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Arkansas Baptist State Convention

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***Arkansas Baptist***

*newsmagazine*

MARCH 2, 1967



## Personally speaking



### One blown top

Watch that personal image!

Take, for example, what happened to a friend of mine recently. (I could find an example closer to home, but that would be too personal!)

The husband and wife had just completed their week-end grocery shopping and were being checked out. They had put into their grocery cart the "special" for the week—29-cents-worth of something or other that you could buy for 9 cents provided you bought at least \$5 worth (exclusive of liquor and tobacco!) and provided, further, that you had the appropriate coupon from the daily paper.

The couple was home safe on the first requirement, but the wife had left her coupon at home. "I'll bring it to you the next time I come," she promised the checker. She had done this before, but not with the same checker. The present checker, not knowing the lady from Adam's o'fox, said she was sorry, but she'd have to have the coupon first.

Now the husband was already pretty much irritated. Hadn't the checker started running his tape through the cash register before he had been able to place half his groceries on the counter, giving him no chance to keep up with the checking process?

"Just lay it aside," he said, referring to the "special."

Seeing that her customers were unhappy, the checker did not know what to do. So she called the store manager over and asked him, in front of a big line of other customers, if it would be all right to let the "special" go out on promise of a forthcoming coupon.

The straw that broke the camel's back was the manager's question, "How soon would you be back with the coupon?"

"I'll tell you what," said the husband, in confidential tone, "you can just have the whole outfit back." And he and his wife walked out, leaving \$13 worth of groceries to be placed back on the shelves.

When the wife laughingly reported the experience a little later, her husband could only say, with a sheepish grin, "Hon, you talk too much!"

You and I know from past experiences how bad you feel after blowing your top. And there is not always as much involved as in this case—20 cents!

*Erwin L. McDonald*

## IN THIS ISSUE:

ARKANSAS State Convention is now considering a plan for the strengthening and revitalizing of the Baptist Student Union to meet the ever-growing campus population at our state universities and colleges. Thus, it is timely that we present the view of an ex-BSU member, now a physician, on page 6.

\* \* \*

IT was with a great deal of excitement that we at the Baptist Building learned of the decision to purchase the Coca Cola Building on Capital Avenue for a new headquarters. The news story and pictures are on page 8. The Editor joins in applause on page 3.

\* \* \*

ONE marriage—two worlds. This is the situation an unhappy wife describes to Harriet Hall in a despondent letter. Mrs. Hall's reply is on page 7.

\* \* \*

IN our Jan. 26 issue was an article from our Baptist Beliefs writer, Dr. Herschell H. Hobbs, entitled "Predestined to Salvation." From an instructor at John Brown University came a most interesting comment. We are today, on pages, 4, 5, and 18, printing that letter and Dr. Hobbs' reply.

\* \* \*

SOUTHERN Baptist Convention's Executive Board has drafted a record budget to be presented at the Miami Beach convention. A Baptist Press report and tabulation is on page 12.

\* \* \*

DO you remember with especial fondness a pastor in your past? Bernes K. Selph does—his college pastor. Today he pays tribute to Dr. Hardy L. Winburn in "Beacon Lights of Baptist History," page 10.

\* \* \*

DO people really believe in hell? A recent survey discloses that only 64 percent of Americans do. Read Norman B. Rohrer's interesting article in the world news section on page 24.

\* \* \*

COVER story page 11.

## Arkansas Baptist

*newsmagazine*

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



## EDITOR'S NOTEBOOK

### Our new building

AFTER months of being in the talking and wishing stage, the new headquarters for the Arkansas Baptist State Convention suddenly snapped into full focus here last week. (For news story of the event, see page 8.)

That the Executive Board's special committee on the new Baptist building had done its home work was strikingly evident as the committee's chairman, Purcell Smith, reported for the committee, at a called meeting of the Board here last Thursday. There were words of commendation for the committee, climaxed by the Board's standing ovation. But the greatest tribute of all was the Board's unanimous vote to accept the committee's report, with its recommendations.

Expressing a desire for the members of the Board to "know as much as we [the Building committee] know about the transaction," Chairman Smith filled the Board in on the months of deliberations that had finally culminated in a remarkable pattern of many loose ends falling into place.

Mr. Smith reported that the committee was slowed by last year's slump in the building and real estate market. But during months of waiting, the committee had time to take critical looks at many a possible headquarters site, on both sides of the Arkansas River and throughout the greater Little Rock area.

Since the committee assignment included finding buyers for properties owned by the Convention, the committee began by securing professional appraisals of the properties, including the present Baptist Building. These appraisals, as of early 1966, included: Baptist Building, \$150,000 to \$155,000; the tract of 4 1/3 acres on West Markham, bought several years ago as a possible building site, \$120,000; and a 170-acre tract of land in North Little Rock, near old Camp Robinson, \$45,000.

Just a few weeks ago, the committee accepted what was destined to prove a fruitful arrangement. On the suggestion of a Little Rock real estate firm, they agreed to a packaging of all Convention properties as a possible exchange for suitable property for the headquarters building. This soon led to the receiving of offers for all Convention properties and an offer being made in behalf of the Convention for the Coca Cola Bottling Company property at 525 West Capitol Ave.

The Coca Cola property, appraised by five different appraisers, had been evaluated at from \$450,000 to \$495,000. It includes the two-story, steel and reinforced-concrete building, 150 feet by 140 feet on lots totaling 150 feet by 150 feet, at the 525 West Capitol address, and a paved, enclosed parking area 150 feet by 200 feet, across Arch street from the Coca Cola building and adjacent to the property of the Sam Peck Hotel.

At the same time this property became available for \$471,000, there were offers on all three Convention properties. By the action of the Board last week, the property on West Markham is being sold for \$150,000 and the Camp Robinson property, for \$46,000. An offer of \$100,000 for the Baptist Building is being declined. Since the building will be needed until the Coca Cola building can be completely remodelled and renovated, there is no need for a hurried disposal. And the committee hopes for a better market in the days ahead.

The new site for Baptist headquarters is generally regarded as being one of the choice sites in all of greater Little Rock. Realtors predict that the accrual in value here in the coming years will greatly outstrip the total accruals on the properties the Convention is selling.

Pastor R. L. South of Park Hill Church, North Little Rock, who as president of the Executive Board in 1965 named three laymen to comprise the Building committee, obviously made wise selections. These men—Chairman Smith, of Pulaski Heights Church, Little Rock, Robert Gladden, of Immanuel Church, Little Rock, and Kenneth Price, of Park Hill Church, North Little Rock—have been untiring in their services. Now the Board has asked them, along with Dr. South as a full member of the committee, to employ an architect for the drawing of proposed plans for the new building.

Sometimes, far more than usual, individuals and groups are able to see the hand of God in their affairs. Certainly this is true of the remarkable developments that have come to pass in the vital matter of securing new and adequate headquarters for the Arkansas Baptist State Convention. As Baptists of Arkansas give thanks for what has already come to pass, surely they can face the culminating events of their building plans with confident expectation of God's continued leadership.

### Combating prejudice

... anti-Semitism ... is thoroughly sub-Christian. Any form of "Jew-hatred" can not be defended. On a Christian basis it must be repudiated.

The existence of such an attitude among Southern Baptists, whatever its extent or motivation, is a continuing shame to each of us. Let us spare no energy in seeking to displace it with legitimate Christian insight. We also, along with the Jewish Anti-Defamation League, should seek "to combat every form of prejudice and discrimination directed against anyone."—Milton Ferguson, professor of philosophy of religion, Southwestern Seminary, Ft. Worth, in an article in the March issue of *The Baptist Program*.

### Same difference

Clabe Hankins says "Congress askin' a Congressman to stay on th' job an' work out th' funds, he has misappropriated is like a church catchin' its pastor pocketin' th' tithes an' offerin's and makin' him go on as pastor till he has 'preached it out.'"



## 'Predestined to Salvation'

### CHALLENGE:

FROM JAMES E. MCGOLDRICK  
INSTRUCTOR OF HISTORY  
JOHN BROWN UNIVERSITY  
SILOAM SPRINGS, ARKANSAS

In the current issue of the *Arkansas Baptist* [See our issue of Jan. 26, page 4.—ELM] I have just read the section entitled "Baptist Beliefs" in which H. H. Hobbs has given his explanation of "Predestined to Salvation." I simply can not allow that article to go unchallenged. Dr. Hobbs manifestly misunderstands both the Bible teaching on this subject, and the historic position of Baptist theologians on the doctrines of sovereign grace. I do not question his right to believe as he does, nor do I question your right to publish his comments. But I do dispute strongly the publication of Hobb's interpretation as being representative of historic Baptist belief.

Even a casual glance at Baptist history reveals that the position of Dr. Hobbs can in no way be legitimately presented as being consistent with that of Baptists over the years. The fact is that the great Baptist preachers and theologians have been staunch Calvinists, believing in God's sovereign right to choose out from among the mass of sinful humanity those whom He designed to save. The writings of A. H. Strong, Charles H. Spurgeon, Andrew Fuller, John Gill, B. H. Carroll, W. C. Boone, and many more bear this out. Then there is the testimony of the Baptist confessions of faith which are equally firm in asserting the sovereignty of God in man's salvation. I would direct your readers to the *Philadelphia Confession of Faith*, Chapter IX where we read concerning man's so-called "freedom" of the will:

Man, by his fall into a state of sin, hath wholly lost (Rom. 5:6; 8:7) all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good (Eph. 2:1,5) and dead in sin, is not able, by his own strength, to (Tit. 3:3, 5) convert himself, or to prepare himself thereunto.

Affirmations to the same effect placing the ultimate choice of salvation in the hands of God where the Bible places it (II Thess. 2:13) may be found in other historic documents such as the *London Confession of Faith* and the *New Hampshire Confession of Faith*. In our own *Baptist Faith and Message* certainly the intent of article V is to set forth our faith in God's sovereignty in the election of certain sinners for salvation. There we read, election is a "glorious display of God's sovereign goodness." Now are we going to use circumlocutions as Hobbs has done in the interest of developing an essentially man-centered view of salvation, or are we going to accept the Scriptures for what they actually say, and thereby remain consistent with our own confessions and with the positions espoused by our Baptist forefathers? Individual Baptist, and even Baptist groups may deviate from the faith of our fathers, but please don't use a Baptist periodical to promote the idea that the final choice in salvation is entirely up to man. If man controls salvation, then election cannot be a "display of GOD'S sovereign goodness," and in reality man becomes his own savior. Hobbs does not speak for me as a Baptist, he does not speak for the Southern Baptist church of which I am a member, and by no stretch of the most fertile imagination can he claim to represent the historic Baptist position. The twin testimony of Scripture and Baptist history stand to contradict him.

I sincerely hope that you will see fit to publish my letter so that our Baptist brethren may read an accurate statement of the historic Baptist faith.

### REPLY:

FROM HERSCHEL H. HOBBS  
PASTOR  
FIRST BAPTIST CHURCH  
OKLAHOMA CITY, OKLAHOMA

I appreciate your sending me the letter from Professor James E McGoldrick. I am also grateful for your permitting me to write my answer to his letter which will be published along with his letter.

Professor McGoldrick takes the position that I have ignored the "sovereignty of God in man's salvation." While I do not use the term it is evident from the article that it is involved. He further says, "Dr. Hobbs manifestly misunderstands both the Bible teaching on this subject and the historic position of Baptist theologians on the doctrine of sovereign grace." I can assure him that I do understand both. At least as far as many years of study enable me to do so. There is no man who understands the sovereignty of God fully, and especially as it relates to the free will of man.

In the second paragraph of his letter Mr. McGoldrick cites certain great Baptists in support of his position, as being staunch Calvinists. Of course he calls upon them to support his position without quoting them directly in any sense. However, I will not argue with his statement at that point, but I would add that none of them is an "official" theologian for Baptists. Each was endeavoring to express his own understanding of the scriptures, the thing that I am also endeavoring to do.

