

3-5-1964

March 5, 1964

Arkansas Baptist State Convention

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Recommended Citation

Arkansas Baptist State Convention, "March 5, 1964" (1964). *Arkansas Baptist Newsmagazine*. 129.
<https://scholarlycommons.obu.edu/arbaptnews/129>

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Arkansas Baptist

newsmagazine

MARCH 5, 1964

Pathway to peace

THE TIMES are out of joint. It may not be so much that the times are out of joint as the people who occupy the times are off the beam. We may be



DR. WHITLOW

off the beam primarily because we are out of vital touch with God. Perhaps there is nothing in all the world that the people of God need more than a fresh experience with God. A return to God on the part of His people would solve many of our problems. What a difference it might be in the world of each of our souls if we should hear and heed the word of God at this point, "if my people. . .humble themselves. . .pray and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin and heal their land."

Many of our churches will be engaged in a concerted effort during the next few weeks to call us back to God. Could there be anything more important for any of us than to hear and heed this call? Perhaps a long step in the right direction would be made if there is an honest recognition on the part of each of us that "this means me." A full awareness of our utter spiritual dependence should produce a humility of spirit. The next link in the chain of events should then lead us to pray—to seek and to return to God. . .and forgiveness. So much depends on this experience.

Upon a genuine return to God depends the joy of Christian living; the effectiveness of Christian service. The mouths of Christians cannot be silenced by persecution nor by a den of lions, but separation from God will do this. The psalmist reminds us that when we seek God's mercy in forgiveness the joy of our salvation again becomes real and only then shall we be able to teach transgressors God's ways.

We would like to urge all of our Baptist people to join us as we travel again this pathway to peace and prosperity in the will of God. Will you prayerfully give yourself to the strengthening of this call as your church engages in this concerted effort?—S. A. Whitlow, Executive Secretary

"It is no use walking anywhere to preach unless we preach as we walk."

"Feed your faith and your doubts will starve to death."—The Survey Bulletin

TWENTY million dollars is expected for the Cooperative Program for Southern Baptist Convention agencies in 1965. You'll find more information and the recommended operating budget in the Southern Baptist News section beginning on page 11.

IN those same pages is a news release concerning the emergency need for funds at New Orleans Seminary. The editor offers further comment on page 3.

JUBILEE revivals are the priority for Southern Baptists just now. Jesse Reed, director of Evangelism for the Arkansas State Convention, says the 1964 revivals could usher in another era of advance in evangelism. His guest editorial is also on page 3.

PREACHERS' wives? Some times their lots aren't easy, but there are advantages. You'll enjoy Marilyn Hovarth's *Arkansas Democrat* story on Mrs. W. O. Vaught on page 10, and even laymen's wives will enjoy the wonderful recipes as well.

ADJUSTMENTS during the retirement years come under the eye and pen of Rosalind Street. Whether one takes the attitude, "It's for the birds!" or "We've been looking forward to this for many years," we know that a great deal of interest will be generated by Mrs. Street's discussion. The first of two parts is on page 6.

LIKE our cover? Read more about it on page 16. There'll be more of the same in future months.

Arkansas Baptist
newsmagazine

MEMBER:
Southern Baptist Press Ass'n
Associated Church Press
Evangelical Press Ass'n

March 5, 1964

Volume 63, Number 10

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401 West Capitol

Little Rock, Arkansas

Published weekly except on July 4 and December 25.

Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$2.25 per year. Church Budget, 14 cents per month or \$1.68 per year per church family. Club plan (10 or more paid annually in advance) \$1.75 per year. Subscriptions to foreign address, \$3.75 per year. Advertising rates on request.

Articles carrying the author's by-line do not necessarily reflect the editorial policy of the paper.

Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press.

New Orleans crisis

IT is rather shocking to the Southern Baptist pocketbook for us to learn that the comparatively new buildings at New Orleans Seminary are in need of at least \$1½ million in repairs at this time and that there is a possibility the campus will be moved.

According to the Baptist Press report out of Nashville, where the New Orleans Seminary emergency was a major item of business on the agenda of the Southern Baptist Convention's Executive Committee recently, the brick-veneer Seminary buildings have deteriorated alarmingly from water damage, being only five feet above sea level. (For more details, see article elsewhere in this issue.)

If, as it was reported unofficially in the Nashville sessions, the Seminary trustees have been offered \$7.3 million for the campus, it might be the part of wisdom, as proposed by someone unofficially, for the Seminary to sell out, lock, stock and barrel and move to higher and healthier ground somewhere.

An amendment by Washington attorney-layman Alvin O. West to provide that the \$1.6 capital funds approved by the Executive Committee for the Seminary repair project, subject to the action this spring of the Southern Baptist Convention, be for the use by the Seminary elsewhere if it is decided best to relocate the Seminary, shows real wisdom. The selling of the present campus and relocating with a start from the ground up might be the most sensible and economical in the long run. Especially if, as it was estimated by some, the Seminary may have to plank down \$270,000 a year to prop up buildings that have a life expectancy, on the present location, of only from 20 to 50 years. And especially if somebody will pay \$7.3 million for what we have there!—ELM

Guest editorial

Helping our children

NONE OF us would question the need for ministering to the total personality of those children who by necessity come under the care of our Arkansas Baptist children's home. The value of a child and the worth of human personality stood

at the top in the estimate of our Master. However, oversight or neglect might bring about a failure to meet our responsibility with reference to these children.

Something over two hundred of our churches have had no part in the Thanksgiving offering for our home. Probably no church among us would want to miss the opportunity of having a part in this ministry. The closing date for the 1963 offering is March 15, 1964. We should like to urge every church to have some part in this Christian service. The time is short but there is yet time to have a part.

This is the Seventieth Anniversary of our home. Here is an added opportunity to express our gratitude to Mr. John R. Price, Superintendent of The Arkansas Baptist Home for Children, under whose leadership the home is rendering a monumental service in the name of Christ, and to the dedicated Board of Trustees, and the excellent staff for a work well done. If your church has not had a part in this over-and-above ministry, it would be fine if someone in your church would bring this matter to their attention. It would be wonderful if we could make this 100 percent.—S. A. Whitlow, Executive Secretary

Guest editorial

Jubilee revivals

REVIVAL. . . NOW! This is the priority for Southern Baptists. Revival is the Reviver in Action: the outpouring of the Holy Spirit from heaven into believers, and the moving of the Holy Spirit into the world through believers, to tell forth what they know to be truth, as well as their own experiences.

Baptist Jubilee Revivals for 1964 offer Southern Baptists the opportunity to win and baptize 600,000 souls. They afford an attainable evangelism goal for every Southern Baptist church.

Last year there were 234 churches in Arkansas that did not baptize one soul. The Baptist Jubilee Revivals will help erase these records of no baptisms. I can't conceive of any church having a Vacation Bible School with an evangelistic service and a two-weeks revival with services day and night and not winning at least one soul to Christ.

These revivals will provide the organizational tools necessary for New Testament evangelism, namely, consecration of church members, enlisting

non-resident Baptists and the winning of lost souls to Jesus.

These plans for the churches and associations which we have been promoting in our clinics come from years of experience. When they are bathed in prayer, empowered by the Holy Spirit, motivated by exalting Jesus Christ and undergirded with detail work concern for lost souls will result. Such compassion will win the lost to Christ now.

Churches and associations cannot bring revival, but they can prepare for it, be ready when it comes and discover that in preparation they are already in revival.

Study the plans in the Evangelism Plan Book. Teach these plans to the church council. Lead the church to participate in the Jubilee Revival Crusade in your Association.

There is strength in unity. The popular jibes at statistics, the ridicule of revivals, the sneers at the mention of the use of methods, and fun poked at Simultaneous Revivals may lure some preachers away from their main task—evangelism. But, in 1950, the first year of our Simultaneous Revivals, we baptized 16,337. The next highest year in baptisms was in 1955 when the majority of our church were in the simultaneous effort and we baptized 15,052.

The 1964 Jubilee Revivals could usher in another era of advance in evangelism.

—Jesse S. Reed
Director of Evangelism

personally speaking

'Greatest heresy'

IF there is anywhere we detest pretention it's in somebody who's not any more sincere than we. And sometimes when the hollering is the loudest there is most reason to question the sincerity.

Some of the scriptures that seem especially needed in this day of many words and high volume:

"Be still and know that I am God..."
(Psalm 46:10a),

and

"Not by might, nor by power, but by my Spirit, says the Lord of hosts" (Zech. 4:6b),

and

Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven" (Matt. 7:21).

SOMETIMES truth that starts its journey close to home puts on its boots and travels around the world and back before we see it for the first time. Such was the case with the following quotation from Dr. Porter Routh, quoted recently in *The Irish Baptist*, of Belfast, Ireland, from an article, "The Greatest Heresy" in *The Maryland Baptist*:

"I have concluded as I have looked at my own life that the greatest heresy among Southern Baptists is not in the interpretation of verses which might be unclear, but in the rejection of verses which are explicit and perfectly plain.

"Christ commands us to give—and we grasp.

"Christ commands us to go—and we stay.

"Christ commands us to love—and we hate.

"Christ commands us to forgive—and we wrap our wounded feelings in the dirty rags of our sinful pride.

"Christ commands us to teach—and we tarry.

"Christ commands us to witness—and we hold our peace.

"Christ commands us to follow after Him with a cross—but we miss His clear command in the noise of our own voices as we argue with ourselves whether we can afford to pay the price of discipleship.

"May God help us take seriously the authority of the Christ."

Erwin L. McDonald

"When we stoop or bend over to help other people raise the quality of their efforts, we elevate our own stature."

* * *

"Yesterday is a cancelled check; tomorrow is a promissory note; today is the only cash you have; spend it wisely."

* * *

"The most likely place to find opportunity is right in the middle of trouble."—The Survey Bulletin

Girl Scout Sunday

SUNDAY will be celebrated as Girl Scout Sunday throughout the United States. It will mark the beginning of Girl Scout Week and the celebration of the 52nd anniversary of Girl Scouting in the United States.

On this day, more than two and three-quarter million Girl Scouts will attend the churches of their choice, in uniform, as a public demonstration of the Girl Scout's commitment to do her duty to God.

The Girl Scout Promise has touched the lives of more than 20 million American girls and women since Juliette Low founded the organization in the United States in March, 1912. It is a simple promise, but its implications are deep. It reads:

"On my honor, I will try:

To do my duty to God and my country,

To help other people at all times,
To obey the Girl Scout law."

The theme for this Girl Scout Week is "Girl Scouting—a promise in action." This theme signifies the intention of the Girl Scout organization to emphasize the moral and spiritual basis of its program more strongly than ever. The adults in the movement recognize that, in a world that is tense, confused and often publicly unethical, children need the sense of directions that comes from solid moral values.—Reporter

Oratorio premier

ARCADELPHIA—A passion oratorio written by a professor of music at Ouachita Baptist College will be premiered March 16 by the music department at the college.

The oratorio, "Christus Victor," was written by William Lamar Horton as part of the requirements for his Doctor of Sacred Music degree at Southern Seminary, Louisville, Ky.

Mr. Horton joined the Ouachita faculty last September as assistant professor of music and chairman of the department of church music. He is a former music instructor at several southeastern colleges and the seminary.

Several other works by Mr. Horton have been released by major music publishers. Included was his choral anthem, "Song of the Lamb," for which he also scored brass arrangements for the Missouri State Choral Festival at St. Louis.

Mr. Horton described his oratorio as "conservatively contemporary," because of combination of Twentieth Century with classic and traditional devices.

The text of the passion is based on the New English Bible by special permission of its publishers, the Oxford Press. The title translated literally means "Christ the Victor."

Direction will be by Dr. James T. Luck, chairman of the division of applied music at Ouachita.

