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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

JANUARY 12, 1967

Personally speaking



IN THIS ISSUE:

WHAT progress has the state of Arkansas made in racial relations since the fall of 1957? It is a question the Editor answers on page 3. Other editorials today deal with the upcoming Evangelism Conference, capital punishment, the New Year and free love.

* * *

WINOS asleep in doorways . . . irreparable damage to their brains, their lives. It is these unfortunates that the Bowery Mission reaches. A graphic picture story on pages 6 and 7 is presented in "A Preacher's War on the Bowery."

* * *

ABOARD a jet liner to the Orient . . . from a pastor's study in Leachville . . . it is from such spots that the letters come to the Editor. We hear from the people on pages 4 and 5.

* * *

MISSIONARIES to the moon? Not impossible in this day and time says John J. Hurt. See his Baptist Press story on page 5 about two Houston Baptists who may be the first to set foot on the moon.

* * *

ARKANSAS Baptists have done a fine job of stewardship during 1966 as reflected in the news story on page 8 from Dr. S. A. Whitlow, executive secretary of the Arkansas State Convention. Dr. Whitlow reports on the final tabulation of Cooperative Program receipts for last year.

* * *

A WASHINGTON, D. C., dateline is on the story of the tensions faced by Baptists in the capital area. W. Barry Garrett gives a full report.

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THE charming lady on our cover is Miss Juanita Staubie, Arkansas Baptist Medical Center BSU director. Her story is on page 4.

Arkansas Baptist newsmagazine

January 12, 1967
Volume 66, Number 2

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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 crediting 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.

'Resolved, that I...'

As we face a new year, many of us never formulate any resolutions that we set down in writing. Instead, we say in our hearts that we want to be better persons and do better in the year just beginning than was the case in the year to our backs.

We want to make better use of our resources than in the past. But do we stop and think enough as to what our resources are?

One of the greatest of our resources—one we are likely to overlook or take for granted—is the resource of friendship, acquaintance, and personal contacts. All of us are aware of the fact that we can benefit personally by exposure to great people. But not every one is aware that we can learn something from every person we meet. And sometimes the lesson we need most can best be learned from one of low and humble estate.

In prosperous Arkansas and America, the word "resources" means dollars and cents. We are likely to place this too close to the top in our thinking and planning. But this is not to say that the material things are to be scorned. This columnist has acquired a "Family Expenses" book for 1967 and hopes by setting down in detail both income and outgo to become—or at least help his helpmeet to become—a better steward of finances. (Maria says her big stewardship problem is not how to use money but how to get her hands on it.)

We have great opportunities for good and useful living in our jobs, in our churches, and in all of the organizations to which we belong and the positions which we hold, as well as in our own homes and neighborhoods. And, come to think of it, these are about the only places and positions we have for any kind of living. We shall reach our goals or fumble the ball this year, not on romantic flights around the world, but on the home grounds.

Whether you wrote out resolutions for the new year or not, may you and yours have the greatest blessing of all throughout the year—the blessing of walking with and being conscious of the presence and direction of the Lord our God in all of your affairs. A good verse of Scripture for us to have in heart and mind as we walk uncharted paths is Romans 10:28.

We know that in everything God works for good with those who love him, who are called according to his purpose (RVS).

Erwin L. McDonald

Evangelism conference

LAST week we carried the detailed program for the 1967 Arkansas State Evangelism Conference, to be held Jan. 23-25 at Second Church, Hot Springs.

Primarily for pastors and evangelists, the conference also proves a great attraction to laymen who are able to attend. Something of a revival for church and religious leaders, the conference is always tremendously important. This is especially true at a time such as now, when Arkansas Baptists and Southern Baptists are falling far behind records of soul-winning set in bygone days.

Theme of the conference program this year is: "Truth to Set Men Free." Emphasis on the opening night, beginning Monday, Jan. 23, at 6:45, will be: "The Local Church—the Evangelistic Task Force."

Tuesday morning, in a session beginning at 9, the consideration will be: "Relationships to the Task." Other session emphases will be: Tuesday afternoon, "Truth—the Great Emancipator"; Tuesday night, "Bring Them in"—Youth Night; and Wednesday morning, the closing session: "Laborers for the Vineyard."

A church can make no better investment for 1967 than to send its pastor and pastor's wife to this conference.

Arkansas progress

The national administration has announced its determination to stand by its school desegregation guidelines "for at least another full school year." The guidelines, thus extended to apply to the school year 1967-68 beginning next September, are designed, as in the past, to implement Title IV of the 1964 Civil Rights Act.

In this connection it is interesting to note that the Arkansas schools, so unfavorably before the world in the crises of 1957 and 1958, are now well ahead of the average of school desegregation in the South.

The percentage of Negro pupils attending classes with whites, in the South, jumped from the 1964-65 level of 2.5 per cent to about 6 per cent in the school year 1965-66, and to about 12.5 per cent in the present school year. The number of Negro students attending schools with whites in Arkansas more than tripled this year, over last year. Now there are 19,500 Negroes in Arkansas desegregated schools. This compares with the 6,100 in desegregated schools last year. The 19,500 Negro students presently enrolled in desegregated schools of the state represent 15.9 per cent of the state's total Negro enrollment, according to figures released by the U. S. Office of Education.

These statistics reflect real progress for Arkansas and a becoming maturity for her people.

Other encouraging Arkansas school news includes a

reported increase in average teacher pay of \$954 over the average for the school year 1964-65. This is a slight improvement for the state average in comparison with the national average. The average teacher salary now in Arkansas is \$5,048, just \$1,808 below the national average. But there is still plenty of incentive for trying to improve. Arkansas still ranks 48th in the Union in salaries to teachers, ranking above only Mississippi and South Dakota in this category.

Capital punishment

The argument for and against capital punishment continues.

In recent weeks, those on both sides of the question, in speeches and letters to editors, have been speaking out. And as is frequently the case, the Bible and statistics have been quoted as authority both for and against.

This reminds us that it is frequently said that anything at all can be proved by the Bible or by "statistics"—depending, of course, on whether the supporting "evidence" is presented fairly or unfairly.

There is strong indication that the Arkansas State Legislature will have before it proposed legislation to abolish capital punishment and to place in the hands of a committee, rather than the decision of whoever happens to be governor, the question of pardon. We'd like to see this come to pass.

A fresh start

It is a great thing, a tremendous advantage, to have a new starting point in life, a convenient yet significant point at which we can close the door on the past, leave all bitterness, all useless regret behind us and start our journey afresh. The New Year is the time of all times to make a fresh start, to try again.—Orison Swett Marden in *The Gold Star Family Album* by Arthur and Nancy De Moss.

'Free' not the word

THE University of Minnesota coed who came out publicly for "free love before marriage" should not have been shocked at having a lot of "fan" mail and telephone calls. She was only achieving with an article in her student newspaper what many a prostitute has accomplished from time immemorial by the more direct approach of street walking.

Honor, chastity, and integrity of character are not achieved by obeying the natural instincts of the lower animals. And millions of men and women have learned too late and to their great sorrow that so-called "free love" not only is not free, but that it costs in broken hearts, lost personal esteem and estrangement from God himself.

The people speak

Open letter to Baptist pastors:

These lines are being written aboard a jet airliner flying toward the Orient. In a few hours I will again be among peoples of other races and nationalities. Millions of them fill the lands where your missionaries are endeavoring to make known the love of Christ.

Most of the mission work we do overseas is among people of other races. A large portion of our work is in Africa where new nations are seeking a brighter future.

Missionaries pour their lives into loving service among these people. Money alone is not sufficient. Loving, gentle, faithful service reflecting the compassion of Jesus for all mankind is essential. Often suffering and even death are the occasions of making evident that love.

Race Relations Sunday reminds all of us that every Christian is a part of our worldwide witness: not only by giving, prayer, and personal dedication, but by extending love in the name of Jesus to all around us regardless of race or circumstance.

As Christians we acknowledge our Lord's definitive word, "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another." And again, "If you love me you will keep my commandments."

Amid the perplexities of our day, let us ask our Lord for wisdom that we may effectively communicate his love to people of every race. If we do so to those nearby, we will strengthen immeasurably the hands of those who seek to do so far away.

May God bless you and those you serve.—Baker J. Cauthen, Executive Secretary, Foreign Mission Board of SBC, Richmond, Va.

Accepting Convention action

I read your comments in the Arkansas Baptist Newsmagazine each week with much interest. I do not always agree but I trust I am not disagreeable.

In the December 15th issue of the Arkansas Baptist, there was an article written by Dr. Andrew Hall which said and I quote, "It is regrettable that some of our long-time pastors and wise leaders remain silent in convention after convention." I want to say amen to this statement. I believe these are the men to enlighten and to inform us in order that we might make an intelli-

gent decision when important issues are before us. I believe we have many men in our state who serve on the executive board and on committees that are very capable of making wise decisions and could help to calm troubled waters if they would speak.

I would like to state my position about the action of the Arkansas Baptist State Convention so I will not be misunderstood in my comments.

I was not in favor of transferring the title of the Hospital into the hands of the trustees, nor am I in favor of any

institution that Arkansas Baptist support receiving Federal money as such.

I trust that we as Arkansas Baptist will discontinue this spirit that is among us of classifying ourselves into groups, namely conservative and liberal. I think it is past time that we get along with our main business of winning this world to Christ and stop so much fault finding with each other. When we win men we don't fuss.

I know that many of you felt as I felt that we were somewhat misled. Some of you have said that we were

Miss Juanita Straubie honored

Juanita Straubie was honored last week on her 15th anniversary as BSU director and coordinator of student activities at Arkansas Baptist Medical Center. On Thursday she was presented a check representing gifts from alumni and friends. Saturday, the actual day of her anniversary, a tea was held in her honor at the Student Union Building.

"Straubie," as she is affectionately known by thousands of students, was born in Springfield, Mo., and moved as a child with her mother and father to a farm near Tuckerman. Later the family moved to Hot Springs, and, eventually, to Little Rock.

She attended Central High School, Little Rock Junior College, (now Little Rock University) and St. Vincent's Infirmary. From the last institution she received her medical technology degree and became a registered medical technologist with the American Society for Clinical Pathologists.

For 19 years she worked first for

hospitals and later for individual doctors. During this time she worked for Dr. Alan Cazort, Dr. M. J. Kilbury, Dr. S. B. Hinkle, Dr. Clyde Rogers, Dr. Charles Wickard, and Dr. Fletcher Watson.

Miss Straubie has been an active member of First Church, Little Rock, serving on pulpit committees, as Training Union director of the church, superintendent of the Intermediate Department of the Sunday School, and Girls Auxiliary leader.

"I can truthfully say that the training I received for my present position was the practical experience at First Church," Miss Straubie said.