Let me say at this point that I believe in the sovereignty of God with respect to salvation. But I also know that the Bible clearly teaches the free will of man. Human minds cannot harmonize these two ideas. I am sure that they are in harmony in the mind of God. We know that God is sovereign in all of his universe, but we also know that He in His sovereignty chose to make man a free moral agent, with the privilege of choice. This is not an evidence of weakness in God, but of strength. A sovereign state may grant certain rights to its citizens. This in no sense dilutes the sovereignty of the state, but shows the strength of its government. God chooses to deal with us as personalities, not as puppets. If we deny the free will of man then we make God responsible for evil and for man's sin, something that none of us would do.

Professor McGoldrick then cites certain of the historical confessions of faith which have been drawn up by Baptists through the years. First of all, he cites the *Philadelphia Confession of Faith* with respect to "man's so-called 'freedom' of the will."

With every word in this statement I agree, but I do not agree with Professor McGoldrick's interpretation of it. This is simply saying that man has no ability within himself to save himself. That is why God intervened in Christ to provide salvation for all men. He then cites II Thessalonians 2:13 to show that "the ultimate choice of salvation is in the hand of God where the Bible places it."

Of course his emphasis is upon "God hath from the beginning chosen you to salvation." But Paul also says that God's choice is "through [en, in the sphere of] sanctification of the Spirit and [en, "in the sphere of," understood] belief of Spirit" can involve the new birth as well as the setting apart of one to God's service. It is in this sphere that God has chosen us. Also it is in the sphere of "belief of the truth." And "belief" involves man's will. I would suggest that Professor McGoldrick refer to my article in question as to God's



predestination and choosing (Eph. 1). These acts refer to those "in him" (v.4), "in the beloved" (v.6), "in whom" (vv. 7, 11, 13), and "in Christ" (v.10). God has "chosen us in the sphere of him." He has "predestinated" that all who are in Christ; this involves the act of man's free will (Jn.3:16-18).

Turning to other "Confessions of Faith" he cites the London Confession of Faith without quoting directly from it. I would simply reply that this "Confession" was drawn up by "Particular Baptists." Of course they believed that Christ died to save only "particular" people or those who were elected to salvation by God's sovereignty. However, they were not the only Baptists in that time. The fact that they drew up this Confession was to combat those who believed that Christ died for all men. He makes reference to the New Hampshire Confession of Faith without quoting from it. But let me quote from this "Confession."

#### vi. Of the Freeness of Salvation

That the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial, [penitent]; and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth except his own inherent depravity and voluntary refusal will subject him to an aggravated Christ, which refusal will subject him to an aggravated condemnation.

I think it is clear from this that there is both a Godward side and a manward side to the matter of salvation. If some are elected to salvation and others to damnation then there would certainly be something that would prevent the salvation of the greatest sinner on earth other than his own voluntary refusal. Certainly the word "voluntary" implies the will of man. For the very word "voluntary" means an act of one's will without outside coercion, and the fact that one can refuse to accept the salvation provided by God's grace implies that the final decision as to what happens to an individual is in the reaction of man to the gospel.

In article vii entitled "Of grace in Regeneration" this confession states "that regeneration consists in giving a holy disposition to the mind; and is effected in a manner above our comprehension or calculation, by the power of the Holy Spirit, [in connection with divine truth], so as to secure our voluntary obedience to the Gospel." It is the work of the Holy Spirit in the heart of man which brings him to the place that he will either accept the salvation provided by God's grace, or else he will reject it. The purpose of the work of the Holy Spirit is to "secure our voluntary obedience to the Gospel." Again we see the word "voluntary" used with the word "obedience." Add to this the words "to secure," and this suggests that God is seeking to secure our voluntary obedience without outwardly coercing us. If there were no manward side to this matter why would this be done?

We quote again from this "Confession" article viii. Of Repentance and Faith, an article which was added in 1858.

We believe that Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest, and King, and relying on him alone as the only and all-sufficient Saviour.

Again I agree with everything in this. But I call attention to the words "turn" and "receiving." Both of these, along with the words "contrition, confession, and supplication for mercy," involve the freewill act of the individual.

As a final quote from this "Confession" let me use "ix. Of God's Purpose of Grace."

That Election is the gracious purpose of God, according sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in con-

nection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely [free], wise, holy, and unchangeable; that it utterly excludes boasting, and promotes humility, [love,] prayer, praise, trust in God, and active imitation of His free mercy; that it encourages the use of means in the highest degree; that it is ascertained by its effects in all who [truly] believe the gospel; that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence.

Again, we agree with everything in this. But we point out that it places emphasis not only on the sovereignty of God, but upon the "free agency of man." If this were an act of God's sovereignty with no respect to man's response, then why is it necessary "that to ascertain it with regard to ourselves, demands and deserves our utmost diligence?"

You will note the words "a glorious display of God's sovereign goodness." This was referred to in Professor McGoldrick's letter as supporting the idea of the sovereignty of God with no respect to the free will of man. But I point out that it is "God's sovereign goodness." In His sovereignty God could have left man helpless and hopeless in sin, but it was His "goodness" involving His love, mercy, and grace which caused Him in His sovereignty to set forth a way by which man may be saved.

Now Professor McGoldrick cites the above quote in "The Baptist Faith and Message." It was my privilege to serve as chairman of the committee which drew up this revised form of that statement as originally drawn up and adopted in 1925 by the Southern Baptist Convention. And I believe that every member of that committee would agree with me when I say that it was in no sense our intention to set forth a statement which would place all of the emphasis on the sovereignty of God with no consideration for the free will of man.

Professor McGoldrick accuses me of using "circumlocutions," and wants to know if we are going to follow that or "are we going to accept the Scriptures for what they actually say." The strange thing is that he is taking exception to what I have said in interpreting exactly what Paul said in Ephesians the first chapter. I believe that most of our modern-day Baptist theologians will agree with the interpretation which I have given. For that matter I am quite certain that the vast majority of Southern Baptists believe that way, or else why would we put so much emphasis on evangelism? Why bother to preach the gospel to people who are going to be saved anyway regardless of their response to any presentation of the gospel? This thing was decided in 1814 when the Baptists of America divided into those who would be missionary and evangelistic and those who would not be. The fact that the former have grown in tremendous proportions while the others have faded away almost to the vanishing point would seem to indicate that the former group has the proper understanding of the teachings of the Word of God, and has the blessings of the Holy Spirit upon their efforts.

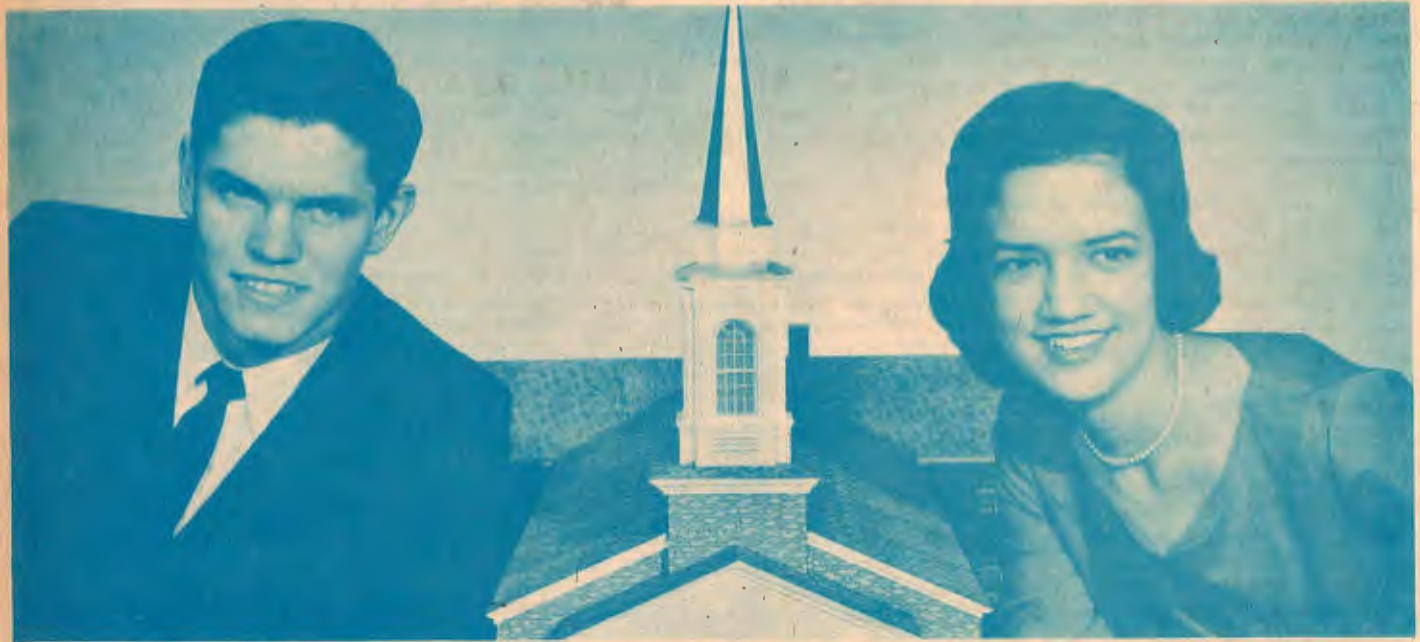
Now since Professor McGoldrick has cited a number of Baptist worthies let me suggest that those interested in this matter refer to Dr. E. Y. Mullins' *The Christian Religion In its Doctrinal Expression*. I believe that with few exceptions our Southern Baptist people would agree that Dr. Mullins is the greatest theologian which has been produced in our Convention's history. See his chapter on "Election: God's Initiative in Salvation." On page 348 he is discussing the limitations which God in His sovereignty has placed upon Himself. He says "God is limited in His methods by the moral ends of his kingdom. His limitations are of course self-imposed. But they govern him when once adopted. God is limited in two ways in his dealings with men." Then he lists these two ways: "First, he is limited by human freedom. He made us free. He will not coerce man in his choices. If he did so he would destroy our freedom. We would cease to be persons and become

(Continued on page 18)



# The case for A revitalized Baptist Student Union

BY R. H. LANGSTON, M.D.  
HARRISON, ARKANSAS



Fifteen years ago I was a student at the University of Arkansas. While a student I found that the Baptist Student Union met many of the critical needs of my life. I am certain that is why I still have a deep and abiding feeling toward student work even though busy with an active medical practice.

Through the Baptist Student Union Program I learned to tithe; I learned to share a genuine burden for the unsaved; and I dedicated myself to the total program of my local church. Surely that is why I have spent a large part of this last year working, studying, and I suppose dreaming with leaders in student work as to how it can be expanded and broadened to meet the ever growing campus population at our State Universities and Colleges. A plan has been proposed and it is now under consideration by the proper people in our State Convention.

The hope and strength of the proposal lies in the simple philosophy that every campus of higher education in our state should have an adequate student-orientated Christian witness. This is in keeping with our Lord's command.

The Baptist Student Union should attempt at least, to take the students and their boundless energy, their capacity for determination and dedication, and delicately mold them into mature and well-trained Christians. Certainly this would include every avenue of Christian education, social development, and evangelism.

In the area of Christian education

should be included Bible study, mission study, stewardship and music. Bible study should be developed in an academic course similar to those taught in our denominational colleges. A Bible chair on every campus should be our goal. Also included should be individual student-led Bible study groups under the guidance of well-trained counselors.

Mission study should certainly lead to the development of local projects and the strengthening of our present summer missions program with the student volunteers. With just a glimpse of the vast and endless needs, students could easily be brought to the place of sincere commitment.

Stewardship of both time and money should be included in any educational program for students. This is a vital area in every Christian life and should certainly not be omitted in student work.

Not to be overlooked is the possibility of training in music with individual instruction, group singing and congregational leading. Established choirs and ensembles can tell the story of Christ in song uniquely.

In our world of obvious social pressure, a Christian student needs an opportunity for a choice of social atmosphere. It should not be an attempt to isolate a student socially, but give him an opportunity to develop in a healthy environment without unbearable pressures. This could develop in several directions, but certainly in the direction of entertainment and recreation.

