

3-14-1968

March 14, 1968

Arkansas Baptist State Convention

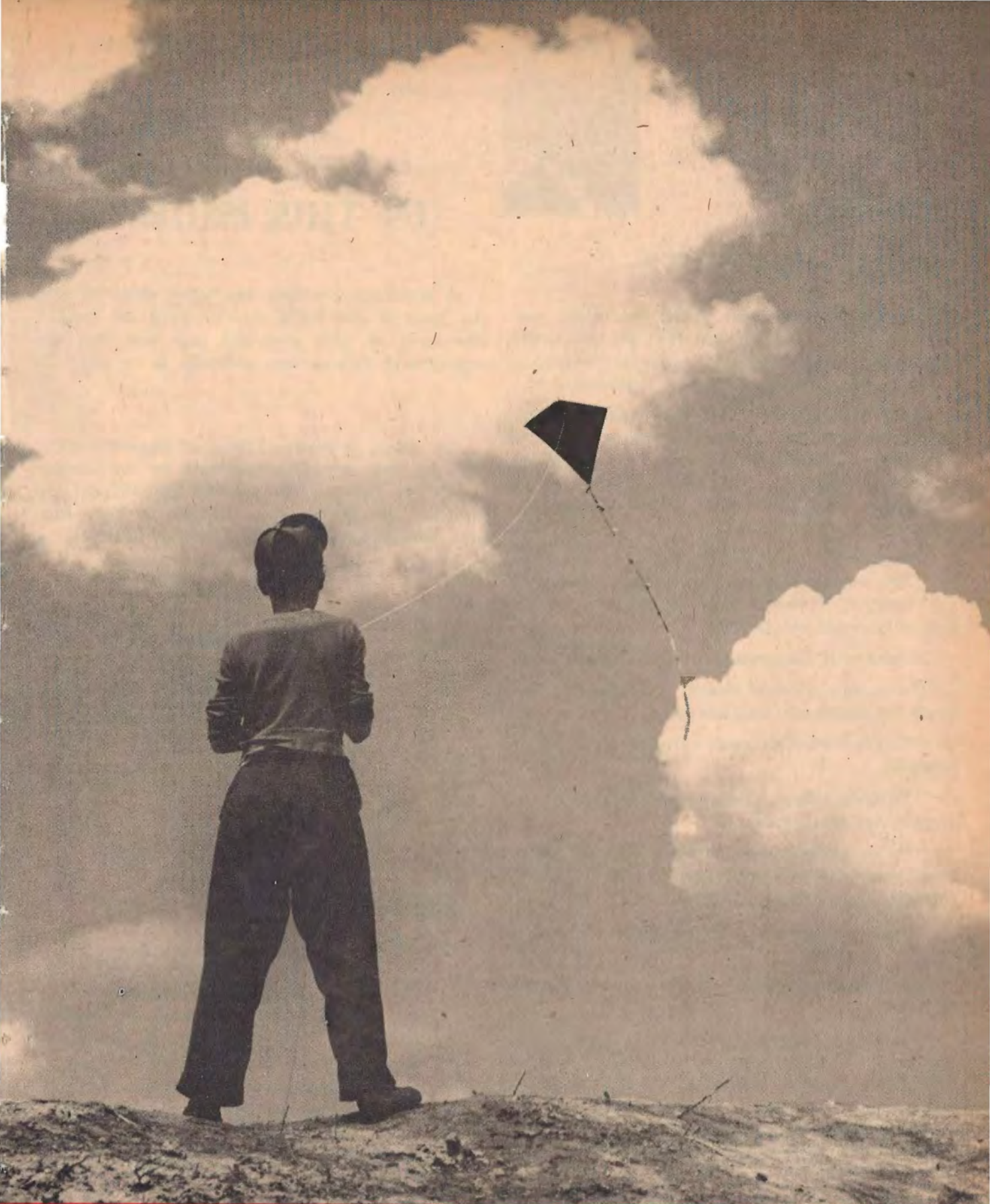
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Arkansas Baptist State Convention, "March 14, 1968" (1968). *Arkansas Baptist Newsmagazine, 1965-1969*. 86.
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Arkansas Baptist

newsmagazine

MARCH 14, 1968

Personally speaking



of "dynamics." And I am sure some of the pastors would be happy to suggest deacons they'd like to have get in on it.

Erwin L. McDonald

IN THIS ISSUE:

'Group dynamics'

ABOUT the time you think you have mastered your job to the extent that you can settle down and enjoy the routine, somebody comes up with a new technique or "a new approach."

Linda Hudson, who with her husband, James V. Jr., has gone to Korea as a Southern Baptist missionary, shares with us some of the experience of new missionaries as they were getting ready to go to their assignments. She speaks of something called "group dynamics."

Linda frankly admits that the week was "hectic," for, she says, it resulted in the exposure of the 'real me' in each of us," bringing to the surface submerged emotions.

Members of the group, she said, had to learn:

"To operate without elected officers (quite difficult for Southern Baptists);

"To let leadership pass naturally from one to another;

"To trust others in our group to support and respect our differences;

"To be conscious of another's need and to say something that was important to him though his thought was perhaps masked by his words;

"To accept others' interpretations of us."

Linda really gets close to meddling, in her summary:

"We hope our group training will help us to recognize the importance of not trying to impose our ideas on others, to realize that we will not automatically be accepted . . . and, most important of all, to become aware of the needs of other persons because we see in them reflections of our common needs."

I don't think I would want to get into anything like this myself. But I would sure be glad to help Dr. Whitlow make out a list of others from the Baptist Building to take a week or two of this kind

A Mississippi church has taken steps to help the poor of one Delta city to ward off hunger. The story of what they did, and how they are coping with this serious problem, is on page 13.

Dr. Selph, in Beacon Lights of Baptist history, tells us that successful revivals do not always have to be intense, anxious and impassioned. To illustrate, he describes a 'Revival without fanfare' held in 1840 in Virginia. It's on page 10.

PROJECT 500 is at work in Philadelphia, where there is an especial need among children for a ministry. Turn to page 5.

COVER story, page 9.

Arkansas Baptist

newsmagazine

Volume 67, No. 11
March 14, 1968

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401 West Capitol Avenue, Little Rock, Arkansas 72201. Published weekly except on July 4 and December 25. Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$2.75 per year. Church budget, 16 cents per month or \$1.92 per year per church family. Club plan (10 or more paid annually in advance), \$2.25 per year. Subscriptions to foreign address, \$4.75 per year. Advertising rates on request.

Opinions expressed in editorials and signed articles are those of the writer. Member of Southern Baptist Press Association. Associated Church Press, Evangelical Press Association.

Abbreviations used in creating 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.

Guest Editorial

Toward a free pulpit

BY WALKER L. KNIGHT, IN HOME MISSIONS.

When we continue to deal with the church's major moral question—race—on a cultural level instead of a theological level we tend to be irrelevant, irresponsible and irreligious.

Here is a classic example of the church, aware of the problem, trying to speak to its world. But when we speak, too often it is outside the context of our faith.

Many church leadership groups, such as deacons, and some entire memberships, are more and more discussing what the church should do when Negroes come to worship or present themselves for membership. It is imperative that these discussions not be on the level of culture, for culture already has said no, but churches should seek to find what the Bible teaches: what are the implications of our faith for this issue?

Will D. Campbell reminds us that "... in the Christian message, race is irrelevant. The only relevant point has to do with redemption, not race, class or caste."

Silent pulpits are captives of the culture of present society, and to be silent is to imply that the Bible says nothing, or if it does that the minister does not believe it. We lose our integrity by our silence, and the church loses its integrity because it does not practice what the Scriptures teach: that Christ died for all men. We might well ponder what Richard Niebuhr said: "There is no conflict between theory and practice, between thought and action. The central conflict *always* is between the theory we profess and the theory upon which we act."

Ministers preach against situation ethics, then practice the very thing they preach against when they allow a threat of financial loss, anticipated tension or expediency to keep them from a clear enunciation of what they believe God wants done.

The chairman of deacons in a strong church in Georgia which has wrestled with the demand for an inclusive fellowship made this statement during a discussion of Christian growth: "I can testify that growth comes slowly. A year ago I was prejudiced against Negroes, and I still may be, but I have had a profound change in my attitudes. I can

credit it to only one thing: the Word of God. I don't believe anything else could have changed my life this much, and I credit it to the clear preaching of the demands of God by our pastor."

What a tragic thing to withhold from our people the possibility of this kind of creative, Christian growth because of our lack of courage to preach all of God's revealed truth.

What is missing in many pulpits is a clear expression of the ideal of the New Testament, that race is irrelevant and only redemption is important. Elton Trueblood has a word for us here when he speaks of the withering away of the American family: "Of all the disintegrating factors, the chief is the loss of the sense of meaning of what the family ought to be. Our basic failure is not the failure to live up to a standard that is accepted, but rather the *failure to keep that standard clear!*"

The point is, we have failed to hold up before our people a clear picture of what it actually means to be the church in our day. We cut the heart from our witness by excluding, even by failing to make welcome, any people.

Are we not in much the same position in this matter that we once were with stewardship? Many pastors remember when we taught less than the Scriptures demanded in stewardship, but now they would not allow any discussion to proceed for even a brief time before they made certain that the ideal of the Scriptures at least was presented so that men might know when they are falling short. Now we take that ideal simply for granted, don't we?

Can we not move toward a free pulpit by dropping the shackles of culture and by preaching the ideals toward which God would have us move. This is not to demand that we achieve the ideal in any sudden act, but that we recognize what the ideal is and at least strive for growth. Too often the church waits in silence as though it had a vested interest in the status quo, refusing to challenge the patterns of culture, hoping instead to avoid the necessity of a tension-producing confrontation. It reasons: "If society changes, we—the church—will escape the responsibility of challenging it."

One pastor, discussing the exceptional

progress his church members had made in this area, credited the progress to the fact that he had preached clearly the implications of a witness of integrity. However, he had not demanded immediate acceptance, realizing growth would vary with individuals. In fact, he indicated that in some areas he was struggling himself. He was avoiding any drawing of sides, any voting on the matter. His position on voting is that the church has no right to vote on whether or not to accept Negroes as church members. The vote, if taken, would not be on this, he contends, but members would be voting on whether or not the church should be the church, and this is not up for votes.

Maybe it is time for a bold, corporate act on the part of all Southern Baptist ministers. If we believe that the gospel is for all men, including those who live in our city regardless of race or language or caste, then why not on the forthcoming Race Relations Sunday this February, let everyone say so, publicly, in no uncertain terms. With everyone saying it, there will be no one to whom those bound to the ties of culture can turn for a "cheap" emasculated gospel.

The pulpit becomes free when freedom is exercised.

'Riot' report

CHURCHES of the Southern Baptist Convention are being urged by the Convention's Christian Life Commission to adopt "a basic program to help alleviate civil unrest," in the wake of the lengthy report of the National Advisory Commission on Civil Disorders.

Although not officially endorsing the report of the President's commission, the 36-member Christian Life Commission, meeting in Nashville, urged Baptists to study the report. Foy Valentine, executive secretary of the CLC, said: "We feel that the people of God need to have a special response to this report."

While favorably impressed with the national report, the board of CLC felt that it would not be appropriate to take action approving, since none of the members had the opportunity to read the 250,000-word volume.

The report, released four days before the CLC meeting, said that "white racism" was "essentially responsible for the explosive mixture" that led to the long, hot summer of riots last year.

"What white Americans have never fully understood—but what the Negro can never forget—is that white society is deeply implicated in the ghetto," said the report. "White institutions created it, white institutions maintain it, and white society condones it."

The President's commission warned that "our nation is moving toward two societies, one black, one white—separate and unequal." But it said that this deepening racial division is not inevitable, that "the movement apart can be reversed."

