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Arkansas Baptist State Convention

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“REDEEMING
THE
TIME...”

EPHESIANS 5:16

Observe
Race Relations
Sunday
February 11, 1968

Arkansas Baptist

newsmagazine

FEBRUARY 8, 1968

Personally speaking



Problem solving

NOW that there is a workshop or a conference for about everything, it is surprising we are just now hearing of a conference on solving problems. The 14th Annual Creative Problem-Solving Institute is scheduled for June 16-21 at State University of New York, Buffalo, and 3,000 participants are anticipated from the United States and abroad.

With that many people attending it should not be too difficult to come up with enough problems to keep the conference buzzing throughout its duration.

During the first three days, it says here in the advance press release, enrollees will receive a comprehensive course in creative problem solving, "using both workbook problems and problems of their own choosing." The last two days, participants will lead groups of new trainees in the process. In the evenings there will be special symposia and seminars.

It is reported that in past annual sessions of the conference the creative problem-solving process has been applied to such varied fields as education, management, engineering, personnel, training, marketing, research, church, civic and social services, and the health sciences.

Dr. Whitworth Ferguson, chairman of the board of the Creative Education Foundation, reports that several scientific investigations at State University at Buffalo and elsewhere have shown that those who have taken courses in creativity have acquired the ability to produce "significantly more good ideas than people who have not had the advantage of such exposure."

The institute charges a fee of \$175, which includes most meals, refreshment breaks, manuals, workbooks and other materials.

No doubt the leading of people with problems to face up to what the problems are is a good step in the direction of arriving at solutions. Sometimes what appears to be the problem is not the problem at all.

Take, for example, the habit of drinking or smoking, since this columnist's bad habits are other than these. The problem is far deeper than mere addiction. A part of it has to do with why one drinks or smokes and why he does not quit.

And this can vary greatly from one person to another.

A part of every problem calling for change of habit or attitude is finding how to make the person with the bad habit really want to change.

That's about the best we can do without so much as glancing at a workbook on the subject.

That problem-solving institute helped me solve the problem of what to write about this week!

Erwin L. McDonald

IN THIS ISSUE:

CLARK H. Pinnock, associate professor of theology at New Orleans Seminary, offers "Some theological imperatives for evangelism" in the first of three messages to appear in the NEWS-MAGAZINE. Dr. Pinnock addressed the annual Evangelism Conference held last month in Little Rock. For his words, turn to pages 5-6.

.....

NOT everyone may know that the famed Lottie Moon had a sister, but she did, and the sister, Edmonia, preceded her as a missionary to China. Dr. Selph tells us the story of Edmonia Moon in his column on page 9.

.....

ARKANSAS Baptist Medical Center is in hopes of receiving \$2 million in contributions from the Greater Little Rock area, to help finance a proposed \$13 million facility. The story is on page 7.

.....

COVER story, page 10.

Arkansas Baptist *news magazine*

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February 8, 1968

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Abbreviations used in circulating news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press; LC Local Correspondent; AB Associational Bulletin; EBPS European Baptist Press Service.

The Davis case

NOW that Governor Rockefeller has announced that he will not include the liquor-by-the-drink bill on his agenda for the special session of the Legislature, perhaps the focus of concern can shift to the proposed change of the law setting out the residential requirement for the head of the State Police.

The state-wide, popular acclaim of the law enforcement achievements of the State Police under the generalship of Col. Lynn Davis, recently ruled ineligible, leaves no doubt as to how the people in general feel about the man Davis. But it is not a foregone conclusion that the Legislature will strike from the law the requirement of ten-year Arkansas residence, thus making Davis eligible for re-appointment.

The real battle on this issue looms for the Senate, where no more than nine of the members will be up for re-election this year. Here the liquor-gambling lobby can be expected to leave no stone unturned in its efforts to hold the line against making Davis eligible for the police post. If there is one thing this element does not want, it is the kind of law enforcement the state saw during the brief Davis tenure, when the back of illegal gambling was broken.

It is ironic that Col. Davis is in all probability better qualified to serve as chief of State Police by reason of the fact that he was away from his native state the last several years—in the service of the Federal Bureau of Investigation—than would have been the case had he remained in the state for the past ten years, thus meeting the residence requirement to qualify for the post.

At least one legislator has questioned the wisdom of changing the law to accommodate one man. But what is wrong with that when the one man in question has demonstrated so brilliantly the short-coming of the law in question?

It is high time we rise above the old notion that leadership must stand or fall with native sons, or those who have not lived anywhere else but in Arkansas for the last eon.

Yes, says Dr. A. V. Washburn, of the Sunday School Board, Nashville, in an editorial in the February issue of *The Sunday School Builder*.

Quoting an address by Cecil Sherman, the editorial states, "Even a casual survey of the activities in our churches reveals that a large proportion of the activities listed in a church calendar has the center of reference on the 'insiders' rather than the 'outsiders.'"

Writes Dr. Washburn: "Wouldn't it be a wholesome thing to construct the calendars of our churches around the activities of prayer for the unsaved, cultivation visitation, and witnessing to the unsaved and uncommitted?"

He continues: "Undoubtedly a careful study of church activities would provide some of the answers to why more people are not being reached for Christ and why there is not more advance in kingdom affairs. If we are going to begin again seriously to reach people, we're going to have to make up our minds as to who is most important to our churches. We must put the focus on the right people—the outsiders."

The best approach to a rededicated and committed church membership, says Dr. Washburn, is through a renewed emphasis on the outreaching mission of a church. The concern of churches and church members must become "not so much what they can get out of it but what can they give," he continues. "The ministry of a church . . . is not so much directed to its members as it is participated in by them."

The most difficult task of the Sunday School, says Washburn, "speaks to the matter of Christian involvement—'lead all church members to worship, witness, learn, and minister daily.'"

Will pastors and churches dare to focus more on outsiders?

[For similar sentiment, see "A New Emphasis?," page 3 of our issue of Jan. 25.—ELM]

About that beer

OUR editorial last week about the liquor-by-the-drink bill erroneously stated the tax on beer to be \$5 per gallon. The state tax on beer is \$5 per barrel. Sorry about that!

The church focus

ARE our churches missing the mark, with too much attention to "insiders" and not enough to "outsiders"?

Church chatter

I had the rare privilege recently of slipping into a church in another state where I was unknown. I made my way down the middle section about eight rows back and seated myself quietly. The instruments were silent, for I had arrived early.

I heard a loud commotion as four dear Baptist ladies moved in and sat behind me. They did not whisper; they talked out loud. I took the Sunday program and jotted down portions of the conversation which occurred behind me.

"If nobody else had any more in Sunday School today than we did, we'll sure be down."

"I've just put up 14 jars of jelly, what a job."

"I must go by the hospital on the way home and straighten out my policy."

The organ was playing now so the chatter increased in sound and intensity.

"Look at Blank—he's looking old, isn't he?"

"Needs to lose some weight, too."

"Well, I started to wear it, but the weather does such awful things to my hair."

"I think he is new at the organ, but like everything else, you just have to get used to instruments."

"Kathy is in Hawaii now."

With this wonderful background of conversation, I was totally ready now to hear what proved to be a very inspirational sermon.—Andrew M. Hall, Fayetteville, Arkansas

Join TU with WMU?

I want to air a gripe about training union and offer suggestions to improve it.

My husband and I have been Southern Baptists "all" of our lives; we know that people don't attend TU because of lack of interest. Our WMU attendance, also, but has good material.

So why not combine the two organizations: Women would still observe weeks of prayer (church wide); associational meetings, etc., of WMU work. Two weeks a month, we could study missions, and Bible study for the rest. This can be done from beginner age up, using Sunbeam, G.A., R.A., and Y.W.A. literature. The youth can still have forward steps with award services during prayer meeting or worship service.

Then our churches would be mission minded; the majority of our members know little or nothing about our mission fields. Especially the youth need to be aware of our world's needs and prepare to minister to them.

This would make our hours at church more meaningful and give us more time and incentive to "minister" to our own community.—Mrs. Edgar Culpepper, Rt. 1, Box 268, Pine Bluff, Ark. 71601

Poor folks' postage

If you are indeed responsible, as the news release says, for cutting down on the wrong address reporting from fifteen to ten cents, then we are grateful to you. Especially so, if it works out for our two publications to be included. This cost is getting to be rough and we are feeling it.

Maybe there is some hope, or balm, in Gilead! Keep up the good work.—Rabun L. Brantley, executive secre-

Baptist beliefs

Why did Mark turn back?

BY HERSCHEL H. HOBBS

Pastor, First Baptist Church, Oklahoma City, Oklahoma, past president, Southern Baptist Convention

"And John departing from them returned to Jerusalem"—Acts 13:13.

The answer to this question cannot be given with certainty. But whatever the reason Paul did not like it. He had no patience with a quitter.

The "John" in question is John Mark (cf. Acts 12:12, 25; 13:5). He was related to Barnabas, probably his nephew (Col. 4:10). This could explain why he was permitted to accompany Barnabas and Saul on this first missionary journey. And it offers one clue as to his reason for turning back when the company reached Perga in Pamphylia. He may have resented the change in leadership from his uncle to Paul. But there are at least three other possible reasons for his decision not to continue.

First, the area around Perga was infested with malaria. Ramsay suggests this as one possible reason. He may have been sick. But Paul's latter attitude toward him suggests some other reason.

Second, they were going into wild, strange country which presented many dangers (cf. II Cor. 11:26). If this be the reason, then Mark played the coward. This certainly would have been repulsive to Paul who later exhorted Timothy to endure hardship as a good soldier of Jesus Christ (I Tim. 1:18ff.; II Tim. 2:3f.).

Third, the most probable reason is to be found in Mark's Jewish prejudice. They were heading into Gentile country. And this may well have been resented by one who still had the narrow concept of the gospel which prevailed in the church in Jerusalem. At any rate Mark returned to Jerusalem.

Later when Paul and Barnabas were ready to depart from Antioch on a second missionary journey Barnabas wanted to take Mark with them (Acts 15:37ff.). But Paul objected. This resulted in a sharp contention between him and Barnabas. The result was that Barnabas took Mark and went to Cyprus. Paul chose Silas, and they returned to Asia Minor.

In subsequent years Mark proved himself to be a good soldier of Jesus Christ. For in II Timothy 4:11 during his second Roman imprisonment shortly before his death Paul wrote, "Take Mark, and bring him with thee: for he is profitable to me for the ministry."

Mark may have gotten off to a bad start. But he made good in the ministry.

tary, Education Commission of SBC, 460 James Robertson Parkway, Nashville, Tenn. 37219

Liquor illegitimacy

I have just read your fine statement in the Jan. 25 issue of the Arkansas Baptist Newsmagazine. You gave good reasons why you are opposed to the liquor-by-the-drink proposal. The appearance of concentric circles showing that only alcohol makes alcoholics is very pertinent and impressive.

I agree with you when you say that the liquor business is an illegitimate business. Its fruits are anti-social and work against the welfare of the people. Any business that has produced 6 million alcoholics in the U. S. certainly can not be considered as good business. More power to you.—H. W. Jinske, 1648 Hobson, Hot Springs, Ark.

Some theological imperatives for evangelism

BY CLARK H. PINNOCK, ASSOCIATE PROFESSOR OF THEOLOGY,
NEW ORLEANS SEMINARY

Introduction

The "what" of the Gospel largely determines the "how" of evangelism. Our aims and methodology in evangelism must reflect clearly the content of revealed truth. Any deviation in the basic structure of the Gospel will cause a perversion in the evangelistic effort. The Christian message is not open-ended, plastic to the pressures of the current consensus, theological or otherwise. Beneath its surface lies an iron scaffolding of fundamental doctrine essential to it. Each single doctrine carries weight in our total proclamation. None can be jettisoned without serious damage to the credibility and clarity of our message. Up and down the landscape of Christian truth runs a continental divide. This divide forms a distinct watershed. A drop of water falling to one side of the divide ends up in the ocean, while another landing inches from the first ends up in another, thousands of miles away. There are decisive issues in theology today which will spell life or death to evangelism, depending on the answer given to them. The evangelist and the theologian cannot be indifferent to one another. It is said of James Denney that he had not the slightest interest in a theology that would not preach. If our theologians were our evangelists, and our evangelists our theologians, we would be close to the ideal church! An evangelist dare not ignore the flow of theology. For in due time this movement will affect his own ministry.

Undoubtedly one of the major reasons why many churches in America have seemingly lost their life and vigor is because they allowed the truth of the Gospel to slip through their fingers. For as soon as believers cease to be zealous for the Gospel content, they will begin to lose their interest in communicating it. A pure testimony to the truth and a vigorous outreach for souls go hand in hand. Evangelism ALONE cannot save our denomination and make it a power for God, unless it be accompanied by concern for the truth itself. In order to measure the effects which doctrinal deviations can have upon evangelism, we have selected four central truths: revelation, incarnation, sin, and atonement. The study is limited to these only for matters of space and convenience. Numerous other doctrines can be viewed from the same angle.

1. Revelation

Christianity is a historical religion.

Her charter and message were given to her by her Lord and his accredited Apostles. For the Gospel to be called "Christian" it must conform to the message they taught and preached. Basically the evangelist is a herald, sent forth to relate the information he has received. His message has its origin in the self disclosure of God. Without divinely revealed truth he could not open his mouth. THEOLOGY, as the name implies, requires access to a reliable deposit of information about God. In order for the evangelist to have a message at all, he needs to have first such a deposit. Without it he could only relate his own opinions and prejudices. If theology and evangelism must operate under the ceiling of anthropology, without access to revelation in human language, they cannot claim the names they bear. If one could have asked the vast majority of theologians and evangelists prior to the heyday of recent humanistic theology WHERE precisely they derived their information for preaching, they would have replied to the man, "Why, in the Scriptures of course!" The reason for their unanimity is not far to seek either. Christ and his Apostles sustained the highest possible regard for the reliability, authority, and infallibility of the Scriptures which they had in their possession. It was only natural that later Christians should maintain the same regard themselves. Christ and the Apostles certainly regarded the Scriptures as breathed by God, and identified their words with God's words. Their attitude to the Bible very simply was: what Scripture says, God says. The Scripture was produced by a miracle of concurrent action between human writers and the divine Author. This doctrine of inspiration was the capstone of a supernatural religion of redemption and revelation.