Finally, and most important is the program of campus evangelism. Multitudes of unsaved persons passing through the university and college doors of our state provide the greatest untouched mission field today. With adequate personnel and resources each campus should have a staff evangelist teaching soul-winning, organizing dormitory visitation, and supervising student revival efforts on campus, areas near the campus, as well as over the state during the summers.

Consider the effect upon the Baptist Churches of Arkansas if college students received the same degree of Christian development as they receive in academic studies. If they return to their home churches soul-winners, tithers, interested in missions, leading and participating in music programs, clean cut in their social attitudes, well tutored in the scriptures, and ready to teach others, what more could we ask?

Because of the sheer number of students and the needs of an expanded student work our present program can barely scratch the surface. Dr. Tom Logue, State Student director, and I have talked of this often and both of our hearts burn for an opportunity to develop the spiritual potential of the students of Arkansas.

Students are being led to grow beards, inspired to march in public demonstrations, encouraged to excel in athletics, and surely we can lead them to respond to the claims of Christ with the same determination and dedication.



**Ring of Truth**, by J. B. Phillips, The Macmillan Company, 1967, \$2.95

In this new book, Mr. Phillips, author and translator of **Your God Is Too Small** and **New Testament in Modern English**, reacts to current skepticism on the authenticity and nature of New Testament records.

After 25 years of living very closely to the New Testament documents and gaining an unusual knowledge of the life and talk of New Testament times, Phillips has come to know Jesus as a man who "could be moved with compassion and could be very gentle," but who shows no trace of "gentle Jesus, meek and mild." He has come to see Jesus as one who was "quite terrifyingly tough, not in a Bulldog Drummond-James Bond sort of way, but by the sheer strength of a unified and utterly dedicated personality." He feels that we are often confronted today with a "processed" Jesus. . . more insipid and unsatisfying than the worst of processed food."

**The Story of the Underworld Preacher—Pulpit in the Shadows**, by Freddie Gage, with Stan Redding, Prentice Hall, 1966, \$3.95

This is a personal report of the miracle that changed a hopeless hoodlum into a servant of God.

Once known as "The Cat," No. 44-891 in criminal files, this popular Southern Baptist evangelist was "rough and tough" and one who "ran with thieves, dope addicts, peddlers and prostitutes," before he became a Christian. He attempts to show here that the answer to illicit sex, sin, corruption, juvenile delinquency, dope addiction, etc., is what the church and the Christian ministry have to offer—Jesus Christ.

**The Song of Bernadette**, by Franz Werfel, a Book-of-the-Month Club Selection in its original Viking edition, is now available in Poplar Library paperback at 95c.

**Writer's Market '67**, edited by Kirk Polking, *Writer's Digest*, 1967, \$7.95

This newest edition of **Writer's Market** reflects the expansion of many special areas of publishing, notably book publishing, trade and specialized consumer magazines, as well as new types of markets for free-exchange writing such as industrial film production companies, and expanding foreign (English language) markets.

The volume also includes detailed information on copyright, model's releases, proper manuscript form and an-



## Feminine intuition

by Harriet Hall

### Two different worlds

A long and very sad letter came my way the other day. It reads a little like the line of a song, "We live in two different worlds."

The writer said she might give herself the title, "Veteran of Domestic Wars." She added that "World Division" might be a better term to apply to her marriage of over thirty years. . . "his world and my world."

"He has every aspect of life neatly catalogued. If it is in the wifely category he will have none of it and shouts down all discussion. His eyes never meet mine except in anger." There is much more.

Sometimes it takes reading a letter like this to realize anew that some marriages seem to have little to keep them going.

There are truly two different worlds of marriage. In the unhappy world one finds childishness, shouting, cursing, resentment, tension, boredom, apprehension, pettiness, malice, short tempers, slander, anxiety, fear, selfishness, prejudice, belittling, pugnacity, bigotry, charges, countercharges, grudge-nursing, dejection, gloom, worry, self-pity, loneliness, defeat, uncertainty, disillusionment, and despair.

In the happy world of marriage one finds vigor, vitality, courage, radiance, eagerness, endurance, right thinking, honesty, sympathy, kindness, congeniality, harmony, creativity, thankfulness, appreciation, warmth, sharing, a knowledge of purpose, trust, love, and a firm faith in the future.

Compatibility in marriage does not come about by accident. Intelligent effort is needed to make any marriage a success. Incompatibility is a big word that often frightens newly married folks, but it really is usually another way of saying that both parties in the marriage are selfish and unwilling to make concessions.

A marriage can be successful in the highest sense only if it is thoroughly satisfactory to both the husband and the wife. It is not a success if it has just barely held together and managed to keep out of the divorce court.

In a happy marriage both the husband and wife will find a joy in living and an enthusiasm in being together. They will each assume some responsibility for helping the other find happiness in every facet of marriage. They will respect the other's individuality and personality. They will not think of marriage as a series of adjustments to difficulties, but rather as a desire to increase the joys and lessen the heartaches. Marriage should emphasize the positive rather than the negative. Each will want to remain wholesome and attractive, entering into the full joy of living and giving love without measure.

There is one thing that will help any marriage. The habit of living with God, who is love, will bring a richer understanding and fuller splendor to all marriage and family relationships.

\* \*

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

notated special lists such as literary age and writer's clubs.

Anyone seeking a publisher will find this a writer's "Bible."

**Higley Sunday School Lesson Commentary for 1967**, Jasper A. Huffman, editor-in-chief, Lambert Huffman Publishers, 1966, \$3.25

Featuring a verse-by-verse commentary on the Scriptures for the International Uniform Lesson Series, this popular annual provides a teacher's outline, real-life illustrations, memory selections, Bible maps, and a suggested

hymn for use with each lesson.

**Embattled Wall**, by C. Stanley Lowell, Protestants and Other Americans United for Separation of Church and State, 1966

This is the story of how POAU came into being and how it has been nurtured and directed over two decades by Glenn L. Archer, its executive director.

Mr. Lowell, associate to Mr. Archer, covers two decades of controversy over the wall of separation between church and state in the United States.



## Arkansas all over

# New Baptist Building in planning stage

The Arkansas Baptist State Convention will build a new headquarters building in down-town Little Rock. Dr. S. A. Whitlow, executive secretary of the convention, announced the plans Thursday of last week following a called meeting of the convention's executive board.

The board voted unanimously to purchase the Coca Cola Bottling Company plant, located at 525 West Capitol Ave., within a block of the Little Rock post office and a block west of the present Baptist Building.

A two-story, steel-and-reinforced-concrete structure, the Coca Cola building will be remodelled and renovated throughout including external beautification, Dr. Whitlow said. When rebuilt it will provide 40,000 square feet of floor space, double the area of the present Baptist building.

The building and its 104-car parking lot is being purchased for \$471,000. The remodelling is estimated to cost another \$400,000. Construction is scheduled to start soon after July 1, the date set for transfer of property.

Three Little Rock business men and a North Little Rock pastor, who have

comprised the building committee and who recommended purchase of the Coca Cola property, have been re-named as a committee to secure an architect to draw up plans for the new structure. They are Purcell Smith, chairman; Robert H. Gladden, Kenneth G. Price, and Dr. R. L. South, pastor of Park Hill Church, North Little Rock.

To help with the financing of the new building, the executive board voted to sell properties it now owns, including the present Baptist Building, at 401 West Capitol Ave.; a four-acre tract at Markham and Hughes, in western Little Rock, bought originally as a site for the Baptist headquarters; and a 170-acre tract of land in North Little Rock, near the site of old Camp Robinson.

The west Little Rock and North Little Rock properties will be sold immediately, but the present Baptist Building will not be disposed of until the new building has been completed and is ready for occupancy.

Convention leaders said that the new location is ideally situated for super-highways leading into the down-town area. It is just five blocks of the center of the down-town district—Capitol Ave., and Main Street.



**ELLIS PRESIDES**—Cline Ellis, pastor, First Church, Fordyce, takes the chair after the resignation from the vice-presidency of the Executive Board of Earl Verser, Eudora planter. Mr. Verser resigned because of the press of business affairs but will remain on the board.



**MEETING RECORDED**—Mrs. Nadine Bjorkman, secretary to Dr. Whitlow, records the happenings of the meeting.



**MAKE PLANS**—Purcell Smith, right foreground, estimates loan necessary for construction of new Baptist Building. Left to right are Arkansas Convention President Don Hook and members of the building committee Robert H. Gladden, Kenneth G. Price, and Dr. R. L. South. (ABN Photo)

### To 25,000 subscribers:

There are 25,000 subscribers of the Arkansas Baptist Newsmagazine who may be puzzled about the tabulation on page 12 of the Feb. 23 issue. After that many of the papers had been run by the printers it was discovered that the headline had been omitted, and it was placed there before the remaining 35,000 copies were run.

The headline read: "Top 25 churches in Arkansas in baptisms, 1956-66."



# For every man one term

BY W. HENRY GOODLOE

The process of getting one of the nearly 1,000 bills through the Legislature is most interesting and instructive. When a bill is introduced in either the House or Senate, it is signed by the author, filed with the bill clerk, given a number, read twice by the reading clerk to the House or Senate members. The speaker of the House or president of the Senate, as the case might be, then assigns the bill to the committee germane to the subject matter of the measure.

If the bill is of a controversial nature and interested parties wish to be heard for or against, any citizen can request of the committee chairman that a public hearing be scheduled. The chairman will gladly comply and will announce the time and place for the hearing. Any person, whether a legislator or private citizen, may speak for or against the bill. The chairman will arrange a schedule of speakers, allotting even time to each.

Public hearings are extremely important as it is in these hearings that legislators are best able to gather facts and estimate possible effects of a proposal if it becomes law. It is in such hearings that interested citizens or any interested group can most effectively be heard in the actual functioning of the General Assembly.

The proceedings in the hearing are sometimes dramatic and exciting, but generally, as elsewhere in the functioning of the General Assembly, the work here is unglamorous and tedious as the committee members patiently seek to arrive at the truth to guide their own recommendation. Some questions are searching and penetrating so that heated replies may be forthcoming. This is a basic part of the legislative process and boring or otherwise must be tolerated in order to arrive at the nearest approximation of the truth.

After all debate is finished, the chairman then excuses from the hearing room all except the committee members. These members then discuss the bill, after which the chairman will entertain a motion for a "do pass" or "do not pass" recommendation so that the conclusion may be reported to the originating House where the bill will be further debated and acted upon.

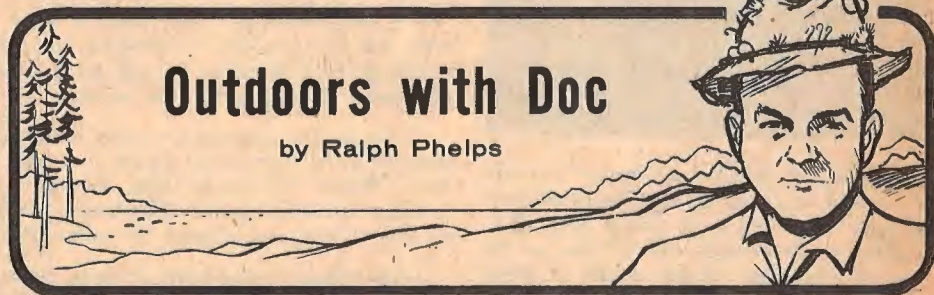
Only a few bills out of the many hundred introductions attract public attention, but the detailed efforts must continue tirelessly in order that the laws enacted may be in the best interests of the people. Even so, the individual wonders as he stands by how he can survive in the torrent of bills. The harassed, legislator wonders, too, as to his own survival in the heavy press. He knows very well that man is fallible and his work plagued with imperfections and at no place is that fact quite so evident as in the making of laws. It is ever necessary to revise and remake the old laws and enact new ones which in

their turn will reveal imperfections demanding correction.

It would be a good experience if every citizen could serve at least one term in the General Assembly of his state. He would be more appreciative thereby of the men who do serve for him.

## ROTC honorees

Nine Ouachita University ROTC seniors have been named "Distinguished Military Students:" John E. Davis, Lorain, Ohio; William M. Estep, Ft. Worth, Tex; Gary M. House, Hot Springs; Dwight C. Kaufman, Clarendon; David C. Jackson, Hornersville; Roy J. Leatherberry III, Glenwood; William W. Lee, Paris; Walter H. Ramsey, Aberdeen, Md.; and Sammy J. Tinsley, Memphis.