The brief motion by the CLC recommended "that the churches be advised of the report on the National Advisory Commission on Civil Disorders and that they be encouraged to adopt a basic program to help alleviate the civil unrest."

If there is one role cut out for our churches, it is the role of reconciliation and peace making.

The people speak— Industry vs. tourism?

In some year between the impulsiveness of puberty and the rigidity of dotage, there is an age when a voice is credible, and worth listening to. Let's see if the magic era is 49 2/3 years.

We in Arkansas are interested in the development of a "tourist" industry. Are we not overlooking the axiom, "An idle mind is the devil's workshop"?

Is it not true that problems-per-capita increase in direct ratio with available-leisure-time-per-capita?

Is it not a fact that "liquor by the drink" and "open gambling" proponents are the same interests that are filling the desires of the customers in the markets of the tourist industry?

Is it prudent to invite the idle mind, whether it be a vacationer or a convention-er? Is it good economics to solicit a "devil's workshop"?

Is it easier to "defense" and/or control the irritations caused by the primary industries (the butcher, the baker, the candlestick maker) or the secondary industries (doctor, lawyer, merchant, chief) or the peripheral activities?

Would our lot be improved if we desisted in our "tourist" sales-pitch—and expended that effort in attempting to attract "productive" industries?

Is 49 2/3 years the credible age?—Nelson B. Eubank, R. F. D. 7, Box 880, Pine Bluff, Ark. 71601

Likes 'Life and Work'

Please let me commend the paper for the most interesting way the S.S. lessons are being written, from our "Life and Work." This past Sunday's lesson and so many of the previous lessons have been presented in a very unusual and well written manner by C. W. Brockwell Jr.

C. W. married a Forrest City girl, Katherine Davis. We are proud of them, as a church.—Mrs. Vernon Hodges, 509 Front Ave., Forrest City, Ark.

Baptist beliefs

When ignorance is bliss

BY HERSCHEL H. HOBBS

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

"Ye know not what ye ask" (Mark 10:38).

James and John are good examples of blissful ignorance. They asked to share with Jesus in His "glory" (v.37). Little realizing what His "glory" was. They thought of throne and honor. When Jesus' being glorified involved a cross and shame. But this latter was farthest from their minds.

So Jesus proceeded to tell them (v.39). On the cross He was to drink the "cup" of the world's sin; He was to be baptized or overwhelmed with the calamity of suffering and death as He was forsaken by both God and men. Were they able to do this?

Missing the point of Jesus' figures they replied glibly, "We can" (v.39). Or, "We are able." How lightly we continue to sing, "Lord, we are able!"

Jesus reminded them that even though they did not at that time understand, they would indeed share finitely in His experience (v.39). James was the first of the Twelve to become a martyr (Acts 12:2). John was finally exiled on Patmos where, according to tradition, he died from hard labor. Thus both men did share in Jesus' "glory."

But as for position of glory in Christ's kingdom, that was another matter (v.40). This was not for Jesus to grant arbitrarily. It had already been "prepared" by the Father. This word renders a Greek verb form which means that it had been done previously and would stand. This preparation does not refer to persons but to principles. God has ordained heavenly reward, not on the basis of family relationship, but on the basis of unselfish service in the kingdom (cf. vv.29-31, 43-45).

Did not Paul declare the same thing? "If so be that we suffer with him, that we may be also glorified together" (Rom. 8:17). He that hath ears to hear, let him hear!

Graham film revival

The Camden area recently had the Billy Graham film, "The Restless Ones." It has been one of the most rewarding experiences of our ministries to assist in this effort. There were several hundred decisions made during the five days the film was shown.

Everette Yeilding, the Billy Graham representative, extended the invitation each time and we were extremely pleased with the lack of "pressure" shown, even though there are times when it's needed.

Those who worked in this in Camden highly recommend its showing in every city in Arkansas. It is a most unique way of presenting the claims of Christ. The secret of the whole success in Camden was that there was a great deal of prayer involved in every part of the effort. This began months back as the first encouragement came for its showing.

One unusual feature is the fact that a lady was chairman of the organization in Camden. She is Mrs. Edgar Pryor, mother of Congressman David Pryor—John Maddox, Pastor of First Baptist Church, Camden—Robert A. Parker, Pastor of Cullendale First Baptist Church, Camden

'Inane in irrelevancy'

MENANDS, N. Y.—Such traditional evangelistic methods as house-to-house visitations and preaching occasions have been termed "inane in their irrelevancy" by the director of evangelism for the United Presbyterian Church.

Evangelism, according to Dr. George T. Peters, must be conducted in terms of Christians relating themselves to pertinent issues, such as poverty or the Vietnam war.

"Men will no longer listen, let alone hear, our verbalizations of what we believe," he told a two-day conference on mission and evangelism for the Albany Presbytery. "They are surfeited with words and they are unimpressed by any words that do not take on an incarnational form.

"Love, brotherhood, justice, sacrifice, redemption—the church has mouthed those words for generations but, with few exceptions, has failed to act them out."

"Now," Dr. Peters declared, "the time has come when the words must become flesh and dwell among us, as once they did in Jesus Christ. Preaching is not enough for the church. The Word must become incarnate in the whole arena of God's word." (EP)

The Philadelphia story

By JIM NEWTON

PHILADELPHIA—Disappointment spread slowly across the face of the youngster as the policeman blocked the door of the church and waved him away.

"I'm sorry but you can't come in without your parents," the officer explained.

"But they are working and can't come," the boy argued.

"That's too bad, but it's still the rule," the policeman replied. "Now run along."

Several boys and girls standing at the corner of the church awaiting the outcome of the conversation melted into the darkness as the officer stood his ground.

That's the situation Jack Redford, assistant secretary for the department of pioneer missions at the Southern Baptist Home Mission Board, found recently when he arrived in Philadelphia, Pa., to investigate a request to start a new Project 500 church.

Project 500 is a two-year effort to start 500 new churches in strategic areas of states where organized Southern Baptist work is less than 20 years old.

Part of Redford's inquiry in Philadelphia called for a five-day Mission of Concern in which investigators examined the need and desire of the neighborhood for a church while conducting worship services nightly.

The night before, almost 75 boys and girls between 10 and 15 years of age swarmed into the old Frankford Avenue Church for the opening night of the religious services and almost caused a riot.

No match for the youngsters, the three staff members finally called the police for help, Redford said. By the time officers arrived, wrestling boys had damaged several pieces of church furniture, including the organ.

To prevent a recurrence, church workers stationed a police-

man at the door the second night and stipulated that each youngster must be accompanied by his parents for the remaining services.

"The children weren't mean and destructive basically," Redford said. "Many of them hadn't been in a church before and were religiously illiterate. They didn't know how to act."

Even with parents there, two girls were ejected for wrestling during later services and a 10-year-old boy was asked to put out his cigarette.

This area of interest in Philadelphia is Kensington, an inner-city section three miles wide and five miles long into which 135,000 persons of English, Polish, German and Italian descent are packed into row houses.

The only organized Baptist witness in the heart of this area was Frankford Avenue Church, which operated under American Baptist auspices until it disbanded recently and deeded the property to the Philadelphia Baptist Association (American Baptist).

C. Burt Potter, director of city ministries for Southern Baptists in Philadelphia, sought to interest American Baptist leaders in a joint ministry to the area.

In addition to the traditional worship services, plans call for a strong weekday program which meet the needs of people, Redford said. That could include a day care center, after-school activities, and projects for language groups and senior citizens.

Working arrangements between American and Southern Baptist groups in Philadelphia are still under discussion.

Southern Baptists will provide the money for this Project 500 church when they give through the Annie Armstrong offering for home missions in March. Of the \$5½ million goal, part of the last \$1 million has been designated for a ministry to these children, he said.

TELEPHONE CAMPAIGNS: Radio and television spot announcements, handbills, hymn festivals, letter and telephone campaigns and a host of other techniques are being planned to support "Project 500." Usually, Southern Baptist churches sprout up where a handful of Baptist families exist, at a rate of about 300 or 400 a year in all of the U. S. "Project 500," however, will use stringent criteria for 500 strategic locations for new churches that will be above and beyond normal growth patterns. The project will concentrate on newer areas of Baptist work—those entered since 1940.



Minister of youth

Rick Proctor, a native of Wynne, has been called as minister of youth at University Church, Fayetteville.

Mr. Proctor will finish his law degree in May at the University of Arkansas and plans to take his bar examination next summer.

While a student at the University and a member of the University Church, he felt God's leadership to enter the Vocational Christian Ministry, was licensed by the church, and plans to enroll in the near future in Southwestern Seminary in Ft. Worth.

Pastor H. D. McCarty reports: "In the month that Mr. Proctor has been with us, he has done an outstanding job, and moved the young people in his area of responsibility to new depths of achievement."



MR. PROCTOR



MR. RAYMICK



MR. STAFFORD

Miss Hawthorn named youth director

Miss Ruby Hawthorn, youth director of Calvary Church, Beaumont, Tex., assumed the position of youth director for New Mexico Baptist Convention on March 8, in Albuquerque.

Miss Hawthorn had been youth director of Calvary Church, Beaumont, for the past 21 months. Her home is Hot Springs, Ark., where she graduated from the Cutter Morning Star High School. She received her B.A. degree from Ouachita University, Arkadelphia. She is also a graduate of Southwestern Seminary, Ft. Worth.



MISS HAWTHORN

Licensed to preach

Clifton Ray Stafford, 18, Hackett, announced his call to the ministry last year and has been preaching frequently, Herman Ballentine, pastor of First Church, Hackett, reports.

Stafford was licensed to preach on Feb. 18 in First Church, Hackett, where he is a member.

He is the son of Mr. and Mrs. L. G. Stafford, Hackett.

RA workshop slated

C. H. Seaton, associate secretary for the Brotherhood Department, Arkansas Baptist State Convention, will conduct a workshop for all RA leaders and workers in the Concord and Van Buren Associations March 21 and 22, from 7:30 to 9:30 p.m. at First Church, Ft. Smith. Dr. William Bennett is pastor of First Church.



PARAGOULD'S Immanuel Church recently completed this parsonage for its pastor, Rev. Eugene Ray. The \$20,000 structure contains four bedrooms, two baths, a family room and a double carport.

New music minister

Jim Raymick, a native of Pine Bluff, is the new minister of music at the Park Hill Church, North Little Rock, pastored by Dr. Rheubin L. South.

Mr. Raymick comes to Park Hill from Harrisburg Church, Tupelo, Miss., where he served in a similar position for six years. His previous service includes Forrest Park Church, Ft. Worth, and First Church, Jacksboro, Tex.

He received the B. S. degree in voice from Northwest Louisiana State College, Monroe, and the M. O. M. degree from Southwestern Seminary, Ft. Worth. He has had private study in voice with Niklos Bencze of the University of Mississippi.

Mr. Raymick is married to the former Norma Bernson of Wichita, Kan. They have two children, Lori, seven, and Lana, four.

Preacher available

Rev. Jackie Tedford, of Cedar Hill Homes, Route 1, Austin, recently resigned as pastor of Pleasant Hill Church, Caroline Association, and announces that he is available for preaching engagements or a pastorate.

Mr. Tedford was ordained May 28 of last year by Old Austin Church. He is a graduate of Victoria, Texas, High School.

Anniversary speaker

Brooks Hays, a former president of the Southern Baptist Convention, was the speaker recently for the observance of the twentieth anniversary of Dr. Bruce H. Price as pastor of First Church, Newport News, Va.

Dr. Price and Dr. Hays are natives of Pope County, Ark., and former members of First Church, Russellville.

Deaths

JIMMY REECE DAVIS, 53, of Stuttgart, March 2.