Miss America inspired by rally



—Arkansas Baptist Newsmagazine Photo

DONNA Axum, the reigning Miss America, is met at the airport Feb. 27 by her parents, Mr. and Mrs. Hurley B. Axum of El Dorado (in the background) and by Mayor Byron Morse of Little Rock (left) and Clarence Thornbrough, executive secretary to Governor Faubus.

ONE OF Miss America's most inspirational moments was her participation in a Baptist youth rally at Lexington, Ky., earlier in her reign. Donna Axum of El Dorado, in Little Rock for a fashion show, glowed as she spoke of addressing 20,000 young Baptists.

With her in her hotel suite were her parents, Mr. and Mrs. Hurley B. Axum, who were enjoying a rare visit with their famous daughter.

Mrs. Axum said wistfully, "Donna's time is not her own anymore." She remarked that neither Donna nor her parents had any control over her schedule—that Donna had been invited to many Southern Baptist activities she could not accept because of previous commitments by Miss America pageant officials, who hold her contract. The Axums have their daughter's schedule only a month in advance.

The young beauty has a record of life-long attendance at her church, First, El Dorado, and active support of First Church, Fayetteville, during her University of Arkansas student days.

Donna enjoys her busy schedule, but bemoans the Sunday travel that prevents her regular church attendance. She hopes to have the opportunity soon to visit Manhattan Church, pioneer Southern Baptist Church in New York City.

One of the highlights of her New

York stay, she reports, was the opportunity to hear Dr. Norman Vincent Peale, whom she described as "fabulous—vibrant—down to earth."

As Miss America, the Arkansas beauty has completed 100,000 miles of travel over her empire and has that much ahead in the remaining months of her year. Outside the United States travel is limited to a visit to Toronto, Canada, and to Nassau in the Bahamas.

She returns to Arkansas later in the spring to sing with the Arkansas Symphony Orchestra.

Logue at Memphis

STATE STUDENT Director Tom Logue was the Baptist team member of Memphis State University's Religious Emphasis Week Mar. 2-4. Before coming to Arkansas, Logue was city-wide BSU director in Memphis. One of the five schools he worked with was Memphis State University.

REV. W. B. O'Neal has a history of North Pulaski Association almost completed and will submit it soon to the association's Mission Board. He has been associational historian from the time of organization, October, 1961.

The retirement years



"THOSE are two of the happiest people I know. They are retired people and they have adjusted in such a wonderful way.

"We have some other friends, however, who are miserable in retirement.

"I wish you would write in your column, sometime, about adjustments at this point. It is an area of life that calls for a lot of consideration."

This request, touched off by a passing contact with "two of the happiest people," sparked today's topic.

Several retirement reactions witnessed through the years flashed through my mind in response to directed reflections.

One, a couple who built a small, commodious home in modern style architecture and found happy satisfactions in the "heap o' living" they invested to make their retirement house a home. Their children, all married and maintaining successful homes of their own, called it their parents' "honeymoon house." Asked the secret of their pleasant attitude, the wife replied, "We've been planning and looking forward to this for many years. Early in our married life we began making provisions for our lives at the other end of the line, right along with provisions for the care and education of our children."

Once we lived next door to a couple who attained financial independence rather early in life and

chose to retire before the normal age. He then devoted his time and energy to growing flowers—in profusion and in widely specialized ways. He found great joy in giving away his flowers and in sharing their beauty far and wide.

Only recently I had a personal letter from a wife whose husband's health necessitated their selling their business interest and entering into a prolonged vacation. Her reaction came out in a current expression: "Retirement is for the birds!"

Still another couple I know surprised their family and their friends by entering into early retirement. Apparently they are finding contentment in "gentleman-farmer" activities on nearby acreage they own; in close association with their grandchildren; in sharing their spacious home in the spirit of true southern hospitality; and in their church work. She finds real delight in functioning as an extension department visitor.

These observations and preparatory material offered by specialists in the field present certain facts that stand out like tall, three-dimension letters on a screen. Here are some of those obvious facts.

The character and abundance of any harvest is measured by the quality of the seed chosen, care in the planting, and wisdom in cultivation. In close parallel, the degree of contentment in the golden

years of life is largely determined by the kind of investments made and the care and cultivation given during the springtime and summer seasons.

The cultivated habit of concern for others and pleasure in their achievements make easier the transition from a position on the team to a quiet, unobtrusive place among the spectators.

Interest in and development of hobbies with potential for the future provide worthwhile occupation to counteract dreaded on-the-shelf depression. The practice of daily prayer, growth of inner strength and spiritual resourcefulness are anti-dotes for loneliness and the fear of being un-needed and unwanted. Exercise of flexibility in mind and heart becomes protection against fixed-opinion, dogmatic, set-in-the-ways attitudes that often tend to make older people shunned rather than sought after and appreciated. Some sensible plan for meeting the financial needs of the sunset years gives a sense of security that makes for relaxed contentment.

But what of those who have reached retirement age without the needed preparation and readiness? Is there no word for them?

Yes, there are constructive words for them. I promise you some of those next week: examples of how to, and how not to be happy in your situation; comforting passages from the Bible; and excerpts from one of the most constructive articles I have read, entitled "Senseless Fear of Old Age and Death," written by S. L. Morgan of Wake Forest, North Carolina and published in *The Years Ahead*—an official publication of the Annuity Board of the Southern Baptist Convention—1963 springtime edition.

Let's close this week's consideration by recalling again that timeless proverb from the *Sanskrit*: "Today well lived makes every yesterday a dream of happiness and every tomorrow a vision of hope."

Rosalind Street

[Mail should be addressed to Mrs. Street at No. 3 Fairmont, Little Rock, Ark.]

HOUSE OF THE LORD

BY HERSCHEL H. HOBBS

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

IN the Old Testament this term is used to designate the tabernacle (Ex. 23:19), and the temple (I Kngs. 8:23). Jacob spoke of "Bethel" means house of God" (Gen. 28:17-19). Although in the open air, he thought of it as God's dwelling place. Note that Bethel" means "house" (*Beth*) "of God" (*El*).



DR. HOBBS

However, in the New Testament we do not find such a designation for a building in the Christian sense. The New Testament word for "church is *ecclesia*, meaning the called out ones. This word had both a Jewish connotation, referring to the congregation of Israel before God (Acts 7:38); and a Greek connotation, referring to the political assembly of citizens called together to transact political business (Acts 19:39). Jesus adopted this word to refer to both the general congregation of the redeemed before God (Matt. 16:18, Jewish sense) and of a local assembly of such (Matt. 18:17, Greek sense). Throughout the New Testament, after the Gospels, this word is used to express the idea of the Christian assembly, either local or as, in a few cases, the redeemed through the ages.

In the New Testament it appears that these local assemblies met in whatever place was available. Following Jesus' ascension the little group gathered in "an upper room" (Acts 1:13), probably where the Last Supper was

eaten. After Pentecost the apostles preached in the temple area (Acts 3:11ff.) or wherever they could find an audience (Acts 4:1ff.). But even so the "assembly" was gathered in a certain place (Acts 4:23ff.), probably the "upper room." Paul in his preaching and teaching used any place that was available, the market place or synagogue (Acts 17:17), Mars Hill (Acts 17:19ff.), private homes (Acts 18:7), or a private school building (Acts 19:9). Note also Peter in the house of Cornelius (Acts 10:34ff.).

However, in the normal experiences of worship, preaching, and transacting business, the churches seem to have met in the homes of members (cf. Rom. 16:23; Philemon 2). It is not until the fourth century that we find a reference to a special building built for a Christian church house. This is in a papyrus where the statement reads, "When I had gone out to the church Kuriakon at Sambatho." Note the use of *kuriakon* rather than *ecclesia*. This implies "the Lords house" where the *ecclesia* gathered. An undated inscription at Syracuse uses this word in the same sense.

This may well denote a shifting in emphasis in the Christian ministry, from any place of opportunity to preach the word to a stated place for such ministry. If so, it is a tragic *shift*.

It is well to have a place of gathering for the *ecclesia*. But its ministry should never be confined to the *kuriakos*. Like the early Christians we should go "everywhere preaching the word" (Acts 8:4).

All the Parables of the Bible, by Herbert Lockyer, Zondervan, 1963, \$4.95

Since Christ made use of parables so much in his teachings, we usually think of the New Testament when we speak of parables. But the Old Testament has its parables also, as Dr. Lockyer shows in his new book.

Other volumes in the Lockyer series include: All the Men of the Bible, All the Prayers of the Bible, All the Kings and Queens of the Bible, All the Miracles of the Bible, All the Promises of the Bible, All the Great Doctrines of the Bible, and How to Make Prayer More Effective.

Dr. Lockyer is a native of London, England, where he was born in 1886, and received his early education in London and in Glasgow, Scotland. He held pastorates in Scotland and England for 25 years before coming to the United States, in 1935, under the auspices of the Moody Bible Institute. He returned to Bromley, Kent, England, in 1955 where he now lives and gives the most of his time to writing.

A Survey of Christian Hymnody, by William Jensen Reynolds, Holt, Rinehart, and Winston, 1963

Written to meet a need for a comprehensive text on hymnody, this book offers "a complete course in the subject." Unlike text books on hymnody which confine themselves to a treatment of tunes or texts, this provides a balanced treatment of both tunes and texts. It also features a concise history of hymnody, tracing and evaluating it from its earliest beginnings to the present time.

A special section contains 160 hymns and tunes compiled from the hymnals of seven major Protestant denominations.

The book is designed specifically as a basic text in hymnody courses offered by seminaries and colleges.

Let Life Be Like This!, by Marcus Bach, Prentice-Hall, 1963, \$4.95

This book is written for those who "feel hemmed in by the crowding bustle and rush of life." Dr. Bach gives here his recipe for "inner adventures." He shows how to go in quest for "the good, the true, and the beautiful."

While this recipe may not appeal to all of our appetites, it is always interesting to see how somebody else puts a dish together.

Other books received include: Little Ones to Him Belong, by Lenore Beck Frimoth, John Knox Press, \$2.50

Christ's Eternal Invitation, by Robert Talmadge Haynes, Jr., John Knox Press, \$2

Singers of Israel, by George S. Gunn, one of the Bible Guides series edited by William Barclay and F. F. Bruce, Abingdon, paperback, \$1

Smith to Beebe



EDWARD L. SMITH

REV. Edward L. Smith recently resigned the pastorate of Dierks Church to accept a call to First Church, Beebe, effective Feb. 16.

A graduate of Ouachita College and of Golden Gate Seminary, Mr. Smith had been pastor of the Dierks Church since June, 1962.

While a student at Ouachita, Mr. Smith served as pastor of Vandervoort Church. While attending Golden Gate Seminary in California he served at different times as assistant pastor at Narbonne Ave. Church, Lomita, Calif., and as interim pastor of Halcyon Church, San Leandro.

Pastor Smith is a native of DeQueen. His wife is the former Charlene Clements, of El Dorado, who is also a Ouachita graduate and attended Golden Gate Seminary. They have two children: Charles, 5, and Kathy, 2.

Arkansans to meet

LOUISVILLE, Ky. — Walter Yeldell, pastor, Second Church, Hot Springs, and Erwin L. McDonald, editor of the Arkansas Baptist Newsmagazine, Little Rock, will be among the 53 trustees of Southern Seminary convening here for their annual meeting on the Seminary campus, March 10 and 11.

Yeldell was appointed a trustee of the Seminary only last year. McDonald has served on the Board since 1959.

In connection with his attendance at the trustee meeting, Dr. McDonald will be the guest speaker, the night of March 9, at the annual banquet of Arkansas students at Southern Seminary.

The trustees come from 17 states and the District of Columbia.

Mrs. Leslie Wilfong has joined the staff of Immanuel Church, Little Rock, as youth director. (CB)

We thank you, sir!