## Destroying the sport you enjoy

While memory of the recent hunting seasons is still fresh (albeit not particularly pleasant), Doc wants to voice some worried concerns about deer hunting. As with some other subjects, he may be unduly bothered; but if so, a lot of other sportsmen are unnecessarily worried also. It is the considered opinion of a good many outdoorsmen that deer hunting is dropping off in some sections of the state and will continue to do so unless something is done about the following:

1. Killing does. Because the Game and Fish Commission allowed a doe season in areas where they were overstocked a few years ago, a lot of hunters apparently got the idea that it was all right to kill does any time and any place. One man who runs a country store in deer country told me that he would estimate that this year there were five does shot for every buck.

2. Headlighting deer. The practice of pinpointing a deer in a bright light at night and then shooting the animal while it stands paralyzed with fright is as unsporting a way to hunt as there is, but it is widespread, particularly in remote areas. Some hunters who would never resort to the practice at other times do not hesitate to employ it during the three deer seasons. They apparently think that having a deer tag in their pocket legalizes any kind of venison taking.

3. Hunting out of season. After the third deer season had ended, we were quail hunting one afternoon when a pack of beagles ran a little doe past us. Pretty soon a fellow came along with a rifle and said he was "wolf hunting." When we told him we saw his dogs running a deer, he became terribly excited and took off in their direction. This sort of lone hunter will get an occasional animal, but the culprits that cut into the herds are the guys who organize hunts, string standers all along the roads, and turn the hounds loose every weekend from October to March. Their toll is heavy.

4. Letting deer dogs run loose. Although the law requiring deer dogs to be penned during the time of the year that the does are heavy or fawns newly born, the law is observed about as religiously as prohibition at a moonshine still. Any time of the year in Southwest Arkansas where I hunt and fish, one can hear the dogs running. The kill of young deer in this manner is astronomical.

To these four reasons, some would add indifferent or incompetent law enforcement, both by wildlife officials and judges who hear violation cases. It is my opinion, however, that those who would fall in this category are so few in number that they would not merit listing as a major cause of the present mess.

The marvelous game management program through which the Game and Fish Commission brought Arkansas' deer herd from less than 1,000 to one at least 200 times that size can all be undone in a few short years if present practices continue. Law enforcement officials cannot begin to do the job alone; it will take the full cooperation of all hunters. We stand amazed at many things, but nothing is more incredible than the way many men are apparently bent on destroying the sport they enjoy so.



## My college pastor

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



**DEDICATE SIGN**—Afternoon services were held Jan. 1 to dedicate the new church sign given to Blue Eye, Mo., Church in memory of Booker Cox, a deacon at the time of his death in 1963. Members of the family who presented the sign were Mrs. Charlene Cox, his widow, Mr. and Mrs. Booker Cox Jr., Mr. and Mrs. Jim Beard and Kerry Lynn. The church has also started a memorial library for William Butler, another deacon who died in 1962.

### Upswing at Gravel Ridge

GRAVEL RIDGE is taking on new interest. Four are to be baptized Sunday at the evening service. The Brotherhood is giving special attention to visitation.—W. B. O'Neal

### Full time evangelist

First Church, Melbourne, recently extended a call to Homer M. Robertson to serve as full-time evangelist from the church. Mr. Robertson, who has been serving as missionary of the Big Creek and Rocky Bayou Associations, with headquarters in Melbourne, will begin his new duties April 1. Pastor Hugh Cooper, of the church, said that the call was extended to Mr. Robertson at a business meeting of the church on Feb. 11, on the recommendation of the pastor and deacons.



HOMER M. ROBERTSON

"For some time our church had considered sending out a full-time evangelist, in addition to regular gifts through the association and the Cooperative Program," Mr. Cooper said.

Mr. Robertson has been preaching for 28 years and has served as pastor in Kentucky, Tennessee and Arkansas. The church is giving him the privilege of working in revival meetings and other evangelistic work "in any state and in any church, large or small," Mr. Cooper said.

Robertson will continue to live in Melbourne and can be contacted there directly or through Pastor Cooper.

Dr. Hardy L. Winburn was pastor of First Baptist Church, Arkadelphia, when I enrolled in Ouachita College, September, 1933.

I had heard of him, since I was reared only some 20 miles away. But I was not particularly interested in preachers until my conversion, call to the ministry, and decision to get an education. Through him I was introduced to a cultured, refined, educated ministry.

His pulpit appearance was striking. White-haired, with graceful movements, dressed in a formal cut-away coat and winged collar he commanded one's attention. Master of words and descriptive phrases he built solidly his argument, moving steadily toward the climax. Unfortunately, not everyone took the patience to follow him and missed his point. But he was rewarding if one cared to listen.

Dr. Winburn was born at Bells, Tenn., Apr. 16, 1877. His father was a merchant. He was ordained to the ministry in 1896. He graduated from Southwestern Baptist College (Tenn.) in 1899, and from Union University, Jackson, Tenn., in 1912. He received a D. D. degree from Ouachita College in 1912, and an L. L. degree from Georgetown College in Kentucky in 1921.

On July 11, 1899, he married Lena Barnes of Tennessee. Seven children were born to this union.

Dr. Winburn was pastor of four churches, but spent most of his time at Arkadelphia. He was pastor of First Baptist church there twice: the first time from 1903 to 1914, and the second time, 1918 to 1933. From 1914-18 he served Walnut Street Church, Louisville, Ky.

He held responsible positions in his denomination. He was a member of the Executive Committee of the Southern Baptist Convention from its origin until his death. He organized and was first president of the Arkansas B. Y. P. U. He pioneered in the state summer assembly, helping direct the first one at Brown Springs, a few miles northeast of Arkadelphia, in 1905.

He was president of the Arkansas Baptist State Convention from 1926 to 1928, also served on many state and southwide boards. He was an early supporter of the Baptist World Alliance.

The latter named institution recalls an incident in connection with the Alliance meeting in Germany, in 1934. Dr. Winburn had served on the transportation committee and had planned to attend. He announced this and the coming meeting one Sunday morning in services. But circumstances had arisen which seemed to prevent his going. He had arranged a tour group to help defray expenses and some members had cancelled out. The depression was on and cash was scarce. He thought it wise not to go.

When we went back to the evening services Dr. Winburn was not present. It was announced that some men of the church, hearing of his plight, had gotten together after morning worship services, finished raising enough money for the trip, and Mrs. Winburn had helped get him off on a late afternoon train to catch a boat in New York City for Germany.

Dr. Winburn wrote three books: *A Man and His Money*, *Lead Hunters in the Ozarks* (historical novel), and *First Christian Impulses*.

In his early ministry he held many revivals, and by some was called "the flaming evangel." I did not know him as such. He was deliberate, calm and collected when I met him, a sick man part of the time. But he was a great influence to preacher boys. I especially appreciated his Wednesday night studies in the New Testament during prayer services.

I had occasion to counsel with him about a personal problem my second year in college and found him most cordial and understanding. I learned something of the heart of the man.

I remember a statement he made one day that has helped me as much as any one thing I received in my formative years as a young preacher. He said, "You don't have to defend the Bible. It will defend itself. Your job is to preach it."

He died on Sept. 2, 1936.



## Stallings to Texas

L. B. Stallings, pastor, Immanuel Church, Ft. Smith, has accepted a call to First Church, Ralls, Tex.

Mr. Stallings served Immanuel for 16 months. The church had a total of 96 additions during his ministry.

He has served pastorates in Texas, Oklahoma, and Arkansas. Mr. Stallings participated in the New Zealand Crusade in 1965.

Mrs. Stallings is the former Mary McMillan of Levelland, Tex. They have three children.

Mr. Stallings attended Texas Christian University of Fort Worth, and is a graduate of Southwestern Seminary.

## Music in Missions

Trustees of the Southwestern Seminary have approved a new Music in Missions course.

According to a course description it will provide "techniques for and approaches to the use of music in foreign missions." It will be an elective in each of the seminary's three schools— theology, religious education, and church music.

Thomas W. Hunt, assistant professor of piano and organ, and a native Arkansan, will teach the course. He has spent two years in research and has consulted more than 100 missionaries and Foreign Mission Board personnel.

Three FMB music missionary specialists, on furlough in the Ft. Worth area, added first-hand knowledge to Hunt's study. They were Miss Rennie Sanderson, Japan, Bill O'Brien, Indonesia, and Don Orr, Columbia. The three have served effectively in the ministry of music on the mission field, according to Hunt.

The course will also include various types of music training programs, the use of mass communications, cultural adaptations and procedures in meeting varying national and local needs and opportunities.

A recent \$2000 gift to the music school will be used to purchase books and records on ethnic music of the various mission fields.

## In Alaskan revival

Cline D. Ellis, pastor of First Church, Fordyce, has been assigned to Trinity Church, Anchorage, Alaska, for the simultaneous revival the last two weeks of April.

Donald Wright, the pastor, is married to Miss Katherine May of Fordyce. (CB)



L. B. STALLINGS



BOB HATZFELD

## Piercy at McCrory

W. E. Piercy, Louisville, Ky., has accepted the pastorate of First Church, McCrory. A native of Arkansas, he made his home near Leachville.

Mr. Piercy is a graduate of Arkansas State College and formerly served churches in Mississippi County and Trinity Associations.

H. L. Lipford has been serving as interim pastor for three and a half months.

## Pearson available

Rev. Paul Pearson, who has been engaging in evangelism since May of 1966, is now available for a pastorate. Mr. Pearson can be reached at Box 483, Cabot, Ark. 72023.

## Dr. Webb's address

Dr. Perry F. Webb, who recently moved from Little Rock to Texas, may be addressed at 7600 Broadway, Apartment D-3, San Antonio, Tex., 78209.

## Southern honors two

Edward Maddox, Harrisburg, was the principal speaker for Southerland-Maddox day at Southern College, Walnut Ridge, Feb. 22. The other honoree, J. K. Southerland, Batesville, was absent because of illness.

## Deaths

MISS ELIZA JANE JOHNSON, 83, Conway, retired librarian of Central Baptist College there, Feb. 22.

A native of Tennessee, she was graduated from Ouachita College and did graduate work in library science at the University of Illinois. She went to Conway in 1920 to join the Central College staff and was librarian there until 1948.

She was a member of First Church, the Women's Christian Temperance Union and the Fulkrner County Historical Society.

## Hatzfeld moves

Bob Hatzfeld has resigned as minister of music at Baring Cross Church, North Little Rock, to accept a similar post at Pulaski Heights Church, Little Rock. Mr. Hatzfeld, whose resignation became effective Feb. 28, has served the North Little Rock Church for six years. (EB)

## Pastor honored

KANSAS CITY, Kans.—Charles E. Vincent, pastor of First Southern Baptist Church here, has been honored as the outstanding young man of the year in Kansas City, Kans., for his work with the police in juvenile rehabilitation programs.

The distinguished service award is made annually by the Junior Chamber of Commerce here and it was presented to Vincent at the annual "Bosses Night" dinner of the Jaycees. (BP)

## New Grandview pastor

Grandview Church, Carroll County Association, has a new pastor, C. A. Wynn, Fayetteville. Mr. and Mrs. Wynn have a son, Dallas, 3. (AB)

## The Cover



—Photo by N. Armstrong Roberts

*THE LIVING WATER—As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? . . . Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God (Psalms 42:1, 2, 5).*



*Not everyone  
will attend  
the Training Union  
Youth Convention  
on March 24.....*



**D. C. APPLGATE**  
Pastor, First Church  
Starkville, Mississippi

**theme:**

**"God & I —Now"**

**Morning & Afternoon  
Messages:**

**"Man makes God in His Own Image"  
"Be a Conformist"**

**Recreational  
&  
Vocational Guidance  
Conferences**

**"I Have a Question"**

Twenty questions submitted by youth to  
panel featuring college students  
and Bill Glass



**BILL GLASS**  
Cleveland Browns  
Professional Football

**Fellowship 4:30-6—MacArthur Park**

**Box Lunch — 50c**

Write T. U. Dept. for Tickets  
Deadline — March 20, 1967

**Choir Concert**

Youth Choir  
Grand Ave., Ft. Smith  
10-10:15 a.m.