A painter and a supply minister, Mr. Davis was a member of North Maple Street Church.

He is survived by his wife, Belle Taylor Davis; a son, Doyle, of Washington; three daughters, Mrs. Margaret Jones of Arizona, Mrs. Mary Smith of Little Rock and Mrs. Theresa Davis of Stuttgart; two half-brothers, Roy Ayers of Stuttgart and Mark Ayers of Cotton Plant; and several grandchildren.

Ward to Batesville

Rev. Ross O. Ward, who has served as pastor of First Church, Ashdown, for the past 11 years and eight months,



MR. WARD

has resigned to accept the pastorate of West Church, Batesville, effective March 31. During his ministry with the Ashdown church there have been 532 additions to the church membership, 181 of these by baptism. Total receipts of the church have amounted to more than \$296,000. Gifts to all mission causes have totaled more than \$73,000 with more than \$41,000 of this going through the Cooperative Program. Gifts to foreign missions through the Lottie Moon Christmas Offering have totaled more than \$20,500.

Two years ago a new three-bedroom, air-conditioned and centrally heated brick parsonage was constructed at a cost of \$19,000.

Last year a part-time youth director was employed by the church.

Mr. Ward is currently serving as vice moderator of Little River Association, where he served two terms as moderator and five terms as clerk. He is serving his third term as a member of the board of trustees of the Arkansas Baptist Foundation and his second term as a member of the area committee of the B.S.U. of Southern State College.

For the past three years he has served as district representative for the Training Union Department in the southwest district of Arkansas. He is listed in the 1965 edition of *Arkansas Lives, the Opportunity Land Who's Who*.

Mr. Ward received the bachelor of arts degree from Hardin-Simmons University and the bachelor of divinity and master of religious education degrees from Southwestern Seminary, Ft. Worth. He has done work in the University of Oklahoma and Texas Christian University.

Mrs. Ward is the former Miss Olamae Patrick of Eldorado, Okla. They have three children: Ross Owen Ward Jr., who is an electrical engineer with the National Aeronautics and Space Administration, George C. Marshall Space Flight Center, Huntsville, Ala.; Gary Lynn Ward, a sophomore at Ouachita University; and Patricia Louise Ward, a senior in Ashdown High School.

"Whether called to proclaim from a pulpit, through the ministry of music, or in Christian education," students are able to study at Southwestern Seminary because of Cooperative Program aid.

Hot Springs church builds



ARCHITECT'S drawing of the new educational building for First Church, Hot Springs.

A new educational building for First Church, Hot Springs, is under construction, slated for completion before October of this year.

The two-story structure will be of brick and steel. It will provide seven department assembly rooms, 30 classrooms,

Scholarship available for clergy conference

The second annual Economic Education Conference for the Clergy will be held in the Avanelle Motel, Hot Springs, May 5-9. Fifty scholarships, covering all costs except travel, will be awarded to clergy representing all denominations in Arkansas whose leadership qualities indicate that they will profit most from the workshop.

Deadline for applications is April 1. The sponsoring committee will select fifty participants. Frank Whitbeck, Little Rock insurance executive, is chairman of the committee, and applications may be obtained from him or from Dr. Bessie Moore, director of the Arkansas Council on Economic Education.

Topics to be discussed will be concerned with the vital facets of our economic, political, and social system. Two distinguished out-of-state economists who will assist in the workshops are Dr. John Hicks, executive assistant to the president of Purdue University, and Dr. Dallas Jones, professor of Industrial Relations, University of Michigan. They will lead discussions, encourage questioning and debate. Business, labor and agriculture experts will comment from their own experience on other issues as they arise and answer questions.

Since many of the problems brought to the clergy can be traced to economic matters affecting the home, this conference offers an unusual and unique pro-

grams that will prove valuable in counseling at the local level, Dr. Moore said.

The conference will be conducted by the Arkansas Council on Economic Education in cooperation with the Clergy Economic Education Foundation and the Arkansas State Department of Education. The committee assisting Mr. Whitbeck is Dr. John V. Terry, vice chairman, The Most Rev. Albert L. Fletcher, William A. Willcox Jr., Dr. Erwin L. McDonald, Dr. John McClanahan, Rabbi Elijah E. Palnick, Dr. Robert E. L. Bearden, Dr. Cleon Lyles, Rev. J. Harold Jackson, Rev. Alfred A. Knox, and Dr. Robert Riley.

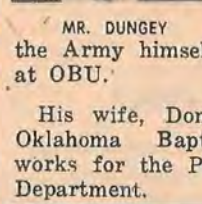
a records office, kitchen, dining area and library.

A covered walkway will connect the new plant to the main sanctuary.

Tom Tankersley is the building architect. Lehman Webb is pastor of First Church.

Joins church staff

Marshall Road Church, Jacksonville, has called Daryl Dungey as music and youth director. Mr. Dungey is transferring from Oklahoma Baptist University to Little Rock University and will continue his studies while serving the Marshall Road Church. Mr. Dungey was born in Minnesota but with his parents being in the Army, he has traveled widely. He served three years in the Army himself, prior to enrollment at OBU.



MR. DUNGEY

His wife, Donna, is a graduate of Oklahoma Baptist University and works for the Pulaski County Welfare Department.

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Chaplain honored

Clear Creek news

BY PAUL E. WILHELM, MISSIONARY

Concord Church has paid off all indebtedness on its \$15,000 parsonage, and marked the occasion with a recent note-burning ceremony. Those taking part were Billy Smith, chairman of trustees; K. N. McCurdy and Garland Hudston, members of the building committee; and Rev. George W. Domesse, pastor.

First Church Clarksville is now broadcasting morning worship services over KLYR radio station, Clarksville. Rev. Billy Ray Usery is pastor.

Rev. Bob Shoemake, pastor of Oak Grove Church, resigned effective Feb. 18 to become pastor of Immanuel Church, Muskogee, Okla. During his nearly two and one-half years at Oak Grove there were 161 additions, 107 by baptism. Records were set in Sunday School, Training Union and offerings. This year's budget is \$16,000. The auditorium was completely remodeled and a new dormitory built at Baptist Vista. Mr. Shoemake was camp pastor at the 1966 regular encampment at Baptist Vista during which there were 206 decisions.

Rev. Vance Wiley, pastor of Cedarville Church, resigned effective Feb. 25 to become pastor of Odum Memorial Church, Muskogee, Okla. During the 15 months Mr. Wiley was pastor at Cedarville, 35 people were saved, 25 of these following in baptism and church membership. The existing auditorium was completely remodeled outside; an inter-communication system installed; and a nursery department begun.

Plans have been drawn and the church has voted to build a \$15,000 educational building. A Mission Bible school was held at Natural Dam in which four made professions of faith. Mr. Wiley was in charge of swimming at the 1967 regular encampment at Baptist Vista, where 548 were enrolled and 405 decisions were made.

About people

MARC H. LOVELACE, professor of archaeology at Southeastern Seminary, Wake Forest, N. C., has been named to the faculty of Stetson University, a Baptist college located in DeLand, Fla. Lovelace will be teaching in both the departments of history and religion, working under Harold Schultz, newly elected history department chairman, and Lafayette Walker, chairman of the religion department. (BP)



PASTOR Lipford presents Bible to Richmonds.

Rev. H. L. Lipford, interim pastor of Central Church, Pine Bluff, recently presented a copy of the Amplified Bible from the church to Rev. and Mrs. E. A. Richmond in recognition of Mr. Richmond's 13th anniversary as chaplain of the Boy's Training School.

The Richmonds are members of Central Church.

Over 200 boys from the Training School acknowledged Christ under the ministry of Chaplain Richmond during the 1966-67 associational year. Fifty-eight of them were received as members and baptized in Central Church.—Harold White, missionary, Harmony Baptist Association

Washington abstainers

With liquor flowing as freely as it does in our nation's capitol, it is real news when word leaks out that noted persons on Capitol Hill have quit imbibing intoxicants. President Johnson and Arkansas' Senator McClellan are now reported to be total abstainers at Washington cocktail parties.

The American Issue, official publication of the American Council on Alcohol Problems, recently carried a copy of a letter from Dr. Billie McCormack, executive director of the Council, thanking President Lyndon B. Johnson for giving up the drinking of alcoholic beverages.

Editor Clayton Wallace of The American Issue said:

"We found a news item about it in an Oregon paper. We phoned the White House about it. They confirmed the item."

Arkansas' senior Senator, John L. McClellan, now neither smokes nor drinks, according to the New York Times News Service, as reported in Arkansas White Ribboner, publication of the Woman's Christian Temperance Union. Continues the item: "Sound sleep and walking are credited for the excellent health he finds himself in at age 71."

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Arkansas Baptist
Newsmagazine

401 West Capitol Ave.
Little Rock, Ark. 72201

From the churches

McCrorry dedicates painting

Sunday evening, Feb. 25, First Church, McCrorry, dedicated a baptistry painting that has just been installed.

The painting was made possible by memorials given to the church in honor of the late Mrs. C. P. Best. Mrs. Best was a life long member of the church, along with her husband and family.

The painting was made from a slide made of a bend in the Jordan River somewhere near the place Jesus was baptized.

The painter was Jeff Overton, of Lake Wales, Fla., a deacon and brother of Rev. J. W. Overton, a former Arkansas pastor.

William E. Piercy is pastor of First Church.



SHOWN here is the new parsonage built for First Church, Green Forest. More than one-third of the purchase price of \$14,500 came from the congregation.

Deacons ordained

Leroy Craig and James Rice were ordained as deacons of Bayou Mason Church, Lake Village, on Feb. 19.

Rev. John West, pastor, served as moderator of the ordaining council. The charge to the candidates was brought by Rev. Morris Jones of Leland, Miss., and Rev. S. B. Boyette, Greenville, Miss., brought the charge to the church. Rev. James Watts, also of Greenville, preached the ordination sermon. Mr. West led the ordination prayer.

G. G. Jones presented the certificates. J. V. Morphis delivered the benediction.

The Cover



REJOICE, O young man in thy youth; and let thy heart cheer thee in the days of thy youth.—Ecclesiastes 11-9.



Feminine intuition

by Harriet Hall

“Good measure . . . running over”

While speaking to our church recently, missionary Gilbert Nichols told of the experience of a fellow missionary in Paraguay. The missionary's small daughter asked her father if the Bible says, “It is more blessed to give than receive.”

“Yes,” said the missionary.

“Well, it sure doesn't seem like it!” was the child's reply.

For several days after I heard that story I found myself toying with the little girl's comment. Of course when one looks at things from what we sometimes call the human viewpoint, she's right. Another factor is that we often fail to give with the proper motive. The new American Bible Society translation of the New Testament (variously called “Today's English Version” or TEV or “Good News for Modern Man”) has this rendering of Acts 20:35b:

“There is more happiness in giving than receiving.”

If, as the little girl said, it seems that there is more happiness in receiving than in giving, it is because we are not giving unselfishly. Have you ever heard someone say, “I gave her this or I gave him that, and look what I got in return—nothing!” Those who talk this way have never learned to give themselves with their gift. When we give ourselves, seeking nothing in return, we are usually overwhelmed by the response.

Someone asked Dr. R. G. Lee recently what he felt was wrong with so-called Christian America. “Two things,” he answered. “Indifference and materialism.”

When you and I learn to rise above indifference—to care enough to give ourselves—then we will be filled with abundant happiness. Jesus said, “Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over. . . for with the same measure that ye mete withal it shall be measured to you again.” (Luke 6:38).

Washington-Madison news of the churches

BY ALEXANDER BEST

The church at Lincoln has redecorated its auditorium, pastor's study, and choir assembly room. White walls and red carpet have been used in the building.

The church at West Fork is adding much needed classrooms by installing movable partitions in the basement. They are also improving and furnishing the kitchen. The May Workers' Conference will meet with this church.