Known for her personal Bible study and creative approach to Christian living, she is frequently a conference leader for state BSU meetings and Ridgecrest and Glorieta programs. In 1957 she attended the Baptist World Youth Conference in Toronto, Canada.

Miss Straubie's ever present optimism and never failing sense of humor have been a source of strength to students through the years. One of the very practical problems facing student nurses is the problem of finding a husband in an all-girl student body. There are male student nurses, but rarely. She uses this problem to promote BSU meetings, pointing out that many nurses have met their future husbands at BSU Retreat or Convention, Ridgecrest and Glorieta. She has even coined new meaning for BSU: "Boys, Socials, and You."

The source of Miss Straubie's youthfulness and optimism: a deep and vital faith and the challenge of stimulating student generations.

The "Straubie Committee" planning the anniversary events were Betty Dean, class of '58; Helen Reynolds, personnel, ABMC; Edith Kincheloe, Faculty, ABMC; Thelma Wilson Greenberg, class of '66; Martha Seaton, BSU Sponsor; Mrs. Gordon Oates, President ABMC Auxiliary; Doris Brown, class of '64; and Tom Logue, State BSU Director.

The Cover



told when we gave the hospital permission to enlarge and to buy property that the property would pay for itself. At this convention we were led to believe that the hospital was so deep in debt it had no value. I know that it is discouraging to the Hospital Administration when they cannot operate on unlimited borrowing power and in time of prosperity, but let us give them "A" for effort. There has been a time in my generation that the people nor the federal government had any money. Let us keep in mind it could be again.

I trust the men of God as sincere as they are will drop the injunction against the hospital, and will abide by the action of the Arkansas Baptist State Convention of 1966. The majority made the decision and I am willing to abide. I am for Arkansas Baptist all the way, but I do not forget I am human and I error, and I believe this is true about all of us. Let us get along with the Lord's business, and I am praying we will have a great Christian spirit at our next convention, should the Lord delay his coming.—Harold Presley, Pastor First Baptist Church, Leachville, Ark.

We were robbed!

Yes, we were robbed. Very methodically the thieves prowled through the basement last Sunday night locating and taking all the money on the premises. This included petty cash, money in the coke machine and the day's receipts locked in the safe A little over \$700 was involved. Thanks to the foresight of some very fine leadership among our men, the loss is covered by insurance; and thanks to the thieves' kindness, all checks and envelopes were left, and a very accurate determination of cash loss has been made.

It has been rather interesting to hear the comments concerning the robbery. The general reaction has been an expression of shock that anyone would stoop so low as to steal the Lord's money!

It occurs to me that such theft is different only in method from that of withholding God's money. In fact, the Bible labels this, too, as robbery. Maybe we need to hear again the word of God as recorded in Malachi 3:8: "Will a man rob God? Yet ye have robbed me. But, ye say, wherein have we robbed thee? In tithes and offerings."

Won't it be a new day when we can be as horrified by our "respectable" dishonesty as we are by the unthinkable dishonesty of one who would dare "steal God's money from God's house?"—Maxon Craig in *The McGehee Messenger*. (P.S. We were, too, last Tuesday night No loss!)

Mission on moon?

BY JOHN J. HURT
FOR THE BAPTIST PRESS



BAPTIST ASTRONAUTS: Two Baptist astronauts, flanking their pastor, could possibly become the first missionaries to the moon. Astronauts Bill Pogue (left) and Jack Lousma (right) chat with their pastor, Bill Rittenhouse of Nassau Bay Baptist Church near Houston, in front of the N.A.S.A. manned space craft center. Both Pogue and Lousma are active church workers, and are training for the Apollo moon mission. (BP PHOTO)

HOUSTON—The Nassau Bay Baptist Church may someday claim the distinction of sending the first missionaries to the moon.

Two of the church's members, Major William Pogue of the Air Force and Captain Jack Lousma of the Marines, are training for the Apollo moon mission, at the National Aeronautics and Space Administration near here.

Another Nassau Bay Church member, Dr. Fred Kelly of the N.A.S.A. medical staff, would like nothing better than to be the one selected as the scientist for an Apollo flight.

Pogue and Lousma came in with the last group of astronauts to train for the Apollo mission, and there is some chance they may be chosen to make one of the moon trips.

But even if they are not the first Baptist missionaries to the moon, they and the other members of the church are as determined to establish new church missions as they are in their space missions.

Although the 450-member church is less than three years old, it is already planning to establish two missions and is entering a newly-constructed building that already is too small.

Pogue is associate Sunday School superintendent, and next October will be elevated to Sunday School superintendent. His wife teaches in the church's beginner department of Sunday School. Both grew up in Southern Baptist churches in Oklahoma, and he is a graduate of Oklahoma Baptist University, Shawnee.

Lousma is superintendent of the Sunday School's high school department, and his wife is associate superintendent. Both are from Michigan, where they were active in an independent church.

In addition to the two astronauts, several of the church's other top leaders are connected with the manned space craft center just a stone's throw from the church.

Minister home owner?

ATLANTA—Advice to the Protestant laity: why should your minister live in a church-owned parsonage? Why not help him buy his own home? Such help will reap benefits for both the congregation and the clergyman.

This is the advice of a man who can speak with some authority on housing for clergymen and their families. He is the Rev. D. P. McGeachy III, pastor of Westminster Presbyterian church in Nashville—the son and grandson of Presbyterian ministers. His suggestion was contained in the December issue of *Presbyterian Survey*.

For the minister, wrote Mr. McGeachy, home ownership will help him become more fully a part of the community. "He needs to know what it means to pay real estate taxes, to serve on the jury, to get concerned about zoning laws, and to anguish over the troubles with the plumbing. He will be better able to preach to his suburban congregation if he owns a suburban home." (EP)

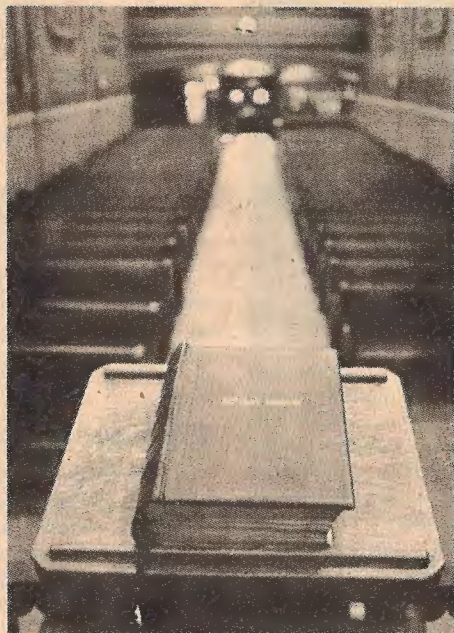
A PREACHER'S

Home Missions Board
Photos by Don Rutledge

WAR ON

THE BOWERY

(REPRINTED FROM HOME MISSIONS MAGAZINE)



THE BOWERY—This is the sanctuary of the Bowery Mission in New York City, where men of the street are free to come and worship three times a day. At the evening service, the men who are a part of the mission's rehabilitation program sit to the right clean and shaven, chatting and smiling with hope and serving as a living example to those who stumble drunkenly in off the street to sit on the other side of the aisle. Free soup and sandwiches are served after the service to those who are not in the program.

The Bowery—we've all heard of it.

About the old winos who sleep in the doorways and stagger out into the street to wipe car windows for a few pennies; who spend their welfare checks on "Sneaky Pete" and go to the rescue mission for stable handouts; who, if they face a choice between spending their last half-buck on a bed or a bottle, choose the bottle, because without it they wouldn't sleep anyway.

It's all true, and it brings tears to your eyes when you see it.

About 85 percent of them, it is estimated, have done their brain irreparable damage and cannot really be helped.

But at the Bowery Mission, a non-denominational rescue mission operated by the Christian Herald Association, a Southern Baptist preacher—the first Southern Baptist director in the mission's 82-year history—wages a war on alcoholism that makes men again out of the other 15 percent and demonstrates Christian concern for those who are beyond compare.

He is a tough, unconventional sort of man who had his own bout with alcohol.

He has purged the old soup, soap, and salvation image of the mission and replaced it with an emphasis on physical workouts, realistic spiritual guidance, and work.

These pictures will give you a bit of insight into the challenge Herbert Maynard has accepted and, according to the men he has helped, has met with success.



A CHANCE TO DRY OUT: Men on the street come every evening for soup and sandwiches, but if they want to participate in the mission's program of rehabilitation, they have to commit themselves for seven days in the building. There they are disinfected, given clean clothes, and fed vitamins and honey and hot food until they survive delirium tremens (hallucinations and other symptoms caused by withdrawal of alcohol from the system). Then they are put to work in the building. The man shown here came only for food.

NO GUFF, NO PAMPERING: Maynard, shown outside the mission with men of the street, takes no guff and does no pampering—and as a result he is respected by the alcoholics. When the men finally do decide to enter the mission program, they find constructive help: they are kept busy working inside the building, then helped to get work on the outside, often remaining in residence at the mission until they gain confidence. Maynard, Sunday School superintendent at Manhattan Baptist Church, often escorts the men to church.



FROM MADISON AVENUE TO THE BOWERY: The man at left apparently had whipped his problem with alcohol when he rose to the \$50,000-a-year bracket as an advertising artist on Madison Avenue. But for a reason we can't explain, he began drinking again after 10 years on the wagon and wound up on the Bowery jobless and without a family. With the scars of wine sores on his hands as the only visible sign of his years as an alcoholic, this man once again has set out to work his way up in the advertising field. He believes he is a Christian, but he fears emotional commitments.

Hearing on hospital case

A lawsuit to prevent the transfer of Arkansas Baptist Medical Center from the control of the Arkansas Baptist State Convention to the status of a private Baptist institution has not been scheduled for trial as announced in the daily press, according to Johnnie A. Gilbreath, administrator of the medical center.

A hearing has been scheduled for Jan. 17 before Chancellor Kay L. Matthews, not for a trial but for a ruling on motions filed by Henry Spitzberg and William B. Miller Jr., attorneys for the defendants, Gilbreath said.

The motions ask for dismissal from the case of the people named from the medical center and from the convention, on grounds that the medical center and the convention are both corporations and any suit against them would have to be filed against the corporations, not against individuals connected with the corporations, Gilbreath said.

A further motion asks that the complaint against the representatives of the medical center and the convention be dismissed on defect of parties, the attorneys for the defendants contending that the complainants had no right to file the suit.