*....Only those  
who go where  
the action is....*

**Friday, March 24, 10:15 a.m.—8 p.m.  
SECOND BAPTIST CHURCH  
Little Rock**

**Drama**

***"I Saw Him"***

Youth of Second Church,  
Little Rock

**Intermediate  
Conferences:**

***"What is God Like"***

**Elimination Speakers'  
Tournament**

9:30-10:30 a.m.

**State Sword Drill**

10:30



Training Union Department  
306 Baptist Building  
Little Rock, Arkansas 72201

Enclosed is \$.....for  
.....tickets for box lunches  
for state wide Youth Fellow-  
ship March 24, 1967.

\_\_\_\_\_  
Name

\_\_\_\_\_  
Address



# Your state convention at work

## State WMU meeting

April 10-12 are the dates for the annual meeting of Arkansas Woman's Missionary Union at Immanuel Church, Little Rock.

Featured at the opening night's session will be a drama by the host church depicting the challenge of missions USA.

Among outstanding program personnel will be Mrs. Robert Fling, president of Woman's Missionary Union, SBC; Rev. George Wilson, former resident of the state now serving as missionary in Hong Kong; Miss Ann Wollerman, Mrs. Harrison Pike and Mrs. Sidney Carswell, all native Arkansans now serving under the Foreign Mission Board in Brazil; and Mrs. W. C. Parker of Panama.

### WANTED: GIRLS:

Girls nine through fifteen are wanted for each of the five weeks of Girls' Auxiliary Camps to be held at Paron Camp: July 3-8; July 10-15; July 17-22; July 24-29; July 31-August 5.

A "second to none" staff is being recruited, and already missionaries have been selected for each session. Improvements at the camp will engage in an expanded schedule of activities geared to special age groups.

Information concerning registration will be available soon.

### CONGRATULATIONS, YWA'S:

In spite of inclement weather more than 400 young women from 60 churches attended Arkansas' first YWA Convention Feb. 17-18 at Second Church, Little Rock. (Groups from 21 churches were compelled to cancel because of the sleet.)

Missionary speakers, international students, members of the organization in local churches and on college campuses were featured at each following the international snacktime Friday evening.

The convention closed with a luncheon featuring the 60th anniversary of the organization of Young Woman's Auxiliary. —Nancy Cooper, Executive Secretary and Treasurer.

## New subscribers

Church	Pastor	Association
<b>New Budget After Free Trial:</b>		
Shiloh, Clay Co.,		
Corning	Louis Gustavus	Current River
Immanuel, Carlisle	Floyd Pannell	Caroline
Faith, Camden	pastorless	Carey
Valley Springs	J. M. McCraw	Boone-Newton
<b>New Budget:</b>		
McKay Ch., Little Rock	Aaron M. Carter	Pulaski Co.

## Summary: reported enrollment

# Arkansas music ministry

Year	Total Churches in Arkansas	No. Churches Reporting Music Ministry	Total Music Enrollment
1961	1,164	388	21,296
1962	1,177	388	21,296
1963	1,963	364	21,509
1964	1,184	355	22,909
1965	1,188	373	23,472
1966	1,190	426	25,530

*Did your church report a music ministry enrollment on the annual church letter to the Association last October? If not, help us to give a true picture of the Arkansas Music Ministry at the end of the current church year.*

### Parliamentary procedure

#### How to make a motion

No business is before the body until a motion is made and seconded. This answers the question which naturally comes following the organization of the body: "Now what shall we do?"

To make a motion, a member obtains the floor and says, "I move that . . ." or "I made a motion that . . ." Or words to this effect. This motion must be seconded (with certain exceptions which shall be discussed later).

No discussion is in order until the motion and second is made. It then must be stated by the presiding officer. He (or she) should state the motion as it was made by the mover. Quite frequently, the motion should be put into writing. The motion places before the body a topic for discussion and action. There is nothing to discuss until this has been done.

Where the motion is involved it should be stated in a series of actions, or put in the form of a resolution with each separate part of the motion forming a separate part of the resolution.

There may occur times when the presiding officer should restate the motion, with the consent of the mover, to more clearly express the desire of the mover. However, the presiding officer is under no obligation to do so, nor is the mover under obligation to accept the restatement.

A second is made by some one simply saying, "I second the motion," or "I second it." The member does not need to

rise and obtain the floor.

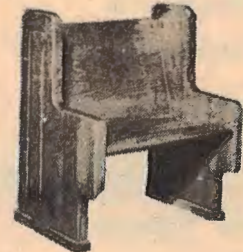
A motion made, seconded, and stated by the presiding officer becomes the property of the body. It cannot be withdrawn from consideration without the general consent of the body. If objection is made, a motion to grant leave to withdraw will have to be made. It requires a second. It is not debatable and cannot be amended. Requiring only a simple majority, if decided in the affirmative, the motion and all appendages are withdrawn. When decided in the negative it continues to be the property of the body as though the withdrawal motion had not been made.

In all motions the maker should have a clear idea of what he wishes to be done. The motion should reflect clearly the action to be taken.

Once a motion has been acted on (the vote taken and announced) the matter is closed and is not open for discussion any more. (Exceptions to this include a reconsideration and a re-discussion of the action.)

**Questions on parliamentary procedure are invited. Address to Rev. Carl M. Overton, 109 West Adam Street, Hamburg, Ark.)**

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A  
Price

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MANUFACTURING CO.**

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## even for life to Non-drinkers and Non-Smokers!

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**You do not smoke or drink—  
so why pay premiums for  
those who do?**

Every day in your newspaper you see more evidence that drinking and smoking shorten life. They're now one of America's leading health problems—a prime cause of the high premium rates most hospitalization policies charge.

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superior health,**

as a non-drinker and non-smoker. The new American Temperance Hospitalization Plan can offer you unbelievably low rates because we do not accept drinkers and smokers, who cause high rates. Also, your premiums can never be raised because you grow older or have too many claims. Only a general rate adjustment up or down could affect your low rates. And only you can cancel your policy. We cannot.

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TAX FREE—even for life,**

from the first day you enter a hospital. Good in any hospital in the world. We pay in addition to any other insurance you carry. We send you our payments Air Mail Special Delivery so you have cash on hand fast. No limit on number of times you collect.

**2. We cover all accidents and  
sicknesses,**

except pregnancy, any act of war or military service, pre-existing accidents or

sickness, hospitalization caused by use of liquor or narcotics. On everything else you're fully protected—at amazingly low rates!

**3. Other benefits for loss  
within 90 days of accident**

(as described in policy). We pay \$2000 cash for accidental death. Or \$2000 cash for loss of one hand, one foot, or sight of one eye. Or \$6000 cash for loss of both eyes, both hands, or both feet.

**We invite close comparison  
with any other plan.**

Actually, no other is like ours. But compare rates. See what you save.

**DO THIS TODAY!**

Fill out application below and mail right away. Upon approval, your policy will be promptly mailed. Coverage begins at noon on effective date of your policy. Don't delay. Every day almost 50,000 people enter hospitals. So get your protection now.

### MONEY-BACK GUARANTEE

Read over your policy carefully. Ask your minister, lawyer and doctor to examine it. Be sure it provides exactly what we say it does. Then, if for any reason at all you are not 100% satisfied, just mail your policy back to us within 30 days and we will immediately refund your entire premium. No questions asked. You can gain thousands of dollars... you risk nothing.

**TEAR OUT AND MAIL TODAY BEFORE IT'S TOO LATE**

Application to Buckingham Life Insurance Company, Executive  
Offices, Libertyville, Illinois FOR AT-100

### AMERICAN TEMPERANCE HOSPITALIZATION POLICY

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County \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Age \_\_\_\_\_ Date of Birth \_\_\_\_\_

Occupation \_\_\_\_\_ Month \_\_\_\_\_ Day \_\_\_\_\_ Year \_\_\_\_\_

Beneficiary \_\_\_\_\_ Relationship \_\_\_\_\_

I also apply for coverage for the members of my family listed below:

NAME AGE HEIGHT WEIGHT BENEFICIARY BIRTH DATE

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

4. \_\_\_\_\_

To the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes  No

To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes  No  If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

Date: \_\_\_\_\_ Signed: **X**

AT-IAT

Mail this application with your first premium to

7601

**AMERICAN TEMPERANCE ASSOCIATES, Inc., Box 131, Libertyville, Illinois**

**IMPORTANT: include your first premium with application.**

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Each adult 19-59 pays	\$3.80	\$38
Each adult 60-69 pays	\$5.90	\$59
Each adult 70-100 pays	\$7.90	\$79
Each child 18 and under pays	\$2.80	\$28

**SAVE TWO MONTHS PREMIUM BY PAYING YEARLY!**



# Southern Baptist datelines

## Record SBC budget proposed

BY BAPTIST PRESS

NASHVILLE—A record \$26.7 million proposed Cooperative Program budget was drafted here by the Executive Committee of the Southern Baptist Convention for recommendation to the convention when it meets in Miami Beach, May 30-June 2.

The proposed 1968 budget would be an increase of \$2½ million over the 1967 budget of \$24.2 million.

As part of the open-end budget proposal, all contributions which might exceed the \$26.7 million goal would be divided two-thirds to foreign missions and one-third to home missions.

Biggest allocations of the proposed budget would go to support foreign missions, home missions, and six Southern Baptist seminaries.

The SBC Foreign Mission Board would receive \$13,918,000 under the budget proposal, an increase of \$1,237,000 over the 1967 allocation.

The SBC Home Mission Board would receive \$4.6 million, an increase of \$575,800 over the 1967 allocation.

Six theological seminaries owned and operated by the convention would receive a total of \$4,403,000, an increase of \$570,000 over their 1967 budget allotment.

An allocation of \$1,085,000 would go to the SBC Radio and Television Commission, an increase of \$108,000 over their 1967 budget allotment.

Of the \$26.7 million total goal, \$2,216,000 would go for capital needs causes, and \$24,484,000 would go to the operating budgets of Baptist causes included in the budget.

A total of 20 Southern Baptist agencies, institutions and organizations will receive budget allocations through the Cooperative Program unified budget plan.

Officials of the 20 SBC-affiliated organizations presented budget requests to the Executive Committee, totalling \$25,859,525 during an all-day budget hearing session here in the February meeting of the 58-member Executive Committee.

Following the pleas for budget increases, the program sub-committee trimmed \$1 ¼ million from the requested allocations in recommending the \$24.4 million operating budget.

Strong pleas for substantial budget increases were presented by the agency heads of the SBC Foreign Mission Board,

Home Mission Board, Radio-Television Commission, Christian Life Commission, Brotherhood Commission, and by the presidents of the six seminaries.

Millard Berquist, president of Mid-western Baptist Theological Seminary in Kansas City, Mo., told the Executive Committee that the seminaries had been operating at a deficit for two years, and that the major problem was increasing faculty salaries to prevent seminary professors from leaving their posts to teach at colleges or universities at twice or three times the salary.

Requests for budget increases ranging from \$11,600 to \$24,700 were presented by the Southern Baptist Foundation, the SBC Education Commission, the SBC Historical Commission, and the Baptist Joint Committee on Public Affairs.

The SBC Annuity Board suggested a \$25,000 decrease in their allocation, which was cut to \$225,000.

Four allocations would remain the same as their 1967 budget allotment: the convention operating budget, the Southern Baptist Hospitals, the American Baptist Theological Seminary in Nashville, and the SBC Stewardship Commission.