Berry Street Church, Springdale, will be engaged in a redecoration program at the time the March Workers' Conference was scheduled to meet with them; hence, the conference has been rescheduled to meet at Providence Church.

Liberty Church, Dutch Mills, will be led in revival services March 18-24 by Rev. Oscar Wells, former missionary to China.

Dr. James R. Zeltner, pastor of Immanuel Church, Ft. Smith, will be the evangelist in special services at Prairie Grove Church, March 24-31.

A community Valentine Dinner was served by the ladies of Liberty Church, Dutch Mills, on Feb. 14. Mr. and Mrs. Harold Biggs of First Church, Van Buren, were special guests. Mr. Biggs played a recording of music by the Van Buren Choirs, and he and Mrs. Biggs sang a series of duets of sacred music. Mr. Biggs is music and educational director of the Van Buren Church.

Allen Jackman, director of Baptist Men's Work in Washington-Madison Association, was master of ceremonies at a Man-and-Wife banquet at First Church, Springdale, Feb. 19. Approximately 120 were in attendance.

Rev. Jack Brown is serving South Side Church, Fayetteville, as interim pastor. He is interested in entering the field of evangelism and is available for revival services. His address is Rt. 4, Springdale, 72764.

Randy Lee, who is serving Second Church, Fayetteville, as Minister of Music, is now also serving as interim pastor. He is a senior at the University of Arkansas and will complete his work in the Spring.

Revivals

First Church, Bay, Feb. 12-18, Walter K. Ayers, evangelist; 12 professions of faith; James McDaniel, pastor.

Beacon lights of Baptist history

Revival without fanfare

BY BERNES K. SELPH TH.D.

PASTOR, FIRST CHURCH, BENTON

Most of us associate a time of revival effort with intense preparation, anxious visitation and impassioned appeal on the part of the preacher. Many think that in all these things the Holy Spirit may be at work. All this may be true, but the opposite may be true, also.

Camp-meetings were held in Northern Neck, Va., in the 1830's under the leadership of Rev. W. F. Broaddus. Around 1840 he moved to Kentucky, and the propriety of holding a meeting without him was doubtful. But it was finally agreed that an effort would be made, led by the brethren who had worked with Broaddus. The crowd attending was as large as on previous occasions. There was nothing uncommon about the preaching. It was plain, evangelical and earnest, unaccompanied by fervent appeals of former years. The congregations were unusually attentive, serious and respectful. "The place bore a funeral aspect" as reported by an eye-witness.

The remarkable thing about the meeting was the lack of conversions, inquiries and demonstrations until near the close of the meeting. Few persons presented themselves for prayers or received special instruction. Everyone missed Broaddus' leadership. But the ministers labored earnestly and the people gave solemn attention. For a week the people worked and prayed for the conversion of sinners.

Finally, the last morning arrived, clear and pleasant. Arrangements had been made for the parting service. Inquirers and persons who had found peace in believing during the meeting were requested to occupy reserved seats in front of the speaker's stand. To the amazement and delight of all, row after row was filled with inquirers and converts, numbering around 200. Almost all of those had become professing Christians since the opening of services in the camp. No outburst of feeling was manifest. Instead, there was great tenderness and joy as new and old converts mingled together. I was almost impossible to close the meeting. Ten p. m. had been set as the time for adjournment, but 12 p. m. found most of the people still on the ground. Some inquirers refused to leave until mid-afternoon when they found the peace they sought.

Dr. J. Jeter, writing of this occasion, thought it nearest the Pentecostal season of any time that had come in his experience. It was so different in manifestation of any he had seen that he made special efforts to learn of its abiding fruits. He found them as excellent in quality as they were uncommon in production. Most of the candidates were baptized and proud to be living, faithful members in churches.

He mentions two lessons taught by what he termed an "extraordinary meeting." One was that "ye should not place in our evangelical labors an undue reliance on human agency." He acknowledged the gifts and ability of Dr. Broaddus in conducting meetings, but felt God had shown that his talents and influence were not essential. The other was, "that ministers should not be discouraged by adverse appearances when they are conducting religious services."*

He concluded his sober remarks with the following scripture quotation: "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whatever they shall be alike good."

*Jeremiah Bell Jeter, *The Recollections of a Long Life*, (The Religious Herald Co., Richmond, Va., 1891) p. 270

Ratcliff Church, Concord Association, Feb. 26-March 3; Rick Ingle, Oak Cliff, Ft. Smith, evangelist; 74 public deci-

sions, 16 professions of faith, 8 by letter, 50 rededications. Wesley Hogue, pastor.

Here is what happened

Choir directors use various means of teaching festival music to their choirs. For the past three or four years some have gone on retreats to learn their music and have fellowship and inspiration. Following is a "blow by blow" account of one of these retreats written by one of the young people who participated. This report may inspire other directors to try it.

"Associational choir retreat, Feb. 16 and 17 was the date of the Associational choir retreat of the North Pulaske Association. It was held at Paron Camp. There were 115 young people participating in the retreat. The youth choirs from Park Hill, Baring Cross, Levy and Jacksonville First Church attended. We worked on the music for our State Youth Choir Festival and had fun and fellowship with young people our own age.

"We arrived at the camp around 5:30 and supper was at 6. After supper we had a mass rehearsal before dividing into sectional rehearsals. After the work of the evening was behind us, we had fun time. Charlie Wetzler was in charge. After the fun, we retreated to our cabins for sleep (?). Most of the camp stayed up until the early hours of the morning before finally dropping off to sleep.

"The morning watch devotional was given by this writer and then it was time for breakfast. After the meal, we cleaned our cabins and goofed off. Then we had mass rehearsal until time for our concert which was given for our directors. The director for the rehearsals and for the concert was Ted Stanton, Minister of Music at Baring Cross, and he did an excellent job.

"After the concert, we ate lunch and left for home. All in all it was a great week end. We met new people and had fun and fellowship along with the hard work. We all look forward to next year when we can meet again for an even better choir retreat." (Written by Barbara Turner, Park Hill Baptist Church) —Hoyt A. Mulkey, Secretary

The Foreign Mission Boards overseas staff as of August 1, totals 2,280 (including 205 persons in various programs of short-term service) under appointment of 65 political and geographical entities—all of these supported by Southern Baptists' "life line for missions," the Cooperative Program.

You had a part through Cooperative Program giving in the support of two Southern Baptist missionary doctors who remained in Gaza after other Americans were evacuated where they treated more than 200 wounded and performed about 130 operations during the two and a half weeks following the outbreak of war in the Middle East.



MR. LAWTON

Lawton Congress speaker

Program personalities for the State Royal Ambassador Congress will include Frank Lawton from the Brotherhood Commission in Memphis.

The Congress is scheduled to meet May 3-4 in the auditorium of Second Church, Little Rock.

Mr. Lawton recently came to the Brotherhood Commission to lead in preparing plans and materials for the primary unit of Royal Ambassador work. He will be sharing with those attending the Congress something of the plans and purpose of Royal Ambassadors. He will also speak to the men's section, outlining men's place and responsibility for the new phase of work. Mr. Lawton is a former pastor and minister of education in Mississippi. A native of South Carolina, he graduated from Mississippi College in 1956. He holds the degree of Master of Religious Education from New Orleans Seminary.

The Congress program will also include John W. Shepard Jr., missionary from Japan. He will be bringing the missionary message to the combined groups of Royal Ambassadors and Baptist Men on Friday night and Saturday morning. The Lonoke Royal Ambassador Chorus will provide special music, along with others, for all sessions of the Congress.

There will be many other features during the two sessions. The Congress will open with a hot dog supper at 5 p.m. Friday for all who register in advance. Information material is being mailed to all counselors and pastors.—C. H. Seaton

State Youth Convention

Fact Number 8: Convention Program

Friday morning: 9:30-10:30, Elimination Speakers' Tournament—District winners; 10:15, main convention begins—Special Music by the Wilson Youth Choir, 10:30, Christian testimony and talk—Joan Myers, Miss Mississippi; 11:05, State sword drill; 12:25, special music—The Ideals; 11:30, message: "Free Enough to Fail," Dr. Gordon Clinard; 12, adjourn for lunch.

Friday afternoon: 2, song service, special music—The Ideals; 2:15, message: "A Place for Bare Feet," Dr. Gordon Clinard; 2:45, special music, Helen Long, Judy Shaw; 2:50, case studies; 4:20, adjourn for fellowship; 4:30-5:45, State Youth Fellowship, led by Cecil McGee, Sunday School Board. Meal catered by Wes Hall.

Friday night: 6, special music, Wilson Youth Choir, 6:15, speakers' tournament finals; 7:10, "Good News," Baptist folk singing groups; 8:15, adjourn.

Youth music workshop deadline is April 15

The deadline for application for the first Southern Baptist Youth Music Workshop has been extended to April 15.

The workshop, sponsored by the church music department of the Sunday School Board of the Southern Baptist Convention, is scheduled for June 20-26, 1968, at Ridgecrest Assembly.

The workshop's objective is to provide "worthy musical experiences and give training in church music for youth." Enrollment is open to only 300 singers and 75 instrumentalists, ages 16-24. Screening of applicants will be made on the basis of personal character, talent, musical ability, experience, and voice or instrumental classification.

Application forms and further information may be obtained from Hoyt Mulkey, Arkansas state music secretary or Director, Youth Music Workshop, 127 Ninth Avenue, North, Nashville, Tennessee 37203.

Enrollment mounts

Enrollment for the 1967-1968 year at Southwestern Seminary, Ft. Worth, totalled 1,926, an increase of 67 over last year and the largest annual enrollment since 1964-65.

Included are 1,193 students registered in the School of Theology, 564 in the School of Religious Education, and 169 in the School of Church Music. Of these, 630 enrolled for the first time, the largest number of new students in four years.

Professor says some students lose faith

LOUISVILLE—Do ministerial students lose their faith while at seminary?

One seminary professor says some students feel they actually do.

"However, it is not seminary training that destroys a person's faith," said Harold S. Songer, assistant professor of New Testament at the Southern Seminary. Rather, he warned, it is the immature way in which a student may react to critical theological study that sets his course.

Songer described in a campus chapel service several inadequate student reactions often seen in a theological seminary. He listed them in four categories:

Protector of the Doctrine: "This student is so threatened by the new insights and questions that come from critical theological study that he decides there is only one way of salvation. He retreats to the fort of doctrinal structure that he inherited before coming to seminary and seeks to defend it against every living idea that dares to wander within his intellectual cannon range. He stands on the premise that he would rather be a fool on fire than a scholar on ice. He has sacrificed his existence as a creative and thinking person on the pagan altar of a

misunderstood faith."

Theological Hippie: "This student revels with mystic ecstasy in the number of conflicting opinions that can be assembled with regard to any article of the Christian faith. Because of his receptiveness to new ideas, he is often incorrectly termed 'intellectual.' What the hippie lacks, however, is genuine convictions about anything. He can tick off alternatives, but can not come to a conclusion. To the hippie all things are relative. He has sacrificed the convictions of his traditional faith on the unholy altar of a misunderstanding of intellectual integrity."

Pulpit Pragmatist: "This student is not disturbed by the challenges to faith or the many alternatives posed by scholars. All academic material is tested by one simple question: 'Will it Preach?' The pragmatist sees the entire enterprise of critical theological education as a vast homiletical smorgasbord in which he may take something from Bultmann, Barth, or John R. Rice with equal facility. In this instance both faith and honest study are sacrificed on the popular altar of secularism."

A basic error made by each of these groups, the New Testament scholar added, was trying to choose between faith and knowledge.

The mature Christian does not do this, Songer added.