The complainants in the lawsuit are three Baptist pastors—J. T. Summers of North Little Rock; R. F. Weeks, Route 4, Conway; and Ralph Cadwell, Route 2, Blytheville. The pastors, who were mes-

sengers to the annual meeting of the Arkansas Baptist State Convention in November at which time the convention voted to release the medical center, have described their action as "an action for declaratory judgment and for injunctive relief" involving "property rights, the property being in Pulaski County, Arkansas, and of the several named defendants"

Named as defendants in the case are three officers of the convention: Don Hook, president; Thomas Hinson, president of the Executive Board; and Dr. S. A. Whitlow, executive secretary-treasurer, along with the following from the medical center: W. M. Freeze Jr., president of the board of trustees; James Linder and R. A. Lile, members of the board; and Mr. Gilbreath, administrator.

The release of the medical center was voted at the request of the board of trustees of the center, to the convention. The medical center officials reported that it would not be possible for the center to continue to operate at top efficiency without receiving federal funds now available for hospitals. They indicated that if permitted to become a private Baptist institution, the center would seek federal grants.

A substitute motion to continue the medical center as a convention institution and permit it to accept federal funds was voted down just ahead of the vote to free the center of all convention ties.

BULLETIN

Executive Board

Total receipts through the Cooperative Program for 1966 amounted to \$2,171,932.98. This is \$279.19 above the total budget for last year. This represents an all-time high in undesignated giving, and is almost seven percent above the Cooperative Program receipts for the previous year, or an increase of \$139,007.51.

Designated contributions for 1966 were \$665,316.30 as compared with \$586,626.52 for the previous year, or an increase of \$78,689.78. Most of the increase was in the mission offerings.

Next week the ARKANSAS BAPTIST NEWSMAGAZINE will print a breakdown on the amounts allocated to the various causes for both the Cooperative Program and designations for 1966.

We are deeply grateful to God for His blessings upon us and to our churches for their fine response in supporting our total Baptist witness.—S. A. Whitlow, Executive Secretary

Caldwell interim pastor

Dr. C. W. Caldwell has accepted the interim pastorate of Westside Church, Little Rock. He accepted the call Jan. 1.

The pastor of the church, Gene Davis, resigned in October to become pastor of Shannon Hills, mission of Second Church, Little Rock.

Harbuck represents state

NASHVILLE—Baptists in Arkansas have a representative scheduled to attend the annual meeting of the Baptist Sunday School Board Jan. 23-24 here.

He is Don B. Harbuck, pastor of First Church, El Dorado. He serves on the board's printing and contracts committee.

Dr. Harbuck is a past president of the New Orleans Seminary Alumni and has served as a member of the board of directors of Christian Civic Foundation of Arkansas, Inc. He is a member of the Greater El Dorado Ministerial Alliance and the Greater El Dorado Baptist Pastors' Conference.

The El Dorado pastor received the 1965 George Washington Honor Medal Award from the Freedoms Foundation of Valley Forge, Pa., for his sermon, "The Prize and the Path." He is president of the Union County Wildlife Association and is a member of the board of directors of the Boys Club of El Dorado.



NEW PASTORIUM—First Church, Heber Springs, has constructed a four-bedroom pastorium overlooking Greer's Ferry Lake at a cost of \$25,000. Roy Barnett was chairman of the building committee. Walter N. Hill is pastor.

New subscribers

Church	Pastor	Association
New budget: Mayflower	Homer Rich	Faulkner Co.

Cutsinger resigns

John W. Cutsinger has resigned as public relations director for the Arkansas State Convention to become minister of education at Pulaski Heights Church, Little Rock. He succeeds Billy N. Siress who resigned Sept. 15 to become minister of education of First Church, Mayfield, Ky. Mr. Cutsinger, a native of Missouri, is a graduate of Southwestern Seminary, Ft. Worth. He did undergraduate study at William Jewell College, Liberty, Mo.



JOHN W. CUTSINGER

Ft. Worth. He did undergraduate study at William Jewell College, Liberty, Mo.

He came to Arkansas State Convention in February, 1965, and during the past year has conducted the first planned public relations program for the denomination.

Mr. Cutsinger recently was chosen to appear in the 1967 edition of the Outstanding Young Men of America publication. Mrs. Cutsinger is the former Miss Sarah Ann Reid, Little Rock. They have a son, Gregory Lee.

Deaths

MRS. EVA RAY MEASEL, 52, recently at Holbrook, Ariz.

She had been a resident of Holbrook seven years. She leaves her husband, Rev. J. B. Masel, pastor, First Church, Holbrook, and former pastor of First Church, Berryville; a son, Joel Ray, Holbrook, two sisters and a brother.

Prior to her marriage she was Miss Eva Ray Hill of Crescent Hill Church, Louisville, Ky.

WILL GUENTHER, 70, North Little Rock, Dec. 29.

He was a retired machinist for the Missouri Pacific Railroad and was employed by the North Little Rock Funeral Home for 12 years following his retirement.

He was a member of Park Hill Church, the Men's Bible Class and a member of the Board of Trustees of the church.

DR. H. L. WATERS, 84, Dec. 27 at Harrisburg, Ill.

A native of Illinois, he was graduated from Southwestern Seminary and helped found Southern College, Walnut Ridge. He taught in the Bible department there for 12 years and received his doctorate at Walnut Ridge.

Dr. Waters was missionary for the Saline Association in Illinois in 1935-36 and pastored the Carrier Mills Church from 1926-27 and served as interim pastor there in 1956.



Dr. Frank C. Laubach, left, noted world literacy leader, as he appeared at Fayetteville recently. With him, left to right: Mrs. Lela Tisdale, chairman of the Fayetteville Laubach Literacy Committee; Editor Edwin L. McDonald of Arkansas Baptist Newsmagazine, state coordinator of the Arkansas Laubach Literacy Committee; and Mrs. L. D. Trager, newspaperwoman and member of the Fayetteville Laubach Committee.—Photo by Guy Loyd, Springdale.

New interest in literacy work

A Home Mission Board program for the Woman's Missionary Union on literacy work in Alaska has sparked interest in the Laubach world literacy crusade, Editor Erwin L. McDonald of the Arkansas Baptist Newsmagazine, who is state coordinator of the Arkansas Laubach Literacy Committee, reports.

His office has been contacted by numerous WMU program committees for information about the Laubach Literacy work in Arkansas, Mr. McDonald said.

As an outgrowth of a visit to Arkansas recently of Dr. Frank C. Laubach, noted "Apostle to the Illiterates," the Ft. Smith office of the Neighborhood Youth Corps has asked the Arkansas Laubach Committee to sponsor a workshop to train NYC staff members and volunteer Laubach teachers to teach young people enrolled in the NYC. A two-week workshop will be held in Ft. Smith in February, McDonald said, with Dr. Laubach himself as the teacher.

According to Dr. Laubach, Southern Baptists are currently leading all the religious denominations in the use of the Laubach materials and technique. Both of the SBC mission boards—Home and Foreign—are providing Laubach training for their missionaries he reports.

Arkansas Baptists among Laubach Literacy leaders include Miss Roy Snider, of Camden, president of the state Woman's Missionary Union, and Mrs. John F. Cox, of Morrilton. Mrs. Snider has been the director and teacher for a number of Laubach Literacy workshops, including those held to set up the Laubach work for inmates of the State Penitentiary. Mrs. Cox, one of the

founders of the Arkansas Laubach Committee, is currently teaching remedial reading to young people of the NYC in Morrilton.

According to McDonald, more than 15% of the people of Arkansas 16 years of age and older cannot read well enough to read the newspapers. "There is probably not a church in the state that does not have some of these in their memberships and many more of them in their communities," said McDonald. "We want to locate these people and help them."

\$50,000 to Southern

Governor Winthrop Rockefeller has given an unrestricted gift of \$50,000 to Southern College, Walnut Ridge, according to President H. E. Williams.

The Rockefeller gift will be used in helping to build the Community of Science Complex. Construction on this facility will begin about Feb. 1. This structure will be composed of twelve units, one story high, surrounding a landscaped court area. It will be fireproof construction, air-conditioned, with laboratory and classroom space for the four basic sciences, chemistry, biology, botany and physics.

Southern College is engaged in an expansion and endowment campaign. The total gifts and pledges have reached approximately \$450,000. The Rockefeller gift is the largest gift received since an initial gift made by Mr. and Mrs. W. Clement Stone of Chicago. Their gift was designated for the new Felix Goodson Library which has been completed and is now in use.

From the churches

Set guest program

Ministers of First Church, Springdale, will choose eight to ten families each week to be their special guests the following Sunday. A visit will be made to each home.

The plan, used during 1967, will result in at least one visit to every church family. Guests will be acknowledged each Sunday morning. Burton A. Miley is pastor.



Buys home for new minister

First Church Marianna, has purchased the home (above) to be occupied by its new minister of music and youth,

Glenn Morrison. The three-bedroom home, partially carpeted, is located in the Longley Addition. Mr. Morrison, who assumed his duties Jan. 11, is resigning as minister of music and youth at First Church, Kay, Tex. He has had five choirs there. Mr. and Mrs. Morrison took

Mr. Morrison graduated from Baylor University in 1962. He was soloist for the Baylor Chapel Choir. In addition to his work at Katy he has served two churches in Austin, Tex., and First Church, Lockhart, Tex.



GLENN MORRISON

the youth group to New Mexico last summer.

Buys Hot Springs home

Emmanuel Church, Hot Springs, has purchased the property at 201 Nickels Street for a parsonage. The church was renting the three-bedroom home, which adjoins the church property on the rear and the side. Since the purchase, lawn and interior improvements have been made.

Bill Kendrick is pastor.



Witt's Chapel adds building

Witt's Chapel Church, Maynard, Current River Association, dedicated a new educational building and an organ in special services Dec. 18. Paul Ragland, Myrtle, Miss., delivered the sermon. Doyle Wesson is pastor.

The new building houses eight classrooms, four of which can be converted into an assembly hall, and a pastor's

study.

Other additions in recent months include a baptistry and kitchen and rest room facilities in an area of the first six-room annex, completed in 1961. The entire new structure is centrally heated.

The church has a membership of 120 resident members.

Two ordained

Baring Cross Church, North Little Rock, ordained Gene Hogue and Eads Grubbs as deacons Jan. 1. K. Alvin Pitt is pastor.

Immanuel sets records

Immanuel Church, Little Rock, Dr. W. O. Vaught Jr., pastor, gave a total of \$404,227 to all causes for the year just closed, exceeding its budget of \$400,000, and setting an all-time high record for the church.

Of this amount, a total of \$65,000 went to the Cooperative Program and \$23,515 to the annual Lottie Moon Christmas Offering for foreign missions, setting new records for both of these.

The total gifts this year compared with \$383,091 of last year and the Lottie Moon Offering compared with \$22,005 given a year ago.

