounted on wheels was placed on exhibit last week by the New York Board of Education. The portable one-room unit can accommodate 36 pupils. The board has thirteen double-classroom portable units under construction at three schools in Brooklyn and Manhattan. The two-room units will cost about \$22,000 a classroom. Cost of the one-room unit is not known.

Jew Nobel winner

STOCKHOLM (EP) — Lev Davidovic Landau, one of the few Jewish persons to rise to prominence in Soviet science, won the 1962 Nobel Prize for Physics. His research helped in developing the first Russian Sputniks.

Landau, 54, received news of his award at Moscow Hospital where he is recovering from injuries suffered in an automobile accident nearly 10 years ago. A spokesman said Landau was "very excited" about the award but added that messages of congratulations were being kept from him. "We want to spare him too much excitement," the spokesman said.

Dead Sea Scrolls

NEW YORK (EP) — In their respective pavilions at the New York World's Fair, both Jordan and Israel will exhibit the Dead Sea Scrolls, ancient Biblical manuscripts found since 1947 and reputed to be among the greatest Old Testament discoveries of all times.

The manuscripts, some on parchment and others on copper, were discovered by wandering Bedouin shepherds in caves near some very old ruins, now called Qumran, in the Judean desert along the western shores of the Dead Sea.

Since then other Old Testament manuscripts also have been found in other caves in the area and all of these have become known as the Dead Sea Scrolls.

Anti-obscenity bill

WASHINGTON, D. C. (EP) — Because he regarded certain of its provisions as unconstitutional, President Kennedy declined to sign a bill approved by Congress to strengthen the laws against obscene publications in the District of Columbia.

His "pocket veto" after Congress adjourned its session killed the measure sponsored by Rep. John Dowdy (Dem.-Tex.), although the President indicated he was in full sympathy with the objectives of the bill.

The Chief Executive said that his attention had been called by aides to a 1961 Supreme Court decision in the matter of search warrants which "seems clearly to make the search and seizure provisions of this bill unconstitutional."

The President, in a memorandum, issued by the White House, said: "Although I am in complete accord with the Congress that the people of the District of Columbia should adequately be protected against the dissemination of indecent and obscene publications and articles, there are grave constitutional and other considerations which compel me to withhold my approval of this legislation."

He suggested that the new 88th Congress, which will convene in less than three months, consider the subject.

ARKANSAS BAPTIST
401 West Capitol
Little Rock, Ark.