In the past hundred years, however, a flood of literature has poured forth hostile to the historic position on inspiration. According to certain critical theories, "errors" were found to exist in the Biblical record, rendering belief in its inerrancy untenable. In passing, it is only appropriate to point out that these alleged errors proved to be somewhat slippery and elusive. From decade to decade the actual identity of these errors had a way of shifting and altering. An error of 1850 became the difficulty of 1900 and the reversal of 1950. In short, the liberals were unable to explain the difference between what they called an "error" and merely a "difficulty" not yet solved. The lesson

is to be learned from the classical theologians like Calvin and Augustine, who, when they encountered a difficulty, did not on that account conclude the Bible was untrustworthy, but simply admitted they were not omniscient, and waited for further evidence to come in. The important issue for us is the effect of losing infallibility on evangelism. The men who rejected it sought to put something else in its place. The most popular substitutes are two, and both are destructive to evangelism.

The first attempts to limit revelation to a personal encounter, virtually eliminating the need for truth communication. The emphasis on the personal nature of faith is perhaps salient. But the antithesis of communion vs communication, and subject vs object is entirely spurious. A personal encounter cannot be divorced from the context of mutual knowledge. Propositional revelation must accompany the divine self disclosure if a Gospel is to flow out of it.

The second theory places great stress on the acts of God in history. Again there is Biblical point to highlighting this feature of sacred history. But in isolation from truth revelation it is misleading. Evangelism requires both objective acts of God and a valid divine interpretation of the events in their significance. God's acts confirm his words, and his words explain his acts. The two are inseparable. Any view which denies the Scripture revelation-status disables evangelism. The Gospel becomes ambiguous and impotent.

Evangelicalism must refuse to allow Scripture and the Gospel ever to be separated. Without propositional revelation, there is no sure basis for the Evangel. Modern deviations in the field of revelation have borne bitter fruit in the churches. Only a restoration of the historic view of inspiration can rescue our evangelism from speculative irrelevance.

2. Incarnation

The doctrines of the person and work of Jesus Christ are the two hinges on which the whole Christian system turns. Pure testimony at this point is imperative if the good news is to be unambiguously preached. The unique deity of Jesus Christ is grounded in the deliberate and repeated teaching of the New Testament. The later creeds simply echo the tones of the Apostolic doctrine. God the Son invaded human history to fulfil the terms of a re-

demptive covenant contracted in eternity past (John 1:1-18, 8:58, 17:1-5, 20:28; Phil. 2:6; Col. 1:16-19; Heb. 1:1-14). He who was inconceivably rich became poorest of all for our sakes (2 Cor. 8:9).

In contrast to the Biblical clarity, modern theology is largely adoptionistic; that is, it sees Christ's divinity as something he acquired rather than as something he possessed. Because he was a paragon of godlikeness or a model of ethical uprightness or a picture of existential freedom, he BECAME divine. In whatever form, an adoptionist Christology teaches a moral not metaphysical divinity, and denies the Biblical teaching on his pre-existence with the Father as a separate person.

This deviation in theology has its serious repercussions in evangelism. It affects the redemptive content offered the sinner in the message. In essence, the evangelist presents a big-brother Jesus for the sinner to admire and emulate, rather than the divine Lamb of God who made an effective atonement for him. The one message calls for effort and work, the other for resignation and faith. "To him that worketh NOT but believeth..." (Rom. 4:5). The former is based on a humanistic conception of man's need. The sinner is urged to feel impressed by the extent of Jesus' love, and under the influence of his example straighten out his life. It is man centered; and God cannot honour such preaching. Deciding for a merely human Jesus is accepting an invitation to hell. The Gospel presents the divine Son of man who yielded his life a ransom for many. The Father sent the Son to be the Saviour of the world. God's unspeakable gift is the provision of a divine Mediator.

3. Sin

Man's basic problem, according to Scripture, is theological in nature. He has become alienated from God through sin. His primary need is deliverance from the penal consequences of sin which brings on the wrath of God (Rom. 2:5). The sinner before a holy God requires justification, a change in STATUS, even before he needs regeneration or ethical reform. His sin must be imputed to the Saviour (2 Cor. 5:21) and the righteousness of Christ imputed to him (Rom. 4:24). By appropriating the propitiatory work of Jesus Christ, the sinner is released from guilt (Rom. 8:1, 1 John 2:2).

The 20th century mentality, however, is firmly set against the Biblical pattern of sin and guilt. Lying behind the new morality and new legality in America is a changed concept of man's responsibility. Man is seen to be the VICTIM of circumstances rather than the AGENT of responsible deeds. A poor neighborhood, a domineering mother, a cruel teacher, an unhappy childhood. He is never to be blamed for what he has done, only pitied and reconditioned.

Eventually such a view of man will destroy our legal and moral framework. Everybody is sick and nobody guilty. Medicine will replace jurisprudence, the psychoanalytic couch, the courtroom.

The Biblical teaching flows in the other direction. Due to its objective guilt, mankind can expect the wrath of God to come (Luke 13:5, Eph. 2:3, Col. 3:6). Out of this basic apostasy from God all the other sins spring. After Adam sinned, violence, fratricide, and wickedness filled the earth (Gen. 3:6). If the guilt of man and the wrath of God be softpadded, evangelism is dead. Knowledge that men were condemned outside of Christ sent Paul across the seas to preach the Gospel. Men stand in awful danger without the Saviour (1 Thess. 1:10) and need his atoning blood (Rom. 3:24-26). No other motive for evangelism is stronger than this one. The necessity of the Gospel cannot be grasped apart from a recognition of man's desperate need.

4. Atonement

The divine provision for the guilt of sinners is the precious blood of Christ (1 Peter 1:19, 1 John 4:10). The New Testament consistently presents the death of Christ as a substitutionary sacrifice and satisfaction for the guilt of men (Mark 10:45, John 1:29, 1 Cor. 5:7, Heb. 9:26, 1 Peter 2:24 etc.). The triune God provided an instrument whereby his justice could be upheld and the sinner go free (Rom. 3:26). The law is not made relative and the sinner is not held guilty. The mercy seat upon which the blood was sprinkled and where God met with his people (Lev. 16:2) is the type of the finished work of Christ. The redemptive basis for all true evangelistic preaching is the atonement wrought on Calvary for sinners who could not remove the penalty for sin alone.

The cross in liberal theology is a contentless symbol. Jesus died for some reason or other (we are never told what), and this has something or other to do with salvation. The new theologians talk about the cross a great deal but seldom about the blood. It is rather like a shopping bag into which one tosses the values he wants deified. It has become the wisdom of man. In such preaching, MY cross rather than HIS becomes crucial. The crucifixion is a parable like the Good Samaritan—it's good to act like that, but does not really matter whether it happened or not. Such theology disembowels the entire Gospel. Its effect on evangelism is only too apparent. Instead of good news, we offer good advice; instead of the finished work, we demand goodness from men; instead of grace, works. Modern uncertainty about the atonement does not arise from the New Testament witness. It stems from the presuppositions of 20th century men about guilt and holiness. Biblical evangelism turns at

this point. We can invite men to approach the throne of grace with boldness ONLY because the Lamb has died for sinners. It is the assurance we ourselves plead, and the free gift we offer sinners.

Conclusion

Serious deviations in theology lead directly to the death of evangelism. Both theologian and evangelist are called to be faithful to their tasks which are inextricably joined together. Ours is a day in which such deviations are being CANONISED in the larger denominations. Little else is even heard from their seminaries and publishing houses. It is an hour to ensure that the theology ungirding Biblical evangelism is kept sound and true. These theological imperatives cannot be ignored with impunity. In performing the work of an evangelist (2 Tim. 4:5), let us also earnestly contend for the faith which was once delivered unto the saints (Jude 4).

[Editors note: Dr. Clark H. Pinnock, assistant professor in New Testament at New Orleans Seminary, was a featured speaker at the Evangelism Conference Jan. 22-24. This is one of three of his messages we'll be carrying. Dr. Pinnock spent two years lecturing at the University of Manchester and joined the faculty at New Orleans in September, 1965. He was educated at the University of Toronto and the University of Manchester, England, where he received a Ph.D. degree.—ELM]

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N.L.R. pastor resigns, starts new building

Not many pastors have the experience of breaking ground for a new church building on their last Sunday with their church. But that happened to Roy N. Mathis at Indian Hills Church, North Little Rock, Sunday, Jan. 28.

Pastor Mathis submitted his resignation following his call to active duty as chaplain, with the rank of captain, with the 82nd Airborne Division, and is to be stationed at Ft. Bragg, N. C.

He had been pastor at Indian Hills Church for the past 16 months, seeing the church grow from a mission of Park Hill Church, North Little Rock, to a congregation with 230 enrolled in Sunday School.

The groundbreaking service was held indoors, due to rain, with Dr. S. A. Whitlow, executive secretary of the Arkansas Baptist State Convention, as speaker.

The building to be constructed is to be the first of a four-unit plant. It will serve as temporary auditorium, with seating capacity of 325, and eventually will be used as an education building or gymnasium, when a permanent auditorium with seating capacity of 1,000 is built, possibly in the next five years.

The temporary building now in use will continue to be used as educational space and eventually will be used to house a mission of the church.

The cost of the building now to be constructed is estimated at \$115,000. Construction is expected to begin in a week or two.

Church leaders on the building committee include Ted Cook, chairman; Carroll Strickland, chairman of deacons; and Jim Greene, trustee.

Participants on the groundbreaking program included Dr. R. L. South, pastor of Park Hill Church, and Sam Teague, pastor of Indian Hills Methodist Church.

A native of Gaffney, S. C., Chaplain Mathis is a graduate of Clemson College and received the B.D. degree from Southwestern Seminary, Fort Worth, Tex. He and Mrs. Mathis have a son, Bruce, 10, and a daughter, Tammy, 1.

Friends wishing to communicate with Mr. Mathis may address him: Chaplain (Captain) Roy Mathis, c/o Post Chaplain's Office, 82nd Airborne Division, Ft. Bragg, N. C.

\$2-Million drive set by Baptist Med Center

Arkansas Baptist Medical Center has announced a \$2 million fund-raising campaign to help finance a proposed \$13 million facility.

A. James Linder, president of the board of trustees, announced that, after studying all available methods of financing the proposed 500-bed medical complex on University Avenue, the board has "retained the services of a development and fund-raising counsel to initiate a \$2 million development program for the Greater Little Rock area."

The proposed facility would be financed by a \$4 million application for Hill-Burton funds and \$7 million will be carried on long term financing loans. The \$2 million from the community would provide the remaining funds.

The initial phase of the program, according to Linder, will be a thorough study by the development and fund-raising counsel.

The professional consultant retained is Community Service, Inc., of Dallas, the organization that conducted the successful Little Rock University campaign several years ago. The initial study program will begin about March 15.

Linder said the \$2 million goal for Greater Little Rock was based on needs to complete the financing of the project and represented a realistic contribution of the community for an industry that employs over 1,000 people with an annual payroll of \$4.5 million and a total operating expense in excess of \$7.5 million annually.

OBU ROTCs receive commissions

Seven Ouachita University ROTC cadets were commissioned as second lieutenants in the U. S. Army in a ceremony held Jan. 14:

Brian G. Keller, ordnance, and Robert L. Snider, armor, Camden; William S. Harris, chemical corps, Booneville; Lindsey F. Baker Jr., chemical corps, Brownwood, Tex.; Lane H. Strother, armor, Memphis, Tenn.; Douglas Weaver, adjutant general corps, Pine Bluff; and George Appino, quartermaster corps, Du Quoin, Ill. Keller, Snider and Strother are Distinguished Military Graduates.

Lt. Col. (ret.) Royce L. Eaves, former professor of military science at OBU, delivered the address. Major William A. Davies, assistant professor of military science, gave the oath of office.

Ordained to ministry

Steve Hyde was recently ordained to the ministry by West View Church, Paragould.

Bill Gaston, pastor, First Church, Center Hill, served as moderator of the ordaining council. J. Russell Duffer, superintendent of missions, Current River and Gainesville Association, led in the interrogation of the candidate. The sermon and charge were given by Sedric D. Wesson, pastor, West View Church.

Mr. Hyde is a junior at Ouachita University. He is pastor of Holly Springs Church, Carey Association.

Evangelism clinic

Dr. Harold E. Lindsey, associate director, Home Mission Board, will be the guest speaker for the evangelism clinic to be held Feb. 12 at Central Church, Jonesboro.

Paul McCray, chairman of evangelism, Mt. Zion Association, said the clinic will began at 5:30 p.m., with local pastors and laymen participating. A meal will be provided for church councils at 5:30 p.m., followed by a discussion of the various areas of evangelistic opportunities.

New scholarships established at OBU

Ouachita University is the recipient of two new scholarships.

John F. Gardner Jr., Ft. Smith, a member of the board of trustees at Ouachita, has established a music scholarship which will award \$100 a semester to worthy and deserving students, with preference being given to junior and senior music majors.