The proposed 1968 SBC budget, along with the amount of increase or decrease compared to the 1967 budget, follows:

### 1968 PROPOSED COOPERATIVE PROGRAM BUDGET

AGENCY	1967	1968 Proposal
Convention Operating	\$ 200,000	\$ 200,000
Foreign Mission Board	11,780,300	13,018,000
Home Mission Board	4,024,200	4,600,000
Annuity Board	250,000	225,000
All Seminaries	3,838,000	4,403,000
SBC Foundation	61,800	67,000
SBC Hospital	36,000	36,000
American Seminary	90,600	90,600
Brotherhood Commission	226,100	235,000
Christian Life Commission	100,000	125,000
Education Commission	94,000	110,000
Historical Commission	90,500	95,000
Stewardship Commission	83,000	83,000
Radio-T.V. Commission	977,000	1,085,000
Public Affairs Committee	104,000	111,400
<b>TOTAL</b>	<b>\$ 21,950,500</b>	<b>\$ 24,484,000</b>
<b>TOTAL CAPITAL NEEDS</b>	<b>\$ 2,249,500</b>	<b>\$ 2,216,000</b>
<b>TOTAL BUDGET GOAL</b>	<b>\$ 24,000,000</b>	<b>\$ 26,700,000*</b>

\*All in excess of \$26,700,000 to be distributed two-thirds to the Foreign Mission Board and one-third to the Home Mission Board.

## No threat to religious liberty

MOBILE, Ala.—Walfred Peterson, director of research services for the Baptist Joint Committee on Public Affairs, told the Baptist editors here recently, that he is highly optimistic that religious freedom is being well preserved and protected in the United States.

Speaking at the annual meeting of the Southern Baptist Press Association, Peterson traced the tremendous expansion of government programs in recent years, saying that more than 300 different programs could be interpreted as aiding church-related institutions.

Despite this, Peterson said that the United States system of checks and balances in government offers optimistic hope that religious freedom will be preserved in the future.

The legislative branch, he said, is very cautious against financial aid to church organizations. "We've done about as well legislatively as we could hope," he added.

When Congress has enacted bills, written on a broad basis, which might aid church organizations, the administration often has interpreted the bills in carrying them out to prevent any loss of religious liberty.

Of the judicial system, Peterson said there seems to be a very significant level of understanding of church-state separation and religious freedom in the minds of the Supreme Court judges.

"I don't see any grave cause to be alarmed," Peterson said. "Instead, I'm rather optimistic, and that's not my nature. When you try to preserve a principle of freedom, the American system of checks and balances is very important."



## Baptist Briefs

**PINEVILLE, La.**—Trustees of Louisiana College (Baptist) here voted to proceed with architects' drawings for two buildings and approved continuation of intercollegiate football competition with the selection of a new coach. The board also heard a progress report on the Louisiana Baptist Convention's crusade to raise a minimum of \$2 million for the two new buildings, with more than 600 churches voting so far to participate in the fund-raising program. (BP)

**FORT WORTH, TEX.**—Southwestern Baptist Theological Seminary has announced a gift of \$10,000 to be used on the construction of a proposed Health Center. The gift was received from Dr. Gordon Maddox, seminary physician and member of the school's Advisory Council.

The church study course book, *The Sunday School Program of a Church*, Washburn and staff, is being added to the book requirement in point 2, section IX. Training, of the Standard of Excellence for Baptist Sunday Schools. Churches may use the book in meeting Standard requirements.

## Health statistics, 1966

**DALLAS**—Heart disease increased its lead in 1966 as the number one killer of Southern Baptist ministers and denominational employees.

According to statistics released by the Southern Baptist Annuity Board, heart disease of various kinds caused the deaths of 69 per cent of 184 persons who were enrolled in the Southern Baptist Protection Program. Sixty-seven per cent died of heart trouble in 1965.

It is the second highest percentage recorded since the SBC Annuity Board started keeping statistics on the causes of death. Previous high was in 1964 when 70 per cent of the deaths were attributed to heart conditions.

Cancer continued in second place, causing death to 16 per cent, followed by accident with 10 per cent, and pneumonia at 8 per cent. Other diseases, causing one death each, included: uremia, leukemia, brain tumor, renal failure, suicide, ulcer, and Hodgkins disease.

Heart trouble also led as the major cause of disability.

Forty-one per cent of the 44 persons who were forced to give up their full-time ministry had heart trouble. Other causes of disability were: cancer, 19 per cent; mental, 20; emphysema, 7; arthritis, 5; brain tumor, 4; renal disorder and diabetes, 2 per cent each. (BP)

## Southern seminary sets

**LOUISVILLE**—Beginning next fall, the basic theology degree at the Southern Baptist Theological Seminary here will be changed from bachelor of divinity to master of divinity.

At the same time, a new curriculum structure will be inaugurated to allow each student to specialize in the area of his particular competence and interest.

The new professional degree will require three years of study beyond the bachelor's degree from a college or university and will be the platform for all graduate study at the seminary.

Entering theology students may elect to participate in a first-year core curri-

culum built around three "interdisciplinary courses" in major areas of study—biblical, historical and practical. In each interdisciplinary course, a team of three to five professors share the teaching assignment, each bringing his specialty to bear upon the subject.

In the second and third years of basic study, each student may elect a "functional major," which will permit him to focus upon a specific area of the curriculum in line with his abilities and vocational plans.

In connection with the "functional major," a new field education program will provide greater faculty counseling and guidance and the opportunity for students to gain practical experience in areas closely correlated to their academic studies. (BP)

## Baptist beliefs

# Purpose of the transfiguration

BY HERSCHEL H. HOBBS

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

*"And, as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And, behold, there talked with him two men, which were Moses and Elias... and spoke of his decease [exodus] which he should accomplish at Jerusalem" (Luke 9:29-31).*

Why was Jesus transfigured? Was it to encourage Jesus to go on to the cross? An examination of the record shows that, while others so recently had tried to get Jesus to turn aside from it, Jesus never for one moment had considered doing so. It would appear, therefore, that there is another explanation of the transfiguration.

Just one week earlier Jesus had clearly taught about His death and resurrection (Matt. 16:21). Matthew says that He "began" to do so. But he adds that Peter "began" to rebuke Jesus for such teaching. These words "began" suggest that this debate continued, probably for the intervening days leading up to the transfiguration. We may well imagine that the other apostles joined with Peter in this debate.

Luke says that the transfiguration took place as Jesus was praying (9:29). About what was He praying? Could it be that He was praying that God would give a heavenly demonstration that would convince the apostles as to His teaching? At any rate, this is what happened.

In the transfiguration the apostles saw Jesus, not as a mere man, but as deity Himself (Matt. 17:2; Mk. 9:2-3; Lk. 9:29). Furthermore, they saw Moses and Elijah talking with Him (Matt. 17:3; Mk. 9:4; Lk. 9:30f.). And of what were they talking? Of Jesus' "decease which he should accomplish in Jerusalem" (Lk. 9:31). This was the thing about which the apostles had been debating with Jesus. "Decease" render the Greek word for "exodus" (exodon). This would involve the manner in which Jesus would accomplish man's redemption, even as Moses' *exodus* redeemed Israel from bondage. Actually the *Exodus Epic* also involved leading Israel into the Land of Promise. So Jesus' "exodus" was His manner of redeeming men, and leading them into the heavenly Land of Promise.

Why were Moses and Elijah talking with Jesus about this? They are symbolic of Law and Prophecy respectively. So, in effect, God was saying to the apostles that their scriptures, the law and the prophets, spoke of the same thing about which Jesus had been teaching—His "exodus which he should accomplish at Jerusalem."

So primarily the purpose of the transfiguration was not to encourage Jesus to go to the cross. He did not need that. It was to convince the apostles that not only Jesus, but also the law and the prophets, taught this (cf. Lk. 24:44f.). It is no wonder that God said, "This is my beloved Son: hear him" (Lk. 9:35).



# 'Predestined to Salvation'

## Reply:

(Continued from page 4)

things. God's problem is to save men and at the same time to leave them free. This is the greatest and most difficult of all problems. It is the problem which explains the system of moral, spiritual, and personal agencies we have been considering. God cannot take the soul by sheer omnipotence. He cannot storm the will and take it by assault, overpowering and crushing it. This would not save it, but lay it waste. Human agents of redemption, persuasion, argument, entreaty, prayer, personal influence—in a word, moral and spiritual forces are the only kind available for the end in view. God is limited by man's freedom.

"Again, God is limited in His method by human sin. Sin enslaves men. They are endowed with moral freedom, but their wills have a bias which inevitably leads to the rejection of the gospel except when aided by God's grace in Christ. It is not a question merely of ability, but of inevitability. Man inevitably chooses evil. The carnal mind is not subject to the law of God, neither indeed can be.

"Now combine these two thoughts. If man is free, and if he will inevitably reject the gospel unaided by divine grace, what will be the outcome? No one would be saved. But if God interposes, it can only be some form of election. But in adopting the method of election he must work in a moral, spiritual, and personal way on man, the moral, spiritual, and personal being. He must reduce his own action to the minimum lest he compel the will. He must interpose sufficiently to secure the result because the moral and spiritual process is gradual. Character comes by degrees. Regeneration is instantaneous. But the new birth is the beginning only of the new character in Christ. Preaching, persuasion, in short, all the moral and spiritual agencies require time. If salvation were achieved as a complete whole in a twinkling, if character could arise at one stroke, the case might be different. We conclude, then, that God is limited by human freedom and sin to the method of election, and that in executing His purpose he must, by reason of these limitations, worked gradually and through human agents."

Now to conclude references to Dr. Mullins let me quote a statement from page 347: "Election is not to be thought of as a bare choice of so many human units by God's action independently of man's free choice and the human means employed. God elects men to respond freely. He elects men to preach persuasively and to witness convincingly. He elects to reach men through their native faculties and through the church, through evangelism and education and missionary endeavor. We must include all of these elements in election.

Otherwise we split the decree of God into parts and leave out an essential part. The doctrine may be presented as a mere fragment, which leads to many errors."

And that leads me to say that the position taken by Professor McGoldrick is the product of an emphasis on one phase of God's nature, and neglecting others. We certainly believe in the sovereignty of God, but we also know that He has made man a free moral agent. Harmonize these in our minds we cannot. But we know that both are true. The fact is that God in election has placed voluntary limitations upon His sovereignty in order that he might make man a personality with a free will. Thus God elects a plan of salvation which is "in Christ" as I stated in my article. Then it is up to man to respond. Of course, all the spiritual graces possessed by man such as repentance, faith, etc., are gifts of God's grace. He gives them through the work of the Holy Spirit. Thus enabling man to respond. Man will respond favorably or unfavorably, and upon his response depends the ultimate fate of his soul. This is so abundantly taught in the New Testament that I need go no further in that, other than to cite the multitude of invitations and pleas for man to come to God. If this does not involve man's will then why make these pleas? In fact in II Corinthians 5 the plea is for man to be reconciled to God. God needs no reconciliation to man since He is a God of love, but He could not forgive man's sin arbitrarily. It had to be on the basis of His holiness and righteousness. Therefore, in Christ he has effected the atonement. As Paul says in Romans 3 He became both just and the justifier "of him which believeth in Jesus" (v.26). But note that it is for those who believe in Jesus. This, of course, is an act of man's will.

Unless God has made it possible for all men to be saved if they make a favorable response to His grace, the word "whosoever" in John 3:16 has absolutely no meaning.

I regret that Professor McGoldrick does not agree with me, but I grant him the same right that he grants to me of understanding the scripture as he does. He says that I do not speak for him. I was not trying to speak for him. He says that I do not speak for "the Southern Baptist church of which I am a member." I was not trying to speak for the church of which he is a member. Is he? I daresay that no one Baptist could speak for any other Baptist entirely in matters of faith, but I insist that the position which I take in this article is not contrary to the teachings of the Scripture. It is not contrary to "The Baptist Faith and Message."

Reference is made to "the historic Baptist position." I think that is a much overworked term, and examination will show that the "historic Baptist position" usually means what the speaker himself believes. Baptists through the years have differed in their beliefs. I have simply tried to interpret the Scriptures, which all Baptists agree is our final rule of faith and practice.

## Revivals

Crossett Magnolia, Walter Burrell, evangelist; Vaughn W. Denton, pastor.

Magnolia Central, Apr. 16-23; Walter Yeldell, Hot Springs, evangelist; Loyd L. Hunnicutt, pastor.

Paris First, Mar. 13-19; Ray Branscum, evangelist; Pete Nunez, singer; Harold White, pastor.