The church has adopted a \$410,000 budget for the coming year, of which \$67,000 will go to the Cooperative Program.

Brinkley ordains

Brinkley First Church ordained three as deacons Dec. 18: Albert L. Rusher, Lew Sorrels and Paul Sanford. Others who will be serving with them for the coming year are Don Fuller, Jubal Etheridge, Martel Rose and Charles Carter. (DP)

Baptist Churches Need Informed Members
Use the Church Budget Plan to send the *Arkansas Baptist Newsmagazine* to every home—only 14c per name per month.
Pay monthly, quarterly or annually

Carneys have son

Charles Larkin, fourth child and third son of Dr. and Mrs. J. W. Carney, Southern Baptist missionaries to Pakistan, was born Dec. 1 in Baptist Memorial Hospital, Memphis, Tenn. Dr. Carney, now on furlough, has a surgical residency at the hospital. He and Mrs. Carney may be addressed at 3782 W. Dugan Circle, Apt. 3, Memphis (ZIP Code: 38116).

He was born in Greenwood, Miss., and grew up in Camden; she, the former Virginia Holt, was born and reared in Camden. When they were appointed missionaries in 1962 he was a general physician at Pikeville (Ky.) Memorial Hospital.

Pikes are back

Mr. and Mrs. Harrison H. Pike, Southern Baptist missionaries to South Brazil, arrived in the States Jan. 4 for furlough. They may be addressed at 4308 Loop Drive, Texarkana, Tex.

He was born and reared in Texarkana, and she, the former June Summers, grew up there. (She was born in Fort Smith, Ark.) When they were appointed missionaries in 1956 he was pastor of First Church, Oden, Ark.

In Hope pastorate

Gerald W. Trussell, pastor of Southside Church, Shreveport, La., for seven years, has accepted the pastorate of First Church, Hope, effective Jan. 1.

During his service in Shreveport, the church erected a new sanctuary and two educational buildings and more than 1,000 were added to membership.

Mr. Trussell has also served as pastor of First Churches Warren, Homer, La., and Clifton, Tex.

He is a native of Hot Springs and attended Howard Payne College, Brownwood, Tex. He is a graduate of Ouachita University and earned his Master of Theology at Southwestern Seminary.

Mr. and Mrs. Trussell have a son, Eugene, of Shreveport, and a daughter, Mrs. Benny Don Taylor, Enid, Okla.



BRUCE CUSHMAN



GERALD W. TRUSSELL



GOLDEN ANNIVERSARY—Mr. and Mrs. John Wesley Myrick celebrated their 50th wedding anniversary Dec. 18. Both are active members of Boughton Church, Prescott. Mr. Myrick is a deacon and a member of the executive board of Red River Association. Charles R. Stanford is pastor.

Young is licensed

Alfred Young Jr., Rosie, was licensed to preach Dec. 11 by Rosie Church, Independence Association. Frank Cook of Walnut Ridge is pastor.

Carpenter returns

Ronnie Carpenter has returned as pastor of Second Church, Monticello. The church is the first he pastored, serving from 1964 until August, 1966. Mr. and Mrs. Carpenter and their two children live at LaDell.

Moves to Arkansas

Bruce Cushman, has resigned as pastor of Southwayside Church, Ft. Worth, Texas, to accept the pastorate of First Church, Van Buren.

Mr. Cushman was pastor at Southwayside almost six years. He has also pastored Monkstown Church, Kentuckytown Church, First Church, Gordonville, Elmont Church, and First Church, Leonard, all in Texas.

Mr. Cushman was born in Oklahoma. He is a graduate of Baylor University and Southwestern Seminary.

Mr. and Mrs. Cushman have three children Debbie, 14, Mark, 11, and Phillip, 6.

During the past three months the interim pastor of Van Buren First has been Paul Walker, Ft. Smith.

McKinney leaves Missouri

Rhea E. McKinney, minister of education, First Church, Kennett, Mo., is resigning to accept a call from Inglewood Church, Nashville, Tenn., as Education minister.

Mr. McKinney is a graduate of Ouachita University and served churches in Arkadelphia, Prescott, and Nashville before going to the Kennett church. He will assume his position with the 2,300-member Inglewood church Feb. 1.

While with the Kennett church Mr. McKinney served the Kennett Ministerial Alliance as secretary for two years and is in his second year as superintendent of Sunday School work in Black River Association. He has also served as an area Sunday School counselor for the Missouri State Convention.

Joins OBU staff

Owen Bernard Moseley, Fayetteville, has been named assistant professor of accounting at Ouachita University for the spring semester, according to Dr. Ralph A. Phelps, president.

Since receiving his Master of Business Administration from the University of Arkansas in June, 1966, Moseley has worked as a management trainee for Campbell Soup Company, Fayetteville. He previously had worked as senior assistant accountant for Haskins and Sells Company in Memphis.

Moseley also holds a B.A. degree from Harding College.

At Markham Street

Allen E. Simmons has assumed the duties of minister of music and education at Markham Street Church, Little Rock. Ray Branscum is pastor.

Mr. Simmons comes to Arkansas from Fairfields Church, Baton Rouge, La. He is a graduate of Louisiana College at Pineville. He has served as conference leader in several Sunday School and Training Union Clinics and last summer was on the faculty of the Southern Baptist Church Music Leadership Conference, Ridgecrest, N. C.



OWEN BERNARD MOSELEY



ALLEN E. SIMMONS

Baptists face tensions in nation's capital area

—BY W. BARRY GARRETT—
FOR THE BAPTIST PRESS

WASHINGTON—Baptists in the District of Columbia and in Maryland are making progress toward a solution to their conflict over establishing new churches in the area adjacent to the nation's capital city.

Tension between two conventions is reported to have resulted from "the presence in the area of two duplicating conventions who have not been wholly cooperative."

The report says that two major problems are the result of this conflict: (1) a weak Baptist witness in the area, and (2) the lack of a unified strategy for facing the missionary challenge of the District of Columbia and Maryland.

The conflict is not new. It goes back at least to 1924 when the two Baptist bodies agreed that "the territorial jurisdiction of the Maryland Baptist Union Association shall be the State of Maryland, and that of the Columbia Association shall be the District of Columbia."

However, with the population explosion of the District of Columbia since 1940 and the development of Washington suburbs, many new churches affiliated with the D. C. Convention were started in nearby Maryland. Some churches formerly located in the District of Columbia moved to Maryland suburbia.

For the District of Columbia Convention "the greatest decade in terms of growth was from 1950 to 1960 with a net gain of 19 churches," according to the report. "It was in this period that the convention organized 23 new churches and relocated seven old churches in Maryland," it continued.

At the present time 38 of the 60 churches in the District of Columbia Convention are located in suburban Maryland.

Current studies of future need for churches indicate that 50 new churches should be started by 1975 in the two Maryland counties adjacent to the District of Columbia.

Although the Maryland Convention is aligned with the Southern Baptist Convention and the District of Columbia Convention is dually aligned with the Southern Baptist Convention and the American Baptist Convention, this was not identified as a major cause of con-

flict between the two groups. It is, however, one of the points of tension.

To try to resolve their conflicts both conventions in 1964 appointed committees which united to form the Strategy Planning Committee. For the past three years this committee has had frequent meetings and brought in an outside program analyst to make "in depth" studies and to recommend solutions.

Alvin West, a Washington attorney and former member of the executive committee of the Southern Baptist Convention, has served as chairman of the joint committee. Albert McClellan, program planning secretary for the executive committee of the Southern Baptist Convention, has worked with the committee the past two years.

McClellan made a 126-page report to the committee last fall. He made a five-fold recommendation for the development of a unified Baptist strategy for the Washington metropolitan area. He proposed:

1. An identical by-law for each convention providing for a standing committee to meet twice a year to work on problems of new church locations and to suggest ways for cooperation between the two conventions;

2. Regular meetings of Baptist pastors' conferences in the areas of tensions;

3. Assignment of a staff person from the District of Columbia as a liaison with the superintendents of missions of the two Maryland associations involved;

4. The development of a joint program by the two conventions on the campus of the University of Maryland that is located near the District of Columbia; and

5. That merger of the two conventions is impractical at the present, but that the idea has enough merit that the possibility should be reviewed again in three or four years.

Shortly after the McClellan report was made, the Maryland committee considered his recommendations and made a counter proposal. It rejected the idea that merger of the two conventions is impractical and countered with a plan to merge the two conventions no later than 1970.

The Maryland proposal was that the new convention be singly aligned with the Southern Baptist Convention and that the name be Maryland-District of Columbia Baptist Convention.



BUCKNER HOME GIRLS GET CLOTHES: Two girls from Buckner Baptist Children's Home in Dallas, among 96 teenagers at the home who received Christmas gifts of clothing from Dallas merchants, examine a party dress in a department store set up by a modeling school in Dallas for the Buckner teenagers. Alida Harper of New Orleans, (right), a student at the school, shows the dress to Malia Swain (left) and Linda Hurst of Buckner. Clothing valued at \$11,000 was given to the 96 teenagers at Buckners by the Dallas merchants. (BP PHOTO)

On the other hand, the District of Columbia Convention committee on Dec. 8 reported substantial agreement with the plan proposed by McClellan, but with a "middle ground" proposal. The District of Columbia committee recognized merit in the merger idea but suggested that the joint committee report to the two conventions in 1970 "on the progress of studies and cooperative activities carried on in the intervening period."

The next meeting of the joint Strategy Planning Committee will be Feb. 24.

The executive secretary of the Maryland Convention is Roy D. Gresham. The executive secretary of the District of Columbia Convention is M. Chandler Stith.

The District of Columbia lies along the Potomac river between Northern Virginia and Maryland. Most of the District is on the Maryland side of the river, but the development of suburbia has spilled over into both Maryland and Virginia.

The conflict about overlapping territory between Baptists in Virginia and those of the District of Columbia does not exist because of the natural barrier of the Potomac River and the adamant stand by Virginia Baptists from the beginning of the expansion era. Virginia Baptist leaders have always insisted that churches on the Virginia side of the Potomac be affiliated with the Baptist General Association of Virginia.

The two Maryland counties involved in the controversy are Montgomery and Prince Georges Counties.

Makes 'hall of fame'

DALLAS, TEX.—Robert Jackson Robinson, termed "a native son who traded a basketball for a Bible and has been successful in using both," has been enshrined in the Texas Sports Hall of Fame.

In ceremonies here Dec. 30 the name of the pastor of the 3,600-member First Baptist Church of Augusta, Ga., was joined to a roll of 55 other athletes and coaches who have been outstanding in their fields.

Robinson led Baylor University, Baptist school at Waco, to win the Southwest Conference Crown in 1946 and became All-American.