Dr. Ben M. Elrod, vice president for development at the University, has announced that Stephens, Inc., has established a scholarship fund from which a \$1,400 scholarship will be awarded each academic year "to worthy and deserving students of the University," with preference being given to the sons and daughters of the employes of Stephens, Inc., and its affiliates: Union Life Insurance Co., Union Management Corp., Union Fund, Inc., Hollis and Co., Industrial Supplies, Inc., Little Rock Air-motive, Inc., Arkansas-Oklahoma Gas Corp., and Midwest Casting Corp.



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FOREST FIRES
IN THE SOUTH

Three Arkansans get degrees



MR. WARMATH



MR. DODSON



MR. WILLIAMS

Three students from Arkansas were among the 93 graduates receiving diplomas from Southern Seminary, Louisville, Jan. 26.

Commencement speaker was Mahan Siler, pastor of Ravensworth Church, Annadale, Va. Siler received the first doctor of sacred theology degree awarded by the seminary.

Jerry Shaw Warmath, El Dorado, received the doctor of theology degree.

Receiving the bachelor of divinity degree was Dennis M. Dodson, Paragould. James E. Williams Jr., Texarkana,

was awarded the master of divinity degree.

In an effort to assist its graduates in finding a place of service within the denomination, the seminary has available to church personnel committees and Baptist agencies biographical information on each graduate. This may be secured by writing to Director of Alumni Affairs, 2825 Lexington Road, Louisville, 40206.

A total of 24 students from Arkansas is currently enrolled in the denomination's oldest institution.

Hospital dedication set

Baptist Memorial Hospital, Memphis, will soon celebrate the completion of the largest expansion program in its history. In honor of this occasion there will be a Union-East Unit dedication breakfast for Baptist ministers on Feb. 19.

Speaker for the occasion will be Hays E. Owen Jr., president of the Baptist Memorial Hospital board of trustees.

Any minister wishing to attend should notify the chaplain's office of the hospital.

Dr. R. Paul Caudill, pastor of First Church, Memphis, will preside at a dedication ceremony following the breakfast.—Reporter

To editors conference

Two Ouachita University journalism students represented the Ouachita student newspaper, The Signal, at the United States Student Press Association College Editors Conference which was held at the Sheraton Park Hotel, Washington, D. C., Feb. 1-4.

Bobby Stover, editor and sophomore from Dermott, and Lamar James, feature editor and junior from Malvern, attended the four-day meeting.

Deaths

REV. J. D. McMURRAY, 48, Southern Baptist missionary to Uruguay, died Jan. 22, in Baptist Memorial Hospital,



MR. McMURRAY

Oklahoma City. Mr. McMurray and his wife had returned to the States in early December for a short furlough. In Uruguay he was district missionary for Montevideo (the capital), where he worked with 11 churches. He also directed the sale and rental of books, films and audio visuals, and camping equipment for the churches.

In addition to Mrs. McMurray, the former Mary Jo Henry, of Seminole, Okla., his survivors include his parents, Mr. and Mrs. O. L. McMurray, of Chickasha; and four children, Candace, Marilyn, Dan, and Jim.

Mrs. McMurray may be addressed at 2205 June Lane, Del City, Okla., 73115.

J. G. WOFFORD, 89, of Narco, Cal., Jan. 13. A former resident of Rudy in Crawford County, Mr. Wofford would have been 90 years old on Feb. 28. A charter member of Fort Smith's First Church, he was later a member of the church at Rudy, which was destroyed by a tornado and rebuilt by members of the congregation. After moving to Ban-

ning, Cal., Mr. Wofford helped establish and became a charter member of the First Southern Church there, which he served for many years as a deacon.

Survivors include his wife, Aletha; two daughters, Mrs. Ruth Miller, Banning, Cal., and Mrs. Hazel Holt, Arkadelphia; two sons, J. Gray Wofford, Ft. Smith, and B. H. Wofford, Little Rock; 14 grandchildren and 13 great-grandchildren; two brothers and one sister.

MRS. ANNA C. McATEE, 83, of Smackover, Jan. 16. Formerly of Mineral Springs, Mrs. McAtee had lived in Smackover for three years and was a member of the First Church there.

Survivors include five sons, Rev. D. C. McAtee, Smackover, James McAtee, Oklahoma City, M. E. McAtee, Houston, Tex., H. A. McAtee, Dallas, Tex., and John D. McAtee, Long Beach, Cal.; three daughters, Mrs. Lynn Bratcher, Dallas, Tex., Mrs. Douglas Petty, Lubbock, Tex., and Mrs. Aaron Tollett, Sulphur, La.; a sister; 18 grandchildren and 16 great-grandchildren.

LINDSEY W. DEW, 87, of Hamburg, Jan. 23.

Mr. Dew held political offices in Ashley County for 50 years, serving at various times as county judge, deputy sheriff, sheriff, deputy tax assessor, tax assessor and circuit clerk. He became

county judge in 1946 and held that office until his retirement from politics in 1957.

Mr. Dew was a member of First Church, Hamburg, and was chairman of its board of deacons.

He is survived by a son, William, of Crossett; three daughters, Mrs. Frances Peterson of California, Mrs. Mamie Carver of Iowa and Mrs. Agnes Watson of Hamburg; a sister, Mrs. Jessie Gaar of Colorado; five grandchildren and six great-grandchildren.

ROBERT A. HARRIS, 53, of North Little Rock, Jan. 22. Mr. Harris was a member of Park Hill Church, North Little Rock.

WILLIS E. AUSTIN, 90, of North Little Rock, Jan. 22. Mr. Austin was a member of Park Hill Church, North Little Rock, and its men's Bible class.

Miss Ring honored

Miss Mary Joyce Ring of Walnut Ridge has been chosen for inclusion in the latest edition of Outstanding Young Women in America. Miss Ring is a member of the faculty at Southern College, Walnut Ridge, and is a graduate of Arkansas College, Batesville. She is the daughter of Mr. and Mrs. K. P. Ring of Poughkeepsie.

Edmonia Harris Moon

Supply pastor

W. B. O'Neal, Gravel Ridge, supplied for Rev. Howard Langwell on Sunday, Jan. 14, at Rocky Point Church, White County.

Mr. Langwell suffered a serious heart attack and was hospitalized for two weeks. He is now home, but under doctor's orders to avoid all forms of exercise for 30 days.

Mr. and Mrs. Langwell live at Gravel Ridge.

Ordination service

Bill Miles and Beyrl Bitley were ordained as deacons in a service held at Linwood Church Jan. 21.

Rev. Joel Moody, host pastor, served as moderator for the ordaining council, which was made up of pastors and deacons of churches in Harmony Association. The questioning was led by Harold White, associate superintendent of missions. Andy O'Kelly, pastor, delivered the charge to the church and Harold Stephens, pastor, charged the candidates. (CB)

Deacons ordained

Lawrence W. Ashlock Jr. and Milton Lovell were ordained as deacons of First Church, Marked Tree, Jan. 21.

Rev. Jimmie Garner, missionary of Trinity Association, delivered the ordination sermon. The ordination prayer was led by Joe Finch, and the benediction was offered by Clyde King. D. Bernard Beasley is pastor of First Church. (CB)

Fayetteville choir to Denver Crusade

Andrew Hall, pastor, First Church, Fayetteville, has announced plans for the church's Senior High School Choir to participate in the Denver Crusade, July 22-28.

The choir has been selected to assist Applewood Church, Wheatridge, Col., in promotion and visitation with their young people and prospects. A choir tour has been arranged to cut trip costs.

Serving as sponsors will be Dr. and Mrs. Charles Oxford, Mr. and Mrs. Norman Hynes and Mrs. Don Edmondson, wife of the First Church minister of music. (CB)

New music director

O. Damon Shook, pastor, Park Place Church, Hot Springs, has announced that Jim Butler has accepted the call as music director for the church. (CB)

BY BERNES K. SELPH, TH.D.
PASTOR, FIRST CHURCH, BENTON

Many readers are familiar with Edmonia Moon's older sister, Charlotte or "Lottie," and her work in China, but not many know that Edmonia preceded her sister as a missionary to that nation.

Edmonia was born to Edward Harris and Anna M. Moon of Albemarle County, Va. Her early education was conducted at home, principally under the supervision of her sister Lottie. In November, 1866, she entered the Richmond Female Institute, now The University of Richmond. She did excellent work as a student, excelling in Latin, French, mathematics, moral philosophy and English. By nature she was reserved, independent, showed firmness of character and abhorred sham and pretense. In the fall of 1870 she accepted the position as a private teacher of the children of two families near Clinton, Ala. After one term she returned home due to ill health.

She was converted under the ministry of Rev. J. C. Long of "Hardware Church," about five miles from her home in Albemarle County, and baptized in the summer of 1867. Her pastor said of her, "She had the ornament of a 'meek and quiet spirit,' and her piety, like her learning would be regarded as a solid, substantial, and useful type, without display or noise, and yet a real living power." So it is easy to see why she would be selected to answer a letter received from Mrs. M. F. Crawford, missionary to China. And who knows but that such correspondence deepened her impressions for duty which resulted in devoting her life to China.

She was appointed by the Board on April 9, 1872, and started from home on April 16, to a company of missionaries in Baltimore, enroute to China. She was settled at Tung Chow in the home of Rev. and Mrs. M. F. Crawford by June of that year.

Mr. Crawford reported in 1872 that Miss Moon was making rapid progress in the language. He thought she had promises of a real missionary. He said, "Only send out another of the same character to live and labor with her." He thought it very important that the women of China be taught the gospel.

Little did Mr. Crawford know how soon his request would be granted. About a year later, Miss Lottie Moon, who had been thinking of missions for years, was appointed by the Board. She sailed from California to China Sept. 1, 1873, and upon arrival in Tung Chow made her home with her sister with the Crawfords.

Edmonia wrote in 1873, "I have had a severe spell of sickness, and though still not strong, yet am well enough to attend to school duties in the morning, and to visit and teach from house to house in the afternoon. Sometimes I take the field and give the people a long talk; some listen eagerly to the story of the cross, but, alas, how few feel the need of a Saviour! I would not leave the work for all the world. I believe that God will bless his word, even though proclaimed by so unworthy an instrument as myself. Has he not said, 'My word shall not return unto me void, but shall accomplish that whereunto it is sent'?"

"Lottie" also wrote, "I have been with my sister on some of her visits to the native women. Some would not admit us at all; others listen coldly and with evident restraint; only a few hear the word gladly. Nevertheless, we must 'sow beside all waters.' "*"

But their hopes of working together were cut short. Edmonia's health failed in the fall of 1876. Her sister returned with her to this country. But Miss Lottie returned to China from San Francisco, Nov. 3, 1877, and arrived at Tung Chow, Dec. 24, of that year.

*H. A. Tupper, *The Foreign Missions of the Southern Baptist Convention* (Philadelphia, American Baptist Publication Society) 1880, p. 235.

GIVE TO HELP YOUR CHURCH
FULFILL ITS MISSION

through

PROCLAMATION
AND WITNESS

Your state convention at work

Crusade of the Americas

The success of the Crusade of the Americas, from the human standpoint, will depend upon the participation of Baptist men and boys in the planning and execution of the various activities of the Crusade. The abilities of Baptist men and boys will be needed in every phase of the Crusade from planning and promotion to active participation in the revivals and evangelistic campaigns in every church.

Prayer is essential to the success of any crusade and evangelistic effort. Baptist men in every church should, through prayer, prepare their own hearts and lives to follow the leadership of the Holy Spirit in presenting the message of Christ in their own communities. Through individual and group prayer meetings they should pray for the Crusade in other areas involved in the Crusade. Boys should be included in some of the group meetings. Boys, in Royal Ambassador chapters, should be led to form their own prayer groups under the guidance of their counselors.

The Laymen's Conference on Evangelism to be held in Rio de Janeiro on July 15-21, 1968, will be of great help to men attending. A tour to Rio, sponsored by the Brotherhood Commission, is open to laymen from Arkansas interested in going. It would be of great benefit to churches and associations to send one or more men and assist in their expenses where necessary. The spiritual impact and information derived from the conference would be most helpful to the churches and associations when shared with them. Information regarding the tour may be obtained from the Brotherhood Department.

Church Brotherhood directors, Baptist Men presidents, and Royal Ambassador leaders should begin planning now to be a vital part of the Crusade. Suggestions and materials related to the Crusade will be available from the Brotherhood Department. Call on us if we may be of assistance to you.—C. H. Seaton

Executive board report

Following is a breakdown on the distribution of Cooperative Program funds sent from Arkansas through the office of the Executive Committee, Southern Baptist Convention, for the year 1967:

	Cooperative Program
Convention Operating	\$ 6,145.88
Annuity Board	7,682.35
Foreign Mission Board	381,869.42
Home Mission Board	161,443.69
Golden Gate Seminary	18,709.55
Midwestern Seminary	10,705.82
New Orleans Seminary	30,177.95
Southeastern Seminary	18,777.79
Southern Seminary	27,791.50

Youth convention facts

Fact Number Three: Theme and Speaker.

Theme for the 1968 Youth Convention is "Your Life—NOW."

Dr. Gordon Clinard, pastor of First Church, San Angelo, Texas, will speak Friday morning and Friday afternoon.

Dr. Clinard was the popular speaker at the State Training Union assembly at Siloam Springs in 1961. He is a wonderful speaker, writer, and teacher. He now serves as President of the Baptist General Convention of Texas.



Feminine intuition

by Harriet Hall

Love, valentines and values

Recently I was asked to be the speaker for the vesper service at the BSU. Since this was in early January, I prepared a New Year's message. On impulse, just as I was leaving the house, I asked my husband, "Which do you think the students would prefer, thoughts on 'Happy 1968' or 'Reflections on 25 Years of Marriage?'" "The latter," he promptly replied. "Oh, great!" I thought. "There goes that little talk—right out the window."