Jacksonville Stanfill, Mar. 5-12; Elmer Madison, pastor, Austin Church, evangelist; Glen Smith, pastor, song leader.

Fordyce First, April 2-9; "Bud" and Archie Fray, evangelists; Cline D. Ellis, pastor.

North Little Rock Pike Avenue, Mar. 26-Apr. 2; Homer Bradley, pastor, First Church, DeWitt, evangelist; R. H. Dorris, pastor.

Hot Springs Second, Apr. 9; L. H. Coleman, pastor, Immanuel Church, Pine Bluff, evangelist; Walter Yeldell, pastor.

Little Rock Immanuel, Mar. 12-19; W. O. Vaught Jr., pastor, evangelist; Ural Clayton, music director.

Little Rock Baptist Tabernacle, Mar. 5-12; Tal Bonham, pastor, South Side Church, Pine Bluff, evangelist; Ray W. McMcClung, minister of education and music, music director; Don Hook, pastor.

El Dorado East Main, Mar. 6-12; Al Finch, Central Church, Mobile, Ala., evangelist; Robert Hartsell, minister of music, East Main, music director; Glenn Morgan, pastor.

Dumas First, Mar. 5-12; Don Womach, evangelist; Mason Bondurant, pastor.

Carlisle Immanuel, Mar. 13-19; T. K. Rucker, evangelist; Kelley Stauber, music director; Floyd W. Pannell, pastor.

Little Rock Tyler Street, Apr. 2-9; Dr. Richard Besancon, evangelist; Scott Johnson, music director; Harold Hightower, pastor.



# Southern Baptist College

# SERVES ARKANSAS BAPTISTS



\*\*\* Approximately one-third of the Baptist pastors of Arkansas have received training at Southern Baptist College.

\*\*\* In its twenty-five years of existence, Southern Baptist College has educated approximately 2,000 Baptist church leaders. These include Pastors, Missionaries, Ministers of Music, Directors of Youth, Directors of Education Programs, etc.

\*\*\* Although, Southern Baptist College does not exist exclusively for the training of professional church leadership, "The Campus of Christian Purpose" has been instrumental in developing and educating lay leadership for such Church organizations as: Sunday School, Training Union, WMU, Brotherhood, RA's, GA's, YWA's, etc.

\*\*\* Ministerial students and other special service students such as mission volunteers receive financial aid in the form of scholarships, loans and work study programs to help them better prepare themselves to serve our Lord.

\*\*\* Southern Baptist College provides a continuous ministry to churches and communities including students and faculty, pastors and musicians, special occasion speakers, special music programs, conference program personnel, camp program personnel, etc.



## PHASE II EXPANSION AND ENDOWMENT CAMPAIGN

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Join 25,000 Arkansas Baptists in giving \$1.00 per month for three years to expand and undergird Southern Baptist College of Walnut Ridge. Individual centered campaign approved by the Arkansas Baptist State Convention. Pledges to be taken through the churches any time from April 1 to May 15. All pledges over and above regular contributions.

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Believing in the growing importance of Christian Education and desiring to assist the Southern Baptist College of Walnut Ridge, Arkansas, in her Expansion and Endowment Campaign, approved by the Arkansas Baptist State Convention, I propose to give at least \$1.00 per month for three years to this institution. This will be over and above my regular church pledge.

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Note: Check appropriate spaces above.



# THE BIRDS ARE BACK

By Barbara Gale

When I went outside this morning, I heard blackbirds chattering in the treetops. Soon I shall see robins, meadow-larks, or perhaps a thrush. One day the Canada geese will go winging north, flying high overhead in V-formation. Later the long-billed curlew will arrive.

Spring has come again and is bringing with it the return of many of our familiar birds. With them lies one of the great mysteries of life, the mystery of bird migration.

Have you wondered why some of our birds fly south each fall while others stay here? Where do they go and what brings them back each spring? How can any one bird return, not only to the same general area but to the same yard, and build its nest in the same tree year after year?

As yet, man does not know all the answers about bird migration. Many interesting facts have been discovered, however.

For example, do you know that the blackbirds I heard chattering in the treetops were all male birds. Several weeks will pass before the females arrive and nesting begins. Two other species that travel separately are the Baltimore oriole and the scarlet tanager.

Although many male birds arrive before their female companions in the spring, some of these same species make their fall journeys together. Others drive away their young and migrate either earlier or later in the season. In this way, the parents do not have to provide food for their young on their long migratory trips.

Some birds, such as blackbirds, travel in flocks. Ducks and geese travel in smaller flocks. Still others, the kingfisher, many hawks, and the great horned owl, travel alone.

Perhaps one reason for bird migration is the enormous need for food. A young bird still in the nest devours its own weight in food daily. Parents must find nesting areas which have an ample supply of food.

Of course, different birds eat different types of food. This may explain why some birds come earlier than others in the spring. Those that live on seeds come early and stay late because seeds can be found almost the year around. Sparrows eat seeds for the most part, and in some areas stay all winter.

The barn swallow lives entirely on insects. It migrates south as soon as the weather begins to cool and insects become scarce.



Each bird has its own migratory range. Many of our common birds, such as the chipping sparrow and the blue-bird do not leave the United States. They nest in the northern states in summer and spend the winter along the Gulf of Mexico. Some birds spend the winter in South America, mostly north of the equator. Nighthawks and thrushes winter in Brazil.

Some birds travel great distances. The Arctic tern, for example, nests near the North Pole. It travels a distance of eleven thousand miles to spend the winter in Antarctica. Barn swallows winter in Brazil and Argentina. In summer they range as far north as Alaska, seven thousand miles away.

Birds use the same migratory routes year after year. Often they return to the same yard and nest they had used the year before. To this ornithologists have only one answer—instinct. Many experiments have proved, however, that birds rely heavily upon the sun by day and the stars at night as their guides.

You may be interested in starting a chart now as the birds are beginning to arrive. Make a note of the date you first see a bird. Indicate whether it appears singly, with its mate, or in a flock. Study its habits and its calls. Watch for nests. They will be everywhere—on the ground, in clumps of cattails or grass, and of course, in trees.

Happy bird-watching!

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## Whom does God redeem?

Life and Work  
March 5  
Acts 10:1-18

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

A dog that growls and shows his teeth while wagging his tail is lying at one end.

The same inconsistency is evident in many of our lives and churches. We believe that Jesus Christ is the only Savior for all the people of the world. We send our missionaries to the furthest corners of the earth to tell people of all races about Christ. Yet, we have not learned to love people of all races here at home!

**Good grief!**

We often find ourselves in Charles M. Schulz's popular comic strip, *Peanuts*. In one episode, Lucy is talking to Linus. The first picture presents Lucy jumping her rope while saying, "You a Doctor! Ha! That's a laugh." Standing directly in front of him in the second picture, she says, "You can never be a doctor! You know why?"

Poor Linus has not said a word. In the third picture Lucy, nonchalantly jumping her rope again, continues, "Because you don't love mankind, that's why!"

In the last picture, thumb-sucking, blanket-carrying Linus with about all of Lucy's advice that he can endure replies vehemently, "I love mankind! It's people I can't stand."

Simon Peter had a never-to-be-forgotten experience that taught him the need for world evangelism and the sin of racial prejudice. Cornelius, a Roman army officer, was a devout man of prayer. Even though he was a Gentile, he was quite interested in the Jewish religion. In a vision, God instructed him to seek out Simon Peter who was staying at Joppa about 30 miles away (Acts 10:1-8).

At the same time, God was preparing Simon Peter for his encounter with Cornelius (Acts 10:9-16). Simon Peter had an unusual experience in prayer on a roof top. As far as Peter was concerned, salvation was not only OF the Jews, it was also FOR the Jews. Something like a great sheet, held by its four corners, was let down from heaven to him. In this sheet was both "clean" and "unclean" animals. They were designated clean and unclean by Jewish food laws which said that only certain creatures were considered clean and could be eaten. A voice instructed Simon Peter to "kill and eat." As a devout Jew, he felt he could not obey. Perhaps he had forgotten that Jesus declared all food to be clean (Mark

7:19). Perhaps he had also forgotten Jesus' denial that any man was defiled by what he eats (Mark 7:15). At any rate, he refused to obey the voice from heaven by saying that he had never eaten anything common or unclean. Then, the voice from heaven said something that Simon must have remembered the rest of his life: "What God hath cleansed, that call not thou common" (Acts 10:15).

In the meantime, the men from Cornelius' house arrive, told Peter of their mission, and took him to Cornelius (Acts 10:17-23). A large company of people were assembled at the house of Cornelius to hear Simon Peter (Acts 10:24-29). After Cornelius gave an account of his vision (Acts 10:30-33), Simon Peter preached a sermon which is, in essence, almost the same sermon that he had preached at Pentecost (Acts 10:34-43). The Holy Spirit descended upon the hearers and they responded with commitment (Acts 10:43-48).

**Learning to be prejudiced**

The teacher asked a question but no one answered. Finally a bright-eyed little girl on the front row said to the teacher, "Mrs. Thomas, there's a boy in the class who knows the answer to that question, but he won't speak up."

The teacher asked, "Who is it?" The little girl pointed across the room to the only non-white student in the class and said, "That boy there in the blue sweater."

Because this child had not been taught to be prejudiced she was more aware of the color of his sweater than the color of his skin.

We learn our prejudices. We are not born with them. The individual who is prejudiced against the people of another race usually defends three assumptions: (1) One group of people is inferior to another; (2) He is a member of the superior group; (3) Everyone in the inferior group is equally inferior.

**Learning to love**

Since we learn to be prejudiced, we must also learn to love. It is often easy to love mankind but difficult to love individuals. Our Lord teaches us to love our neighbor as ourselves (Matt. 22:39). In other words, I should love my neighbor as though I were he. It's somewhat like crawling under his skin and trying to see the world as he sees it and feel the world as he feels it.

**The greatest love act**

What better place than at the cross can this lesson be learned? The greatest Love Act in history was the atoning death of the Saviour on the cross. There He died for all men assuring us that God is no respecter of persons nor color.

The cross was not the Outstanding Young Citizen's Award presented to a young Jew in A.D. 33 by the Jerusalem Chamber of Commerce. It was the instrument of death. Our Lord still bids us to take up that cross in repentance and faith and die to self so that we may learn to love and erase our prejudices.

In Christ external differences among men are abolished. For, you see, Christ died for all people regardless of race or nationality (John 3:16). Christians of all races are brothers and sisters in Christ (Luke 13:39). None of God's creatures are inferior to others because they were all created in "the image of God" (Gen. 1:27). One of the most evident truths of the Bible is that "God is no respecter of persons" (Acts 10:34; Romans 2:11; Eph. 6:9; I Peter 1:17). In Christ, there is neither Jew nor Greek, slave nor free man, male nor female (Gal. 3:28; Col. 3:11).

Race is only skin deep. The difference in the races is found only in outward appearances. No race is superior to another. All men stand on equal ground before an impartial God.

**Two lessons**

Simon Peter learned two lessons that every Christian must always remember: (1) "...God hath shewed me that I should not call any man common or unclean" (Acts 10:28). (2) "...Of a truth I perceive that God is no respecter of persons" (Acts 10:34).

Plato said, "All men are by nature equal, made all of the same earth by the same Creator, and however we deceive ourselves, as dear to God is the poor peasant as the mighty prince." How beautiful were the words of Harriet Beecher Stowe when she said, "In the gates of eternity the black hand and the white hold each other with an equal clasp."

Prejudice and hate are as unreasonable as the man who burns down his own house to get rid of a rat.

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# How shall we pray?

BY RALPH A. PHELPS JR.  
PRESIDENT, OUACHITA UNIVERSITY

International

March 5

Luke 16:1-14

Someone has said, "The explanation of our failure is not so much in lack of theology as in lack of knee-ology." My boyhood pastor, Dr. W. Marshall Craig, used to say, "The secret of our failure is the failure of secret prayer." Certainly prayer is the one great resource which individual Christians and churches alike are leaving largely untapped in their frantic search for survival in a chaotic world.