Mature Christian: "This student is willing to serve when he does not fully understand and is confused. He is not dedicated to an idea or even a cluster of ideas but to the living Lord who calls him to follow. With Paul he confesses that he knows only in part. Yet, to be a follower of Christ is to be a learner, and critical study, thus, becomes for him the handmaid of faith. He knows that properly pursued, critical study points a man to faith just as faith calls him to study and obedience. This student has learned well the lesson that a tree is recognized by its fruit and not by the theological nursery in which it was raised." (BP)

\$32,711,000 in sales

NASHVILLE—The Sunday School Board of the Southern Baptist Convention had a 2.4 percent increase in sales over last year, according to James L. Sullivan, executive secretary-treasurer. Sullivan's report was given to the 64-member elected Sunday School Board meeting here.

Sales for the year totaled \$32,711,000, an increase of \$733,000 over the previous year's total, Sullivan reported.

The board's major income-producing programs are the programs of church literature and book store operations.

The presentation of a name for Training Union was delayed pending further study regarding the specific name to be recommended. The matter is now slated to be brought before the board when it meets in August, according to Philip B. Harris, secretary of the Training Union department. (BP)

About people

CHARLES H. DOWNEY has assumed duties as consultant in the church music department of the Sunday School Board of the Southern Baptist Convention, Nashville.

Downey has served as minister of music in First Church, Springfield, Mo.; Queensboro Church, Shreveport, La.; Park Place Church and Second Church, Houston, Tex.

In his new position he will work with ministers of music across the SBC in their total music program. He will help establish, develop and evaluate music programs in the churches. (BP)



EXECUTIVE SECRETARIES ELECT LEE: The executive secretaries of Southern Baptist state conventions meeting in Honolulu, Hawaii, recently elected Robert Lee (left) executive secretary of the Louisiana Baptist Convention, as president of their organization. Other officers elected were Robert Hughes (center), the California executive secretary, as vice president, and Glen E. Braswell (right), the Colorado executive secretary, as secretary. (BP Photo)

Native Korean is Christian surgeon

Dr. Kim Jin Teck completed his fourth year of surgical residency at Wallace Memorial Baptist Hospital, Pusan, Korea, in January, and is now surgeon and physician for a clinic at a chemical company complex 30 miles north of Pusan. He is the first doctor to complete all of his specialty training at Wallace Hospital, reports Southern Baptist Missionary Charles W. Wiggs,



DR. TECK

administrator.

"When Wallace Hospital was opened 12 years ago it was decided that the training of young Korean doctors would be one of its purposes," says Mr. Wiggs. "This goal is fulfilled as Dr. Kim goes into the Korean community as a fully trained Christian doctor.

"He is the first of many who will go from this hospital to help the needy sick as Christian doctors in the towns and cities of Korea. These Koreans will have a broader ministry than missionary doctors stationed in Pusan can hope to have."

FOREIGN MISSION BRIEFS

Art Aids Children: Paintings donated by a young Baptist artist were sold for more than \$500 at an art exhibit sponsored by the men of English-language Immanuel Baptist Church, Madrid, Spain. The profits are going to the Spanish Baptist children's home. The exhibit was an occasion of international fellowship, with a bilingual worship service and refreshments served by the church.

New Church Forms: English-speaking Baptists in Seville, Spain, plan to organize a church as soon as they can find a suitable meeting place. They have called Guy W. Woodward Jr., as pastor. A career military man, Mr. Woodward was ordained to the ministry by Immanuel Baptist Church, Madrid, on Jan. 21. English-language Immanuel Church was organized six and a half years ago. It has a budget of \$24,000 this year.

Colombia Baptists Meet: The more than 150 messengers attending the 17th annual session of the Colombian Baptist Convention learned that in 1967 a record seven churches were organized and at least 670 persons were baptized (some churches have not yet reported). The Convention met in Bogota, the capital of Colombia, Jan. 15-19. Nestor Massa was re-elected president, and Victor Martinez Corcho was elected vice-president.—Ione Gray, Foreign Mission Board.

Billy Graham decides

No college at present

WEST PALM BEACH, Fla.—Evangelist Billy Graham has decided against building a Christian college bearing his name at the present time.

Graham said here he made the decision because it would be too great a diversion from his evangelistic crusade work, and involve too much of his time, money, personnel and efforts.

I would almost have to give up my crusade work," Graham said. "And I feel that I should continue these crusades."

Graham, in a telephone interview with the Baptist Press, said that he felt one of the reasons he got sick and had to cancel all engagements through April "was because the Lord was trying to knock me over the head to tell me that I shouldn't build any institution at this particular phase of my ministry."

Graham also said that an editorial he read in the **Biblical Recorder**, official publication of the North Carolina Baptist State Convention, had influenced him in the decision. The editorial cautioned Graham against the perils of building such a college.

The Baptist evangelist pointed out he was giving up the idea of an institution anywhere. He said he had considered 17 different sites for a Christian college which earlier he described as the future "West Point of Christian education."

In November, the Florida Baptist Convention had voted to hold in abeyance plans to build a Baptist college at the site in Palm Beach Gardens until after Graham had made a decision on whether he would build his school there.

A recommendation to the convention from trustees of the proposed Florida Baptist College offered two alternatives: giving the property and pledges of \$837,000 for the Florida Baptist College to Graham if he decided to build a college; or proceeding with plans for a two-year institution offering courses on the junior and senior level.

Graham, however, told the Baptist Press he would not have accepted the \$837,000 in pledges for the Baptist college, because he did not want "any kind of obligation to any particular group or particular person."

The chairman of the Florida Baptist College board of trustees, Jess Moody of West Palm Beach, said immediately after learning of Graham's decision not to build a college that "this means that we will simply proceed on the building of a Baptist college here."

Moody, pastor of First Church, West Palm Beach, said that Graham's decision leaves the convention with its previous action to build a Baptist college in South Florida, and if the convention has other plans, this previous action will have to be rescinded in November when the convention next meets.

Moody said that the college does not plan to take any major steps until the Florida Baptist Convention takes further action next November to "augment" the previous decision "with further recommendations to put this thing into gear again."

"We can envision a great institution here," Moody said, "but we must really consider the BEST (Baptist Education Study Task) reports that have come to us, and we must come to grips with reality. We are exploring other possibilities," he added.

The Baptist Education Study Task Findings Committee, in its final report after a two-year depth study of problems facing Baptist higher education, stated "It was generally agreed that at least \$20 million would be required to establish a four-year liberal arts college and bring it into full operation as an institution of acceptable academic excellence.

"In view of these considerations, there was general consensus that the proliferation of colleges without adequate support is unwise, and is a betrayal of our youth," declared the BEST report.

There has been much discussion in the Florida Baptist convention questioning the wisdom of establishing a new Baptist college in the light of the fact that the school to date has only \$837,000 in pledges, plus the gift of 200 acres of land in Palm Beach Gardens from Florida Developer John D. MacArthur. (BP)

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The bookshelf

American Art Since 1900, by Barbara Rose, Praeger, 1967, \$7.50

The author, who in private life is Mrs. Frank Stella, characterizes the history of American art in the 20th century as "one of revolt, of conflict—the story of the American artist's attempt to free himself from European models, yet at the same time join the mainstream of Western art."

Beginning with the first decade of the century and "the revolt of The Eight against the strictures of the Academy," Miss Rose traces the evolution of American art within the context of social, historical, and intellectual events.

The Gospel of Luke, by Ralph Earle, Baker, 1968, \$2.95

Another in Baker's "Proclaiming the New Testament" series, this book is offered as material for sermons and as a pattern for sermon construction. The author deals with key verses from every chapter of the Gospel according to Luke.

Dr. Earle is professor of New Testament at Nazarene Theological Seminary, Kansas City.

Effective Evangelistic Message, by Vernon L. Stanfield, Baker, 1967, \$2.95

"Somebody has called our generation the evasion generation. Some people seem to think they can evade anything. A friend can fix it. Somebody can take care of it. If necessary a bribe will do it. But there is no way to evade the judgment. Each one of us must stand before God. It is appointed unto man once to die, but after this the judgment."

This is a sample paragraph from Dr. Stanfield's sermon, "Two Things in Your Future," one of ten timely sermons comprising this book.

We Jews and You Christians, by Samuel Sandmel, Lippincott, 1967, \$3.95

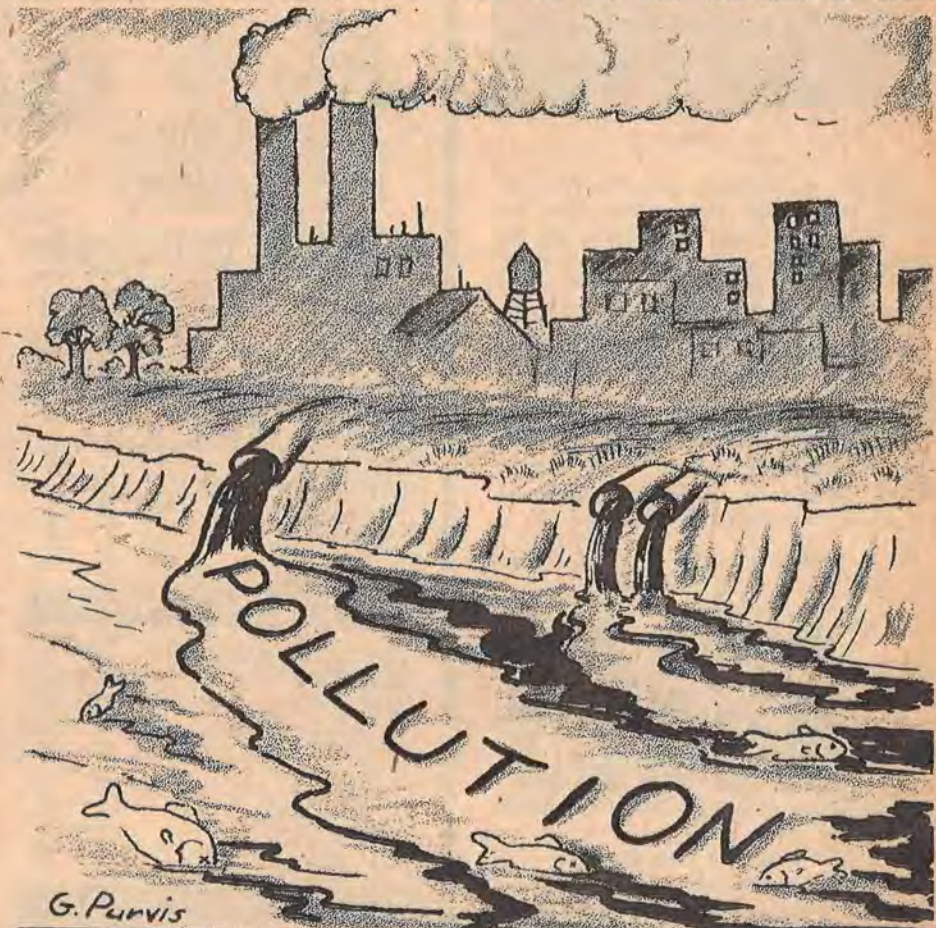
Observing that there is no central Jewish authority to answer such statements as the Vatican Council's "Declaration on the Jews," the author offers his personal statement, reflecting the attitudes of Jews toward Christians both in the collective sense and in the individual sense.

Taking note of the fact that most books that start out to explain the religious tradition of Jews and Christians to each other deal with religious holidays (what Yom Kippur means, or Easter) but abstain from a more profound inquiry into habits of thought, habits of response, and the manner of approach, Dr. Sandmel attempts here to deal with theological implications.