"This was a thrill," Robinson told a Ft. Worth writer, "but possibly the biggest thrill of my career was climbing the pedestal and getting the gold medal in the 1948 Olympics."

A graduate of Southwestern Seminary in Ft. Worth, the noted athlete went straight to his present pastorate from the seminary. (BP).

Busy in retirement

BEAUMONT, TEX.—Don Covington, who retired as District Three missions secretary in Texas a year ago, has returned here after a year of service in Panama.

Covington and his wife had entertained thoughts of "retiring" to work at the Cresta del Mar Baptist Assembly in Panama. But the critical shortage of pastors in that country led Covington to volunteer to serve as pastor of the Baptist church in Almirante, a town of English-speaking West Indians in the rugged Bocas del Toro province. The couple's service paid off.

Before their one-year 'stint was up,

a permanent missionary couple, the Horace Fishers, moved in at Almirante. The Covingtons then spent seven weeks in interim leadership at the Chagres River Baptist Church in Gamboa, Canal Zone, the Fishers' former location. That church, which has five missions served in part by students of the Baptist Theological Seminary in Panama, still is without a pastor.

"This was one of the most rewarding years of our life and one of the happiest of our ministry," Covington said.

He and Mrs. Covington plan to devote much of their time now to directing a campaign to raise \$400,000 for the Valley Baptist Academy in Harlingen, Texas. (BP)

Baptist beliefs

Is the heathen lost?

BY HERSCHEL H. HOBBS

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

"For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law" (Rom. 2:12).

The question is often asked, "Is the heathen who never heard of Christ lost?" Paul says that he is. In modern terminology the New Testament term "Gentile" may be called the "heathen".

In Romans 1:18-3:23 the apostle is showing that both Jew and Gentile outside of Christ are lost. "For there is no respect of persons with God" (Rom. 2:11). Then he proceeds to prove this statement.

The Jew is lost because he does not live up to the written law of God which he possesses (Rom. 2:12, 17-29). But what about the Gentile or heathen? The heathen is lost because he does not live up to the law of God written in his heart or conscience. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves" (Rom. 2:14). In short, the heathen has a sense of what is right and wrong. This sense within them is the law of God.

But the question is asked, "Will not the heathen be saved if he does the best that he knows in righteous living?" The answer is that he does not do the best that he knows. This is due to his sinful nature.

Paul deals with this truth in Romans 2:15. "Which [Gentiles] shew the work of the law within their hearts, their conscience also bearing witness [their conscience bearing witness therewith] and their thoughts the meanwhile [between themselves or one with another] accusing or else excusing one another."

Note the use of "conscience" and "thoughts". The "conscience" is God's law in the heart which says, "Do that which is right." The "thoughts" are one's moral judgment by which one acts.

When the moral judgment is warped by one's sinful nature, it leads one astray. Conversely when it is true it leads to righteous living. When one does wrong the conscience is violated (accusing). When one does right the conscience is at ease (excusing). Thus Paul says that the heathen's conscience does not commend everything that he does. Thus his wrong-doing is sin against the divine law written in his heart. In order for the heathen to be justified before God, he must always act in accord with his conscience, never so as to have its disapproval. This, of course, is impossible due to his sinful nature. Robertson comments, "Jesus alone lived a sinless life, for one to be saved without Christ he must also have a sinless life." Since this is true of neither Jew nor Gentile, "all have sinned, and come short of the glory of God" (Rom. 3:23). So all, both Jew and Gentile, need a Saviour. The only Saviour is God in Christ (Rom. 3:24-26). Thus without Christ both Jew and Gentile (heathen) are eternally lost (cf. John 3:18).

Someone asked Charles H. Spurgeon if the heathen can be saved if we do not preach the gospel to him. He replied, "That is not my concern. My concern is are we saved if we do not preach the gospel to him?" (Rom. 10:2-15).

Hats off to past

Baptists have a great and colorful history. It is a record of deep faith and profound convictions. It is a story of dedication in spite of ridicule and persecution, and a story of determination in spite of hardship.

Baptist history reveals the experiences of faithful men and faithful churches in the proclamation and spread of the New Testament way of life. It is replete with instances of growth and extension, stretching all the way from pioneer days in our country to the present generation. In fact, it reaches, in principle, all the way back to the days of New Testament heroes of the faith.

Church members of our generation need to be made aware of the contribution made to Baptist life by these heroes of the past. They need to appreciate this heritage upon which much of the present purpose and program of Baptists is based. So, it's "Hats Off to the Past" in a genuine salute of gratitude.

But, there's a work to be done today—and in the future. So, it's "Coats Off to the Future." Church members need to see the challenge still before the followers of Christ in the generations ahead. For the work is not finished, by any means. When Jesus said on the cross, "It is finished," he was speaking of his mission, not ours. His fulfillment of God's purpose in redemption was finished, but our witnessing to the fact and provision of this redemption will never be finished—never, until our Lord returns in glorious consummation of the age.

Church members need to see, then, a great debt to the past. But they also need to see the tremendous challenge of the future.

The church without a Training Union is not helping its members, as it can, to properly relate themselves to that which has gone before. It is not enabling its members, as it can, to profit from the experiences of history so that future pitfalls may be avoided. It has been said, and aptly so, that "those who refuse to learn from history are forced to re-live it."

The church should provide a training program which includes an appropriate study of Christian history. In this way, members are equipped for a more effective ministry to those who need and desire this ministry.

For help in starting a training program, contact your state Training Union secretary. His name and address appear below. Name: Ralph W. Davis Address: 306 Baptist Building, Little Rock, Arkansas.

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Southwestern Seminary Music Workshop

More than 400 church musicians from throughout the Southern Baptist Convention are expected for the annual Church Music Workshop Jan. 30-Feb. 3. This workshop is held on the campus of Southwestern Seminary in Fort Worth. Many of our Arkansas church musicians look forward to this event each year for self-improvement and in-service training.

Workshop leaders include Charles C. Hirt, chairman of the School of Church Music, University of Southern California; and Mrs. Hirt, children's choir coordinator at the First Presbyterian Church, Hollywood. Others are Clyde Holloway, professor of organ, Indiana

University, Bloomington; Paul Langston, dean of the School of Church Music, Stetson University, Deland, Fla.; and Roy Scoggins, recently of the Church Music Department, Baptist Sunday School Board.

Another point of interest will be a daily recital or concert presented by guest artists and groups. Registration begins Jan. 30 at 9 a.m. in Cowden Hall. Sessions begin at 1:40 on Monday and close at 12 noon Friday.—Hoyt A. Mulkey, Secretary

LIKE SWEET ONIONS? NEW BLUE RIBBON ASSORTMENT 600 sweet onion plants with free planting guide \$3 postpaid fresh from Texas Onion Plant Company, "home of the sweet onion," Farmersville, Texas 75031.

Offer tax book

Any ordained minister who desires information for filing 1966 returns may have a copy of the 11th annual income tax guide booklet from the Southern Baptist Annuity Board.

Floyd B. Chaffin, associate secretary of the Annuity Board, said the booklet,

"Minister's Guide for 1966 Income Tax", is designed to help the minister whose income is primarily from salary and fees from ministerial activities.

The booklet is available free on a first come first serve basis due to the limited number available, Chaffin said.

When the minister writes for the booklet, the only request the Annuity

Board makes is that he send his Zip Code with his address. To save on postage, all booklets are mailed third class, which under the new postal regulations require that Zip Codes be included in addresses, Chaffin said.

Requests should be addressed to: Minister's Income Tax Guide, Annuity Board, SBC, Room 315, 511 North Akard Building, Dallas, Texas 75201.

Outdoors with Doc

by Ralph Phelps



The blind hog finds an acorn

A frequent reader of this column asked recently, "You don't ever have any good luck hunting or fishing, do you? Why do you continue the sports?"

Musing over these questions, we couldn't help but think that the image we had apparently projected of a hardly-ever-successful angler or nimrod was an accurate piece of reporting. To be perfectly honest, however, we would have to admit that once in a blue moon we have good luck.

Take a recent quail hunting trip to Nashville, Ark., for example. That was as close to a perfect outing as a fellow could want.

Brother Dan Cameron, pastor of the First Baptist Church in Fort Smith, and I rendezvoused at the home of David Dickinson, a former Ouachita student and now an officer in the First National Bank. Dan had brought a dog, I had brought two, and we stopped at Centerpoint to get David's. The dogs were to work together as if they had been on the same team all their lives.

No sooner had we let the dogs out of the truck than they hit a hot trail no more than 50 yards from the road. It turned out that the birds had flown—apparently when we stopped. I had the sick feeling that I was about to embark on my typical hunt.

Shortly thereafter, though, the dogs started trailing and finally pointed in a honeysuckle thicket. The quail got up before I was in position to shoot, but Dan dropped one and David shot blind through the leaves. He thought he had missed, but pretty soon his dog brought him two birds.

We started after the singles but jumped another covey instead. Dan, who is one whale of a good shot, and David had several birds before I scratched; but even a blind hog finds an acorn occasionally, and I finally began scoring.

When we finally decided to go back to town for lunch, one of my pointers, Lucy, was missing. It developed that on the way to the car she had found another covey and had held her point until the birds got up. Unfortunately for them, they flew toward us; and we killed two more. That made eight coveys we had found, and we estimated that at one time we had as many as 100 quail scattered over this one farm.

For the morning we had killed a total of 22 birds and were therefore two short of our limit. Guess who lacked two? After a delicious lunch at Joda's restaurant in Nashville, we came back to the same hunting area so I could finish my limit. On the way, we saw a large fox squirrel cross the road and run up a pine tree, so we stopped and dispatched him to eternity.

That afternoon Snowball, my other pointer, trailed birds for a long way and then came down as if cast in stone. When the birds got up, I dropped two—roughly the equivalent of the Titanic's rising from the floor of the Atlantic.

When birds and dogs work right, when one's companions are two great guys like David and Dan, and when a guy who is as lousy a shot as I am can kill his limit of quail, it's as near a perfect day as a hunter could want. A fellow who can't say "Thank you, Lord!" for an experience like that doesn't have any gratitude in him.

The preacher poet

Annual warfare

King Winter comes down
with venomous frown
His nostrils with wrath wide
distended.
He bears in his arms a thou-
sand alarms;
His majesty has been offend-
ed.

A breeze from the south hit
him square in the mouth
In an effort to restore the
spring
Small spots of green on lawns
were soon seen
And birds were beginning to
sing.