After outlining desperate situations which his followers were going to encounter (Luke 17:22-34), Jesus urged them to pray and related two parables suggesting how they should do this. These two illustrations constitute the primary text for this Sunday's lesson. I. Pray with persistence, vv. 1-8.

The parable of the unjust judge was related to show that men ought always to pray and not lose heart.

According to the story, there was in a certain town a magistrate who had neither fear of God nor respect for his fellow man. There was a widow in the town who kept coming to him, saying, "Vindicate me against my adversary"—i.e., "Please protect me from the man who is trying to ruin me." The exact nature of her antagonist's stratagem is not told; he may have been trying to make her pay him what she did not owe, he may have been refusing to pay her a just debt, or he may have been trying to get his greedy paws on her property. At any rate, the inference is that what he was doing was legally wrong.

For a long time the judge refused to do anything about the situation, and when he did finally act it was not out of a sense of duty or obligation to see justice done. Rather, he wanted to get the woman out of his hair. In effect, he said, "This gal is going to drive me nuts if I don't render a judgment in her favor!" He therefore did what he should have done long before.

Jesus cites the judge not as an example of God but as a contrast. He says that if a sorry, no-account, human judge is finally moved to act as a result of a widow's persistent pleading, God will certainly hear his elect or chosen who appeal to him day and night. Jesus promises that God the Father will not only hear but will also see justice done.

In case one is tempted to say that judges would not behave in this manner, let me cite an example I knew firsthand in Texas a good many years ago. When we saw in the paper the story of a lovely little girl who had been found drunk on the streets, we investigated and managed to get her placed in our custody temporarily. The case was a pathetic one. The mother was a prostitute, the father a drunkard, and the several children completely neglected. The court took the children away from the unfit parents.

However, the parents suddenly became concerned about their children and descended on the court day after day, heckling the judge to return their offspring. Although the mother and father

had not changed their trade or habits, the court wanted them out of its hair. The girl was returned to them, as were the other children.

If persistent pleading can pay dividends with an imperfect earthly magistrate, it most certainly will with a perfect God.

## II. Pray in humility, vv. 9-14.

To certain people who were confident of their own goodness and looked down on others; Jesus told the story of two men who went up to the temple to pray. Jews living in Jerusalem considered it extremely important to offer their prayers at certain consecrated hours, and as they gathered in the temple court at the appointed times all classes and qualities of men would assemble together. Hence, a Pharisee—the epitome of self-righteousness—and a tax collector—the epitome of social disgrace—showed up at the same prayer hour.

The contrast between both the spirit and prayer of the two men is pronounced. The Pharisee "stood up and prayed thus with himself," Jesus said. The Greek word for "stood" implies a certain ostentation and formality and means "took his stand." The phrase "with himself" may mean "apart" but probably implies that his words amounted to talking to himself and did not reach the ears of God because of the spirit back of them.

"O God," the Pharisee intoned, "I do thank thee that I am not like the rest of mankind, greedy, dishonest, impure, or even like that tax collector over there. I fast twice every week; I give away a tenth part of my income" (18:11, 12—Phillips). Whatever else people might call this bird, they would never dream of applying the term "humble" to him. The odor of his proud self righteousness is strong after all these centuries.

"The tax collector stood in a distant corner, scarcely daring to look up to Heaven, and with a gesture of despair, said, 'God have mercy on a sinner like me'" (18:13, Phillips).

To the listeners Jesus stated emphatically that the second man was the one who went home justified in God's sight. The Greek verb "justified" is cognate with the adjective for "righteous" in 18:9. Thus, the meaning of the parable is that those who feel and confess their sins in prayer to God are recognized by him as righteous (justified).

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while those who are confident that they are already righteous will remain condemned.

Jesus states a great truth about the man-God relationship when he says, "For everyone who sets himself up as somebody will become a nobody, and the man who makes himself nobody will become somebody" (18:14, Phillips). This strange economy is a far cry from the world's motto: "The secret of success is to have a lot of brass and keep it well shined." But Jesus knew a great deal more about God than the world knows.

When the Pharisee measured himself by the standard of other men, he felt a hypnotic self-satisfaction. By looking down on other men, he closed the channels of grace to and from his own life. The tax-collector, on the other hand, measured himself by the standards of God and was mortified at what he saw. If we are proud of how tall we stand, perhaps we need to check the measuring stick.

The two parables, taken together, teach us that men ought always to pray and that the key to effective prayer is humility.

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## And don't go AWOL!

A marine recruiting officer in Los Angeles explained to a possible recruit the advantages of military service.

"It not only teaches you discipline," he pointed out, "but it makes you a better young man for married life. You learn to make beds, wash dishes and never to volunteer."

# A Smile or Two

## Texas is back

The Texas cowboy boarded an air liner, but refused to fasten his seat belt, even though impromptu frequently by the hostess.

"Lady," said Tex, "for 30 years I've rode everything I ever mounted, and I ain't about to be saddled now!"

## Postscript

The sign in front of a shoe repair shop pictured several styles of heels, and a gorgeous girl saying, "I'm in love with America's No. ONE heel."

Under this someone had added, "Too bad, Sister, I MARRIED HIM!"

## Out of the blue

A Naval air squadron was operating from a carrier in the Pacific on a peacetime exercise under the strictest orders that a radio silence be maintained in all flights. Suddenly the officers in operations heard a voice exclaim over the radio: "Brother, am I fouled up!"

The senior operations officer grabbed a microphone angrily and commanded: "Will the pilot who just broke radio silence identify himself immediately?" A few seconds of deadly silence followed, and then a voice came floating back, "I'm not that fouled up!"

## Week end woe

The handsome boss, a bachelor, asked his secretary if she was doing anything Sunday evening. She gushed hopefully, "Not a thing!"

"Well, then," he snapped, "see if you can go to bed early, get a good night's rest, and come to work on time Monday morning!"

## SOS

A little girl ran and told the teacher: "Two boys are fighting in the schoolyard, and I think the one on the bottom wants to see you."

# Attendance Report

February 19 1967

Church	Sunday School	Training Union	Ch. Adns.
Alzheimer First	186	59	
Ashdown Hicks First	48	31	
Berryville Freeman Hgts.	148	61	
Blytheville			
Gosnell	188	68	
Trinity	172	32	
Camden First	496	131	1
Crossett			
First	505	170	
Mt. Olive	251	110	
DeQueen Lone Oak	68	48	1
Dumas First	297	76	
El Dorado			
Caledonia	47	18	1
East Main	319	101	1
Ebenezer	160	63	
First	782	512	5
Immanuel	610	161	
Forrest City First	647	167	
Greenwood First	237	129	
Gurdon Beech St.	142	56	1
Harrison Eagle Hgts.	226	102	
Hope First	442	122	2
Imboden	127	76	2
Jacksonville			
Bayou Meto	138	88	
First	464	158	1
Jonesboro			
Central	487	188	5
Marshall Road	277	152	4
Nettleton	295	140	
Little Rock			
Gaines St.	455	245	4
Immanuel	1226	876	
Life Line	525	106	11
Rosedale	264	93	
Magnolia Central	658	218	1
Manila First	161	81	
Marked Tree Nelwander	114	68	
Monticello			
First	361	133	
Second	283	105	
North Little Rock			
Baring Cross	632	168	
South Side	28	17	
Forty-Seventh St.	207	82	
Gravel Ridge First	182	90	2
Runyan Chapel	71	33	3
Levy	472	140	
Park Hill	351	235	
Indian Hills	117	54	2
Sixteenth St.	36	25	
Sylvan Hills First	280	108	
Paragould			
First	587	212	1
Mt. Zion	120	64	
Pine Bluff			
Centennial	239	108	
First	817	152	
Green Meadows	127	74	
Second	240	74	
South Side	692	211	1
Tucker Chapel	82	18	
Watson Chapel	215	70	
Plainview First	85	40	
Springdale			
Berry St.	104	64	2
Elmdale	298	91	6
First	418	117	1
First	145	47	
Stephens First	488	122	5
Texarkana Beech St.			
Community	23		
Van Buren			
First	467	189	2
Oak Grove	167	105	
Vandervoort	46	16	
Walnut Ridge First	234	111	4
Ward Cocklebur	41	34	1
Warren			
First	424	115	
Southside	80	62	
Immanuel	294	83	
West Memphis			
Calvary	347	145	3
Ingram Blvd.	304	119	

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# In the world of religion

## Niemoeller reports

ROME—Dr. Martin Niemoeller, noted West German evangelical pastor, said on reaching Rome after his visit to Hanoi that he had discussed peace with President Ho Chi Minh of North Vietnam during a 90-minute meeting.

The German minister said he found the North Vietnamese leader a "very firm and decisive man, but capable of listening—something very rare for a personality in his position."

However, he added, President Minh maintained that United States bombing of North Vietnam must cease before any peace negotiation was possible. (EP)

## CROP renamed

KANSAS CITY, Mo.—The Christian Rural Overseas Program, known as CROP for 20 years, has changed its name to Church World Service Community Appeals.

Approved last Fall by CROP's national committee, the change was announced at the group's 20th anniversary meeting here.

The Rev. Albert W. Farmer, national director of CWS Community Appeals, observed that the letters "CROP" will continue to be used but "will not stand for anything except food—food for the hungry and assistance to them to provide more food for themselves." (EP)

## After LSD, suicide

LANCASTER, Calif.—While visiting friends in Hermosa Beach, Calif., an 18-year-old took the psychedelic drug LSD and thereafter was "confused about everything," until he shot himself to death.

So testified his brother, Fred Parr. "John was on a terrible trip," Parr said, and explained that the youth had been hysterical for several days after taking the drug. He believed "he was the devil stealing souls," according to his roommate, Fred Webb. Webb said John Parr thought "whenever he talked with anyone he'd steal his soul and any time he ate he devoured someone's soul."

He spent four days in the General Hospital psychiatric ward in Los Angeles and showed great improvement, the brother said. "But he never got back to normal. He was in mental anguish. He felt as if he were of no use in the world. His ego was gone and he had confidence in nothing."

## Creed to comfort

# Shout heaven,

People who believe in heaven are usually convinced of the possibility of its alternate, hell.

Or are they?

A recent survey doesn't bear out such a conclusion. Dr. George Gallup discovered in a poll on the subject that 68 percent of the American people believe in heaven but that only 54 percent are persuaded of the reality of hell.

Louis Cassels, religion editor for United Press International, sees the difference between the two figures as "a gauge of the great repugnance which the concept of eternal punishment excites in many otherwise orthodox Christians."

People cannot believe, says Cassels, that "the loving, merciful, forgiving God revealed by Jesus Christ would consign any poor wretch to a place of perpetual torment."

One hurdle is the clear teaching of Jesus Christ about hell. No competent Bible student can delete from the Gospels all of the passages in which Christ speaks of the judgment awaiting those who are wilfully disobedient toward God.

Another is the doctrine of man's free will—the heart of Biblical revelation. This teaching holds that God has given human beings freedom of choice. But a bona fide choice obviously must include the possibility that a soul may finally and absolutely reject the love of God.

Some theologians have sought a way out of the dilemma by suggesting that sinners may get a second chance for repentance after death. Others insist that Christians cannot rule out the possibility, however hypothetical, that some individual may refuse reconciliation with God, no matter how many chances he is given.

The survey on belief in heaven and hell was conducted for the Catholic Digest.—Norman B. Rohrer, Director, Evangelical Press News Service

# whisper hell?

Doctors told John Dreyfuss of the Los Angeles Times, "I think to all intents and purposes he was a normal young man. He was undergoing the extreme emotional stresses of adolescence as do nearly all persons of his age."

John Parr reportedly took a small amount of LSD early last summer then a massive dose in November.

A family friend said that after taking the drug the youth "saw his head part from his body in a mirror. He saw milk pouring from his eyes. He felt he could float out of himself and look back at himself.

"John's principal emotion was self-hatred. He thought the only answer to his snatching the souls of others was to destroy himself. He felt he was struggling to get into a boat with other peo-

ple but constantly found himself falling back into whirling water."

John Parr finally found a gun and shot himself to death. (EP)

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