A few minutes later I was standing before a good-looking group of college students, attempting to give them some reflections on love and marriage after a quarter of a century. Here are a few of my thoughts on the subject:

The best marriages are those in which love is shared in four ways, physically, mentally, socially, and spiritually. Love is both tangible and intangible. Young couples start marriage with what might be called a tiny almost invisible thread of love. As they walk together through the years they experience days of happiness and tragedy, solitude and excitement, understanding and misunderstanding. If they really love each other these experiences only tend to draw them closer to each other, and the tiny thread multiplies; each thread makes the woven product stronger until it becomes the strongest of cables.

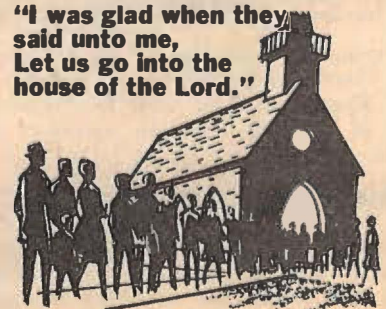
Young couples soon learn that the paragon of perfection has a few faults; they learn that some things please, and others annoy. The happiest couples are those who try to follow the advice of the old song, "accent the positive, eliminate the negative," or soft pedal the pet peeves, and major on things that bring pleasure. Someone has said that one may give without loving, but no one can love without giving.

And Ruth said, "Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God." (Ruth 1:16)

Loving another deeply is a wonderful valentine, for learning what love is means learning what life is.

Southwestern Seminary	\$6,982.70
Southern Baptist Foundation	1,899.08
Southern Baptist Hospitals	1,106.26
American Baptist Seminary	2,784.09
Brotherhood Commission	8,177.10
Christian Life Commission	3,072.94
Education Commission	2,888.57
Historical Commission	2,781.01
Radio & Television Commission	36,414.36
Stewardship Commission	2,550.54
Public Affairs Committee	11,492.80
TOTAL	\$773,453.40
—S. A. Whitlow, Executive Secretary	

"I was glad when they said unto me, Let us go into the house of the Lord."



Program Personalities

State Vacation Bible School Clinics

February 13

OZARK
First Baptist
Church

February 15

JONESBORO
First Baptist
Church

9:00 a.m.
to
4:00 p.m.

February 13

HOPE
First Baptist
Church

February 15

PINE BLUFF
First Baptist
Church

ATTEND ONE NEAREST YOU!

Nursery—Jack Cowling
Beginner—Mrs. Elmer Davis
Primary—Mrs. Emma Humphrey
Junior—Mrs. John Danner, Jr.
Intermediate—Pat Ratton
General—Dr. James C. Barry, BSSB

Nursery—Mrs. Robert Feazell
Beginner—Mrs. Klois Hargis
Primary—Miss Dolores Baker, BSSB
Junior—Harold Vernon
Intermediate—James Johnson
General—Lawson Hatfield

PROVISION FOR PRE-SCHOOL CHILDREN

SACK LUNCHES

MATERIALS

TECHNIQUES

SCHEDULES

IDEAS

PLANS



MARY EMMA HUMPHREY
Children's Consultant



LAWSON HATFIELD
Sunday School Secretary



PAT RATTON
Youth Consultant

ARKANSAS BAPTIST SUNDAY SCHOOL DEPARTMENT

Southern Baptist datelines Chowan College okayed for federal aid project

RALEIGH, N. C.—The General Board of the Baptist State Convention of North Carolina has approved participation by Chowan College in the Title III portion of the Higher Education Act of 1965.

Under the Title III program, the Baptist college in Murfreesboro, N.C., will enter into contract with a university where Chowan professors will enroll for postgraduate study. The university will provide teachers to replace those who leave Chowan for additional study.

Funds for the program are provided by the federal government which pays the university professors who will teach at Chowan, and provides scholarships to those who leave for study.

Chowan President Bruce Whitaker told the state Baptist board that participation in the program for faculty development is necessary if the college is to remain accredited. The college will be reviewed by an accrediting committee of the Southern Association of Junior Colleges and Schools next fall.

Whitaker explained that the college does not now meet the agency's broadened faculty requirements for accreditation. With Title III help, some 10 to 15 professors will be able to work on advanced degrees, enabling the college to meet requirements.

The approval by the state Baptist board came only a few months after the state convention meeting in Asheville had approved a similar request by Mars Hill College. The proposal came from the Chowan board of trustees and had already been approved by the executive committee of the General Board.

The board debated the proposal for about 20 minutes and several negative votes were cast after the debate.

Whitaker said that the contract would be for about \$125,000 to \$150,000, on the basis of 10 to 15 participating professors.

Describing it as "a real emergency situation," Whitaker explained that accreditation standards had been strengthened and that the accrediting agency had recommended that the college spend \$100,000 on non-teaching areas in addition to strengthening its faculty.

Both Whitaker and Fred Bentley, president at Mars Hill College, were questioned about the Title III program by Beamer Barnes, attorney from Lexington, N. C.

Bentley explained that under the Mars Hill contract with the University of Georgia, the government pays Geor-

gia professors \$6,500 annually to teach at Mars Hill, while Mars Hill professors receive \$4,000 annual scholarships to study at Georgia.

Bentley said that no more conditions are attached to participation in Title III than previously have existed in such programs as National Defense Education Act scholarships for students in which all the state's Baptist colleges have participated.

One board member asked following the favorable vote on the Chowan request that the decision be made applicable to all future similar requests, but the motion was withdrawn at the urging of Board President Gilmer Cross, who said he felt it best to consider each request on its own merits.

Cross was re-elected president of the board. The board also elected chairmen of six committees, named five members at large for the board's executive committee, and approved some \$225,000 in assistance to the convention's associations for purchasing church sites and supplementing salaries for both urban and rural areas. (BP)

New state convention begins Rocky Mountain paper edition

RAPID CITY, S. D.—The newest Baptist State Convention of the Southern Baptist Convention, with headquarters here, has started a twice-monthly page for its readers through the Rocky Mountain Baptist, official publication of the Colorado Baptist General Convention.

The Northern Plains Baptist Convention, which covers Montana, Wyoming, North and South Dakota, previously was affiliated with the Colorado convention before becoming the 30th state convention in the SBC on Jan. 1.

A Northern Plains Baptist Convention edition of the Colorado paper will be published twice a month and sent to most of the 10,500 Southern Baptists in the four states. Most of the readers are already subscribers of the Rocky Mountain Baptist.

John Baker, the new executive secretary of the Northern Plains Convention and former state missions director for Colorado Baptists, said that the special arrangements with the Rocky Mountain Baptist afforded numerous advantages.

Advantages included the low cost, the ease of publication, the use of an existing publication to reach the same audience, and the elimination of a need for an editorial staff.

The cover



RACE Relations Sunday, February 11, 1968:

Have we not all one father? hath not one God created us?—Malachi II, 10.

Baker said that the convention plans to continue the arrangement for the remainder of 1968 and probably will continue it longer if it works out.

Under the procedure for publication, Baker sends the copy for the page to Editor O. L. Bayless of the Rocky Mountain Baptist on a pre-arranged schedule. Bayless and his staff edit and lay out the page, and include it usually as the seventh of eight pages in the tabloid-size Rocky Mountain Baptist. The Northern Plains edition goes only to Rocky Mountain Baptist subscribers in the four-state convention.

Baker said the cost was \$800 a year, much less than it would cost to send his own state paper to the Baptists in the state.

New headquarters set

The Northern Plains Baptist Convention has purchased a building in downtown Rapid City to house offices of the newest state convention affiliated with the Southern Baptist Convention.

The new office is located at 703 Fourth St., across the street from the Rapid City Court House. Mailing address, however, will be Post Office Box 1232, Rapid City, S. D. 57701.

The building, a former residence, was purchased for \$13,850, and will be paid for through the monthly rent allocation in the convention's budget.

Executive Secretary Baker said that the building includes six rooms on the main floor, a full basement, and a floored upper story. It will provide parking space on the premises. Motels, hotels, restaurants and other facilities are located within a two-block area of the building.

The Colorado Southern Baptist Church Loan Corporation has indicated a willingness to loan \$15,000 to the convention to pay for the building, and a local bank is providing interim financing, Baker said.

At present, there are two other staff members of the new Northern Plains Convention—Religious Education Director Robert M. Lawrence and Woman's Missionary Union Executive Secretary Nicy Murphy.

The Northern Plains Baptist Convention is comprised of about 10,500 Southern Baptists in Montana, Wyoming, North and South Dakota. (BP)

Graham SBC speaker; program changes noted

HOUSTON—Evangelist Billy Graham will be the headline speaker when the Southern Baptist Convention meets here for its 111th annual convention, June 4-7.

Graham will deliver the closing address on Friday evening, June 7, according to the proposed program prepared by the convention's committee on order of business.

The completed program was released by the chairman of the committee, J. Norris Palmer, pastor of First Church of Baton Rouge, La.

Palmer explained that the 1968 convention would devote an hour-and-half more time for business than the convention last year in Miami Beach, Fla.

The 1968 proposed convention program provides 4½ hours for conducting the business of the nation's largest Protestant denomination. The 1967 convention devoted two hours, 50 minutes to business.

Palmer pointed out two other changes this year, both relating to conducting convention business. The committee, he said, would seek to enforce a bylaw which provides that one-third of the time for reports from convention agencies be reserved for discussion from the floor.

He added that the convention's committee on boards will make its report by sections this year, with the election of new board members and trustees

34 Texas Baptist churches have Negroes, 32 segregated

MINERAL WELLS, Tex.—Thirty-four Texas Baptist churches have Negro members, a preliminary report on a survey of churches in the Baptist General Convention of Texas has disclosed.

The survey also revealed that 333 churches have adopted integration policies to accept Negro members, but as yet have no Negroes as members. But it also revealed that 32 congregations in the convention have segregation policies, forbidding Negroes as members.

These statistics were revealed by Rufus B. Spain, professor of history at Baylor University, Waco, Tex., during a report to the Texas Baptist Missions Workshop retreat. Spain said a group of Baylor students and professors are working on the survey.

About 3,500 questionnaires were sent to Texas Baptist pastors, with 929 usable data sheets returned so far, Spain reported. He stressed that the statistics in the final report may vary slightly as a few more questionnaires may be returned before the final data processing on computer.

Of the 929 replying, 204 churches have Negroes attending the worship services, while 376 have "generally un-

derstood" integration policies.

Some 73, the survey shows, have "generally understood" segregation policies, with another 118 giving no definite policy.

Those churches with Negro members are located mainly in metropolitan areas of the state, with about two-thirds of the churches in cities with populations in excess of 100,000.

About half of the integrated churches have between 200 and 1,000 members, while over half are predominantly white-collar workers with a large professional element. More than 75 percent of the members of integrated churches are high school graduates, while the pastors have had seminary training.

Spain, who spoke on "changing racial patterns in Texas Baptist churches," said the survey began when Gary Nelson, senior honors program student at Baylor, desired to do research on Negro integration in Southern Baptist churches.

Nelson, with the assistance of a group of Baylor professors and Waco Baptist pastors, prepared the questionnaire. A pilot project of churches in the Waco area was first conducted. (BP)

coming at the time when the report of that board or agency is presented to the convention.

The convention will open Tuesday evening, June 4, at Sam Houston Coliseum with the annual convention sermon as the major feature of the opening session. W. Douglas Hudgins, pastor of First Church, Jackson, Miss., will deliver the annual sermon, with John Newport, professor at Southwestern Seminary, Ft. Worth, as alternate.

The annual president's address, presented by SBC President H. Franklin Paschall, pastor of First Church, Nashville, Tenn., is scheduled Wednesday morning, June 5.

Carrying out a traditional pattern, the Wednesday evening program will emphasize home missions and the Thursday evening program will feature foreign missions.

Most of the program will be devoted to reports from the 21 agencies of the SBC, and time for business of the convention. Only four major sermon-type messages are scheduled, not including the reports from the agencies.

Joel Murphy, pastor of Citadel Square Church, Charleston, S. C., is scheduled to bring a major address on Friday morning, June 7.

Theme for the four-day convention will be "Good News For Today's World" with sub-themes for each session carrying out the "Good News" theme. (BP)

[The official program will be carried soon in detail.—Editor]

New youth magazine

NASHVILLE—The first issue of a 60-page magazine for pre-college young people, On-to-College 1968, is scheduled for release in March by the student department of the Sunday School Board of the Southern Baptist Convention.

Slated for high school seniors who plan to attend college, the magazine has articles dealing with morals, vocation, conflicting philosophies, campus religious activities, and church life.

On-to-College 1968 does not claim to have all the answers, said Bill Junker, who edited the magazine for the student department. It does, however, provide practical guidance in everyday living, including the subjects of finances, fraternities and sororities, marriage, clothes, study, roommates, and parents, Junker said.

The magazine will be distributed through the regular church literature department channel of the board. (BP)

Issues last magazine

FORT WORTH—The last issue of *Beam International* as a monthly magazine for both general readers and the radio-television industry has come off the press here.

With the January, 1968, issue, the official publication of the Southern Baptist Radio and Television Commission has been discontinued. Instead of one monthly magazine to reach three different audiences for three purposes, the Radio-TV Commission will utilize special media to reach the three different audiences.

It will provide (1) advertisements in the 29 Baptist state papers with a combined circulation of 1.6 million, with increased editorial and feature material to these papers plus listings of programs in each state; (2) quarterly publication of sermons preached on "The Baptist Hour," and (3) a specialized newsletter entitled *Beam International*, designed especially for the radio-television industry.

In a page-2 message to the readers of *Beam International*, Radio-TV Commission Executive Director Paul M. Stevens urged subscribers to be "faithful" and "understanding" about the changes.

"All of this is new," Stevens said. "Some will be displeased or even hurt. Just remember, we will reach hundreds of thousands of people where we have been reaching approximately 40,000."