So winter arose, much laden
with woes,
His face marked with anguish
and pain,
But never by far can he win
the war
For summer is arming again.
—W. B. O'Neal

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Attention: Home Missions

Mar. 5-12 is the Week of Prayer for Home Missions! In preparation for the observance and in fulfillment of the 1966-67 denominational emphasis, "A Church Fulfilling Its Mission Through Education," each church—certainly, each WMU organization—should focus on the effective teaching of missions using the Home Mission Graded Series—

ADULTS: Forest Trails to Urban Jungles, L. H. Moore, 75 cents.

YOUNG PEOPLE: A Saga Told, Eva R. Inlow, 75 cents.

INTERMEDIATE: Safari North, James C. Hefley, 50 cents.

JUNIOR: A Bugler for Sallateeska, Floyce Moon, 50 cents.

PRIMARY: A Church for Debbie and Dan, Martha Fillepsie Lowe, 50 cents.

There is a **Teacher's Guide** available for each of the above for 40 cents. Attached to each Guide is "Resource Material: The Great Lakes Area." This lists available helps for study. Texts and Teacher's Guides should be ordered from the Baptist Book Store, 408 Spring St., Little Rock 71701.

GLEAN! REMIT!

It's time! It's time to glean for and remit the 1966 Lottie Moon Offering for Foreign Missions! A "worthy increase" over 1965 gifts was the suggested goal and is necessary if the total goal of \$14,500,000 is met. This means increase in number of givers and increase in size of gifts. In Arkansas churches remitted \$334,066 through the Lottie Moon Offering in 1965. What will be the total for 1966?

Offerings should be plainly designated and remitted by church treasurer to Dr. S. A. Whitlow, treasurer, Arkansas Baptist State Convention, 401 W. Capitol, Little Rock 71701.—Nancy Cooper, Executive Secretary and Treasurer.



Paul took an offering in Corinth for the believers in Jerusalem.



Feminine intuition

by Harriet Hall

Reflections on New York



Just before Christmas my husband and I had the opportunity to go to New York City. The plane trip itself in a Boeing 707 jet was a unique experience. When the public address system came alive I heard a voice saying, "This is your captain speaking. We are traveling at a speed of 650 miles an hour. Our altitude is 30,000 feet. We are over Indianapolis now. The temperature outside the cabin is 50 degrees below zero." We decided to take his word for it. My husband, like the "green hornet doc," is one of those who turns over nearly every time the engine does, so I was relieved when the captain quit telling us how high we were, how cold it was, and how fast we were going. It was fast enough for us when we arrived in New York one hour and 40 minutes after we left St. Louis.

Highlights of our trip included hearing the Christmas music at the Manhattan Baptist Church, where Buryl Red, a former Arkansan, directs the music. Also it was our privilege to hear Dr. Norman Vincent Peale. Since our purpose was to represent the Southern Baptist Radio and Television Commission we had several interesting meetings with some of the executives of religious programs of ABC, CBS and NBC.

From the vantage point of our hotel window I got a close-up of New York. Far below our twenty-third story window I could see the colorful array of Christmas decorations. The CBS building had twenty-eight lighted trees, seven at each corner. Near the corner of our hotel were three lighted trees, one each in green, red and blue.

The traffic itself was colorful with taxis driving five abreast. The driver's language was sometimes colorful, too, not to mention his driving.

Up above and all around us we could see the lighted office windows where hundreds of men and women were busy at their varying tasks. The snow was falling, but it was business as usual in New York.

Getting to see "behind the scenes" of a few television shows such as "What's My Line?" of CBS and "The Tonight Show" of NBC was an enjoyable and revealing experience. I had a feeling similar to that I experienced a few years ago when we saw "behind the scenes" in Hollywood. That is, all is not what it seems. Of necessity much is pretense on the "back" side of the camera. On the "Tonight" show, for example, I soon realized that the opening scene of New York's skyline at night is nothing more than a small picture-poster about two feet high, resting on an easel.

As I thought about the vast amount of work that goes on behind the scenes including some of the "pretense" necessary—I wondered if this is true in our lives. Do we work on the image we present to the public? Do we feel some pretense is necessary?

In Genesis 1:27 we read, "So God created man in his own image." Paul said, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." (Romans 8:29). If our lives are dedicated to our Creator, Jesus will be revealed in us.

* * *

Comments, suggestions, or questions, may be addressed to Mrs. Andrew Hall, Mt. Sequeyah Drive, Fayetteville, Ark.

ARKANSAS BAPTIST

Enlistment and training needed

The loss of active members in Southern Baptist churches each year outnumbers Americans killed in action in all of the wars of this century.

That's the assertion of Philip Harris of Nashville, Tenn., secretary of the Training Union Department of the Baptist Sunday School Board.

Harris blamed this growing loss of active Southern Baptists on the lack of training.

To offset this trend, many opportunities for training will be offered Brotherhood leaders in 1967-68. Study Course credit may provide part of the incentive.

Beginning Jan. 1, Brotherhood members can receive Church Study Course credit for studying Brotherhood concept and method books through groups or at home.

These books are *The Brotherhood Program of a Baptist Church*, *Missionary Education for Baptist Men*, *Missionary Education for Baptist Young Men*, and *Missionary Education for Baptist Boys*. All but the last one are available now from the Baptist Book Store and it will be available after Apr. 15.

The Brotherhood Department will provide opportunities for training in districts and associations in specialized areas of work. These will include the basic Royal Ambassador Leadership Training Course, and special study for officers of Baptist Men and Baptist Young Men, including the Brotherhood Director.

An excellent opportunity to interest and involve men in the training program and work of the church is the proper use of Baptist Men's Day. This special day observed throughout the Southern Baptist Convention will be Jan. 22. Every pastor should take advantage of this special day not only to recognize the men in the church, but to challenge them to train for service in the area of missionary education. The task of the church is a missionary endeavor and now, as in the days of Paul and the other Apostles, calls for dedicated trained men. —C. H. Seaton, Associate Secretary.

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What's Yours?

The bookshelf

The Gold Star Family Album, by Arthur and Nancy DeMoss, Revell, 1966, \$3.95 (also available in a deluxe, boxed, gift edition at \$5.95).

The DeMoses, a widely known Christian business couple, have published here a treasury of inspirational materials, including poetry, essays, famous quotes, beloved hymns, prayers and stories. The categories include The New Year, Our Country Harvestime, Thanksgiving, Friendship, Easter, Christmas, Heaven, and Home Thoughts.

Mr. DeMoss is president of National Liberty Life Insurance Company, of Valley Forge, Pa., and president of the board of the American Businessmen's Research Foundation. He frequently participates in evangelistic meetings as a lay speaker. Mrs. Moss, a contralto soloist, has done professional and oratorio work across the nation and has appeared often in *The Messiah*.

Church, State, and Freedom, by Leo Pfeffer, Beacon Press, Revised Edition, 1967, \$15.

The American Historical Review said of the original edition of this book, published in 1953: "This is the most authoritative constitutional history of America's experience with the double-faceted principle of religious liberty and separation of government and religion."

Now Dr. Pfeffer, professor of political science at Long Island University and noted as a lawyer who has made many appearances before the Supreme Court in church-state cases, has rewritten approximately one-fourth of this master reference work. He has added new material on Asia to his comparison of the American experience with that of other nations. He examines the church-state implications of the Peace Corps and War on Poverty programs. He deals with the controversy over religious tests for public office and with such matters as the religious overtones of public welfare supervision of dependent children.

Since the major question of church-state relations in recent years has been the role of religion in public education, the author has added fresh material on this question and such celebrated cases as Engel vs. Vitale and Schempp-Murray are carefully explained. The Higher Education Facilities Act of 1963, the

implications of the Economic Opportunity Act of 1964, and the Elementary and Secondary Education Act of 1965 are presented and clarified. The "school prayer" and Bible-reading decisions and the proposed Becker Amendment are dealt with at length.

This would be a valuable addition to any library, public or private.

Race and Ethnic Relations, by Brewton Berry, Houghton Mifflin Company, Boston, 1965, \$7.75.

At a time when the walls of segregation are fast crumbling in the United States and racial and ethnic minorities are pressing their demands for equality elsewhere in the world, this is a most appropriate book.

The author calls attention to the remarkable changes that have come to pass in the sixteen years since the first

edition of this book appeared. He deals with such highlights of recent years as the admission to statehood of Alaska and Hawaii, the availability of statistics on the ethnic groups in the Soviet Union, South Africa, Israel, and other foreign countries.

Looking particularly at the history of the 1960's he discusses the acceleration of the Negro protest, the recrudescence of racism, historic decisions by the courts, and the passage of far-reaching Civil Rights legislation. Included also is a look at other parts of the world where the conflicts between racial and ethnic groups have mounted to frightening proportions.

This volume attempts to describe and analyze the phenomena which arise when groups of people who differ racially and culturally come into contact with one another.

Beacon lights of Baptist history

The controversial issues

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

How to deal with controversial matters! This problem has faced leaders in every realm of life since society began. Ministers find themselves quite often facing such. Fortright measures need be taken.

To see how others have coped with similar situations may throw light on issues we face. John Mason Peck began his work in St. Louis in the turbulent pioneer days. When he went there in 1818 there were few Christians in the village. Some despised religion in any form, were profane and held Christianity in contempt. Many indulged in violent sin. Others were of a more respectable nature.

One of the disturbing practices was that of dueling.

David Barton was killed in a duel by one of the rectors in 1823. Since he was one of several killed in this manner that year, Missionary Peck announced that he would preach on that subject at his next monthly appointment in St. Louis. He determined within himself that he would not spare. He felt that such radical practice demanded radical treatment.

During his absence two more duels took place. One proved mortal to one of the party, from a shot in the abdomen, while his antagonist escaped without a wound. But he took a fever and died within a week. Mr. Peck thought this sickness the result of the intense excitement.

The old Baptist meeting house which stood on the corner of Third and Market Streets was crowded by all classes for the service upon Peck's return. Sen. David Barton, brother of one dueling victim, was present, and also Rev. Samuel Miller, whose son had been killed. Solemnly they listened as Mr. Peck announced his text, the last clause of Isa. 1:15, "Your hands are full of blood." He sought to emphasize the practice of dueling as an abhorrent thing to all right thinking people and a crime of great magnitude against God, man, and society.

Missionary Peck said his discourse made "a little town talk." He received thanks from many citizens. They appreciated having some one speak in a positive manner concerning such unreasonable practices.

Two things worthy of note to those who may find it necessary to deal with emotion-packed issues: First, Rev. Peck took the precaution to write out every word of his discourse. Second, he made no personal reflections. He dealt with the principle of dueling and sought to show its disastrous effects upon society, and the folly of trying to find satisfaction by such an injurious mode.