The ecological conscience

Through the years religion has been mostly concerned with personal and social ethics; the relationship of man with God and man with man. No doubt



WATER is one of our natural resources; polluted water, a pressing problem.

these are the most important, but religion has for the most part avoided man's stewardship responsibility of the natural resources (soil, water, air, minerals, forests, fish and wildlife). The proper discharge of these responsibilities is essential for man's earthly welfare.

Man has taken seriously the Genesis charge to 'subdue' and have 'dominion' over the 'earth' but in most cases he has not considered the consequences of his wastefulness, his abuse, and his neglect of the resources which have been placed in his custody. As a result the most difficult task of those engaged in conservation vocations is to win over enough 'converts' to make their efforts successful. (Sometimes it seems this is almost an impossible assignment.)

There is a great need for what has been termed an 'ecological conscience'—the proper relationship of man with his environment. There are many authorities who believe that this generation must solve this pressing problem or else the existence of many creatures, and perhaps man, may in jeopardy.

Certainly Christians should be conservation minded. The wise use of all natural resources ought to be an integral part of their daily creed.

Thomas A. Hinson day



MR. HINSON

Thomas A. Hinson, president of the Arkansas Baptist Convention, and for the past six years president of the board of trustees of Southern College, will be the honoree at a celebration Wednesday, March 20, at the college.

The occasion marks the end of his tenure on the institution's board of trustees.

Mr. Hinson, who received the distinguished alumni award from Southern in 1964, will be guest speaker at the chapel service at 9:30 a. m.

An invitation is open to all interested persons desiring to attend.



... Could it be we Southern Baptists have given the poor a stone rather than a fish? According to Peter Schrag, Appalachia, now growing its third welfare generation, has counties where more than one-third of the population is unemployed, where the government check is the prime source of income, and where men are so far from their last job that it cannot properly be said that they have a trade at all. It is in Appalachia, says Schrag, that the average adult has a sixth grade education, three-fourths of the children who start school drop out before the twelfth grade, and the statistics of human pathology—tuberculosis, silicosis, infant mortality—are so high that they do not all belong in the Western world at all.

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Charlotte Armstrong		Picture			

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Buds no bigger than finger nails... blooms no larger than a dime. These roses are about 8 in. high. Can furnish in RED, PINK, YELLOW, 2-TONE and WHITE. SPECIFY COLOR.

Price each 98¢; 3 for \$2.85. These roses are 1 or 2 yrs. old. Blooming size.

FLOWERING SHRUBS

ARLOW ABBE	EACH	3 FOR
PINK WEIGELA... 1 to 2 R.	15	9.71
PINK SPIREA... 1 to 2 R.	16	7.71
HYDRANGEA P. C... 1 to 2 R.	33	1.09
RED WEIGELA; deep red	39	1.39
FORETHIA; yellow	39	1.39
DEUTZIA; snow white	39	1.39
MOCK ORANGE; white	39	1.39
ALTHEA DOUBLE; red, pink, white	39	1.39
PUSKY WILLOW; bears catkins	39	1.89
RED BUSH HONEYSUCKLER; red	39	1.39
CRAPES MYRTLE; red or pink	39	3.29
SIBERIA VAN HOUTTE; white flowers	39	1.39
CYDONIA JAPONICA; red flowers	39	2.79
PERSIAN LILAC; old favorite	59	2.79
*SNOWBALL; white flowers	39	1.39
WISTERIA VINE; purple flowers	49	2.39
PINK BUSH HONEYSUCKLER; pink	39	1.39
FLOWERING ALMOND; pink R.	39	3.29
*PINK AZALEA; pink	39	1.89
FLOWERING CRAB; red or pink	89	4.79
*CLEMATIC VINE; white flowers	49	2.39
COMMON PURPLE LILAC; purple	39	1.39
TAMARIC; lavender pink	39	1.89
RED BARBERY; 1 to 2 R.	59	2.79

(Above SHRUBS, 1 to 2 R. tall, 1 to 2 yrs. old)

EVERGREENS

	EACH	3 FOR
*AMERICAN HOLLY; 1/2 to 1 R.	19	6.44
*CANADA HEMLOCK; 1/2 to 1 R.	13	37
WAX LEAF LIGULSTRUBUS; 1 to 1 R.	39	1.39
MAGNOLIA; 1/2 to 1 R.	39	1.98
JAP YEW; 1 to 2 R.	49	1.98
MOUNTAIN LAUREL; 1 R.	49	1.39
ABELIA; 1/2 to 1 R.	49	1.39
BOXWOOD; 1/2 to 1 R.	49	1.39
PFITZER JUNIPER; spreading; 1/2 to 1 R.	89	3.59
*HOODENDRON; 1/2 to 1 R.	79	2.29
COLORADO BLUE SPRUCE; 1/2 to 1 R.	89	1.89
NANDINA; 1/2 to 1 R.	59	1.89
RED BERRY PYRACANTHA; 1/2 to 1 R.	89	3.29
GARDENIA; 1/2 to 1 R.	89	3.29
CAMELLIA SARANQUAI; 1 R.	89	2.39
BUFFORDI HOLLY; 1 to 1 R.	79	2.29
HETZ JUNIPER; spreading; 1/2 to 1 R.	89	3.59
IRIS JUNIPER; grows tall; 1/2 to 1 R.	89	3.59
DWARF VAUFON HOLLY; 1/2 to 1 R.	59	1.98

(Above EVERGREENS are 1 or 2 yrs. old)

BULBS & PERENNIALS

	EACH	3 FOR
FAMPAR GRASS	25	\$1.19
CANNA BULBS; red, pink, yellow	15	.71
PEONIES; red, pink, white	89	3.29
IRIS; blue, purple, yellow, white	19	.89
HOLLYHOCKS; mixed colors, roots	25	1.19
BHASTA DAISY; root divisions	25	1.19
RED CARNATION; red	25	1.19
ORIENTAL POPPY; scarlet	25	1.19
CREERING PHLOX; for outdoors	25	1.19
GLADIOLI; red, pink, yellow	99	3.39
HIBISCUS; giant blooms	25	1.19
*VIOLETS; hardy, blue	19	.90
*CHRISTMAS FERNS; for outdoors	19	.90
TRITOMA; red hot poker	25	1.19
HARDY ASTERS; red, pink or blue	25	1.19
CUSHION MUMS; red, yellow, pink	25	1.19

(All PERENNIALS and BULBS are 1 yr. or older)

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WOMAN'S MISSIONARY UNION

79th ANNUAL MEETING

March 25-27, 1968

First Baptist Church
West Memphis

Theme: CHRIST THE ONLY HOPE

PROGRAM HIGHLIGHTS



Mrs. Roy E. Snider, Sr.
Camden
President

Monday - 7 PM

"From the slopes of the Atlantic"
To Pacific's rugged shore."

Message

Dr. Arthur B. Rutledge,
Home Mission Board

The Nightingale Singers
Baptist Memorial Hospital School of Nursing Glee Club
Thomas P. Lane, Director

Message

Dr. Eva Marie Kennard, USA

Reception

Tuesday - 9:30 AM

Christ the Only Hope
Cristo a Unica Esperanza
Le Christ c'est Notre Seul Espoir
Cristo a Unica Esperanza

Message

Jesse Kidd, Brazil

Ladies' Ensembles
First Baptist Church
West Memphis

Message
Message
Message

Dr. Rutledge
Miss Elaine Dickson, WMU, SBC
Dr. Kennard

Presentation of Flags of the Americas

Tuesday - 1:30 PM

"Christ is the hope of . . . salvation,
Jesus Christ who saves from sin."

Message

Miss Dickson

Shelby County Music Men
George Wadlington, Director

Message
Message

Mrs. James M. Watson, Spain
Dr. Jesse C. Fletcher,
Foreign Mission Board

Tuesday - 7 PM

"Oh, the joy of knowing Jesus
As a Savior, Guide, and Friend."

Heart to Heart with the J. W. Carney family of Pakistan

Mrs. R. H. Gladden

Southern Baptist College Concert Chior
E. Amon Baker, Director

The Wimpy Harper Story (Visual-Narrative)

Dr. Fletcher

Wednesday - 9:30 AM

" 'Tis a message of salvation,
Of redemption for all men."

Message
Report of Nominating Committee
Laborers Together

Mrs. Watson
Elma Cobb
Miss Dickson

Soloist
Mrs. James Leonard
First Baptist Church
Memphis

Message

Thomas A. Hinson

* * *
Miss Nancy Blair, Music Director
R. D. Roberts, Organist
Mrs. Larry Peebles, Pianist

Siloam Springs Baptist Assembly

1968

THREE GREAT WEEKS FOR ALL ARKANSAS BAPTISTS

Dates	Suggested Districts to Attend	Evening Speaker
June 24-29	North West, West Central, South West	Curtis Vaughn
July 1-6	Central, North Central	Gordon Clinard
July 8-13	North East, East Central, South East	Andrew Hall

Rates

Send name, address, age (if under 17), sex, church accommodation number, a \$2.00 reservation fee, and the week you plan to attend to Dr. Ralph Douglas, 401 West Capitol Avenue, Little Rock 72201. This fee will apply on the total cost of the assembly.

ACCOMMODATIONS	TOTAL COST
1. Assembly-owned Dormitories — Cot, mattress, all meals, registration, and medical and accident insurance — — — — —	\$ 16.50
Children 5-8 inclusive — — — — —	13.50
2. Church-owned Dormitories — Cot, mattress, all meals, registration, and medical and accident insurance — — — — —	16.00
Children 5-8 years inclusive — — — — —	13.00
3. Deluxe Buildings (For family groups only) — Room, all meals, registration, and medical and accident insurance — — — — —	19.00
Children 5-8 years inclusive — — — — —	16.00
4. Faculty Building — Room, all meals, registration, and medical and accident insurance — — — — —	18.00
Children 5-8 inclusive — — — — —	15.00
5. Children under 5 years who eat in dining hall — — — — —	8.50
6. Children under 1 year — — — — —	1.00
Individual Meals — Breakfast \$.75	Dinner \$1.00
Supper \$1.00	

NOTE: Registration and medical and accident insurance for part-time campers — — \$6.00 plus meals and accommodations

Things To Bring

Bring pillow, bed linens, towels, toilet articles and a light blanket. Don't forget pencils, a Bible and some change for the book store and snack shack. Do not bring fireworks, pets or things to cook. Bring a good spirit of cooperation and good judgment and a willingness to help make the assembly a good experience for everyone.

Policies

Upon recommendation of the Operating Committee, January 22, 1968, the Executive Board of the Convention adopted the following policies that relate to these three weeks at Siloam Springs.

The Operating Committee recommends that the following rules be observed by our Convention Camps and Assemblies:

- I. For Camps and Assemblies attended by both girls and boys.
 1. Dress
Shorts will be permitted during recreation periods.
(No mid-riffs or short shorts.)
 2. Swimming
There will be no mixed swimming and no one will be allowed in the swimming pool area except swimmers. The pool area will be clearly defined and marked.

Objectives

A major objective of the assembly is to assist the churches in their work of bringing men to God through Jesus Christ. The program will seek to reflect the total work of the State Convention. Training will be offered for church leaders, members and others of all age groups. The major emphasis of the assembly will be Bible Study, stewardship and missions.

Opportunities for worship and evangelism are in strong evidence at the assembly.

Fellowship and planned recreation appeal to those in attendance.

Cultivating and training young people, the leaders of Arkansas Baptists tomorrow, is a major purpose of the assembly.

Present and future planning will seek to make the assembly grounds a meeting place for denominational leaders, church leaders and members, where a sharing of ideas and seeking God's Leadership may be experienced.

Dormitory Counselors Suggested Guidelines

Those under 18 years of age who attend the assembly in groups must have adult counselors who will "live-in" with the group at the assembly. If both boys and girls are in a group, both a man and woman counselor will be required. Additional counselors should be provided in the proportion of one counselor of the same sex for each 7 to 10 boys and each 7 to 10 girls.