THE lead article in the Feb. 20 issue of *Cantabile*, the weekly newsletter of the Chancel Choir of Immanuel Church, Little Rock, edited by James R. Carroll, contained this greatly appreciated plug:

"If by any chance you are not receiving the Arkansas Baptist Newsmagazine, by all means tell someone in the church office to start your subscription immediately. If you are not allowing yourself ample time to read each issue thoroughly—then you are woefully un-informed."

Street to Seminary



J. H. STREET

REV. J. H. Street has resigned as pastor of University Church, Little Rock, to accept a position on the staff of New Orleans Seminary, as assistant to the president.

Mr. Street's duties in the new position will include keeping in contact with local ministerial associations, particularly seeking opportunities for students to secure pastoral work, keeping in contact with the Board of Development of the seminary; visiting college campuses to interview prospective students; and otherwise representing the seminary in contacts with its constituent public.

The Streets expect to move to the New Orleans Seminary about March 10 and both Mr. and Mrs. Street will attend special courses in the seminary beginning March 12 and continuing through the fourth quarter.

Mr. Street will be free to accept preaching engagements on Sundays and to hold revivals and also to serve as interim pastor of churches.

Mrs. Street has agreed to continue as editor of the special page in the Arkansas Baptist Newsmagazine on Courtship, Marriage, and the Home. Questions may be addressed to her at her New Orleans address.

New Prescott pastor



D. D. SMOTHERS

ON March 15, at the regular morning worship service, First Church, Prescott, will install as pastor D. D. Smothers, formerly associate pastor of First Church, Lake Charles, La. Mr. Smothers succeeds Rev. William R. Woodell, who has retired from the active pastorate to do evangelistic and supply work.

Pastor Smothers is a native Tennessean. He received the A. B. degree from Union University, Jackson, Tenn. He served as pastor of Dyer, Trezevant, Bartlett and Fayetteville Churches, all in Tennessee.

He served as pastor of West Helena Church, from 1944 to 1948.

Mr. Smothers has also been active in the denominational program, having served for several years on the Executive Board of the Tennessee Baptist Convention and six years as vice-chairman of the Board of Trustees of Belmont College, Nashville, Tenn.

Rev. and Mrs. Smothers have two children, Thomas G., who is a senior student in Hebrew, Union College, Cincinnati, Ohio, and Mrs. Charles King, Lake Charles, La.

Mr. Smothers will take a group of 25 men to London where they will be guests of the London Baptist Association while attending a Spiritual Missions Program. They leave New York on April 30 and return May 18. They plan to attend the Southern Baptist Convention and Baptist Jubilee at Atlantic City.

Those accompanying Mr. Smothers include Dr. Harold Ingraham, of the Baptist Sunday School Board, Nashville; Dr. Foy Rogers, superintendent of Missions for the state of Mississippi; and Paul Payne, superintendent of evangelism of Ohio. Eight states will be represented in the group.

Prayer for Duffer

SHANNON Church, of the Gainesville-Current River Associations, recently observed a month of special prayer for their associational missionary—Rev. J. Russell Duffer. In each of the church's services during the month, including the mid-week prayer service, a moment of silent prayer was held followed by a prayer led by one of the members for Missionary and Mrs. Duffer.

Church Clerk Fender Story, in a letter to Mr. Duffer about the special month of prayer, said: "We have a two-fold reason for this. The first reason because we realize the vital necessity of prayer among our churches toward the associational missionary and his many responsibilities as he endeavors to serve in this capacity, and because you have asked each of us to remem-

ber you in prayer. The second reason is somewhat in the same area as the first, that of your coming to help us during our spring revival, March 15-22. We are asking God to prepare your heart as you come to preach to us at that time."

Honor Arkansan

MISS Nancy Collins, a senior in the Baptist Memorial Hospital School of Nursing in Memphis, Tenn., has become the second consecutive representative of the hospital to earn the title of Miss Student Nurse of Tennessee.

Miss Student Nurse of 1963 was Miss Ann Tindall, who now is a registered nurse on the BMH staff.

Miss Collins is the daughter of Mr. and Mrs. Rex Collins, of Harrisburg, Ark. She is a member of First Church, Memphis.

New Benton pastor

REV. Joe McMillion Sr., of 917 Olive, North Little Rock, is the new pastor of Old Union Church, Benton, Rt. 2.



MR. McMILLION

Pastor McMillion is a native of Searcy and received his education in the Pulaski County public schools. He was ordained to the ministry in 1948 and has done supply preaching in numerous churches in this part of the state.

JOHNNY O'Neal has accepted a call as pastor of Chapel Hill Church near Jacksonville.

Revivals

CORNERS Chapel Church, Payneway, Feb. 9-15; Billy Walker, evangelist; Clynard Phillips, song director; Kay Brown, pianist; 12 for baptism; 16 decisions; 24 rededications; 1 for full time service. W. Wayne Allen, pastor.

FIRST Church, Cherry Valley, Mar. 16-22; Rev. Minor E. Cole, evangelist; Grover Holcomb, singer; Rev. Homer Haltom, pastor.

EAST Side Church, Ft. Smith, Feb. 2-9, Charles Massagee, Ranger, Tex., evangelist; 12 by baptism and 3 by letter; Johnny Green, pastor.

INGRAM Boulevard Church, West Memphis, Feb. 16-23; Rev. Billy Joe Pierce, pastor, evangelist; J. E. Neal, music director; 21 additions; 14 on profession of faith; 7 by letter; 10 rededications; 1 surrendered to the ministry; 2 to vocational Christian service.

IMMANUEL Church, Little Rock, Mar. 15-22; Dr. W. O. Vaught Jr., pastor, evangelist; Amon Baker, minister of music, song director; Mrs. Martha Branham of Dallas, Tex., guest soloist. (CB)

FIRST Church, Daingerfield: Evangelist Jack Parchman, formerly of Jacksonville; Roy Glenn, singer; 22 for baptism and 4 by letter; Dr. Amos M. Bennett, pastor.

SOUTH SIDE Church, Booneville, Feb. 9-16; Rev. Walter Ayers, Conway, evangelist; E. G. Waddell, pastor; 16 by profession of faith; E. G. Waddell, pastor.

LADELLE Church, Mar. 8-15; Rev. Bill Holcomb, evangelist; Rev. James Holcomb, pastor.

COCKLEBUR Church, Route 1, Ward, Mar. 16-22; Rev. Elmer Madison, evangelist; Clarence Phillips, singer, both from North Little Rock; Rev. Robert L. Campbell, pastor.



TOP, right, is the new educational building of Markham Street Church, 9701 W. Markham, Little Rock, and, bottom, the new \$20,000 6-room brick home recently completed by the church just across the street from its educational building and now occupied by Pastor and Mrs. Ray Branscum.

The new educational building, occupied for the first time on March 1, has central heating and cooling and floor space of nearly 10,000 square feet, including three Beginner departments, three Primary departments, Junior, Intermediate, and Married Peoples departments.

The parsonage is equipped with central heating and air conditioning, has a double carport, and all-electric kitchen with a dishwasher and garbage disposal.

With the opening of the new educational building, Markham Street Church now has space for 600 in Sunday School, Pastor Branscum reports.

'Adventures in good eating'

By Marilyn Horvath
in Arkansas Democrat

A PREACHER'S wife doesn't have it so bad.

Sure, she has to attend all the baby showers, bridal showers, weddings and funerals. She has to keep her temper at all times, be soft-spoken, friendly, careful not to snub any of the congregation, ready to put a good meal on the table in a few minutes, well-groomed, able to take over a Sunday School class, be the first one to get to church and the last one to leave.

But there are compensations, too!

Think of all the homes she visits, in the course of her husband's ministry and travels, and all the meals she eats prepared by some other homemaker. It's a well-known fact that most women put out a good spread for the preacher and his family and what cook could refuse to give the preacher's wife a copy of her favorite recipe.

Take Mrs. W. O. Vaught, for instance, wife of the pastor of Immanuel Baptist Church. She admits she has a "good many recipes and a lot of recipe sources." She goes with her husband when he travels to different parts of the country for revival meetings, she eats in many different homes and though it's not so good for her waistline, she certainly has some "adventures in good eating."

Mrs. Vaught is well acquainted with the ways of the ministry. Her father was a minister for many years in Mississippi. Disillusioned by the unsettled life they led, she vowed she would never marry one but he sternly told her, "Young lady, you could certainly do worse!"

She must have taken his advice to heart for she and her husband were married after he completed his seminary studies. They lived in Kansas City eight years, where he worked with the educational division of the church. They have been in Little Rock nearly 20 years.

A look into Mrs. Vaught's kitchen would leave one with the impression that she spends a lot of her time there because a TV set occupies a prominent spot beneath her cupboards. A Christmas gift from her husband, she likes to tease him by asking him whether he bought it for her or for himself. "I think he wanted it so he wouldn't have to miss any of the football games because of meals," she laughingly said.

Mrs. Vaught is accustomed to having company and she likes to try new recipes when entertaining. These three have one thing in common, they're all good "company" dishes.

Grits Casserole

- 1 cup uncooked grits
- 1 cup boiling water
- $\frac{3}{4}$ cup milk
- $\frac{3}{4}$ cup grated cheese
- 3 eggs, beaten separately
- Salt

Mix grits with boiling water, remove from stove. Mix egg yolks, milk and cheese, fold in whites last. Add to other mixture. Put in greased casserole and bake in 350-degree F. oven until firm. Sprinkle cheese over the top.

The grits casserole may be used as a substitute for potatoes.

Snack Cracker Pie

- 8 egg whites
- 1 cup sugar
- 1 tsp. vanilla
- $\frac{3}{4}$ cup pecans
- 20 snack crackers

Beat egg whites until stiff. Add sugar and vanilla, add pecans and crackers. Pour into well-greased pie plate and bake in 350-degree F. oven for 30 minutes. Cool and fill with whipped cream. Chill before serving. May be kept over night or longer and put whipped cream on before serving.



—Arkansas Democrat photo

MRS. Vaught arranges a centerpiece.

Her fudge pie recipe comes from Kentucky and is a rich dessert. It's good to serve at small parties or when company is coming.

Fudge Pie

- 1 stick butter
- 1½ ozs. chocolate (sweet)
- 1 cup sugar
- $\frac{1}{4}$ cup flour
- 2 eggs
- 1 tsp vanilla
- $\frac{1}{2}$ cup nuts (optional)

Melt butter and chocolate together in double boiler. Sift sugar and flour together. Pour in butter and chocolate mixture and mix well. Beat eggs and pour into above mixture. Add vanilla. Pour into greased pie plate, bake 30 minutes in 350-degree F. oven.

Before she married, Mrs. Vaught confessed, she never had cooked an entire meal by herself. She helped her mother in the kitchen and absorbed her information that way. Although cooking and cleaning are not drudgery to her, she refuses to let herself be considered a slave to her housework.

She has several activities that interest her outside the home and being a preacher's wife, they're centered around the church. She belongs to the mission workshop, is chairman of one of the church circles and works with the 8-year-old children in Sunday School.

The Vaughts have a son, Carl, who is working on his Ph.D. degree in philosophy at Yale University.

O'Neel now available

GEORGE O'NEEL, a recent graduate of the Seminary in Ft. Worth, Texas, has moved to Ft. Smith and is open for pulpit supply work or a pastorate in driving distance of Ft. Smith. Mr. O'Neel is also a graduate of Ouachita Baptist College and served two years as youth director of Trinity Church, Ft. Smith. He may be reached by phone at SU 3-7373 or by writing him at 2211 North B Steet, Ft. Smith.