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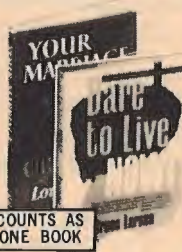


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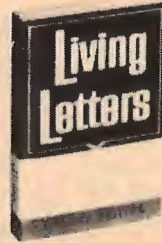


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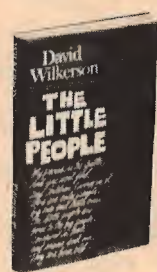
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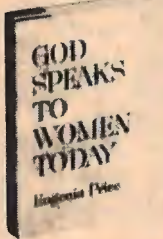


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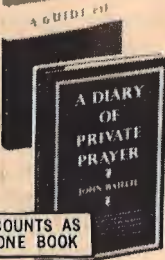


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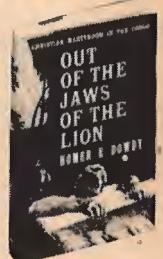
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TALL WAVES

BY THELMA C. CARTER



Silk Secrets

BY ELIZABETH PHILLIPS

Two Persian monks trudged wearily on their way. They had walked all the way from Constantinople to China. Under secret orders from the Roman emperor, they were now making the return journey. In their hands they carried a simple, small piece of hollow bamboo.

Had the knowledge of their mission become known, the men would have faced instant death. They had been sent to China to steal some eggs, eggs of the valued silk moth. The eggs were hidden in the hollow bamboo.

Upon the return of the two, the emperor was delighted. The little nest of eggs concealed in the bamboo represented a rich gold mine. Even Rome in all her glory could not produce silk. Perhaps that is the reason the emperor had gone to such extreme measures to learn the secret.

The making of silk is one of the oldest industries in existence today. For nearly five thousand years, the people of China have been making silk. They discovered that the silkworm, which really is the larva of a moth, could be kept alive in captivity. The larvae were kept clean and fed on mulberry leaves.

The Chinese made the silkworms their prisoners. They not only guarded their prisoners but their secret of silk-making as well. As is true with most secrets, slowly the news became known. The people of China could not forever keep their treasured secret.

Of all the industries in our own country, the making of silk is not one of them. Even though mulberry trees grow in abundance and silkworms thrive, labor is too scarce and too costly. Even today, experimenters in California are trying to produce raw silk.

Take a closer look at the moth and its egg—that is, if you can see them. Forty thousand eggs are needed to weigh one ounce. The eggs are kept clean until the mulberry trees are in leaf. After hatching out in the sun or in an incubator, the tiny larvae begin to eat and grow almost immediately.

As they form into the caterpillar stage, they continue to eat for several days. Then comes the beginning of the end. A sticky substance inside the body of the caterpillar is to become silk. This the marvelous product which caused the Persian monks to make their long, tiresome journey.

When the silkworm begins its intriguing chore, it works without stopping for three days. Slowly, its head goes round and round, never stopping. All the while, the silk never fails. It comes in a tiny stream from the lower lip. The hairlike thread is one long, continuous filament.

Little by little, the silkworm builds its lovely castle. The cocoon is woven so perfectly that the worm is completely encased.

A storm at sea is unforgettable. When you are near the coastline of a stormy sea, you can see the waves grow in height and force according to the strength of the storm winds that produce them.

We are told that hurricane winds, traveling at seventy-five miles an hour, can cause ocean waves to rise to a height of seventy feet. Imagine ocean waves rising as tall as a six-story building!

Oceanographers, men who make maps of oceans, tell us that most ocean waves, calm or stormy, are caused by the pressure of winds. However, there are other causes. Great tidal waves are brought about by volcanoes which erupt within the oceans or by the sudden sinking of the ocean floor caused by an earthquake. Great waves also are set in motion by glaciers sliding down mountain slopes and pushing icebergs out to sea.

We learn that a single wave may travel several thousand miles. Waves starting in Alaska have caused destruction in Hawaii.

The force of stormy ocean waves is beyond measure. Weathermen may warn people of a stormy sea, but they cannot predict what an angry ocean may do when it sweeps over the land.

Frequently in this wondrous world of ours, hurricane winds and waves strike villages and cities. This is especially true in the warm tropical islands.

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The work is over. Possibly the silkworm's life is over as well. Only the most perfect cocoons are saved for the purpose of reproducing.

Raising silkworms is not especially difficult. Any boy or girl who has a mulberry tree in the backyard, and can get the eggs, can start his own business. One thing more—it takes time and patience.

When next you wear a silk dress or a silk shirt, enjoy it and wear it with pride. The birth of your garment meant the death of many silkworms.

Parables of redemption

BY TAL D. BONHAM
PASTOR, SOUTH SIDE CHURCH, PINE BLUFF

Life and Work

January 15

Luke 15:1-2; 11-24

One of Jesus' most effective teaching methods is the parable. The parable interprets, in concrete terms, abstract truths. The parable begins in the here and now to get to the there and then. The parables are interesting because they use the simplest form of teaching—story telling. The parables compel some to discover truth for themselves while they conceal truth from those who do not wish to know it.

In the parable of the prodigal son, we find a picture of those who are straying from God. This refers to Christians who have backslidden as well as those who have never been saved. Let us notice four lessons from this parable.

Why we stray

First, one strays from God because he chooses to do so (Vs. 11-12). The big difference in the three lost things of Luke 15 is that the sheep and the coin did not choose to stray but that the son chose to leave his father. There are many excuses that people give for straying from God. But in the final analysis, one chooses to stray from God.

The custom of the day was for the father to leave, at his death, two-thirds of his estate to his elder son and one-third to the younger son (Deut. 21:17). But the younger son demands his portion ahead of time. He cries, "Father, give ME the portion of goods that belong to ME." The very origin of sin is having so much confidence in ourselves that we tell God what to do. The prodigal was sure that material possessions would solve all of his problems. Little did he realize that, "A man's life consisteth not in the abundance of things he possesseth" (Luke 12:15).

What happens

Second, when one strays from God, his whole life is gradually wrecked (Vs.

13-16). Notice the gradual decline in the prodigal's life. He desires to get as far away from his father as possible. Thus, he goes "into the far country."

He lives only to satisfy himself as he spends money without any thought of others. The word "wasted" carries with it the meaning of scattering as one scatters grain during the sowing season. It indicates that the prodigal son had lost his sense of values.

His life becomes spiritually bankrupt. There is a famine in the land and he begins to be in want. He learned that one never arrives home while traveling away from his father. Like Sinbad the Sailor, he anchored his boat on what seemed to be an island only to find that it was a great sea beast that went charging off across the sea before he could get off.

He forgets previous training. Who ever heard of a Jew feeding the hogs? Jews thought it was a sin to come in contact with hogs, much less feed them. He loses sight of his worth in the sight of his father. He loses the respect of others and no one in the far country will even give him the husk from around the pods of the locust trees which he fed the hogs.

Never too far to return

Thirdly, one never strays too far from God to return (Vs. 17-19). We notice four steps back to God. (1) He sees himself as he really is. The prodigal "came to himself." One is never more himself than when he is on his way back to God. He is never more out of character than when he is running from God. (2) He realizes that his father is the only source of help. The hired servants at home had more than he. His help was at home, not in the far country. (3) He decides to return in humility.

He would confess his sin and ask to become a regular day laborer who could be fired because of the least mistake. (4) He puts his decision into action by heading home.

God always welcomes home

The final lesson is that God graciously receives us when we return (Vs. 19-32). The father saw the son, "when he was yet a great way off." Every day the father gazed down the long driveway to the mail box looking for his son. The rags would have disguised him from any other eye but could not hide him from the eyes of his loving father. The rags of misery that would have tempted others to say, "He is a hopeless case" drew forth the father's love.

Do you see the picture of an old man running? He forgets about his dignity and age. He thinks only of his lost son who has returned. G. Campbell Morgan says of God's love in his little book *The Parable of the Father's Heart*, "He can make the dessert blossom as a rose. He can take the wrecked, ruined, burnt-out and spoiled life and remake it . . . He is watching over the sinner, waiting for his homecoming, running already on the rough road to meet him, to place on his cheek the kiss of eternal pardon" (page 34).

The prodigal son was trying to voice his pre-arranged speech with three points (1) I have sinned, (2) I am no more worthy to be called thy son, (3) Make me as one of thy hired servants. Before he could finish his speech, the father interrupted with forgiveness. He restored his honor by giving him a robe, the symbol of honor worn by kings and others held in high esteem. It was the father's answer to the prodigal's confession, "I have sinned." Blessings were restored. The ring, a symbol of authority was the father's answer to the son's confession, "I am no more worthy to be called thy son." The shoes were the father's answer to the unuttered confession, "Make me as one of thy hired servants." Joy is restored. The father asks for "THE fatted calf" to be brought forth, not A fatted calf. No doubt this calf had been put up for fattening when the prodigal left home. It had been reserved for this special occasion.

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The marks of a Christian

BY RALPH A. PHELPS JR.
PRESIDENT, OUACHITA UNIVERSITY

International

January 15

Luke 6:20-23; 27-36

Citizenship in the kingdom of God carries with it distinct characteristics, privileges and responsibilities. These Jesus spelled out in the Sermon on the Mount in considerable detail to those who were his disciples, as we see in this week's study of a portion of that address as recorded by Luke.

The occasion was Jesus' selection, from a large number of disciples, of twelve men whom he named apostles (Luke 6:12-17). A great crowd pressed around as the multitude sought to touch him, since news of his healing power had spread like wildfire. In the mass of people there were doubtless a great many who were not believers—the curious, the sick, the hopeful. It was not to the crowd as a whole, but to the believers in their midst that he spoke.

Considerable has been written as to whether Matthew's Sermon on the Mount and Luke's Sermon on the Plain were one and the same. Either the New Testament contains two records of the same sermon or two records of similar sermons. There is no final answer to the debate, nor is this important. The truth contained in both records is what matters.

Note the qualities which Jesus says a disciple should possess.

I. Happiness, 6:20-23.

The Greek word which is translated

"blessed" in several versions means "happy" or "to be congratulated." The word introduces the beatitudes, a series of promised blessings.

Note the extremely interesting pairing of traits Jesus employs: poor. . . rich; hungry. . . filled; weeping. . . laughing; hated by men. . . loved by God. The first in each grouping was their present state; the second, their future or promised condition. For the Christian, it is unquestionably true that "the best is yet to be."

Phillips translates 6:20, "How happy are you who own nothing, for the kingdom of God is yours!" Poverty they understood, for the vast majority of people who followed Jesus during his life on earth were the economically disinherited, the painfully poor who in their quest for spiritual enrichment were certainly not hindered by earthly riches.

To these people Jesus promised ownership of the kingdom of God. The term "kingdom of God" was not a strange one of these times, for Jewish theologians used it frequently; but their use of it had connotations which Jesus removed. As George R. Bliss says in *An American Commentary*, "He had to clear it of misconceptions and errors and absurdities, of earthliness and narrowness, in order to make it a fit vehicle of the true idea of spiritual and eternal salvation."