"Coming of age requires the wisest possible expenditure of our resources to reach the greatest number of people," Stevens said. "You will like this new arrangement, I trust. It's all in the best interests of the Christian cause we serve." (BP)

'Synonyms for Jesus'

The Baptist Hour sermon theme in February continues to be "Synonyms for Jesus." The February sermon topics include: "The Master of Men" (John 3:2), Feb. 11; "The Saviour of Men" (Luke 2:11), Feb. 18; "The Lamb of God" (John 1:29), Feb. 25.

Dr. Hershel Hobbs, pastor of First Church, Oklahoma City, is The Baptist Hour preacher.

The Baptist Hour is produced and distributed by the Radio and Television Commission of the Southern Baptist Convention. The 30-minute modified worship program is recorded, edited, and produced at the Commission in Ft. Worth, Tex. Dr. Paul M. Stevens is executive director of the Commission.

ARKANSAS OUTDOORS

by George Purvis

Key to wildlife abundance

Game management, as we think of it, is a relatively new science. For the most part it has evolved since the time of Theodore Roosevelt, who originated the idea of "conservation through wise use." His doctrine was responsible for three basic concepts in the subsequent history of American game management;



DRAWING by George Purvis

(1) the recognition of all outdoor resources as one integral whole, (2) "conservation through wise use" as a public responsibility and private ownerships of natural resources as a public trust and, (3) science as a tool for carrying out the conservation responsibility.

Most game management in each state has followed this sequence; restriction of hunting, control of predators, game refuges, stocking of game (restocking and game farming), and habitat controls.

In Arkansas today major emphasis is placed on hunting controls (seasons, bag limits, etc.) These are statewide tools of management that allow a fair and equitable harvest by sportsmen. They are easy to apply, but sometimes difficult to enforce. Habitat improvement, with wildlife production as the goal, is difficult since most habitat is private land. The landowner can improve wildlife habitat or destroy it as he chooses.

In 60 years modern game management has come a long way. A variety of measures will always be used to accomplish conservation objectives, but environment or habitat control seems to be the real key to wildlife abundance.

Baker's Pictorial Introduction to the Bible, by William S. Deal, Baker, 1967, \$6.95 till April 15, then \$7.95

In his introduction to this book, Senator Mark O. Hatfield of Oregon writes: "Two factors commend this book to me. First, it offers in readable form the kind of material needed in my private life and work...In my work, there is also a constant need for a fast, accurate reference volume as speeches or articles are called for. It is of benefit to know the trends of the people during a certain period of history if we are to make accurate application to today's problems. This book gives vital information in terms which readers can grasp and use."

Art as Image and Idea, by Edmund Burke Feldman, Prentice-Hall, 1967, \$14.95

The philosophy of the author is expressed in his preface to this book; "Art is too important and we should care too much about it to be content with bland acceptance or plain indifference to any serious discussion of its uses and merits."

Here is an analysis, in attractive and illustrated form, of the world of contemporary art in terms of its styles, structure, techniques, and relations to

society. But as the author deals with the serious and complex questions of art and aesthetics, he does it in language highly readable.

In demonstrating the connections between art and other vital areas of modern life, he describes the various visual media and examines them in the light of their myriad functions. He deals at length with styles of art, cutting across chronological, national, geographical, and ethnic factors.

This book should be of great value not only to artists and artists in the making, but for those others who are interested in increasing their appreciation of art.

An Exposition of the Gospel of Luke by Herschel H. Hobbs, 1966, \$6.95

This is the second book in a series by Dr. Hobbs, pastor of First Baptist Church, Oklahoma City, and a past president of the Southern Baptist Convention. The first, by the same publisher, is *An Exposition of the Gospel of Matthew*.

Dr. Hobbs has long been recognized as one of the outstanding Bible expositors in the nation. His new series is rich in values for ministers and Bible teachers.

Prayers to Pray Without Really Trying, by Jeanette Struchen, Lippincott, 1967, \$1.95

Writes Mrs. Struchen, an ordained elder in the Methodist Church: "Some people collect stamps as a hobby. I write prayers. Ideas come from rubbing shoulders with daily life. Listening for words and looking for ideas keeps me aware of God in the ordinary."

Once Upon a Tree..., by Calvin Miller, Baker, 1967, \$2.95

The author, currently serving as pastor of Westside Baptist Chapel, Omaha, Nebr., is a graduate of Oklahoma Baptist University and Midwestern Baptist Theological Seminary. He offers, here a subtle blend of the devotional and the theological aspects of the doctrine of the cross, in a gifted literary style.



The Million Dollar Story

This is more than a slogan. It is the story of a present-day effort to encounter some of Southern Baptists' toughest problems.

For two years, the Home Mission Board, along with other Convention agencies, has been creating a pilot-project emphasis on evangelism and missions, Project 500—the strategic location of 500 new churches and church-type missions in pioneer mission areas during 1968 and 1969.

Coupled with an awareness of change, each of these locations affords opportunities to witness to an urban, secular world and to establish effective churches for a mobile, shifting population.

This effort, which may cost more than \$25 million eventually, is aimed particularly at

underchurched areas in capitals, port cities, transportation and business hubs, and educational centers—locations from which a Southern Baptist church could have an effect on the largest possible number of people and influence the beginnings of new work in the broadest possible area. There are at least 75 million people in the U. S. not being reached by Christian churches.

The goal for the 1968 Annie Armstrong Offering for home missions has been set in accordance with these \$1 million needs—at \$5,500,000 or \$1 million above the '67 goal. If obtained, this additional \$1 million will provide and supplement capable, well-trained pastors on these strategic fields.

Will you have a part in writing this story?

Arkansas Baptist State Convention

CONTRIBUTIONS REPORT

**Total Cash Contributions Received in Office of Executive Secretary of
Executive Board of the Arkansas Baptist State Convention During the Months of
January 1—December 31, 1967**

Notify Dr. S. A. Whitlow, 401 West Capitol, Little Rock, Arkansas, if any errors are found in this report.

Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated
ARKANSAS VALLEY											
Barton	\$ 1,966.02	\$ 240.93	Gum Springs	722.33	403.57	Elmwood	71.59		Sulp'har Springs	169.90	115.95
Brickeys	15.24		Harvard Avenue, Siloam Springs	3,822.88	433.22	Emmanuel, Harrison	80.50	77.80	Misc		81.00
Brinkley 1st	6,100.51	2,458.83	Highfill	1,589.28	871.31	Everton	141.35		Total	7,926.36	2,873.58
Chatfield	15.00	24.82	Immanuel, Rogers	2,209.95	2,042.61	Gaithair	60.00		CALVARY		
Clarendon	2,265.79	400.90	Lakeview	797.41	208.89	Grubb Springs	286.72	124.83	Antioch	150.00	
Elaine	8,190.07	1,177.84	Lowell	837.88	60.90	Harrison 1st	16,536.38	4,012.13	Augusta 1st	6,120.87	3,259.82
First Friendship			Mason Valley	341.35	127.50	Hopewell	129.21		Beebe 1st	2,099.99	1,232.00
Helena 1st	10,459.07	1,871.12	Monte Ne	990.05		Jasper	1,477.10	351.86	Bethany	72.00	
Hughes	4,800.00	2,059.27	Pea Ridge 1st	536.34	865.51	Lead Hill	144.00	95.50	Central, Bald Knob		
Lambrook	787.91	89.95	Pleasant Hill	3,410.26	70.50	New Hope	325.00		Cotton Plant 1st	2,700.87	257.00
Lexa	1,296.31	549.89	Rogers 1st	12,052.51	804.79	Northvale	1,906.31	570.81	Crosby	650.00	266.02
Marianna 1st	11,266.74	1,786.12	Siloam Springs 1st	11,696.32	2,890.95	Oregon Flat	400.68	120.61	El Paso	216.00	198.00
Marvell	2,518.12	940.08	Sugar Creek	245.26	20.91	Osage	182.33	25.00	Good Hope	31.97	
Monroe	330.45	15.55	Sulphur Springs 1st	187.06	44.50	Parthenon	350.76	54.37	Grace	335.86	195.03
Moro	639.74	364.69	Sunny Side	818.74	322.58	Prairie View			Gregory	30.00	
North Side, Helena	54.46		Trinity, Rogers	134.45	4.75	South Side, Lead Hill			Griffithville	162.50	25.00
Pettys Chapel			Twelve Corners	110.21	37.45	Union	125.04	59.15	Higginson	227.58	266.64
Rehobeth	62.58	30.00	Park Street Mssn	60.00	85.88	Valley Springs	71.00		Hunter	642.88	169.90
Snow Lake			Total	6,560.50	16,821.17	Western Grove	63.38		Judsonia	1,950.00	1,044.58
Turner	1,077.68	100.00	BIG CREEK			Woodland Heights, Harrison	376.37	112.05	Kensett	600.00	105.00
West Helena	14,880.45	2,537.52	County Line	24.00		Total	26,523.39	6,469.86	Liberty	113.80	
West Helena 2nd	2,193.48	729.04	Elizabeth	24.00		BUCKNER					
Total	69,119.08	15,456.55	Enterprise	80.83	80.00	Abbot	170.22	19.25	McCroy	964.20	733.44
ASHLEY											
Calvary, Crossett			Flora			Bates	54.50	4.50	McRae	120.00	505.77
Corinth A	574.26	235.00	Gum Springs	36.00	108.10	Calvary, Waldron	120.95	7.66	Midway	30.00	4.25
Crossett 1st	29,568.06	3,857.98	Hardy	490.96	222.47	Cauthron			Morrow	9.66	100.49
Crossett 2nd	204.30		Mammoth Spring	458.70		Cedar Creek			Morton	30.00	
Eden	76.65		Mt. Calm			Clarks Chapel	50.00		Mt. Hebron	168.55	25.00
Fellowship	495.00	63.04	Mt. Zion	66.60		Dayton	127.34		Pangburn	306.59	81.31
Fountain Hill	1,141.88	1,251.85	Saddle			Denton			Patterson	32.35	
Gardner	1,638.85	25.00	Salem	374.50	78.25	Evening Shade	466.01		Pleasant Grove	189.91	46.10
Hamburg 1st	11,561.62	1,191.78	Spring River	323.89	6.00	Fellowship	706.43	508.83	Pleasant Valley	60.00	
Jarvis Chapel	138.00		Viola	120.00	193.91	Hartford 1st	1,187.76	406.20	Raynor Grove	75.26	25.50
Magnolia	503.69	265.95	Total	1,999.88	638.73	Haw Creek	415.99		Rocky Point	48.00	
Martinville			BLACK RIVER			Hon	165.13		Rose Bud	200.00	44.88
Meridian	77.50		Alicia	335.42	75.00	Huntjngton	442.18	62.55	Royal Hill	20.00	
Mt. Olive	3,369.85	921.69	Amagon	40.00		Ione	213.08		Searcy 1st	13,141.85	2,423.97
Mt. Pleasant	67.42	78.90	Banks			James Fork	311.52	202.14	Searcy 2nd	335.00	309.00
North Crossett	1,352.34	558.98	Black Rock	1,063.54	812.30	Long Ridge	76.49	16.70	Temple, Searcy	793.28	114.00
Sardis	25.00		Campbell Station			Mansfield	2,848.43	333.91	Trinity, Searcy	967.90	223.50
Shiloh	322.90	508.27	Clear Springs			Midland	751.84		Tupelo	312.00	261.20
Temple, Crossett	3,224.25	348.90	College City	1,448.61	661.17	New Home	40.00		Union Valley	92.25	25.00
Unity			Diaz	475.00	125.00	New Providence	71.28		West Point	121.07	
Total	54,340.07	8,802.34	Grubbs	115.03	176.45	Parks	227.56	100.76	White Lake	117.20	
BARTHOLOMEW											
Antioch			Horseshoe	17.20		Pleasant Grove No 2	84.00	7.66	Total	34,479.39	11,942.40
Cominto	26.00		Hoxie	780.00	181.40	Pleasant Grove No 3			CAREY		
Corinth B	63.91		Immanuel, Newport	1,691.85	403.65	Rock Creek	98.02		Bearden 1st	1,473.99	295.31
Eagle Lake			Jacksonport	1,030.75	487.61	Shiloh			Bethesda		27.50
Ebenezer	854.25	172.75	Murphys Corner	163.83	29.05	Temple, Waldron	445.12		Calvary, Camden	784.00	343.00
Enon	333.89		New Hope No 1	282.93	74.81	Union Hope	18.00	82.00	Dalark	164.70	
Florence	86.12		New Hope No 2	113.00	25.00	Waldron 1st	12,941.64	1,811.70	Eagle Mills		
Hermitage	738.91	48.86	Newport 1st	9,800.94	1,681.20	West Hartford	833.56	349.70	Faith	589.70	71.00
Immanuel, Warren			Old Walnut Ridge	212.94	93.45	Winfield	190.39		Fordyce 1st	16,323.27	6,114.07
Ladelle	2,877.97	2,148.38	Pitts	20.36		Total	22,557.44	3,913.15	Hampton	3,116.12	388.03
Macedonia	20.00		Pleasant Ridge	5.00		BUCKVILLE					
Marsden	120.00		Pleasant Valley	20.41	25.65	Aly	21.78		Harmony Thornton	20.00	25.00
Monticello 1st	6,445.20	2,428.89	Ravenden	103.65		Cedar Glades	115.24		Manning	193.44	37.50
Monticello 2nd	2,853.92	572.02	Sedgwick	163.00		M. Tabor	92.13		New Hope	421.56	62.81
North Side, Monticello			Smithville	833.48	308.29	Mountain Valley	172.00		Ouachita	96.00	15.00
Old Union	625.26	109.96	Spring Lake	120.00	208.63	Rock Springs	186.56		Prosperity	201.01	23.57
Pleasant Grove	29.17	12.80	Swifton	311.05	396.57	Total	587.71		Shady Grove	136.02	
Prairie Grove	15.00		Tuckerman	770.00	2,321.01	CADDO RIVER					
Saline	60.00		Walnut Ridge 1st	848.90	5.00	Amity	276.14	157.00	South Side, Fordyce		
Saline	17.81	6.75	White Oak	25.00	7,551.19	Big Fork	135.50	215.00	Sparkman	161.00	94.75
Selma	106.87		Total	29,848.42		Black Springs	75.00		Thornton	3,507.79	773.43
Union Hill	100.00		BOONE-NEWTON			Caddo Gap	65.00		Tinsman	856.43	102.50
Warren 1st	16,938.00	2,239.76	Alpena	157.50	136.46	Glenwood	2,376.83	286.36	Tulip Memorial	120.00	
West Side	727.89	24.50	Batavia	401.70		Heiman	932.23	418.24	Willow	107.07	6.99
Wilmar	452.16	218.00	Bear Creek Springs	465.33	115.12	Little Hope			Total	36.00	53.09
South Side Mssn	902.57	25.00	Bellefonte	50.00		Mt. Glead	87.45		Austin Station	802.43	266.53
Total	84,410.40	8,002.17	Boxley	60.00		Mt. Ida	2,884.67	1,331.52	Baugh's Chapel	856.79	
BENTON											
Bentonville 1st	9,211.56	2,971.64	Burlington	134.35		Murphy	18.50		Biscoe	584.85	207.71
Centerton 1st	676.00	326.90	Cassville	76.33		Oak Grove			Brownsville	217.50	104.13
Central Avenue, Bentonville			Deer	215.46	42.61	Oden	429.00	227.50	Cabot 1st	6,935.41	1,309.14
Decatur	396.12	236.22	Eagle Heigh's, Harrison	3,125.00	561.56	Penell Bluff	365.14		Caney Creek	1,125.40	
Garfield	2,739.28	600.57	CAROLINE								
Gentry	235.44	810.00	Alpena	157.50	136.46	Austin Station	802.43		Carlisle	7,646.48	1,222.26
Gravette	6,744.57	2,488.09	Batavia	401.70		Baugh's Chapel	856.79		Chambers	24.00	
	2,906.25	608.75	Bear Creek Springs	465.33	115.12	Biscoe	584.85		Cocklebur	104.24	10.00
			Bellefonte	50.00		Brownsville	217.50		Coy	1,265.74	606.72
			Boxley	60.00		Cabot 1st	6,935.41		Cross Roads	30.00	
			Burlington	134.35		Caney Creek	1,125.40		Des Arc	4,736.96	168.84
			Cassville	76.33		Carlisle	7,646.48				
			Deer	215.46	42.61	Chambers	24.00				
			Eagle Heigh's, Harrison	3,125.00	561.56	Cocklebur	104.24				
						Coy	1,265.74				
						Cross Roads	30.00				
						Des Arc	4,736.96				

Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	
HOPE			Immanuel, El Dorado			Clear Lake	657.95	1,014.19	Marshall Road	3,597.27	479.00	
Anderson	342.00		Joyce City	2,356.12	3,949.45	Cole Ridge	792.35	64.54	Morrison Chapel	235.06	43.37	
Arabella Heights, Texarkana	1,310.38	76.00	Junction City	2,721.09	514.49	Cross Roads	307.24		North Little Rock 1st			
Beech Street, Texarkana	14,888.15	4,655.70	Knowles	345.31		Dell	1,093.04	267.00		8,412.43	2,068.83	
Bradley	1,552.00	412.73	Lapile	532.33	13.00	Emmanuel, Blytheville	373.33	23.32	Oakwood	281.07		
Bronway Heights, Texarkana	85.80	25.00	Lawson	242.90	70.25		146.24		Park Hill	89,589.45	5,565.96	
Calvary, Hope	4,245.03	789.93	Liberty	355.63	37.25	Etowah	75.09		Pike Avenue	6,380.28	1,048.63	
Calvary, Texarkana	6,756.61	1,066.23	Louann	101.70		Fairview	174.35	96.64	Remount	798.90	302.00	
Canfield	250.00	147.43	Maple Avenue, Smackover	3,018.19	406.32	Gasnell	845.42	128.89	Sherwood	2,113.02	792.49	
Central, Magnolia	27,143.81	5,215.10	Marrable Hill	1,218.00	472.51	Joiner	651.23	83.75	Sixteenth Street, NLR		297.10	
Doddridge	65.00		Midway	385.00	50.00	Keiser	4,365.00	770.80	Stanfill	36.00	10.05	
Eastview			New London	418.08		Leachville	315.51	4.14	Sylvan Hills	5,256.67	706.19	
Fouke 1st	543.87	109.50	Norphlet	5,898.14	921.19	Luxora	900.00	283.25	Zion Hill	554.61	11.35	
Fulton	575.00	67.00	Park View	1,875.39	627.60	Manila 1st	4,697.78	986.49	Ryunan Chapel	44.19	20.34	
Garland	5.00		Philadelphia	134.34		Marys Chapel	164.32	63.96	Total	163,623.53	28,441.75	
Genoa	42.05	10.00	Salem	818.42	75.00	New Bethel	81.41		OUACHITA			
Guernsey	103.00		Smackover	9,470.24	1,480.92	New Harmony	65.00		Bethel	156.30	50.00	
Haley Lake	20.00		Snow Hill			New Liberty	1,528.41	231.39	Board Camp	609.62	62.63	
Harmony Grove, Texarkana	150.00	32.00	South Side, El Dorado	1,596.00	694.27	New Providence	1,435.27	390.66	Calvary, Mena	170.44	285.63	
Hickory Street, Texarkana	1,525.00	200.50	Stevens	5,796.70	2,166.54	Nodena	60.00		Cherry Hill	448.43	25.00	
Highland Hills	744.02	222.26	Strong	4,149.28	1,625.25	Number Nine	144.00	66.51	Concord	109.37	52.17	
Hope 1st	19,355.78	3,980.98	Sylvan Hills	198.00	87.00	Osceola 1st	13,713.27	2,440.66	Cove	298.59	28.00	
Immanuel, Hope	5.00		Temple, Camden	1,561.64	271.85	Ridgecrest	245.00	126.57	Dallas Avenue, Mena			
Immanuel, Magnolia	333.00	275.18	Temple, El Dorado	101.13	33.35	Rosa	116.43			965.82	271.15	
Immanuel, Texarkana	15,725.16	864.44	Trinity, El Dorado	3,078.45	703.82	Tomato	4.68			31.20	165.10	
Lewisville 1st	2,981.96	640.75	Union	3,456.76	306.81	Trinity, Blytheville	2,069.57	550.09		283.14	161.53	
Macedonia No 1	59.80		Urbana	371.65	381.75	Wells Chapel	187.90			281.92	215.32	
Macedonia No 2	180.00	100.00	Victory	308.91	66.55	West Side	49.27	156.00		120.00		
Mandeville	80.00	85.21	Village	984.86	187.92	West Side	1,018.74	807.55		15.00		
Memorial	1,013.72	371.60	Wesson	584.78	26.00	Whitton	537.65	807.55		11,756.51	3,603.00	
Mt. Zion	184.80	210.00	West Side	9,290.87	1,685.93	Wilson	5,410.85	807.55		118.69		
Piney Grove	273.54		White City	10.00		Woodland Corner	185.09	176.80		72.60		
Pisgah	35.39		Memorial Mssn	138.22	42.66	Yarbro	923.61					
Red River	395.32		Total	207,801.73	63,213.01	Memorial Chapel	404.11	14,019.67		286.56	70.52	
Rocky Mound	36.00		LITTLE RED RIVER						MT. ZION			
Sanderson Lane, Texarkana	371.62	687.23	Arbanna	63.04		Alsop	38.20			10.00		
Shiloh Memorial	890.62	136.43	Brownsville	60.00		Bay	1,768.23	448.14		143.98	94.42	
South Texarkana	40.00		Center Ridge	80.00	70.08	Bethabara	335.00	6.03		195.74	210.00	
Spring Hill	322.20		Concord	50.00		Block Oak	808.52	402.98		16,274.41	5,294.47	
Stamps 1st	5,745.17	940.27	Harris Chapel	14.46		Bono	513.99	252.50				
Sylverino	240.00	78.00	Heber Springs 1st	4,660.23	1,200.55	Bowman	256.27					
Tennessee	278.55	177.00	Lone Star	20.00	10.00	B.ookland	359.73	34.11				
Trinity, Texarkana	2,437.53	716.49	Mt. Zion	69.00		Buffalo Chapel	157.78	113.45				
Troy Bethel	44.84		New Bethel	180.00	100.00	Caraway	150.27	87.35				
West Side, Magnolia	85.00	37.60	Palestine	30.00		Cash	462.00					
Total	101,482.02	22,330.56	Pleasant Ridge	25.00		Central, Jonesboro	17,049.78	2,532.78				
INDEPENDENCE			Pleasant Valley	55.00	17.15	Childress	1,266.44	425.80				
Batesville 1st	13,344.73	6,961.73	Post Oak	27.50		Dixie	120.00					
Calvary, Batesville	7,106.33	3,121.44	Quitman 1st	74.11		Egypt	244.13					
Cord	308.29	75.00	South Side, Heber Springs	95.00	85.13	Fisher Street, Jonesboro	2,869.14	556.63				
Cushman	110.00	4.60	West Side	5.39		Friendly Hope	534.75	213.21				
Desha	431.66	13.37	Woodrow	5,508.73	1,482.91	Jonesboro 1st	26,481.18	9,809.94				
East Side, Cave City	412.92	57.95	LITTLE RIVER						Lake City	1,789.28	788.54	
Emmanuel	516.19	385.76	Ashdown	5,492.26	2,868.77	Lunsford	871.81	148.00				
Floral	1,171.83	678.67	Ben Lomond	75.13		Monette	3,318.32	659.30				
Marcella	117.09	61.59	Bingen	300.00		Mt. Pisgah	279.20	94.84				
Mt. Zion	125.00	31.00	Brownstown	50.00		Mt. Zion	893.78	517.47				
Pilgrims Rest	229.48	180.00	Central, Mineral Springs	1,565.70	683.40	Needham						
Pleasant Plains	94.90	160.08	Chapel Hill	30.41	10.00	Nettleton	5,143.17	1,163.41				
Rehobeth	164.00	110.54	Columbus	156.30		New Antioch	280.70	76.25				
Rosie	767.08	25.17	De Queen 1st	9,042.26	4,694.54	New Hope, Black Oak	100.91	50.00				
Ruddell Hill	1,113.09	111.72	Darks	626.00	1,565.70	New Hope, Jonesboro						
Salado	51.20	42.75	Foreman	1,295.77	436.60	North Main, Jonesboro	1,103.05	335.00				
Sulphur Rock	154.10	147.00	Hicks	207.70	102.87	Philadelphia	3,236.60	638.61				
West Batesville	5,802.84	996.20	Hornatio	260.00	297.50	Providence	124.00					
White River	65.00		Kern Heights	489.22	140.25	Red	258.23	68.20				
Misc.	12.45		Liberty	25.00		Rowes Chapel	232.02	65.52				
Total	32,098.18	13,179.57	Lockesburg	867.75	1,062.65	Strawfloor	237.47	96.00				
LIBERTY			Lone Oak			University	237.47					
Buena Vista	527.47	14.66	Mt. Moriah			Walnut Street, Jonesboro	15,066.22	1,897.09				
Caledonia	211.00	137.50	Murfreesboro	1,233.90	657.22	Wood Springs	36.00	28.00				
Calion	1,071.95	63.15	Nashville	7,740.59	2,195.91	Westvale Mssn	40.48	92.73				
Calvary, El Dorado	578.21	164.80	New Home	10.00		Total	86,516.65	21,601.88				
Camden 1st	29,173.13	6,819.34	Oak Grove	137.00	92.42	NORTH PULASKI						
Camden 2nd	1,864.18	365.98	Ogden	137.50	341.47	Amboy	10,928.12	2,133.06				
Chidester	462.74	24.00	Ozan	50.00		Baring Cross	28,663.89	3,961.63				
Cross Roads	1,727.56		Rock Hill	174.95		Bayou Meto	1,665.92	280.15				
Cullendale 1st	15,253.43	1,250.35	State Line	32.00	215.00	Berea	1,274.69	319.60				
Dunn Street, Camden	36.09		Washington	270.00		Bethany	2,029.55	404.51				
			Wilton	173.08	29.65	Calvary, Rose City	4,446.31	939.48				
			Winthrop	211.66			4,446.31	939.48				
			Ridgeway Mssn	705.52		Cedar Heights	885.00	230.00				
			Misc.		10.00	Central	7,241.06	1,612.75				
			Total	31,459.79	13,994.75	Chapel Hill	1,319.88	325.36				
			MISSISSIPPI						Crystal Valley	197.80		
			Armored	687.11	136.36	Forty-Seventh Street, NLR						
			Bethany	163.68				3,214.85				
			Black Water	224.29	57.19	Grace	1,162.09	635.59				
			Blytheville 1st	28,379.07	3,949.87	Gravel Ridge	496.35	261.39				
			Brinkleys Chapel	70.00	163.34	Graves Memorial		559.12				
			Browns Chapel	219.96		Harmony	1,397.80	235.50				
			Calvary, Blytheville		446.22	Highway	117.85	10.06				
			Calvary, Osceola	3,986.87	190.73	Hilltop	934.00	515.37				
			Central, Dyess	269.05	89.06	Indian Hills	167.51	30.00				
						Jacksonville 1st	1,208.75	28.00				
						Jacksonville 2nd	7,692.29	1,983.67				
						Levy	1,929.10	293.57				
							18,912.47	2,387.43				

Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated	Churches	Cooperative Program	Designated
RED RIVER			Friendship	314.94	33.56	West Memphis 1st	27,813.69	3,255.74	Lincoln	1,732.07	561.53
Anchor	198.58	9.00	Halfmoon	-----	-----	West Memphis 2nd	379.69	-----	New Hope	15.00	9.00
Antoine	238.92	76.36	Leslie	854.42	374.68	-----	604.27	-----	Oak Grove	478.53	63.76
Arkadelphia 1st	13,056.86	7,403.11	Lexington	146.75	-----	Wheatley	379.69	1,003.50	Ogden	-----	-----
Arkadelphia 2nd	5,384.53	1,631.01	Marshall	1,474.95	301.22	Widener	10.00	-----	Prairie Grove	313.55	263.94
Beech Street, Gurdon	5,522.72	1,049.45	Mountain View	1,437.81	436.60	Wynne 1st	10,629.07	2,540.60	Providence	797.85	7.10
Beirne	609.25	704.90	New Hopewell	138.14	-----	Total	93,892.12	19,656.25	Ridgeview	962.00	30.56
Bethel	159.84	413.02	Pee Dee	54.82	-----	TRINITY					
Bethlehem	45.00	17.17	Plant	40.00	-----	Anderson Tulley	124.89	4.77	Silent Grove	304.74	22.77
Boughton	132.00	40.78	Pleasant Valley	-----	-----	Bethel	40.52	50.00	Sonora	56.57	-----
Caddo Valley	55.00	-----	Rupert	269.04	-----	Black Oak	170.41	35.00	South Side, Fayetteville	-----	168.56
Cedar Grove	114.05	-----	St. Joe	152.71	19.72	Calvary, Harrisburg	-----	-----	Springdale 1st	20,416.81	4,093.64
Center Point	170.00	128.00	Scotland	219.20	51.32	-----	-----	-----	Spring Valley	462.99	146.19
Curtis	542.52	435.00	Shady Grove	79.53	-----	-----	-----	-----	Sulphur City	400.92	123.31
De Gray	422.52	-----	Shirley	220.12	32.80	-----	-----	-----	University	4,930.01	2,338.44
East Whelen	15.55	-----	Snowball	-----	-----	-----	-----	-----	West Fork	492.15	120.92
Emmet	120.00	-----	Standley Memorial	7.50	-----	-----	-----	-----	Winslow	1,080.13	327.11
Fairview	-----	-----	Zion	78.56	-----	-----	-----	-----	Greenland Mssn	-----	-----
Harmony Hill	261.64	176.89	Morning Star Mssn	-----	-----	-----	-----	-----	Low Gap Mssn	118.72	9.25
Hollywood	127.75	48.80	Sunnyland Chapel	62.04	-----	-----	-----	-----	Rolling Hills Missn	16.44	-----
Lakeview	14.47	10.81	Timbo Mssn	69.96	-----	-----	-----	-----	Total	63,890.84	23,430.89
Marlbrook	64.91	-----	Total	9,433.77	1,718.38	WHITE RIVER					
Mt. Bethel	195.00	-----	TRI COUNTY			Antioch	71.70	-----	Antioch	36.35	-----
Mt. Olive	-----	-----	Antioch	71.70	-----	Barton Chapel	213.48	45.00	Bruno	105.56	29.00
Mt. Zion	96.00	-----	Barton Chapel	213.48	45.00	Beckapur	200.50	200.50	Cotter 1st	890.24	554.86
Okolona	87.00	30.00	Beckapur	200.50	200.50	Burnt Cane	-----	-----	East Oakland	-----	-----
Park Hill	935.20	375.84	Burnt Cane	-----	-----	Calvary, West Memphis	5,144.62	1,824.36	East Side	1,260.30	112.15
Prescott 1st	2,809.08	636.56	Calvary, West Memphis	5,144.62	1,824.36	Cherry Valley	1,069.07	80.25	Flippin	577.87	152.56
Reader	162.18	112.75	Cherry Valley	1,069.07	80.25	Colt	130.00	91.09	Gassville	142.92	82.60
Richwoods	1,204.94	81.00	Colt	130.00	91.09	Crawfordsville	1,098.81	380.97	Hopewell	537.95	109.40
Shady Grove	-----	-----	Crawfordsville	1,098.81	380.97	Earle	8,559.84	1,836.44	Lone Rock	53.36	27.55
Shiloh	200.00	211.30	Earle	8,559.84	1,836.44	Ellis Chapel	100.00	-----	Midway	720.22	1,594.79
South Fork	74.00	26.00	Ellis Chapel	100.00	-----	Emmanuel, Forrest City	36.00	63.20	Mountain Home	4,228.17	738.92
Sycamore Grove	7.49	-----	Emmanuel, Forrest City	36.00	63.20	Fair Oaks	1,129.76	200.00	New Hope	468.57	56.00
Third Street, Arkadelphia	85.03	343.97	Fair Oaks	1,129.76	200.00	Fitzgerald Crossing	813.11	182.74	Norfolk 1st	17.37	-----
Unity	370.00	133.25	Fitzgerald Crossing	813.11	182.74	Forrest City 1st	21,277.98	5,466.84	Oak Grove	-----	12.00
Whelen Springs	161.56	14,094.46	Forrest City 1st	21,277.98	5,466.84	Forrest City 2nd	655.25	33.15	Peel	147.53	-----
Total	34,403.10	-----	Forrest City 2nd	655.25	33.15	Fortune	-----	-----	Pilgrims Rest	144.00	-----
ROCKY BAYOU			Fortune	-----	-----	Gladden	60.00	-----	Pyatt	149.74	-----
Ash Flat 1st	65.50	4.33	Gladden	60.00	-----	Goodwin	219.31	-----	Summitt	141.78	-----
Belview	54.25	25.00	Goodwin	219.31	-----	Harris Chapel	240.00	-----	Tomahawk	109.38	9.89
Boaswell	44.00	12.00	Harris Chapel	240.00	-----	Hulbert	-----	-----	Whiteville	156.00	110.25
Calico Rock	432.81	24.00	Hulbert	-----	-----	Hydrick	24.00	311.67	Yellowville	1,328.67	446.79
Dolph	-----	10.00	Hydrick	24.00	-----	Ingram Boulevard	4,013.81	270.34	Arkana Mssn	60.69	10.00
Evening Shade	213.48	93.64	Ingram Boulevard	4,013.81	270.34	Jericho	-----	-----	Big Flat Mssn	48.00	-----
Finley Creek	72.00	-----	Jericho	-----	-----	Madison	244.40	-----	Bull Shoals Mssn	168.75	87.89
Franklin	90.45	56.63	Madison	244.40	-----	Marion	2,406.60	652.80	Eros Mssn	51.12	-----
Guion	42.00	-----	Marion	2,406.60	652.80	Mays Chapel	-----	17.22	Hill Top Mssn	125.21	41.00
Melbourne	1,200.00	473.00	Mays Chapel	-----	17.22	Midway	110.44	-----	Rea Valley Mssn	32.17	-----
Mt. Pleasant	25.11	-----	Midway	110.44	-----	Mt. Pisgah	-----	-----	Table Rock Mssn	41.65	4.01
Myron	42.00	-----	Mt. Pisgah	-----	-----	Palestine	56.00	128.00	Total	11,743.57	4,537.74
Oxford	60.00	-----	Palestine	56.00	128.00	Parkin	3,623.94	678.56	MISCELLANEOUS		
Sage	324.75	75.55	Parkin	3,623.94	678.56	Pine Tree	48.00	75.14	- CHURCHES NOT BELONGING TO LOCAL ASSOCIATIONS		
Sidney	290.22	151.46	Pine Tree	48.00	75.14	Shell Lake	52.35	59.79	Russellville 1st	Russellville	-----
Sylamore	26.90	55.72	Shell Lake	52.35	59.79	Tilton	4.00	4.00	Total	5,810.79	1,204.24
Wiseman	76.00	-----	Tilton	4.00	4.00	Togo	460.70	160.01	-----	-----	1,204.24
Zion Hill	72.00	-----	Togo	460.70	160.01	Turrell	478.57	56.00	-----	-----	-----
Total	3,130.47	981.33	Turrell	478.57	56.00	Union Avenue	1,422.99	67.78	-----	-----	-----
STONE-VAN BUREN-SEARCY			Union Avenue	1,422.99	67.78	Vanndale	194.67	30.96	-----	-----	-----
Aleo	24.00	-----	Vanndale	194.67	30.96	-----	-----	-----	-----	-----	-----
Botkinburg	50.30	31.73	-----	-----	-----	-----	-----	-----	-----	-----	-----
Clinton	8,676.00	436.75	-----	-----	-----	-----	-----	-----	-----	-----	-----
Corinth	54.77	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----
Evening Shade	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----

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A heart for Walter

BY ALICE D. PHELAN



"This is my favorite valentine," announced Jane, sitting amid a sea of red hearts and paper doilies. "I'm going to give it to Sally."

"I have one for everyone in the room

except Walter," said Sue. "There's no use giving him one. He'd just tear it up."

"He certainly would," put in Julie. "He's the meanest boy in the room."

I'll bet he doesn't get a single valentine. No one likes him."

"Maybe that's why he's so mean," said Sarah.

"Sarah could be right," said Mary thoughtfully. "I think that if we all gave him one, he'd be too happy to be mean."

"Not Walter," countered Sue. "He's only happy when he's pestering somebody. He sits right in front of me. Only yesterday, he wrinkled up my drawing paper—and on purpose, too."

"Well, I'd be mean, too, if no one liked me," persisted Mary. "I'm going to give him a valentine."

"Then I will, too," said Sarah.

"I guess I'd be the mean one if I left him out," acknowledged Sue. "I might as well make one more for Walter."

"Let's get everyone in the room to give Walter a valentine," bubbled Jane enthusiastically. "It will be fun to see what happens."

"Well, all right," replied Sue. "I will if you all will. We can tell everyone at school tomorrow."

The valentine box was saved for the very end of the school day. The girls felt like a group of conspirators. Usually, it was a popular girl like Sally who received the most valentines. They knew that today Walter was going to have as many as anyone.

The gala hour finally arrived. Walter's name was the first to be called. He strolled up to get his token, trying to act bored, although the other children were gleeful when their names were called. But when Walter's name was called again and again, his face had an unmistakable air of surprise. He tried not to smile, but he could not suppress the sparkle in his eyes as the gay cards piled up on his desk.

When the box was emptied, everyone had many valentines. But Walter's desk was piled highest of all. Then Miss Downer passed out little baskets of candy to everyone.

Walter sat unusually quiet while the others ate their candy and chattered about their valentines.

Sue, turning quickly to speak to Jane, tipped her basket and swished all her candy on the floor.

"Now look what I've done," she cried.

Walter turned slowly around and surveyed the disaster.

"Never mind, Sue," he said at last. "You can have mine. I could hardly lug it home anyway, I've got so many valentines."

Did you know?

BY SANDY HODGES

Did you know that the starfish expels its stomach through its mouth, surrounds a smaller sea animal with its stomach, and then retracts the stomach containing the trapped food? Did you know that newly born scorpions ride on the mother scorpion's back for a few days and then crawl away to feed and fight for themselves? The mother never feeds her young! Did you know that the tailorbird, a native of Asia, makes a cradle for its nest! The tailorbird sews together the edges of two leaves with bits of thread and then builds its nest inside the two leaves. A few months after birth, the turkey vulture has a full coat of black feathers. But did you know that the

newly hatched turkey vulture is covered with a soft, white down?

Did you know that hippopotamuses, which often weigh more than three tons, can stay under water for as long as ten minutes?

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Jesus' call to advance

BY C. W. BROCKWELL JR.

Life and work

February 11, 1968

Hebrews 6:1-12

Poised atop a mighty rocket, the two astronauts checked telemetry during the final seconds of countdown. The public announcer's voice floated across this nation via nationwide television: 10-9-8-7-6-5-4-3-2-1 ignition. Billows of smoke spurted from the giant engines as all eyes strained to see a liftoff. Instead, the announcer's voice uttered a word which caused America to catch its breath. Shutdown! For what seemed an eternity, people stared at the rocket, not knowing whether it would explode or not. Fortunately, it did not, and later the astronauts were hurled safely into space.

The author of Hebrews had absolutely no knowledge of spacecraft but he understood the meaning of "liftoff" and "shutdown." He never saw a "launch pad" but he knew the value of preparation.

Rockets had been around for some time before man dared to sit on top of one and ride it 100 or so miles above the earth. It took a lot of preparation before John Glenn made his historic flight on Feb. 20, 1962.

But think how long God prepared Israel for her historic journey into Canaan. Beginning with Abraham, he patiently molded a free nation out of slaves. For years and years there seemed to be a "hold" as the people cried to God for deliverance. Then God sent Moses and the countdown entered its final phase. Complicated problems such as the pursuing Egyptians, the Red Sea, hunger and thirst caused many to lose heart in the project.

At last the moment arrived for a final decision. A vote was taken and the people cried "shutdown!" The faithless people died on the launching pad in the wilderness. They failed to carry out their world-wide mission, for which they were created.

Christians face this same danger. God redeems us, nurtures us and guides us to that task for which we were created and re-created. We either "ignite" or "shutdown." Sometimes a "shutdown" Christian will explode internally and become a miserable, useless creature in the kingdom of God, stirring up strife and discord wherever he goes. But God is merciful and he often grants a new opportunity to the disabled servant. There is a way to both prevent "shutdown" and to rebuild af-

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

ter a mission has failed. We find these instructions in our lesson text for this week.