LOREN KENDIG, son of Mr. and Mrs. Robert Kendig, Ft. Smith, has been employed as youth director of Calvary Church. He succeeds Jim Trader, who resigned several months ago to finish his college work in Kentucky. Baptist University in Shawnee, Okla.

BILLY WHITLEDGE has joined the staff of Grand Avenue Church as mission pastor of the Moffett, Okla. mission. He is a graduate of Northside High School, Ft. Smith, Poteau, Okla., Junior College, and Concord Seminary Extension Center, Ft. Smith. He has served as pastor of the Roseville, Hagarville, and Lone churches. He is the son of Mr. and Mrs. George Whitledge, 1316 South M St., Ft. Smith.

A. D. VADEN, pastor of Norfolk Church, in Tennessee, was the evangelist recently for First Church, Barling, David Land, pastor. There were 10 professions of faith, eight additions by baptism, three by letter, and two surrendering for special service.

JOHNNY GREEN, pastor of the East Side Church, Ft. Smith, had Charles Massagee, evangelist from Ranger, Texas, in their recent revival. Joe Hall, youth director of the Lavaca Church, was the singer. There were 15 additions to the church, 12 by baptism and three by letter.

ROBERT HICKS, a graduate of Greenwood High School and a student for three years in Concord Seminary Center, has accepted the Falga Church west of Talihina, Okla., in Leflore Association.

WARREN McWILLIAMS, the 17-year-old son of Mr. and Mrs. George L. McWilliams, who are active members of Kelley Height Church, Ft. Smith, has been selected, because of his outstanding scholarship as a senior in the Northside High School, Ft. Smith, to enter the finals of the National Merit Scholarship Corp.

DICK GOODRUM, a graduate of Ouachita College, who has spent five years as the full-time pastor of Calvary Church, Siloam Springs and of the Cove Church, near Mena, has moved to Ft. Smith and is available as pulpit supply or as a prospective pastor of some church in driving distance of Ft. Smith.



M. W. WILLIAMS

SCHEDULED to preach the baccalaureate sermon at the annual spring Commencement Exercises of A. M. and N. College, Pine Bluff, the afternoon of May 24, at 4 p.m., is Rev. M. W. Williams, associate to Dr. Clyde Hart in the Race Relations Department of the Arkansas Baptist State Convention.

Mr. Williams, who is pastor of Greater Arch Street Baptist Church, Little Rock, was the speaker recently at a mid-week prayer service of the Baptist Building employees, Little Rock.

Alton B. Pierce

REV. Alton B. Pierce, 59, whose death from a heart attack was reported briefly in our issue of Feb. 13 (page 13), was serving as pastor of Parkview Church, Greenville, Miss., at the time of his death, Jan. 22.

Mr. Pierce, a former Pine Bluff pastor, was a native of Copiah County, Miss., and received the Th. M. degree from Southern Seminary, Louisville, Ky. He had been an ordained minister since 1924.

Survivors include Mrs. Pierce, the former Miss Lovie James; a daughter, Mrs. Henry C. Lindsey, Waco, Tex.; and two sons, William E., of Prescott, Ariz.; and James A., Yazoo City, Miss.

Karam schedule

JIMMY Karam's schedule for March speakings was released today:

Mar. 5, Rose City Cumberland Presbyterian Church; 8, Daniel Memorial Baptist Church, Jackson, Miss., and Grand Avenue Church, Ft. Smith; 10, Second Baptist Church, Hot Springs; 17, Calvary Memori Church, Philadelphia, Pa.; 20, First urch, Thomasville, N. C.; 22, Green Street Baptist Church, Highpoint, N. C., and First Baptist Church, Concord, N. C.; 23, Associational Baptist meeting, Newport, Ky.; 30, Highland Heights Presbyterian Church, Little Rock.

New missionary appointee James M. Wilson has resigned as pastor of Beech Street Church, Gurdon, effective March 1.

Mr. and Mrs. Wilson were appointed in December as missionaries to Equatorial Brazil. Their permanent address in the United States will be: 704 West 24th, Pine Bluff.

Before leaving for Brazil, on April 8, the Wilsons plan to visit their parents, Mrs. J. E. Wilson, in Pine Bluff, and Mr. and Mrs. Leon Miller, in Hannah, N. D. They may continue to be reached in Gurdon until March 11. Their Brazilian address will be: Caixa Postal 679, Campinas, Sao Paulo, Brazil.

To North Little Rock

REV. R. D. Harrington, pastor of the Nettleton Church, Jonesboro, the past 10 years, has resigned to accept pastorate of 47th Street Church, North Little Rock.

Since 1954, when he first became pastor of the Nettleton church, the church property value has increased from \$26,000 to \$95,000. During that time, the church built a new auditorium and expanded educational area of the church building.

There have been 312 baptisms and 298 other additions to the church rolls. Total membership of Nettleton Baptist is now 610. (DP)

Report from Grady

REV. James C. Buchanan, Jr., the new pastor of First Church, Grady, sends a correction on the news item we carried recently about his going to Grady. He states that he is not a graduate of the University of Richmond, as reported in the story, but has only two semester hours from that institution. He is currently studying at Southwestern Seminary, Ft. Worth, Tex., toward the Diploma in Theology, which he hopes to receive at the end of this summer.

Mr. Buchanan reports that the Grady Church has recently elected five new deacons, reorganized the Woman's Missionary Union, added two new classes in Sunday School and one new union in Training Union and organized a visitation program. He reports the addition of 10 new members in the last two Sundays, eight by letter and two by baptism, and that the offering has almost doubled.

Improvements made

CHERRY Valley's First Church, under the leadership of Rev. Homer Haltom, reports that it has purchased a 16 mm movie projector, a film strip projector, and new banquet tables, has installed a baptistry water heater and kitchen and has painted the inside of the education unit.

Also during the past year an increase was reported in Sunday School and Training Union attendance and in the budget and overall mission giving.

Twenty million in budget

NASHVILLE—The proposed 1965 operating and capital needs budget through the Cooperative Program for Southern Baptist Convention agencies is \$20,335,600.

John H. Williams, Nashville, financial planning secretary for the SBC Executive Committee, said this is the amount expected to be received from state Baptist conventions during the year.

The 1965 budget includes \$17,590,850 for operating expenses of the agencies and \$2,244,750 for their capital needs. The remaining \$500,000 is the advance section to be shared by home and foreign missions only.

Messengers attending the 1964 Convention in Atlantic City, N. J., will vote on this budget, as recommended by the Executive Committee which drafted it.

In voting the budget recommendation, the Executive Committee had a short debate over distribution of the expected half-million in advance funds.

Formerly, all advance funds were divided 75 per cent for foreign missions and 25 per cent for home missions. The program subcommittee of the Executive Committee suggested the 1965 division be two-thirds and one-third, still weighted in favor of foreign missions.

Committeeman James L. Pleitz of Pensacola, Fla., moved to amend the program subcommittee's report when it reached the full Executive Committee. Pleitz wanted the 75-25 per cent ratio kept intact.

"A number of us are disturbed over the change," Pleitz continued.

Committeeman Owen Cooper of Yazoo City, Miss., said he "didn't want to be in a position of opposing foreign missions" as he quoted figures on home and foreign mission funds.

In home missions support, there was "from 1960 to 1964 an increase of only \$52,000. The increase was \$1,365,000 to the Foreign Mission Board over the same period of time," he said.

Cooper said the estimated advance should be \$1 million, rather than \$500,000. "Go out and ask the people for the money and you'll get it," he added.

The new two-thirds and one-third pattern was upheld by the Executive Committee in a standing vote.

The Home Mission Board will receive \$2,847,350 for operations plus \$606,250 through capital needs for its church extension site and loan fund. (See full dollar breakdown by agencies carried separately.)

Operating expenses are paid before capital needs are allocated. Full operating and capital needs are paid before entering the advance section.

The 1964 SBC budget of \$19,187,355

is expected to be reached, with another million expected for advance.

It will take care of the \$1,188,855 in capital needs for 1963 which were carried over into 1964 when Cooperative Program receipts were not enough to meet them in 1963.

Thus, according to Williams, the Convention will enter 1965 not owing capital funds to any agency for a previous year.

The Cooperative Program budget covers all agencies but the Sunday School Board, which is self-supporting from sales of literature and supplies.

An item of \$80,000 for the Baptist World Alliance in 1965 will be paid out of the Convention operating budget. The 1964 sum, handled in the same way, is \$75,000.

Capital needs near \$9 million mark

NASHVILLE — Capital needs totaling nearly \$9 million have been approved by the SBC Executive Committee here and will be submitted to the 1964 Southern Baptist Convention for adoption.

The allocations cover four years, 1965-68. The Convention's 1959-1963 capital needs program, which will expire this year, was \$23.5 million.

Funds for church extension loans and church sites, through the SBC Home Mission Board, and for reconditioning the campus of New Orleans Baptist Theological Seminary (see separate story on New Orleans project) take up more than half the \$8,955,000 voted.

The funds will come through the Cooperative Program portion forwarded to the SBC by state Baptist conventions and associations.

Capital funds totaling \$5 million for foreign missions and \$1,755,000 for home missions have been transferred to the

1965 OPERATING BUDGET

THE Cooperative Program Operating Budget for 1965, the Executive Committee recommendation to the Convention:

AGENCY	1964	1965 PROPOSAL
Convention Operating	\$ 200,000	\$ 200,000
Foreign Mission Board	7,550,000	9,300,000 (1)
Home Mission Board	2,150,000	2,847,350 (2)
Annuity Board	250,000	250,000 (3)
All Seminaries	3,250,000	3,458,000 (4)
Foundation	52,000	54,000
Hospital	35,000	35,000
American Seminary	88,000	88,000
Brotherhood Commission	185,000	185,000
Christian Life Commission	56,500	71,500 (5)
Education Commission	74,500	76,500
Historical Commission	50,500	78,000
Radio-TV Commission	550,000	800,000 (6)
Stewardship Commission	65,000	65,000
Public Affairs Committee	70,000	82,500 (7)
TOTAL	\$14,626,500	\$17,590,850
CAPITAL NEEDS		2,244,750
Total		\$19,835,600
ESTIMATED ADVANCE		500,000 (8)
GOAL		\$20,335,600

- (1) Includes \$1,250,000 transferred from Capital Needs to Operating.
- (2) Includes \$443,750 transferred from Capital Needs to Operating.
- (3) For relief, any unused portion to be transferred to Old Annuity Fund.
- (4) Of this amount, \$100,000 is allocated to improvement of seminary salary structures as determined by the trustees.
- (5) Of this amount, \$15,000 is allocated for research into problems related to alcohol, gambling, and narcotics.
- (6) Includes \$200,000 transferred from Capital Needs to Operating.
- (7) Of this amount, \$12,500 is allocated for personnel to implement the study and research program.
- (8) All funds above \$19,835,600 are Advance funds and shall be divided two-thirds to the Foreign Mission Board and one-third to the Home Mission Board.

operating budget, as well as \$800,000 for producing films at the Radio and Television Commission.

The Home Mission Board aids new churches in buying sites for property and building worship facilities, particularly in pioneer areas where commercial loans are hard to secure because Southern Baptist work is new.

The proposal is to provide \$3,225,000 for building loans and sites—\$606,250 each in 1965 and 1966; \$906,250 in 1967, and \$1,106,250 in 1968.

The \$1.6 million voted New Orleans Seminary will recondition campus property and buildings suffering from water damage and other deterioration causes.

Projects for the seminaries include:

At Golden Gate Seminary, Mill Valley, Calif., \$500,000 for student apartments in 1966 and 1967.

At Midwestern Seminary, Kansas City, Mo., \$300,000 for student apartments in 1965 and 1966.

At Southeastern Seminary, Wake Forest, N. C., \$280,000 for a student center; \$25,000 for an infirmary, and \$20,000 to raze an obsolete building. The funds will come in 1966 and 1967. The Southeastern campus was formerly that of Wake Forest College (Baptist).