A counselor must be 20 years of age or older and a responsible member of a church cooperating with the Arkansas Baptist State Convention. Counselors will be approved by the Assembly Program Director, Lawson Hatfield, and at the assembly counselors will relate to him.

A sheet, "Suggestions for Dormitory Counselors" will be provided to counselors prior to the assembly. A meeting of all counselors will be conducted each week at the assembly in Pavilion 3, Monday at 6:45 p.m.

Make a perfume apple

BY OLGA OSING

To make a perfume apple that you can take with you from room to room is easy to do. All you need is an apple, some whole cloves, and four toothpicks.

First, select your apple. Make sure it is large, ripe, and red. Then take a handful of cloves and stick as many as you like in the apple. When that is done, take the four toothpicks and stick them in the apple as if the apple were a table and the toothpicks were legs.

Now your portable perfume apple is finished. You can move it from room to room and place it wherever you like. The air of the room will have a lovely fragrance. When the apple starts to wither, it can be replaced with a fresh apple. The cloves will usually last longer. Of course, the toothpicks can be used time and time again.

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Spot's nap

BY BARBARA DENBROOK



Mother Cat had three baby kittens. One was white, so its name was White Kitty. One was black. Its name was Black Kitty. One was black with white spots. Its name was Spot.

One day Mother Cat said, "I am going to find a mouse for dinner. I want all of you to take a nap while I am gone."

Mother Cat placed each kitten in its bed. White Kitty shut her eyes. Black Kitty shut his eyes. Spot shut his eyes. But as soon as Mother Cat was gone, Spot's eyes opened.

Spot said, "I don't want to take a nap. I want to play. I'll find a friend to play with."

Spot climbed out of his bed. He walked off the porch into the yard. Soon he saw something sleeping by a little house.

Spot poked the something with his paw.

"Will you play with me?" he asked.

The something opened its eyes. The something opened its mouth. "Bowwow, bowwow," it said.

Spot ran fast. He did not think the bowwow wanted to play.

Soon he saw something that said, "Cluck, cluck."

"Will you play with me?" Spot asked.

"No," said the cluck-cluck. "I cannot play with you. I must find a worm for my babies. I don't have time to play."

Spot walked and walked. Soon he saw something big with horns on its head.

"Will you play with me?" he asked the big thing.

The big thing said, "Moo, moo," in a loud voice.

Spot was afraid of the moo-moo. He ran fast. He ran and ran. Then he saw the porch where he lived.

"Oh, I'm glad to be home," he said. "I'll never run away again."

Spot climbed into his box. He shut his eyes. He went to sleep.

Just then Mother Cat came home.

"Wake up, children," she said. "It's time to eat dinner."

After dinner, White Kitty and Black Kitty played with a toy mouse. Spot wanted to play, too, but his eyes would not stay open. Mother Cat washed him and put him to bed.

"I wonder why Spot is sleepy," she said. "He had such a long nap today."

Examples of faith

By C. W. BROCKWELL JR.

There are two ways you can know the setting for this great passage of Scripture.

One way is to imagine yourself listening to E. S. Atwood of Salem, Mass., back in 1879. Hear him say: "This 11th chapter of Hebrews is the epic of faith. It is a hymn in the thick of a theological discussion, a strain of flutes and viols heard in a pause of the tumult and crash of the full orchestra. The apostle has been laying bare the hidden significance of the ordinances of the Jewish ritualism, and showing their interior connection with the spiritual truth revealed by Christ. Thread by thread he has unravelled the complicated web of formalism, and gone on to demonstrate that all the ends of these cumbrous observances are answered by a right attitude of the soul towards the Lord's Christ. And now at the end of his reasoning, he passes into a diviner mood of emotion. His syllogisms are exchanged for songs, his arguments lift him into the realms of inspired vision. The past becomes luminous and everywhere his quickened sight discovers that this faith has been the victorious element in life. He has broken into the heart of the world's long secret, and his exultation is impatient to find voice."

The other way is to look around you and discover the present living examples of faith. You can tell them by two outstanding characteristics.

They hold a title deed to their desires

These people of faith live today as if tomorrow were a reality. And truly it is in Christ! We don't have to worry about life beyond the grave, for Jesus has already taken care of that. Neither must we fret about help in time of trouble and sorrow here and now for our heavenly Father watches over us. Therefore, the Christian is the only person who can really enjoy today. Everybody else has to worry about tomorrow.

Abel was the kind of person who knew what he wanted. He wanted to please God so he offered to God his best. He gave it believing that God would accept it, and God did. His gift offered in faith was a witness to his inward righteousness, whereas Cain's second-rate gift was a witness to his unrighteousness. What you give on Sunday doesn't make you good; it just

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.

brings your goodness or lack of goodness out into the open.

So the basic difference between men of faith and men of fear is what they desire. Men of faith desire to obey God and God gives them strength to do so. Men of fear desire to please men and they are continually frustrated. Which are you?

They know what they cannot see

Faith places before our eyes things out of sight. Take Jesus Christ, for example. One cannot know he is alive apart from faith. Sure, the empty tomb proves his body is not there but that alone does not prove he is alive. Only through faith can we know for certain. An unbeliever doesn't know. In a way, he hopes he isn't alive. But a believer knows without a doubt and nothing could convince him otherwise.

Consider Enoch. He walked with God, though he could not see him. He could see all the world but he didn't walk with the world, he walked with God. Enoch the mortal became Enoch the immortal. God took him.

God is still taking his children today; through accident, disease, and natural decay. For the Christian, life and death become "only different ways of spelling the same word."

Is there anything so terrible about death itself? Is not the terror in our thoughts, which faith corrects?

So men of faith know about life. "Astronomy codifies the laws that control the rhythmic sweep of the planets, anatomy lays bare the roadways by which mind and matter interchange greetings in man; but the mysterious force, everywhere present, without which the wheelwork of the skies stands still, without which man becomes a clod—science has never yet seen and measured that" (E. S. Atwood).

But "by faith we understand that the worlds were made by the word of God." We know God's autograph is on everything and that accounts for why they are. Thus the most exhaustive wisdom is the wisdom of faith.

Life and work

March 17, 1968

Hebrews 11:1-7, 39-40

Noah is a case in point. He couldn't see the flood nor feel the rain but he made measurements, cut timber, and drove nails—by faith. Then, contrary to all logic, he and his family shut themselves in the ark and it rode the flood which destroyed the logicians. Remember this when the logicians scoff at believing in Jesus Christ. His death on the cross didn't seem to be very logical to men but it was and is very efficient for the salvation of men.

May we use Mr. Atwood's conclusion to his ancient sermon?

1. God requires faith. These recorded histories of men in different ages of the world, this diversity of tests to which they were subjected for a common purpose, and the results which followed, are so many pictured illustrations of the truth that "without faith it is impossible to please God."

2. Men need faith. We only develop partially unless we walk encompassed by the influences of both the seen and the unseen worlds, each contributing something to our shaping. It is sometimes said in the way of commendation of an individual, that he is an accomplished "man of the world." The true ideal of life is to be a man of two worlds—joined to this world by sense, joined to that world by faith.

Ladies and gentlemen, have faith in God!

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The Holy Spirit, our helper

BY VESTER E. WOLBER

PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

International

March 17, 1968

John 14:15-26

Having dismissed Judas from the upper room with the directive, "What thou doest, do quickly" (13:27-30), Jesus began to prepare the 11 for the tragic hours ahead by giving them new dimensions of love and hope. He told them that he was going away and that they could not at that time follow him (13:33, 36); but in the meantime, they were to be fortified by their love for one another and by their hope to follow their Master later. He was leaving to prepare a place for them and would return to receive them (14:1-3). They were to believe on Christ and pray unto the Father in his name (14:12-14).

The conditions of the Spirit's coming

1. He comes to those who love and obey Christ. It was not accidental that Jesus prefaced the promise to send the Holy Spirit with the statement that if they loved him they would keep his commandments. The statement and the promise are put together in such a way as to indicate that love and obedience are prerequisite to his coming. The Spirit comes meaningfully into the consciousness of those who love and obey Christ. The Lord will not allow love to

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be reduced to sentiment but insists that if love for Christ is genuine then obedience unto Christ will follow.

2. He was to be sent by the Father at the request of the Son and in the Son's name (v. 26). A further condition of his coming (16:7) was that the Son depart from this life. "If I do not go away," Jesus said, the Spirit will not come. In the same passage Jesus said that he would send the Spirit; and in his sermon at Pentecost, Peter said that the exalted Christ "has poured out this which you see and hear"—the manifestations of the Spirit's presence and power (Acts 2:33).

Nature of the Spirit

1. The Spirit is called "Another Comforter"—another of the same kind as Jesus. During his earthly ministry, Jesus had been their paraclete, their strength giver, and their helper; but when he made ready to depart, he promised to send another Comforter like he was.

2. He is called "the Spirit of Truth." Three times in this section (14:17; 15:26; 16:13) the expression is used, and they mean that the Spirit is true reality. Just as Jesus is the objective reality of God, the "express image of his person," (Heb. 1:4) so also the Spirit is the subjective or experiential reality of God. Jesus came to reveal God in human terms, but the Spirit came to reveal God in the religious experience.

The Lord added that the world could not see or know the Spirit and, therefore, cannot receive him. The reason why the world cannot take the Spirit into their lives is because they have not taken Christ into their lives.

3. The Spirit abides in the believer (v.17). Jesus and John were true mystics, teaching that there is immediate and direct contact between the believer and God.

The passage seems to say that the disciples already knew in experience the Spirit because he was in them and would be in them. After a while he would go away, Jesus said, and the world would not see him any more; but the disciples would see him and know that he was in the Father and that they were in him, and he was in them. In the Christian experience of salvation men experience a vital and spiritual union with God.

The work of the Spirit

1. The Spirit teaches truth and aids recall (v. 26). A clear example of this function is seen in 2:20-22 in which passage John states that the disciples did not remember what he had predicted in the temple until after the prediction had been fulfilled.

2. His general function is to bear witness to Christ (15:26). He takes the things of Christ and shows them unto men (16:14). He does not speak in and of himself; i. e., he does not speak objective truth but operates along with truth and makes it clear. Thus, the Spirit gives insight and understanding and guides the believer into all truth (16:13).

3. The coming of the Spirit was the return of Christ in another role. Jesus said to the disciples, "I will not leave you comfortless; I will come unto you;" and in keeping with his promise he came unto them in the form of the Spirit at Pentecost.

The Spirit releases, utilizes, and makes effective the redemptive power which Christ acquired in his death and resurrection. The Spirit makes the cross effective: he guides men through repentance and faith into a saving knowledge of Christ, and he illuminates the Christian believer and enables him to comprehend and know Christ.

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A—Arkansas outdoors: 'The ecological conscience' p15; Arnold, A. Stuart to SBC Sunday School Board p13

B—Bookshelf p15; Beacon lights of Baptist history: Revival without fanfare p10; Baptist Beliefs When Ignorance is bliss p4

C—Children's nook p20; Clergy conference to be held May 5-9 p7; Clear Creek news p8

D—Davis, Rev. Jimmy Reece dies p6; Dungey, Daryl, to Marshall Road church staff p7

F—Foreign Missions brief p14; Feminine intuition: Good measure. . . running over p9

G—Graham decides against Christian college now p14; Graham film revival (L) p4; Green Forest has new parsonage p8; Group dynamics (PS) p2

H—Hinson, Thomas day at Southern College p16; Hot Springs church to build p7; Hawthorn, Ruby to post in N. M. Baptist convention p6; Hays, Brooks, guest speaker p6

I—Industry vs. tourism (L) p4

L—Likes 'Life and Work' (L) p4; Lipford, Rev. H. L. honored p8

P—The Philadelphia story p5; Proctor, Rick to University Church, Fayetteville p6; Paragould church has new parsonage p6

R—Raymick, Jim assumes Park Hill music post p6; RA workshop scheduled for Ft. Smith p6; 'Riot report' (E) p3

S—Southern Baptist Convention: Golden Gate Seminary seeks accreditation p13; Stafford, Clifton licensed to preach p6

T—Teck, Dr. Kim Jin, Christian surgeon p14; Tedford, Rev. Jackie, available for preaching p6; Toward a free pulpit (E) p3

W—Wood, Rev. Ross to Batesville p7

Y—Youth music workshop deadline p11



"BEING meek may bring happiness, but it really puts a strain on a fellow like me."