The kingdom of God comes in the life of a person as he makes God's will the ruling, reigning force in his life. "Thy kingdom come, thy will be done" contains not two but one petition. God reigns through the agency of Jesus, by God's own Spirit, as the individual is consecrated to God's service without reservation.

This devotion to God does not necessarily bring the approval of one's peers, but it promises a divine reward. "How happy you are when men hate you and turn you out of their company; when they slander you and detest all that you stand for because you are loyal to the Son of Man. Be glad when that happens and jump for joy—your reward in heaven is magnificent" (6:22, 23—Phillips).

Though it may be marked by hardship, physical suffering, or social ostracism, the Christian life is not to be one of despondency but is to be marked by happiness.

II. Forgiveness, 6:27-30.

Whatever other admirable qualities Judaism possessed at the time of Jesus' incarnation, love of enemies was not one of them. Like many of us, the Jews leaned strongly on the "lex talionis," the law of the claw—an eye for an eye, a tooth for a tooth; "tit for tat, you got my dog, I'll get your cat." Their hatred for their Roman overlords was so intense that one of their major ambitions was to boot the rascals out. This background makes Jesus' teaching appear even more revolutionary.

"But I say to all of you who will listen to me: love your enemies, do good to those who hate you, bless those who curse you, and pray for those who treat you badly. As for the man who hits you on one cheek, offer him the other one as well! And if a man is taking away your coat, do not stop him from taking your shirt as well. Give to everyone who asks you, and when a man has taken what belongs to you, don't demand it back" (6:27-30—Phillips).

This requirement of discipleship is one of the most difficult of all to follow, for man's carnal nature makes him want to double up a fist when wronged instead of extending a hand of blessing. The rewards of meeting this standard can be great, however. Perhaps the best way there is to destroy an enemy is to make a friend of him.

III. Altruism, 6:31-34.

In enunciating what has come to be known as the Golden Rule, Jesus said,

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"Treat men exactly as you would like them to treat you" (6:31—Phillips). This is the essence of our Lord's teaching on man-to-man relationships: be as concerned about others as you are about yourselves.

Emphasizing that his disciples were to follow higher standards than "doing what comes naturally," Jesus said that there was no credit in loving only those who do good to us, for even sinners behave thus. Lending only to those who are certain to repay the loan is not unusual, for unredeemed men do this. The Christian is to do good, lend without hope of return, and love his enemies!

If this revolutionary philosophy is taken seriously, "your reward will be wonderful and you will be sons of the most high. For he is kind to the ungrateful and the wicked!" (6:35, 36—Phillips)

Unfortunately, many have for all practical purposes rewritten Jesus' teaching so that it reads, "Do others before they do you." In the light of contemporary society, one who takes seriously the words of Christ is as conspicuous as a camel in a poodle dog show. That's no reason for not trying to live up to his words, though.

Attendance Report

Church	January 1, 1966			Ch. Addns.
	Sunday School	Training Union		
Berryville	91	33		
Blytheville				
Gosnell	149	59		5
New Liberty	96	35		
Camden First	409	114		1
Crossett Mt. Olive	194	97		3
El Douado				
Caledonia	47	36		
East Main	263	75		
Ebenezer	159	68		
First	619	390		
Greenwood First	275	130		
Imboden	124	72		1
Jacksonville				
First	400	137		6
Marshall Road	211	137		1
Jonesboro Nettleton	227	134		
Lavaca	219	117		1
Little Rock				
Crystal Hill	166	120		
Rosedale	227	87		
Manila First	143	64		
Marked Tree Neiswander	118	87		
Monticello				
First	268	59		
Second	215	90		
North Little Rock				
Baring Cross	558	163		
Southside	39	17		1
Forty-Seventh St.	168	82		4
Gravel Ridge First	147	87		1
Runyan	39	31		2
Sixteenth Street	44	34		
Paragould				
First	487	195		5
Mt. Zion	106	60		
Pine Bluff Watson Chapel	192	81		1
Plainview First	84	28		1
Springdale				
Berry St.	74	44		1
Caudle Ave.	112	43		
Elmdale	250	73		
Van Buren Oak Grove	187	125		4
Vandervoort	56	29		
Warren First	390	76		
Southside	81	33		

Can't miss

A fellow boasted about his sure-fire reducing diet. "I never eat while my wife is talking."

A Smile or Two

Found the leak

A woman called the power company office and complained that her bill was too high. The company checked the meter and wiring, and reported nothing was wrong.

A couple of days later the woman called to apologize, saying she had found the trouble.

"I found a socket without a light bulb in it, and the electricity must have leaked out of there," she explained.

Spelled out

Concerned about the maintenance of his school's newly painted walls, the principal had this sign posted:

"This is a partition, not a petition. No signatures are required."

Updating

A teacher asked her class the difference between a primitive man and a modern man. Johnny answered: "When his wife talks too much a modern man goes to his club. A primitive man just reached for it."

Death of marriage?

Seeking counsel from Dr. George W. Crane, the psychologist, a woman confided that she hated her husband and intended to divorce him. "I want to hurt him all I can," she said.

"In that case," said Dr. Crane, "I advise you to start showering him with compliments. When you have become indispensable to him—when he thinks you love him devotedly—then start the divorce him."

Some months later the wife returned to report that she has followed the suggested course. "Good," said Crane. "Now's the time to file for divorce."

"D i v o r c e!" exclaimed the woman indignantly. "Never! I've fallen in love with him."

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Wordy bunch

"Sedentary work," said the lecturer, "tends to lessen the endurance."

"In other words," butted in the smart student, "the more one sits, the less one can stand."

"Exactly," retorted the lecturer. "And if one lies a great deal, one's standing is lost completely."

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Ask religious courses

ROCHESTER, N. Y.—Students at the University of Rochester made an unusual request—they want more courses in religion—and the administration decided that their petition warranted quick action.

Signed by 1,008 students (more than one-third of the undergraduates on the university's main campus here), the petition asked that the university add at least two courses in religion next semester, and at least three the following semester. It also requested that the university consider establishment of a department of religion.

As a result of this, Kenneth E. Clark, dean of the College of Arts and Sciences, announced expansion of the college's courses in religion for next semester. Courses that will be added to the regularly scheduled "History of Religion" are: "The Puritan Heritage," a course for freshmen dealing largely with the content of religious beliefs in the early period of American life; a course on "The Philosophy of Religion"; and a revised course on 19th and 20th Century intellectual history emphasizing the relation of religion and culture. (EP)

Relief in Vietnam

NEW YORK—Dr. C. N. Hostetter Jr., Chairman of the N.A.E. World Relief Commission, recently returned from a journey which took him to within 40 miles of the North Vietnamese border. He visited the site of the Christian Lay Leadership Training Center in Hue, South Vietnam, a project of the World Relief Commission.

The area in which the Training Center is located contains 240,000 refugees. To help meet this critical need, the World Relief Commission has appointed the Rev. J. Elmer Kilbourne, veteran Oriental Missionary Society missionary serving in Korea, as Administrative Director of the Vietnam program.

Kilbourne has had broad experience in refugee relief and "food for work" projects. He, along with Deputy Director Peter Wiwcharuck, Agriculturist Chris Kimmel and others of the Training Center Field Staff, are developing a much-needed lower level vocational training program for refugees, in addition to a "food for work" program. (EP)

Oppose bus aid

MILWAUKEE, Wis.—The Milwaukee Chapter of Protestants and Other Americans United for Separation of Church and State (POAU) has pledged a vigorous campaign against a proposal to allow use of public funds to transport the state's parochial school pupils.

Evangelicals betrayed by Reds

Recognized leaders of the evangelical church in the Soviet Union have been guilty of compromise at a critical time in its history, according to a missionary who has spent nearly half a century in evangelizing Eastern Europe.

The Rev. Paul B. Peterson, president of the Eastern European Mission in Pasadena, California, said following a visit to Iron Curtain countries in November, 1966, that he had refrained from disclosing evidence of corrupt leadership until overwhelming evidence could be gathered.

Writing in the January, 1967, issue of *Gospel Call*, the mission's official publication, Peterson said that visiting clergymen to Russia have often been spoon fed with propaganda, feted solicitously (probably with money not their own) and hustled away from people in the pews after they have preached.

"On occasion I have wondered why some of the Russian ministries have pleaded for the Russian Bibles and New Testaments which have been brought into the country by visitors, actually vying

with each other to obtain a single copy," Peterson wrote. "I understood why when I learned that these copies of the Scriptures...are sold for 40-50 rubles (\$45-\$55) each. A lucrative business!"

Censorship—even by ministerial spies among the evangelical clergy—is now in evidence also. A very well known minister said that even his mail was censored by a "recording angel" who had been planted in this critical position by those who control activities related to the churches.

The missionary said he saw a copy of the directives to all registered churches in the Soviet Union issued by the Protestant Church leaders in Moscow which forbade evangelistic sermons and told pastors and church leaders not to strengthen the faith of believers but to quench it. "This is the kind of preaching to which I listened in Moscow," Peterson said. "The weakness of those short talks was appalling."

Certain godly pastors and Christian workers first took action against their corrupt associates in 1957 when they formed the Council of Evangelical Christians-Baptists in contradistinction to the Union of Evangelical Christians-Baptists which, they said, had sold out to the Red regime. "The cleansing element has grown in numbers and strength," he declared, "and many have suffered severely because of their stand. But the Word of God is not bound and instead is spreading. Many true believers are joining this new body and many unbelievers, notably young people, are turning to Christ."—(EP)

The Rev. Earl G. Buck, president, said POAU would hold meetings in major cities to oppose a referendum on a constitutional amendment to legalize use of funds for that purpose.

Mr. Buck, pastor of Bethel United Church of Christ here, said there was "no doubt" that the state legislature would give second passage to the amendment in 1967, thus clearing the way for the referendum. The legislature approved the amendment in 1965 by a vote of 82-11 in the Assembly and 29-0 in the Senate. (EP)

Confirm Joshua's victory

LOS ANGELES—Until the 1960's, archaeological evidence of historical events of 1,200 B. C. were never clarified. But now, says Dr. Paul W. Lapp, president of the board of the Palestine Archaeological Museum and consultant on antiquities to the Jordan Department of Antiquities for the U. S. Agency for International Development, findings confirm the fact that Joshua did indeed lead the exiled Israelites into the Promised Land of Canaan.

"There have been a large number of excavations in the last six years," the specialist said during an American tour, "which clearly stratify the material of the different stages of history.... I think the history of Israel goes at least back to the time of (Joshua's) conquests about 1,200 B. C." (EP)

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