At Southwestern Seminary, Ft. Worth, \$300,000 to renovate Ft. Worth Hall, built in 1910; \$5,000 to complete Memorial Building; \$300,000 to renovate Barnard Hall, also built in 1910, and \$260,000 to construct a children's building.

Southwestern's funds are spread over all four years.

At Southern Seminary, Louisville, \$675,000 to renovate Mullins Hall, built in 1925, and \$60,000 to convert Barnard Hall into a children's building. Southern's funds also come over four years.

The SBC Radio and Television Commission will have \$600,000 in almost equal installments in 1965, 1966 and 1967 to construct a new office and broadcast center in Fort Worth.

The Brotherhood Commission will get \$40,000 to buy a lot immediately west of its office in Memphis, this in 1967.

Another \$300,000 would be given the Public Affairs Committee to share in cost of a new Baptist Building in Washington housing it and two other Baptist groups. They propose to build it in the near future. This is not to be paid out till site, financing and other matters have been approved by the Executive Committee.

Out-patient clinics at two hospitals would be provided by \$380,000 for Southern Baptist Hospitals, Convention agency operating hospitals in Jacksonville, Fla., and New Orleans. This is a 1968 provision.

A new chapel for which \$40,000 is set aside will be built at American Seminary in Nashville, a Negro institution jointly sponsored by the SBC and National Baptist Convention, U. S. A., Inc. This, too, is a 1968 project.

New Orleans Seminary emergency

NASHVILLE—To help recondition its campus, \$1.6 million has been recommended for use by New Orleans Seminary.

It is a part of the capital needs proposed for 1965, 1966 and 1967 by the Executive Committee of the Southern Baptist Convention. Final approval must come from the 1964 Convention session in May.

The sum recommended by the Executive Committee carries a notation that this fund may be used to finance relocation of the seminary, subject to future Executive Committee approval to use the funds in this manner.

It was reported the seminary has a chance to sell its campus for \$7.3 million.

W. Douglas Hudgins of Jackson, Miss., said New Orleans Seminary officials came to the budget-drafting session of the Executive Committee here with this alternative proposal:

That the Executive Committee through the capital needs budget provide \$5 million for a new campus, or that it provide \$3.6 million for renovating the present campus which it has occupied since 1952.

An hour-long discussion in the Executive Committee, which included some amendments to the original proposal, brought out these observations concerning the New Orleans Seminary condition:

1. "We have a real problem," Hudgins said. But the capital needs subcommittee could find no way to provide \$5 million for New Orleans Seminary when it also had before it requests of other SBC agencies for capital needs funds during the same span of years.

2. The \$3.6 million requested for renovation of the present campus on Gentilly Rd. would include "considerable upgrading"; the \$1.6 million voted would restore damaged buildings to good condition with a limited amount of "upgrading."

3. The \$1.6 million will include termite treatment, waterproofing buildings, installing underground drainage—which has not been provided before, replacing water service to every building, installing new copper pipes and some new plumbing fixtures, air conditioning classroom and service buildings but not apartments, and constructing parking areas and sidewalks.

4. Seventy-five per cent of the visible damage is water damage, Hudgins said, a hazard throughout New Orleans because of its elevation only five feet above sea level.

5. The \$1.6 million does not include \$526,000 said to be needed to remodel and recondition the Providence Housing Corp. project where all on-campus student families are housed. Hudgins said the SBC's business and financial plan

does not permit funds to be distributed to a corporation not directly owned and controlled by the Convention.

6. The campus condition was reviewed by at least three engineering firms, one of which mentioned "starting over again" on a new campus as an alternative to repairing the present 75-acre site.

7. Owen Cooper, Executive Committeeman from Yazoo City, Miss., said Seminary President H. Leo Eddleman has had an offer of \$7.3 million for the Gentilly Rd. site which the seminary bought in 1948 and moved to, from an earlier downtown location, four years later.

8. The trustees of New Orleans Seminary, according to Eddleman, have voted "overwhelmingly" to "start over again" on a new site. No one, in the long discussion, mentioned where the seminary would relocate.

9. Hudgins said New Orleans Seminary officials did not come to the Executive Committee with a statement "we can sell our campus for X dollars and we can buy a new site for X dollars." Discussion of the offer to buy the present campus and of any relocation site have been solely "corridor comment," he added, meaning it took place only in informal meetings.

10. The SCB has invested about \$6 million in its seminary in New Orleans, including the housing corporation project, according to Cooper.

11. Most buildings are partially or entirely of frame construction with brick veneer. No building codes in force at the time were violated in building the campus, although Hudgin commented that brick veneer in New Orleans probably was not the best construction in that location.

12. Eddleman warned there is little chance to refinance the 250-apartment Providence Housing Corp. project to allow for repairs. "Whatever happens in the future, we have alerted you to it," Eddleman added.

13. The type of construction used in building the Gentilly Rd. campus was "not the most permanent," according to Committee member Charles E. Curry of Kansas City, who headed a subcommittee which visited the campus.

Committeeman Alvin O. West of Washington said maintenance of the present buildings may run \$270,000 a year, and they have an expectancy of only 20 years—although other estimates made of expectancy ranged as high as 25 or 50 years.

It was West who moved to amend the \$1.6 million appropriation with the notation it could be used for a new campus, rather than reconditioning the present one. However, Committee chairman Harold W. Seever of Mobile, Ala., said the Executive Committee would have to approve the diversion of funds.

Foreign Mission Board reports

By Ione Gray
Director of Press Relations

Special project nurses

THE Southern Baptist Foreign Mission Board, in its February meeting, employed the first two nurses to come under a special short-term project calling for ten experienced nurses to meet emergency needs in mission hospitals. Miss Ava Nell McWhorter, of Minden, La., will work in Baptist Hospital, Gaza, and Miss Dorothy Scott, of Dothan, Ala., in Baptist Tuberculosis Hospital, Mbeya, Tanganyika. Each was employed for two years.

Their employment gives the Foreign Mission Board an overseas staff totaling 1,797, (1,770 missionaries, 25 missionary associates, and the two special project nurses).

Goerner notes problems

DR. H. Cornell Goerner, secretary for Africa, summarized reports of the January troop mutinies in East Africa and the early-February anti-American disturbances in Ghana, West Africa, assuring the Board that none of the missionaries were harmed and no mission property was damaged.

He also reported that, in view of the dissolving of the Federation of Rhodesia and Nyasaland on Dec. 31, the missionaries in Central Africa have decided to organize into three separate Missions, one for each of the Rhodesias and one for Nyasaland. This action is scheduled for April.

"We hope it will still be possible to provide literature for all three countries from the Baptist publication center in Bulawayo, Southern Rhodesia, and to train leaders for all three countries at the theological seminary near Gwelo, Southern Rhodesia," Dr. Goerner said. "But we must face the possibility that these special services may need to be developed for each country."

Dr. Goerner closed his report with a note of reassurance: "The vast majority of African countries are favorably inclined toward the Western economic bloc and are friendly toward Christianity. Most of the more than 30 new nations formed in Africa within the past 13 years have assumed self-government with orderliness and without violence."

1963 income

TREASURER Everett L. Deane announced that the Board's income for 1963 totaled \$22,557,130. Still, at year's end there were requests from the Missions (organizations of Southern Baptist missionaries) for more than \$3,000,000 for urgently needed land, buildings, and equipment.

41,147 are baptized

DR. Baker J. Cauthen, executive secretary, told the Board that the overseas churches related to Southern Baptist mission work reported a total of 41,147 baptisms during 1963, 5,638 more than the year before.

Dr. Cauthen had just returned from Mexico where he participated in a conference for missionaries in the north field of Latin America. He will go to Chile February 25 for a similar conference for the south field.

Secretaries overseas

THREE of the area secretaries were overseas at the time of the Board's February meeting. Dr. Frank K. Means left the States February 3 to participate in the Latin-American missionary conferences and attend to other mission business. He will return March 10. Dr. Winston Crawley left on a month-long trip to the Orient Feb. 8. And Dr. John D. Hughey, Jr., new secretary for Europe and the Middle East, is maintaining an office in Ruschlikon, Switzerland, until late summer and visiting the countries

where he has responsibility.

Dr. Franklin T. Fowler, medical consultant for the Board, and Elbert L. Wright, business manager, have been in Africa since the middle of January. Dr. Fowler has been filling an emergency need for a doctor at the Baptist hospital in Eku, Nigeria. He will return to Richmond March 3. Mr. Wright is conferring with missionaries in various parts of Africa. He will also stop at the mission station recently opened in Iceland before returning to Richmond March 8.

New staff members

THE Board welcomed three new members to its headquarters staff: Dr. Harold G. Basden, associate secretary for promotion, and Dr. R. Keith Parks and Rev. William W. Marshall, associate secretaries for missionary personnel.

To Dallas First

DALLAS—The secretary of the Texas Baptist state missions commission, J. Woodrow Fuller, has resigned to become associate pastor of First Church, Dallas.

He had held top administrative positions with the Baptist General Convention of Texas for the past 11 years.

W. A. Criswell, pastor of the 13,000-member church, said he was "thrilled" at Fuller's acceptance, and praised the Baptist leader for "incomparable work" for the state Baptist convention.



SHADOW OF DOUBT—THIS middle-aged woman, racked by the pain of arthritis, is convinced her husband no longer loves her. Her husband, unaware of the problem, is secretly making an anniversary surprise in his basement workshop with the help of his wife's niece. Watch "Shadow of Doubt" and see portrayed the evils of jealousy and the damage it can do. This production of Southern Baptists' Radio-TV Commission for "The Answer" can be seen in Arkansas on these stations Sunday, March 8: Fort Smith KFSA-TV, Channel 5, 4:30 p.m.; Little Rock, KTHV, Channel 11, 12:30 p.m.

Student Union



THREE OF the eight summer missionaries of the Baptist Student Union of Arkansas have been announced by the Summer Mission Committee. They are (left to right) John Stubblefield of U of A. who will work in Thailand; Ken Martin of OBC, who will work in Hawaii; and Bennie Clark of ASC, who will work in Kenya, Tanganyika, and Uganda in East Africa. The five summer missionaries to work within continental USA will be announced next week.

Brotherhood

1964 State RA Camps

THE ANTICIPATION of something new is always exciting. It may be a new home, new car, new suit, new bike or football, or a trip to some new and exciting place we have never been before. Just 94 days from the issue date of this paper, Mar. 5, something new and exciting for Royal Ambassadors will begin. Yes, on June 8, a new camping season for Royal Ambassadors will open. How-



MR. SEATON

ever, there is something else new for this year—a brand-new camp ground with all new facilities. The swimming pool, water plant, and sewer system is complete and work is progressing on the dining hall, activities building, and twelve cabins. Plans have been made for an auditorium. Some work has been done on baseball fields and other play areas and they will be completed in time for the first camp.

The new camp is located in the foothills of the Ouachita Mountains, on Highway 9, one mile north of Paron. The camp sight is readily accessible, on a paved road, from any section of the state. The surrounding scenery of the camp is beautiful and there are many species of trees on the property. When the camp program is fully developed there will be ample space available for camp-outs and cook-outs and other phases of campcraft.

The first camp, June 8-12, will be for Royal Ambassadors of all ages, Crusaders 9-11, Pioneers 12-14, and Ambassadors 15-17. However, each age group will be living and working together and a program of activities will be planned for each group. Following the all age camp there will be a camp for Crusaders on June 15-19. Attendance at this camp will be limited to Crusader age. The last camp for the year will be June 22-26, and will be for Pioneer boys age 12-14, and attendance will be limited to this age group.