—ARK-E-OLGY by Gene Herrington

An old soak

"I had an operation and the doctor left a sponge in me."

"Got any pain?"

"No, but boy do I get thirsty."

Inevitable

A clerk was handed a pay envelope which, by error, contained a blank check. The astonished clerk looked at it, and moaned, "Just what I thought would happen—my deductions have at last caught up with my salary!"

Lilliputian logic

Sunday School teacher: "Lot was warned to take his wife and flee out of the city, but his wife looked back and was turned to salt."

Little boy: "What happened to the flea?"

"How do you keep your children out of the cookie jar?" "I lock the pantry door and hide the key under the soap in the bathroom."

March 3, 1968

Church	Sunday School	Training Union	Ch. Addns.
Alexander First	68	35	
Berryville			
First	186	61	
Freeman Heights	163	52	
Crossett			
First	627	189	
Mt. Olive	231	125	2
DeQueen Kern Heights	65	49	1
El Dorado			
Caledonia	57	39	
East Main	316	128	
Ebenezer	161	65	
First	724	437	
Victory	65	42	1
Forrest City First	567	171	
Fort Smith First	1,431	428	9
Gentry First	195	76	
Greenwood First	305	137	4
Gurdon Beech Street	160	60	
Harrison			
Eagle Heights	221	51	
Northvale	108	47	
Highfill First	102	65	
Hope First	512	174	
Hot Springs Piney	235	83	1
Jacksonville			
First	469	158	
Marshall Road	339	176	2
Jonesboro			
Central	592	212	
Nettleton	241	111	
Lavaca	249	130	
Little Rock			
Gaines Street	426	186	1
Geyer Springs	533	203	1
Life Line	567	137	5
Rosedale	268	102	
Magnolia			
Central	778	249	
Manila First	191	89	5
Marked Tree Neiswander	92	72	
Monticello			
First	278	110	1
Second	325	136	
North Little Rock			
Baring Cross	638	180	3
Southside Chapel	39	13	
Calvary	459	167	
Central	268	100	2
Gravel Ridge	191	89	6
Ryunan Chapel	90	49	
Harmony	67	32	
Indian Hills	146	65	2
Park Hill	790	210	
Sixteenth Street	38	30	
Sylvan Hills	249	91	
Paragould Mt. Zion	106	63	
Pine Bluff			
Centennial	243	110	
First	786	234	5
Green Meadows Mission	14	46	
Second	207	72	
South Side	791	291	3
East Side Chapel	98	63	2
Tucker Chapel	23	14	
Rock Springs	73	37	
Springdale			
Brush Creek	74	48	9
Elmdale	391	98	11
First	406	84	2
Oak Grove	72	42	
Van Buren			
First	489	166	4
Oak Grove	163	90	
Walnut Ridge First	329	136	2
Warren			
First	488	129	
Southside Mission	80	31	1
Immanuel	254	67	
Westside	67	55	2
West Memphis			
Calvary	245	125	
Ingram Boulevard	302	127	4

Yes You Too Can Cut More Wood With A Sharp Axe

Pastors, church musicians, and educational directors, if you serve without formal training, are you doing the best you possibly could?



THE ROBERT G. LEE CHAPEL

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In the world of religion

Gifts to Indians aids Bible reading

SANTA ANA, Calif.—Huichol Indians in Mexico's Nayarit State can now read the New Testament in their own language, thanks to the linguistic accomplishments of Wycliffe Bible Translators' missionaries John and Genevieve McIntosh, Huichol national Roman Diaz, and Joe and Barbara Grimes.

The McIntoshes were assigned to the Huichols in 1941. After five years of tribal indifference, Roman Diaz was converted and became a valued helper.

Practically on their honeymoon in 1952, the Grimeses replaced the original couple when John McIntosh became director for a wider area of the agency's work.

"Now our 13 years' work is in the hands of the printer," the Grimeses write.

In addition to the New Testament, Joe and Barbara have also published a summary of the Old Testament from Adam through Moses. They report that although Huichol Christians have suffered intensely for their faith—even death in some cases—their number continues to multiply. The New Testament will meet a very urgent need for encouragement and strength. (EP)



NOW U. S. CITIZEN, she sleeps in peace: Mrs. Stephanie Macs, a cleaning woman at Southwestern Seminary who once feared she and her husband would be taken from their Latvian home to labor camps in Siberia, now sleeps in peace as a United States citizen. She is shown sharing her experiences with a seminary student. (BP Photo)

Dutch baptisms peak

The Union of Baptist Churches in the Netherlands reports that its churches baptized 464 converts during 1967, a record annual number. The previous year's high was 382, in 1962, and the average since 1945 has been 309 a year.

By contrast, the number of baptisms for 1966 was only 214.

Several remarkable baptismal services were held in Churches in Emmen and Stadskanaal during 1967, one with more than 30 converts being immersed. Large groups attended these services, meaning that they created enough interest in the community beyond Baptist families for many non-Baptists to be present.

The record year for baptisms comes at a time when the Netherlands union is preparing for a special evangelistic crusade in 1969, with a pre-crusade rally next September. (EBPS)

Lord's day observance

NEW YORK—An endeavor will be made next fall by the Lord's Day Alliance of the U. S. "to rediscover the spiritual dynamics possible in a Sunday set aside for worship, renewal, religious education and fellowship."

The agency's three-day conclave called a "Consultation on the Lord's Day in Contemporary Culture" will occur Oct. 7-9, 1968 in the facilities of the George Washington Motor Inn, Valley Forge, Pa. Chairman will be Rev. Melvin M. Forney, minister of the Roxborough Church, Philadelphia, and Chairman of the Committee on Extension of the Lord's Day Alliance of the U. S. (EP)



BUSINESS district of Windhoek, South West Africa, where Rev. and Mrs. Charles D. Whitson of Lafayette, Ala., missionary associates, expect to take up residence this summer. Mr. Whitson will pastor a small English-language Baptist Church. Dr. H. Cornell Goerner, secretary for Africa for the Foreign Mission Board, describes Windhoek as a "vigorous little city." South West Africa, about the size of Texas and Louisiana combined, is sparsely populated, with less than two inhabitants per square mile.

Are You Moving?

Please give us your new address before you move! Attach the address label from your paper to a postcard, add your new address including the zip code, and mail the card to us.

Arkansas Baptist Newsmagazine
401 West Capitol Ave. Little Rock, Ark. 72201

March 3, 1968

Sunday Training Ch. School Union Adns.

Church	Sunday School	Training Union	Ch. Adns.
Alexander First Berryville	68	35	
First	186	61	
Freeman Heights	153	52	
Crossett			
First	627	189	
Mt. Olive	231	125	2
DeQueen Kern Heights	65	49	1
El Dorado			
Caledonia	57	39	
East Main	316	128	
Ebenezer	151	65	
First	724	437	
Victory	65	42	1
Forrest City First	567	171	
Fort Smith First	1,431	428	9
Gentry First	195	76	
Greenwood First	305	137	4
Gurdon Beech Street Harrison	160	80	
Eagle Heights	221	51	
Northvale	108	47	
Highfill First	102	65	
Hope First	512	174	
Hot Springs Piney Jacksonville	235	83	1
First	469	158	
Marshall Road	399	176	2
Jonesboro			
Central	592	212	
Nettleton	241	111	
Lavaca	249	130	
Little Rock			
Gaines Street	426	186	1
Geyer Springs	533	203	1
Life Line	567	137	5
Rosedale	268	102	
Magnolia			
Central	778	249	
Manila First	191	89	5
Marked Tree Neiswander	92	72	
Monticello			
First	278	110	1
Second	325	136	
North Little Rock			
Baring Cross	638	180	3
Southside Chapel	39	13	
Calvary	459	167	
Central	268	100	2
Gravel Ridge	191	89	6
Runyan Chapel	90	49	
Harmony	67	32	
Indian Hills	146	65	2
Park Hill	790	210	
Sixteenth Street	38	30	
Sylvan Hills	249	91	
Paragould Mt. Zion	106	68	
Pine Bluff			
Centennial	243	110	
First	786	234	5
Green Meadows Mission	14	46	
Second	207	72	
South Side	791	291	3
East Side Chapel	98	63	2
Tucker Chapel	23	14	
Rock Springs	73	37	
Springdale			
Brush Creek	74	48	3
Elmdale	391	98	11
First	406	84	2
Oak Grove	72	42	
Van Buren			
First	489	166	4
Oak Grove	163	90	
Walnut Ridge First	329	136	2
Warren			
First	488	129	
Southside Mission	80	81	1
Immanuel	254	67	
Westside	67	55	2
West Memphis			
Calvary	245	125	
Ingram Boulevard	302	127	4



"BEING meek may bring happiness, but it really puts a strain on a fellow like me."

—ARK-E-OLGY by Gene Herrington

An old soak

"I had an operation and the doctor left a sponge in me."

"Got any pain?"

"No, but boy do I get thirsty."

Inevitable

A clerk was handed a pay envelope which, by error, contained a blank check. The astonished clerk looked at it, and moaned, "Just what I thought would happen—my deductions have at last caught up with my salary!"

Lilliputian logic

Sunday School teacher: "Lot was warned to take his wife and flee out of the city, but his wife looked back and was turned to salt."

Little boy: "What happened to the flea?"

"How do you keep your children out of the cookie jar?" "I lock the pantry door and hide the key under the soap in the bathroom."

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A—Arkansas outdoors: "The ecological conscience" p15; Arnold, A. Stuart to SBC Sunday School Board p13

B—Bookshelf p15; Beacon lights of Baptist history; Revival without fanfare p10; Baptist Beliefs When ignorance is bliss p4

C—Children's nook p20; Clergy conference to be held May 5-9 p7; Clear Creek news p8

D—Davis, Rev. Jimmy Reece dies p8; Dungey, Daryl, to Marshall Road church staff p7

F—Foreign Missions brief p14; Feminine intuition: Good measure. . .running over p9

G—Graham decides against Christian college now p14; Graham film revival (L) p4; Green Forest has new parsonage p8; Group dynamics (PS) p2

H—Hinson, Thomas day at Southern College p16; Hot Springs church to build p7; Hawthorn, Ruby to post in N. M. Baptist convention p6; Hays, Brooks, guest speaker p6

I—Industry vs. tourism (L) p4

L—Likes 'Life and Work' (L) p4; Lipford, Rev. H. L. honored p8

P—The Philadelphia story p5; Proctor, Rick to University Church, Fayetteville p6; Paragould church has new parsonage p6

R—Raymick, Jim assumes Park Hill music post p6; RA workshop scheduled for Ft. Smith p8; 'Riot report' (E) p3

S—Southern Baptist Convention: Golden Gate Seminary seeks accreditation p13; Stafford, Clifton licensed to preach p6

T—Teck, Dr. Kim Jin, Christian surgeon p14; Tedford, Rev. Jackie, available for preaching p8; Toward a free pulpit (E) p3

W—Wood, Rev. Ross to Batesville p7

Y—Youth music workshop deadline p11

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