1. Build on the foundation. Many Christians in that day refused to grow up or to grow out. You may be acquainted with some of their ancestors. They were proud to be teachers but their immaturity discounted their teaching. Consequently, they never got off the ground.

People usually try to do two things to a foundation and both are wrong. They will either tear it down or cling to it. Many church errors can be traced to this very thing. We must learn to build on a foundation. Use the history of your church as a launching pad for something greater, not as a scapegoat for present failures.

Take faith, for instance. Satan works hard at destroying it. If he can keep a Christian doubting his salvation, that person will never develop into a mature servant.

Or consider your dedication to God. It should be stronger each year. If you are of less use to God today than in previous years, you might need a re-dedication of purpose. And if you must do this quite often, something is very wrong.

What we need for building on the foundation God has laid is "hope unto the end." We know we shall have a new body and a just reward for all we do. Thus we should be less concerned about how we fare here as long as we are following God.

2. Reach out to perfection. Those who plan space shots know there is a small keyhole in the sky which the rocket must enter in order to complete its mission. Even a small error can seriously hinder the success of the project.

God has focused all of his rules and demands for mankind into one person—Jesus Christ. We shall be judged by how we measure up to him, according to our abilities. However much we miss being like him, that is, our sin.

Does that mean we must try to be a Messiah? No. It means we must have

the mind of Christ. We must think things through for ourselves with God. He will help us distinguish the real from the unreal, right from wrong, and good from evil.

It means we must share the attitudes of Christ toward all people. They never irritated him. They hurt him and drained him and used him but never did he give up on them. Even on the cross he loved them. Can we dare do the same? Do we dare do otherwise?

3. Do as much as God will let you. Most people want God to make all the decisions. That isn't quite biblical. God wants the final word, to be sure, but he also wants his children to use a little initiative of their own. Why not ask God to let you go as a missionary to some foreign land or to at least send your child or grandchild? Why not plead with God to open the door to some lost person's heart and lead you to witness to him? Or why not ask God for an assignment to reclaim some backslidden Christian wallowing in sin? Such an experience may break your heart but it will also lift your sagging spirit. God had his own peace corps long before the United States did. Place all your resources at his disposal and he will let you join too.

Two words of caution are in order. The first pertains to 6:4-6. Study it prayerfully. If one uses this passage to try and prove falling from grace, he will also have to admit there is no way back. No one really believes that so study the passage in its context to learn its real meaning.

The second word of caution is this: This is not a test! We are not playing church. We are not just rehearsing for heaven. We are either igniting for Christ or shutting down to Christ. Redemption is not at stake but usefulness is.

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Life's hunger satisfied

International

February 11, 1968

John 6:35-48

BY VESTER W. WOLBER

PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

What Jesus said concerning himself as the bread of life becomes more meaningful if one keeps in mind that (a) on the preceding day he had multiplied the bread of a boy's lunch and fed thousands of hungry people, and (b) the people were making ready for the Passover with its unleavened bread. In John's Gospel the miracle signs of Jesus did more than point to his divine nature: they also became conversation pieces which he made use of in introducing new religious ideas. After opening the eyes of the blind man, the Lord talked about spiritual insight; and after feeding the five thousands, he talked about the bread of life.

What Jesus Did (6:1-15)

The only miracle that Jesus performed during his ministry which is told by all four Gospels is the feeding of the five thousand. The Lord was teaching on the eastern shores of the Sea of Galilee. John's statement that

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the Passover was near may have been a partial explanation for the presence of so many people.

The miracle generated an unprecedented popularity of Jesus. Two of the other Gospels (Matt. 14:22 and Luke 6:45) state that Jesus forced his disciples to leave the area while he dismissed the crowd. John explains that the people wanted to force Jesus to become their King; but just as he had rejected Satan's direct offer to make him an earthly king, so he also rejected Satan's indirect offer through the masses to make him King. After sending his disciples away and dismissing the crowd, he went away to pray.

During the night he came to the disciples as they crossed to Capernaum on

the northwest shore, and the next day the throngs caught up with them at Capernaum. Jesus accused the masses of following him for unworthy motives—not because the miracles had given them faith, but because his bread had satisfied their hunger.

What Christ does (35, 38)

Jesus named four separate functions which he came to perform. (a) He came to do the will of the Father, not his own; (b) He satisfies the spiritual hunger and thirst of men; (c) He receives those whom the Father gives him, keeps them without the loss of one; and (d) He will raise them up at the last day. As food satiates physical hunger, so Christ satisfies soul hunger. Running through his conversation like a refrain is the statement repeated four times that he will raise up at the last day those who believe on him.

What God wills

Two elements of the Father's will are mentioned: that (a) believers shall have eternal life, and that (b) Christ shall keep them through this life and raise them out of death in the end.

What men receive

As their conversation with Jesus developed, the Jews were disappointed in him. Instead of offering more temporary food for their bodies, he proffered eternal food for their souls and called on them to believe on him (27-29). They called for a sign such as the manna which Moses gave, but Jesus reminded them that (a) it was not Moses but Jesus' Father who gave the bread; and (b) the true bread was not the manna which came by Moses, but the spiritual bread which comes through Jesus.

The following deductions have been drawn from what Jesus said during the conference: (a) those who come to Christ come because God draws them (44); (b) those who refuse to believe on Jesus must bear the responsibility for their own rejection (37); (c) those who come to God must come through Jesus; (d) the reason why the masses turned away and left Jesus was not that they did not understand him, but because they did understand him; and (e) the reason why Peter and the other disciples stuck with Jesus was not that they hated and despised those who went away, but because they loved and trusted the One with whom they stayed.

Toronto

BEIRUT

Berne

AGAIN THIS SUMMER THE STUDENT DEPARTMENT WILL LEAD A GROUP TO THE BAPTIST WORLD YOUTH CONFERENCE. FIFTEEN OF THE THIRTY SPACES RESERVED FOR ARKANSANS HAVE BEEN FILLED. WRITE TO STUDENT DEPARTMENT, 401 WEST CAPITOL, LITTLE ROCK, ARKANSAS, 72201, FOR BROCHURE OF 21 DAY TOUR OF ENGLAND, DENMARK, SPAIN, SWITZERLAND, ITALY, AND FRANCE, INCLUDING 7 DAYS AT THE BAPTIST WORLD YOUTH CONFERENCE IN BERNE, SWITZERLAND.

BOB JACKSON
TRAVEL AGENCY
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A Smile or Two



"WHO does he think he is, preaching about demons to a sophisticated generation like ours?"

—ARK-E-OLGY by Gene Herrington

Southern Baptist missionary appointee families settling into small rooms at Ridgecrest (N.C.) Baptist Assembly for the Foreign Mission Board's 16-week spring orientation were amused by an article in *Parade*, Sunday magazine supplement carried by the Asheville, N. C., *Citizen-Times*: "Men, Could You Stand Your Wife 24 Hours a Day for 13 Weeks?"

Caught red-handed

A cowboy with nothing much to do ambled into the local blacksmith shop and picked up a horseshoe without realizing that it had just come from the forge. Instantly, he dropped the hot shoe, shoved his seared hand into his pocket and tried to appear nonchalant.

"Kinda hot, wasn't it?" asked the blacksmith.

"Nope," replied the cowpoke. "Just don't take me long to look at a horseshoe."

"Halo" blow?

Mrs. Smith: Where did that naughty little boy of yours get that gash on his forehead?

Mrs. Brown: Your little angel hit him with a brick!

Attendance Report

January 28, 1968

Church	Sunday School	Training Union	Ch. Adms.
Alexander First	54	31	
Berryville Freeman Heights	142	56	
Blytheville New Liberty	106	35	
Camden First	496	109	
Crossett			
First	614	175	
Mt. Olive	247	123	
El Dorado			
Cajelonia	46	34	
Ebenezer	166	56	
First	746	485	
Victory	65	47	
Forrest City First	565	204	
Fort Smith			
First	1,034	381	3
Townson Avenue	201	93	3
Gentry First	157	80	
Greenwood First	272	107	
Gurdon Beech Street	136	63	1
Harrison Eagle Heights	226	76	
Hicks First Ashdown	35	26	
Hope First	468	164	
Hot Springs, Piney	210	83	
Jacksonville			
Bayou Meto	131	82	
Berea	118	64	
First	433	145	
Marshall Road	323	154	
Jonesboro			
Central	505	196	
Nettleton	271	112	
Lavaca	242	119	
Little Rock			
Geyer Springs	472	189	
Life Line	498	139	2
Rosedale	242	102	
Magnolia Central	615	237	4
Marked Tree Neiswander	100	61	
Monticello			
First	315	105	
Second	316	134	
Southside Chapel	31	7	
North Little Rock			
Calvary	433	157	
Gravel Ridge	165	83	
Runyon Chapel	85	55	
Harmony	55	19	
Indian Hills	163	68	
Levy	449	167	
Park Hill	809	210	1
Sixteenth Street	46	33	
Sylvan Hills	275	82	
Pine Bluff			
Centennial	227	81	1
First	806	195	1
Green Meadows Mission	110	33	1
Second	221	91	
South Side	758	244	4
East Side Chapel	49	29	
Tucker Chapel	23	14	
Springdale			
Berry Street	108	44	3
Elmdale	267	77	
First	357	91	
Vandervoort First	42	23	
Van Buren			
First	396	138	1
Oak Grove	146	81	
Walnut Ridge	246	114	
Warren			
First	446	107	1
Southside Mission	96	82	
Immanuel	244	73	
Westside	78	53	
West Memphis Ingram Blvd	317	153	

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In the world of religion

History's largest postal hike and our magazines

The new postal rates introduced Jan. 7 affect all evangelical magazines since first-class, air-mail, second and third-class rates have been upped substantially. Publishing houses mailing fourth-class matter (parcel post) will feel the pinch of the new schedules also.

Ironically, as the rates become effective, there have been a growing number of complaints about poor mail delivery. Some observers feel that the escalated rates, which will generate \$900 million extra revenue, will not accomplish the goal of the Postmaster General to reduce the mounting postal deficit. The rate rise will be largely gobbled up by the pay raises for postal workers but the need remains for the Post Office to update its facilities and replace inefficient and cumbersome manual operations.

It is impossible to state what the percentage of rate increase will be to evangelical magazines because of several factors. Non-profit publications will suffer less than magazines published by organizations for profit. Non-profit magazines which carry no advertising will suffer less than those which do. Amount of advertising and a wider geographical spread affect the latter group adversely.

In the future, religious magazines carrying advertising will pay rates based on the postal zone structure, and these rates will escalate over a six-year period ending in 1973.

Evangelical publishers preparing their budgets must also consider the first-class rate increase from 5 to 6 cents an ounce and air-mail rates that jump from 8 cents to 10 cents an ounce.

Actually, non-profit publications have not suffered greatly on the non-advertising or editorial second-class rate which has increased only from 1.8 cents to 1.9 cents a pound the first year, to 2.0 cents a pound in 1969, and to 2.1 cents thereafter. The second-class non-profit minimum charge per piece rises only from .125 to .13 cents in 1968 to .15 cents in 1969 and .2 cents thereafter.

The advertising percentage of a non-profit publication ranges from 2.35 cents a pound in 1968 to 12 cents a pound in zones 6, 7 and 8 in 1973 and thereafter. Rates of magazines carrying advertising vary from issue to issue, depending on the lineage.

The transient rate for mailing single copies has moved up from 4 to 5 cents for the first two ounces.

Evangelical magazines fared better on the non-profit bulk third-class rates than was feared in early stages of the law-making process. The 9-cent-a-pound rate jumped to 11 cents, where it will stay. The minimum per-piece rate moves from 1.25 cents to only 1.4 cents in 1968, and to 1.6 cents July 1, 1969, and thereafter.

In another area, the new Internal Revenue Service regulations on taxing advertising have raised fears in the evangelical camp. The fact that 700 non-profit publications have lost their tax-exempt status has alarmed some.

Actually, since a preponderant number of religious magazines need subsidy to supplement income from advertising and circulation, these magazines face no problem.

It is true, however, that advertising income will be taxed if publications operate at an over-all profit for the taxable year. Advertising funds are regarded as "unrelated" income by the IRS bureaucracy.

The new regulations are effective for all taxable years after Dec. 12, 1967. Organizations operating on a calendar-year basis will be subject to the new regulations in the present calendar year. When the fiscal year does not coincide with the calendar year, the tax becomes applicable in the organization's first full fiscal year.—Russell T. Hitt, Editor, Eternity Magazine

War critics bounced

WASHINGTON, D. C. — Following Eartha Kitt's tirade in the White House against U. S. involvement in the Vietnam war, 17 demonstrators were ejected from the National City Christian Church where President Johnson attends. The President was not there.

Ushers quietly showed 16 of them the door while Dr. George R. Davis continued his sermon on "Find God Real in Your Life." The seventeenth had gone to the front and lain on the aisle but was carried out by ushers.

"We handled them in a very Christian, dignified manner," said head usher Tom Fox. "We didn't file any complaints." (EP)

Marriage ban dropped

TALLAHASSEE—The Florida State Supreme Court has thrown out a 136-year-old statute banning interracial marriage.



THESE two seals, affixed by the police, witness to the fact that this room, once used as a Baptist worship place, has been closed by official decree of the civil governor of Bilbao, Spain. Before the room located in the home of a Bilbao resident, was sealed, its contents—from chairs to hymnbooks—were carefully itemized and then were left in the sealed quarters. Since the Bilbao mission was attended by less than 20 people, Baptists felt they were conforming to a law of 1880 permitting such small gatherings without securing official permission. The civil governor acted despite Spain's new "religious liberty" law. (EPBS Photo)

The law's penalty had been 10 years in jail and a \$1,000 fine, since 1832, for anyone participating in a mixed marriage. (EP)

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