Although it is several weeks before time to make reservations for camp, it isn't too early for making plans for boys to attend. Pastors, counselors, par-

ents, and boys should start making plans now for camp attendance. Attending a camp where each activity, including worship and mission study, is planned for each age group, is the finest method for reaching, teaching, training, and developing Royal Ambassador age boys. The programs and activities, for each age group, are planned to aid the boys in spiritual, mental, physical, and social growth and development and lead them to understand and participate in the program of their church and denomination.

More information regarding camp, registration, and program will be mailed to all pastors and counselors at a later date.—C. H. Seaton, Associate Secretary

Training Union

Important information concerning the State Youth Convention

1. DATE—March 27, 1974—10 a.m. to 8 p.m.
2. Place—Immanuel Church—Little Rock
3. FOR WHOM?—Intermediates and Young People who are members of your Training Union
4. ADULTS?—Yes, one adult for each 10 Intermediates and Young People. These adults must be responsible for seeing that all Intermediate and Young People attend all sessions of the Convention.
5. MEALS SERVED?—No meals served at the church. Some groups prefer to bring lunches. A cafeteria is in the Medical Arts Building.

Witness

JESUS said, "Ye shall be witnesses unto me."

There are many ways to proclaim the gospel. There is preaching, teaching tract distribution, use of the Bible, scripture quotation, and many other ways.



MR. HATFIELD

One of the most effective ways of witnessing is for a Christian to tell his personal experience of salvation or of a recent spiritual experience he had with God in some way.

How long has it been since you discussed with someone your joy in the Lord? To tell it will itself become a warm spiritual experience.

The personal testimony is effective. Since it is a first hand experience, it is of interest to the hearer.

It is not hard to tell your own experience. With little or no training, any Christian can tell what he knows the Lord did for him.

The testimony can be, perhaps should be, short.

The hearer is not only interested in another's personal experience but he identifies himself in the story as the Christian tells it.

Tell someone today!—Lawson Hatfield, Secretary

Evangelism

A potent paraphrase

"THOUGH I speak with the tongues of scholarship and though I use approved methods of education, and fail to win

my pupils to Christ or to build them up in Christian character, I am become as the moan of the wind in a Syrian desert.

"And though I have the best of teaching skill and understand all the mysteries of religious psychology, and though I have all Biblical knowledge, and lose not

myself in the task of winning others to our Christ, I become as a cloud of mist in an open sea.

"And though I read all Sunday School literature, and attend Sunday School conventions and institutes and summer schools, and yet am satisfied with less than winning to Christ and establishing my pupils in Christian character and service, it profiteth nothing.

"A soul-winning teacher, the character building teacher, suffereth long and is kind; he envieth not others who are



MR. REED

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ARKANSAS BAPTIST FOUNDATION

Baptist Building

401 West Capitol Avenue

Little Rock, Arkansas

free from the teaching task, he vaunteth not himself, is not puffed up with intellectual pride.

"Such teacher doth not behave unseemingly between Sundays, seeketh not his own comfort, is not easily provoked. Beareth all things, believeth all things, hopeth all things. And now abideth knowledge, methods, soul-winning, these three: but the greatest of these is soul-winning."—Copied

Someone asked Lyman Beecher, this question, "Mr. Beecher, you know a great many things, what do you consider the greatest thing a human being can be or do?" Without hesitation the famous pulpiteer replied, "The greatest thing is not that one should be a scientist, important as that is, nor that one should be a theologian, immeasurably important as that is, but the greatest thing of all," he said, "is for one human being to bring another to Christ the Saviour."

Hand-picked fruit is the best. Bringing a soul to Christ is one of the most satisfying and permanent joys that can come to a Christian.—Jesse S. Reed, Director of Evangelism

The Cover



Widow jailed

THIS is the first of a series of drawings of events in Baptist history by Artist Erwin H. Hearne, Jr., for the Historical Commission of the Southern Baptist Convention. The event illustrated is this: In October, 1752, Mrs. Elizabeth Backus, aging widow, spent 13 days in jail in Norwich, Conn., for refusing to pay a clergy tax for the support of the minister of the established church. Mrs. Backus was unable to explain why she was released, probably because someone paid her fine. Copyrighted by Historical Commission, SBC. Distributed by the Baptist Press.

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LETTERS TO THE EDITOR

the people SPEAK

THE spelling and sentence structure in this department are those of the writers. The only editing of letters to the editor is the writing of headlines and, occasionally, deletion of parts that are not regarded as essential.

Midwestern Seminary

You will be interested to know that everything is going well at Midwestern Seminary. The enrollment for the second term will show a slight increase over that for the first term.

I have been privileged to visit the seminary a number of times this year. There is a splendid student body. Their morale is high. They are composed for the most part of men with splendid academic backgrounds and I believe that their intelligence is far above average. At the present time the biggest problem there is that there is no large group of alumni to support them and the seminary is not old enough to have any endowment funds of any kind. In fact, the student loan funds which were available were unbelievably small and were exhausted as of the first week of the first term. You can see that the institution will need some help at this point.

In the 9 months which I have been privileged to serve in Kansas City, I have had an opportunity to become fairly well oriented in this part of the world. As you can see by checking the map, this seminary is strategically located for its students to make a great mission thrust into the Midwest. It is also well located in that Baptists are distinctly a minority group in Kansas City. Out of a metropolitan population of approximately 1 million, there is an estimated Baptist population of 45,000. One does not have to stretch his imagination much to feel fairly certain that any great improvement at this point and in the years to come will have to be due in large part to whatever the faculty and student body at the seminary have been able to do.

It is the prayer of all of us here who are concerned over theological education that more financial support and more students will be coming here from the more distinctly Southern Baptist areas of our convention.—Frank F. Norfleet, Pastor, Wornall Road Baptist Church, 400 West Meyer Boulevard, Kansas City 13, Mo.

The new Bible

JUST a note of appreciation for your editorial in the current issue of the Arkansas Baptist Newsmagazine on the New American Standard New Testament. [Our issue of Feb. 13] You have done an excellent job of calling it

to the attention of the people.

Many of us believe that it ought to have wide circulation and usage. We appreciate the contribution which you have made to this ideal.—J. M. Crowe, Associate Executive-Secretary, The Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.

The Southard article

I FEEL I must register my indignation at the article by Doctor Samuel Southard, a professor in our Southern Baptist Theological Seminary at Louisville, as published in your issue of February 20th, 1964.

I resent the accusation, the innuendoes, the charges of hypocrisy and deceit with which he condemns the churches cooperating with the Southern Baptist Convention regarding their relations with the Negroes.

In his self-righteous, Pharisaical egotism he exhibits his abysmal ignorance of many of the things he writes about and with which he venomously castigates our Convention and the churches which make the Convention possible.

I would like to suggest to him and any who endorse his condemnation (who belong to Southern Baptist churches) that they get out of the Convention and certainly to refuse to take money supplied by these churches. Rather I believe I would try to pastor a Negro church or teach in a Negro Seminary, where perhaps there would be no hypocrisy or deceit and lack of loyalty.

Kindly pass my feelings along to your author.—Fritz E. Goodbar, Little Rock

Baptist Building contact

SEVERAL weeks ago, it was our privilege here at Trinity Baptist Church to have Rev. C. H. Seaton, Associate Secretary of the Brotherhood Department, to come be with us in our Royal Ambassador Leadership Training Program. It was indeed an enriching experience for the men of our Brotherhood. They are somewhat more aware now of the advance preparation necessary to make an RA chapter really work.

It's certainly a blessing to have such men as Bro. Seaton, who are adequately trained in the work, assist churches throughout the state. After all, the real objective of our Baptist organization, both convention-wide and state-wide, should be to aid the local church in its ministry. Assistance such as Bro. Seaton gave us is one of the most practical and realistic ways in which our state officers can serve and better meet

the needs of the local church. I might add that our pastor Bro. Eugene T. Moore, says a hardy Amen to this.—Paul Dodd, Associate Pastor, Trinity Baptist Church, Ft. Smith.

REPLY: Members of local congregations usually seem to appreciate having different ones from Baptist Building to supply for them or take part in other church activities from time to time. Keep us on your invitation list.—ELM

Baylor 'rec' camp

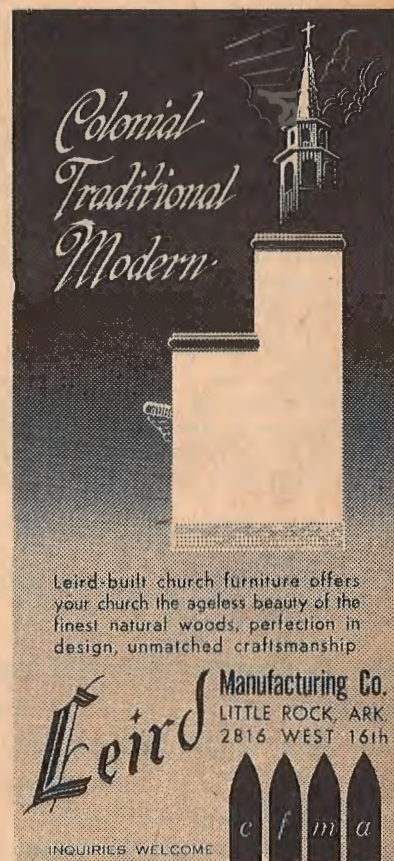
WACO—BAYLOR University's Recreation Camp will sponsor its first football, baseball, basketball and track schools this summer with university coaches and Baylor Bears Don Trull and Lawrence Elkins instructing students.

The sports camps will be held at the university's new recreation camp on the North Bosque River about 12 miles from the Baylor campus and one and one-half miles from Lake Waco Dam.

The campsite, a 245-acre tract of rolling hills and valleys, will open to campers this summer after 14 years of planning for the camp on the part of university officials.

Baylor coaches who will instruct boys who attend the camps in the various sports are "Dutch" Schroeder, baseball; Bill F. Menefee, basketball; Chuck Purvis, football; and Clyde Hart, track. Trull and Elkins will assist Purvis in football instruction.

Any boy between the ages of eight and 16 is eligible to attend the camps which will emphasize the fundamental techniques of the four sports.



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What we believe about the church

By Dr. Frank Stagg
NEW ORLEANS SEMINARY

OF what do you think when you hear the word church? Do you think of a building? A gathering of people? An organization or institution? Have we substituted going to church for being the church? What we can go to we can leave. What we are, we are all the time. Is this why we prefer going to church to being the church?

The term church

The English word church seems to come from the Greek word *kyriakos*, belonging to the Lord. Thus the church may refer to the Lord's house or to the Lord's people. With this latter meaning, the term is a very happy one, for the church is a fellowship of people who belong to the Lord.

The church is not just any gathering of people; it is that particular fellowship of persons, called and redeemed, brought together under the kingdom or sovereign rule of God. We who had distrusted and disobeyed are brought one by one, through repentance and faith, under the claim of God, answering to him as sovereign. The kingdom of God is his rule confronting us in his anointed, the Christ. He alone has the right to command us absolutely and ultimately.

Church and kingdom are related but not identical. The kingdom is the rule of God, and the church is a fellowship of persons brought together under that rule.

The term 'ecclesia'

The New Testament term for church is *ecclesia* (as in ecclesiastical). This word literally means to call out. In Greek cities, *ecclesia* designated a local assembly. However, New Testament meaning is not to be derived from pagan Greece, but to be understood against its Old Testament background. In the Greek translation of the Old Testament (called the Septuagint), the term *ecclesia* was already in use. It could designate God's people whether assembled or not.

The New Testament employs *ecclesia* to designate God's people in their totality or in a local gathering. Local usages are not as frequent but they are as significant. Examples of non-local usages are found in Matt. 16:18; Acts 9:41 (best manuscripts); I Cor. 10:32; 12:28; 15:9; Gal. 1:13; Phil. 3:6; Col. 1:18, 24, 3:15; and Eph. 1:22f; 3:10, 21; 5:23-32.

The church in its non-local sense is not an organization or institution, but a family of persons. The church which Jesus said he would build and against which the gates of Hades will not prevail is no organization or institution (Matt. 16:18). Organization and institutions come and go, but Christ's church is indestructible for all time.

The body of Christ

The New Testament employs many analogies in describing the church. We are his flock (cf. Matt. 26:31; Lk. 12:32;

John 10:16; 21:15-17; Acts 20:28; I Pet. 5:2). The vine, ancient symbol for Israel, designates Christ and his church (John 15:1). His disciples are the new family of Christ (Mark 3:33-35.) Paul's great analogy is that of the body (I Cor. 12:4-11; Rom. 12:4-5; Col. 1:18, 24; 3:15; Eph. 1:22F., 3:10, 21; 5:23-32.)

Paul never writes about a body of Christians; it is the body of Christ. In a real sense, Christ is embodied in his people, living, suffering, and serving in and through them. This analogy may be taken too literally, but it cannot be taken too seriously. In the body of Christ we are individually distinguishable each from Christ and each from the other; but we are so related to Christ and to one another that we are inseparable. What affects one affects all.

The body of Christ is one body, yet it is not one member (cf. I Cor. 12:12-14). The Church is a unity, but within it is diversity. Provision is made for individual gifts and roles within the body, yet we are one body in Christ.

The Church is not an invisible body. It is as visible as people are visible. It is the working body of Christ, suffering and serving. Provision is made for different ministries within the working body of Christ, but no provision is made for non-working members (Eph. 4:9-16).

The local church

Because we are bound up with time and place, it follows that the Church appears in local embodiment. The local church is the church in a given place. It is not a part, a fragment, or a torso. Wherever Christ is embodied in his people, that is the church there. This is the ground for what is called the "autonomy" of the local church. The term, which means self-rule is not a choice one, but it points to something valid. The local church functions as the church in a given place, for it is the church at that place.

The real authority in the church is that of Christ. The whole congregation has both the privilege and the responsibility of seeking the mind of Christ. A majority, minority, or unanimity does not necessarily reflect the mind or will of Christ. It is the business of the whole congregation to seek together the will of Christ, to live under his sovereign rule as ultimate and absolute.

Instrument and goal

Jesus created the Church for eternity. It is not just a means; it is an end. It is both instrument and goal. It is his ministering body through which he continues to preach, teach, comfort, judge, suffer, and serve. It is also that toward which God through the ages has moved. It is through the Church that "the multicolored wisdom of God" is at last seen. (Eph. 3:10) The Church is the crowning glory of God's work, as he brings together in Christ persons who had been as estranged and hostile toward one another as were Jews and gentiles (Eph. 2:14ff.)

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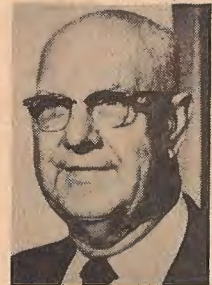
So many gifts

Association	So many gifts I have from God, One more I would include; And so I ask this final gift. . . Lord, give me gratitude!"
Black River	—Iris O'Neal Bowen
Stone-Van Buren-Searcy	

Pause and pray

By J. I. COSSEY

UNLESS you can pray about the thing you plan to do, don't do it. Unless you can pray for all the people involved in doing the thing, don't pray for it.



MR. COSSEY

Gill Dodd, an outstanding track star, while in starting position at the Wanamaker mile run, prayed, "O, Lord, in this glorious sport I pray that you will let me run well. Help each man running against me to do his best, too. Go along with each of us. Amen."

He did not pray to God to let him win. He prayed for each of his competitors as well as himself.

He went out in front of all his competitors and came in an easy winner.

The ability to pause and relax and pray to God has brought joy and peace of mind to hundreds of troubled men and women.

When I began my preaching ministry, I often went back of the field and prayed earnestly to God for help to deliver the sermon soon to be preached. My effort was weak, indeed, but my trust in God was great and enriching. Now my sermons may be better prepared, but I do not go back of the field to pause and pray as I once did. I am definitely in need of a return to the "back of the field" experiences. I know that humble prayer to God will give that Holy Spirit power that I long for, but I confess that I do not throw myself at God's mercy like I did when I was a boy. I long for that divine touch I had in youth.

O God, help all of us preachers to pause and pray much and often for that heaven-sent touch. The complete infilling of the Holy Spirit is our need for our present-day opportunities. How we do need to be able to preach with power.

Beacon Lights of Baptist History

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

Scarcity of preachers

LEADERSHIP within the Southern Baptist Convention is concerned about the drop in number of young people entering the ministry and church related fields of work.



DR. SELPH

An article in the *Southern Baptist Educator*, a periodical, stated there were 14 percent less in five Southern Baptist Seminaries in 1963 than in 1956. However, there was 1.3 percent increase in 1963 over 1962.

This seems to be a re-occurring problem. Baptists along the eastern seaboard faced this in the latter part of the 18th century. The supply of ministers failed to meet the needs of their churches. Several reasons were given for the cause of this.

In the colonial Carolinas there were no schools to educate ministers. Such schools as existed in a later period were affected by the Civil War. Another reason was the churches' failure to provide proper support for ministers. (This

When I was a boy, I would occasionally attend the Damascus Methodist Church. When the preachers would come into the church, they would go to the pulpit and kneel for a period of prayer. This humility deeply impressed my youthful mind. I wonder if Methodist preachers still kneel when they enter the pulpit! I hope they do. I do not practice this humility, but I wish I did.

This Holy Spirit power comes to those who ask for it. A spiritual depression will never come to those who pause and pray. When God is permitted to take over, he will give us dynamic power and there will come peace and contentment; anger, anxiety, irritation, or frustration is gone.

has been given as one reason for the modern scarcity.)

Attention given politics was another reason. Many young men were engrossed in the controversies between followers of Jefferson and Hamilton. To aid in this spirit the public as a whole seemed to have lost interest in religion, and sought instruction from stump speakers and debating clubs. Some complained of the latter being nuisances in many sections.

Closely allied with interest in politics was French atheism which proved popular with many young men, especially among the more educated and intelligent.

To offset this spirit the Kehukee Association in North Carolina adopted a resolution of Elder David Barrow, 1787. It suggested that churches search out young members with useful gifts and press upon them to exercise the same without delay.

Churches had already begun the practice of ordaining "itinerant ministers." These, of their own accord, went among pastorless churches, and where there were no churches, preaching and baptizing. In some instances they were ordained to this type of work and not ministers of churches.

Due to scarcity of churches and ministers, converts were baptized without requiring them to be members of any particular church. The Kehukee Association authorized this practice in 1784. It was doing its best to meet the conditions of that day. It might be well to point out that Baptists have not followed this unusual custom.

New Spanish magazine

FORT WORTH—A new quarterly religious radio and television publication is being issued by the Southern Baptist Radio and Television Commission here.

The 36-page magazine, called "Senales," is the Spanish language counterpart of the commission's monthly magazine, "The Beam." In Spanish, "Senales" means "signal" or "beam."

Purpose of the new quarterly is to extend the ministry of four Spanish radio and television programs produced for Latin American stations by the Radio-TV Commission.

Written and produced by staff members of the commission here, the first issue is being mailed to about 2,500 missionaries and listeners in 15 countries.

T By Thelma C. Carter

E A CAT moves so softly that it
P scarcely makes a sound. If you have a
S pet cat, take a moment to observe how
the animal glides almost silently from
place to place. This is true of all mem-
bers of the cat family. They all have
the same noiseless movements.

A fox also walks softly. When a fox
wants to capture a mouse or other small
animal, it goes through grass and shrubs
with scarcely a sound.

The reason these animals can move
along softly is that they have padded
feet. In fact, many of the larger mem-
bers of the cat family, the lion, tiger,
leopard, ocelot, and wildcat or bobcat,
have heavily cushioned footpads. In
jungles or on the plains, these cushion-
soled animals move through tall grasses,
brush, and tree foliage with such ease
that they have been called phantom
animals.

In Bible times, shepherds were always
on the alert for lions, tigers, and wolves.
The wild animals lurked in thickets and
rocky crevices, following noiselessly the
herds of sheep.

If wild animals are to survive, they
have special means for getting food,
protecting their families, and fleeing
from danger. Thus, God has given all
members of his wonderful natural world
certain equipment, such as keen sight,
speed, and ways to conceal themselves.

In the early days of our country,
Indians were well known for their ability
to stalk game barefoot. They moved
noiselessly through grasses and brush in
much the same manner as wild animals.

Smiles and Sunshine

A smile is like a ray of sun:
Its gladness, warmth, and cheer
Spill over onto everyone
In sight or somewhere near.

I think that God is glad to see
Your happy smiles and mine;
Then let us often smile so we
May help his world to shine.

Johnny kept his long steps short to
match Butchie's. "Think nothing of it,"
he said airily. "Butchie just happens to
be the best little woodsman in these
parts."

Inside Johnny was glad for something
special. He was being glad that his
friend Jesus expected him to be kind.
Kindness made such nice things happen.

(Sunday School Board Syndicate,
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BY ANOBEL ARMOUR

L
O
N
G

JOHNNY took long steps as he sniffed
the air and walked toward the woods.
He didn't have far to go to the woods—
just across a pasture and down a hill.
But Johnny had been waiting a long time
for a warm day and for Saturday.

His stride grew even longer as he
heard a little sound behind him. He
knew the sound must have come from his
small cousin.

"Butchie is too little to go to the
woods," he told himself. He lifted his
head proudly. "He could never keep up
with me."

"Johnny, Johnny," a voice came to him
across the pasture.

Johnny stopped suddenly. "Butchie is
visiting at our house while his mother
goes to the dentist," he reminded him-
self. "He is little and lonely," Johnny
turned and ran back across the pasture.
"Here I am Butchie," he called.

His cousin came stumbling toward him
on his fat little legs. Johnny almost
groaned. Then he remembered that his
friend Jesus wouldn't like for him to
be unkind.

"If you get too tired, I'll carry you,"
he promised Butchie.

Butchie grinned happily. "Not tired,"
he declared.

Johnny laughed. "Not yet anyhow," he
agreed.

He shortened his long steps. He tried
to take Butchie's hand, but Butchie
wanted to walk by himself. They walked
slowly across the pasture and down the
hill together. The dogwood trees were
in bloom. They looked as though they
were covered with white stars.

"Pretty, pretty," said Butchie and
clapped his hands.

At the foot of the hill many violets
were blooming under the trees. There

were so many that the grass looked as
though it were sprinkled with purple
freckles.

Butchie tried to pick some violets. He
pulled them so short that the heads fell
off. He started to cry.

Johnny was in a hurry. He was looking
for something special, though he didn't
tell Butchie. He knew his little cousin
wouldn't know a jack-in-the-pulpit if he
saw it. Instead, Johnny picked several
violets with fine long stems. He stuck
them through a buttonhole in Butchie's
blue shirt.

"Pretty, pretty," said Butchie.

Then Johnny looked behind rocks and
in little ravines. Butchie looked, too, be-
cause Johnny did. At last Johnny told
Butchie they were going home. But his
cousin had crawled under a small bush.

"Funny, funny," he said. He was
clapping his hands again.

"It won't be funny if you get all stuck
up," said Johnny.

He could see a long twig had caught
on Butchie's shirt. He slid under the
bush to help Butchie get free. And then
he saw it. Butchie was lying flat on his
elbows, staring at a big, fine jack-in-
the-pulpit.

A few seconds later the boys were
climbing the hill together.

"This is a jack-in-the-pulpit," Johnny
explained to Butchie. "Miss Wallace, our
teacher, has been wanting one for our
collection of wild flowers. No one has
been able to find one." He grinned down
at Butchie. "Until now, that is," he
added.

"Thank you for being kind to Butchie,"
Aunt Carolyn told him. Butchie's mother
had come to the edge of the pasture to
meet them. "I didn't want to leave him
while I went for a checkup."

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Beneficiary _____ Relationship _____

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

NAME	AGE	HEIGHT	WEIGHT	BENEFICIARY
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

1002

Mail this application with your first premium to

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

IMPORTANT: Check table below and include your first premium with application.

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Each adult 19-64 pays.	\$380	\$38
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Each adult 65-100 pays	\$590	\$59
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SAVE TWO MONTHS PREMIUM BY PAYING YEARLY!

The man born blind

BY RALPH A. PHELPS JR.

PRESIDENT, OUACHITA COLLEGE

March 8, 1964

Text: John 9:1-41

REJECTION of the miracles performed by Jesus is not so much the result of inability to comprehend what was done as it is of unwillingness to accept Jesus as the Christ. This was the problem of the Jews in the case of the man born blind, and it is the problem of those modern skeptics who are unwilling to admit that Jesus did things which they can not do.



DR. PHELPS

The ninth chapter of John's Gospel contains a lengthy narrative account of a marvelous work of compassion and healing. So rich in spiritual content is the story that a whole series of lessons based on the passage could be taught, and there are many ways the incident might be approached. To get at the principal actions described, see how Jesus' work produced three quick transitions in the life of the man born blind.

I. From darkness to light,

vv. 1-12

As Jesus walked along, he gazed earnestly at a man with congenital blindness. Noticing, his disciples asked whose sin had caused the blindness—the man's or his parents. Like some people today, they could not comprehend that suffering could be anything except punishment for sin.

Jesus answered that neither was responsible. Instead, Jesus said the man was blind "that the works of God should be made manifest in him." Man's infirmity can afford God an opportunity for glory.

Declaring himself to be the light of the world, Jesus made a clay of spittle and dirt and placed this on the man's eyes. Then he commanded that the man go wash in the pool of Siloam. The man did as he was ordered and came back, seeing for the first time in his life. The power of the Lord, not the water of the pool, was the causal agent.

Thus Jesus used his divine power to revolutionize the world of a man whose previous lot in life had been that of a blind beggar, sitting beside the road crying for alms. What a difference Jesus makes!

The first transition the man made was from physical darkness to physical light.

II. From light to darkness.

vv. 13-34

The ecstatic joy that the healed man undoubtedly experienced was soon marred by the sniping of the enemies of Jesus. So determined were they to discredit Christ that they stopped at nothing, and running rough-shod over this beggar-turned-hero in order to harass Jesus was typical of the littleness of spirit that plagued these little men who rattled around in big places. Note the variety and viciousness of methods employed in an effort to counteract Jesus' influence with the people.

First, they asked the man to explain how this had happened. To do this was completely beyond his ability. All he could do was declare with wonder, "Since the world began was it not heard that any man opened the eyes of one that was born blind."

Second, they asked a loaded question: "How can a man who is a sinner do such signs?" To prove that Jesus was a sinner, they cited the fact that he had done this "work" on the Sabbath in violation of Jewish law. If the man were to reply that Jesus was not a sinner, he would be setting himself above the Pharisees as a judge of moral conduct, and in their sight this would have been unforgivable. Had he maintained that Jesus was a sinner yet still had done a supernatural thing, he would have been crediting a sinner with divine powers. The man very wisely kept silent in answer to this question.

Third, they tried to force the healed man to identify himself with one of the factions which had developed over who or what Jesus was. "What do you say about him, since he opened your eyes? The man, who had not at this time embraced Jesus as Savior, replied safely, "He is a prophet."

Fourth, they tried to prove that the man had not been blind, and hence, had not been healed. To try to make this point, they cross-examined his parents, "How then does he now see?" Because they feared the Jews, the elderly couple replied, "He is of age, ask him." How ruthless the inquisitors who turned the parents' happiest hour into an experience of quaking fear!

Fifth, they gave the man the third-degree treatment for the second time. Frustrated because they had not been able to disprove the healing, they bad-

ered the poor fellow unmercifully. Their questioning was not that of men trying to find the truth but of predators trying to rip a man apart. Simply but eloquently he held to the one thing of which he was certain: "Whereas I was blind, now I see."

Sixth, they resorted to physical violence. When finally the man declared concerning Jesus, "If this man were not of God, he could do nothing," they were furious. How did he, a man "born in sins," dare to teach them anything? Their adamant refusal to accept the truth made these enemies, who were spiritually blind men, stoop to the same tactic that people have used since time began when they could not answer an argument: They threw the poor guy out. He was literally thrown from their midst, and he may also have been excommunicated from their synagogue, since they had already agreed that anyone who confessed Jesus as the Christ would be put out of their place of worship.

The man's second transition was from physical light to social darkness. He had his sight, but he was an outcast from the power structure of his town. Being right does not always make a man popular.

III. From darkness to salvation, vv. 35-41

Having heard that the man had been made an outcast by the religionists of the city, Jesus looked the fellow up. Contrasted with the tyrannical abuse and cruelty of the Pharisees was the quiet sympathy of Jesus. Gently he led the man to a full acceptance of Jesus as the Christ. "Dost thou believe on the Son of God?" To this the man replied, "Who is he, Lord, that I might believe on him?" Then Jesus told him that he had seen the Son of God and was talking to him at that very moment.

With this final realization of who Jesus was, the man replied, "Lord, I believe." This profession of faith is all that anyone needs to do in order to be saved.

In sharp contrast with the man's statement of faith was the reaction of the Pharisees. As usual, they were present and alert to catch every word of Jesus. When Jesus spoke of judgment and blindness, they asked if they were also blind. Jesus replied that since they said, "We see," when in truth they refused to see, they were guilty.

The third transition finds the man moving from social darkness to eternal salvation, the light of God for the soul. And as he stands redeemed before God's judgment seat, the men with physical sight but spiritual blindness stand condemned. The eternal difference between the redeemed and the condemned lay that day in the difference of their views of Jesus. So it shall ever be.

Dear ed:

We had a Demonstration day yesterday at church. Ye know thets where ever bodys sposed to bring a tithe of what he makes fer one week so's we can tell what the church could do if'n ever body tithed. Eyer body shore was sprized at what happened. We had almost twict as much come in as any Sunday ever. Them special folders and envelope holders we got from the stuardship office in Nashville relly did help let the folks no what it wuz all bout. No body thot we wood get much more'n we ever got cause things have been so pore but they shore wuz fooled. Precher sez he thinks we oughta do thet boyt wunst ever thre or fore months so's people will begin to think on tithin more'n they do. I think its a purty good thing to do to.

Uncle Deak

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Little pitchers have big mouths, too

SOME years ago at our Sunday school the teachers took turns addressing the pupils. Usually they rounded off a fine, well-told story with, "Now, children, the moral of this story is..."

Came the day when one teacher did an extra-fine job. The youngsters were delighted—so much so that one asked if that particular teacher might talk more often.

"We like Miss Brown very much," explained the boy, "because she hasn't any morals."

The statesman

SHE: "You seem to be an able-bodied man. You ought to be strong enough to work."

Tramp: "I know, mum. And you seem to be beautiful enough to go on the stage, but evidently you prefer the simple life."

She: "Step into the kitchen, and I'll see if I can't stir up a meal for you."

Top o' the morning

A WEATHERMAN and an advertising man met.

"Good morning, probably," said the weatherman. "How are you?"

"I'm finer," answered the advertising man.

Fish tale

DOCTOR: "You are suffering from nerves. Can you think of anything to cause this?"

Patient: "Fishing."

Doctor: "But fishing is a very soothing pastime."

Patient: "Not when you have no license."

Patient waiting

THE manager of a department store restaurant returned to his office after a lengthy absence to be upbraided by a customer he recognized as the wife of a local doctor. She complained that she had waited ten minutes at a snack counter without being waited on.

"Madam," he replied icily, "I've been in your husband's office for the last hour and a half—and I had an appointment."

Did he?

TWO secretaries were discussing their troubles during their coffee break. "All I asked him," said one, "was 'Do you want the carbon copy double-spaced, too?'"

WOMEN'S dresses are not made to make a girl look slim; they are designed to make a man look 'round.

February 23, 1964

Church	Sunday School	Training Union	Additions
Alma, Kibler	129	85	
Barling, First Church	142	75	4
Berryville, Freeman Hgts.	161	59	
Blytheville			
First	645	211	1
Chapel	41		
Trinity	260	97	1
Camden			
Cullendale First	468	208	1
First	596	171	
Conway, Pickles Gap	72	89	
Crossett			
First	543	170	2
Mt. Olive	197	114	
Dumas, First	320	87	
El Dorado, East Main	275	121	
Forrest City, First	510	180	1
Midway Mission	75	48	1
Ft. Smith			
Grand Avenue	787	386	1
Mission	29		
Spradling	260	124	7
Temple	272	144	
Trinity	288	140	
Harrison, Eagle Hgts.	255	90	
Heber Springs, First	224	87	
Crossroads Mission	22		
Hot Springs			
Lake Hamilton	82	41	
Lake Shore Hgts. Mission	78	48	
Huntsville, Calvary	41	23	
Jacksonville			
Berea	105	61	2
Chapel Hill	48	17	
First	518	179	3
Marshall Road	131	80	
Second	241	108	2
Jonesboro			
Central	608	187	4
Nettleton	214	73	
Lavaca	261	121	4
Little Rock			
First	931	335	1
White Rock	28	9	
Forest Highlands	197	111	1
Immanuel	1,224	448	2
Forest Tower	28	19	
Rosedale	262	85	
McGehee			
Chickasaw	83	48	
First	401	157	
Chapel	90	52	
Marked Tree, First	195	48	2
Monticello, Second	265	170	4
North Little Rock			
Baring Cross	761	200	
Southside	58	12	
Camp Robinson	49	23	
Calvary	472	189	3
Forty-Seventh Street	177	70	2
Gravel Ridge	193	103	
Runyan Chapel	38	28	
Park Hill	835	219	
Sherwood First	162	91	2
Sylvan Hills First	251	91	
Pine Bluff, South Side	688	247	9
Rogers, First	432	160	1
Siloam Springs, First	371	190	1
Springdale			
Caude Ave.	123	61	
First	506	198	
Van Buren, Second	97	40	4
Vandervoort First	63	42	
Ward, Cocklebur	39	25	
Warren, Immanuel	278	108	1
Westside Chapel	89	58	

...QUOTE OF THE WEEK: "Women are now at a distinct disadvantage. Man has finally learned how to travel faster than sound."—The Survey Bulletin

News to him—news for them

AN elderly gentleman—wealthy and very deaf—came into a shop to purchase a much improved hearing aid. Two weeks later he returned to report that he could hear conversations quite easily, even in the next room.

"Your friends and relatives must be very happy that you can hear so much better," the shopkeeper said.

"Oh, I haven't told them," he chuckled. "I've been sitting around listening and do you know what? I've already changed my will four times!"



In the world of religion

... A RECENT survey of adults across the nation shows that the pressures of American Life today have not changed the traditional concept of Sunday as a day for worship, rest, and family fellowship. A research project sponsored by This Week magazine reveals the following: Relaxation and relatives still are key interests; 56 percent of American adults look forward to Sunday more than any other day of the week; slightly more than half will be found in church on an average Sunday, while two-thirds of the population said they go to church at least once a month.

... Assemblies of God youth set a new record in missionary giving during 1963 with \$413,800 in contributions to Speed-the-Light, missions project of Christ's Ambassadors (youth) Department. The amount was \$40,000 above the record high set in 1962.

... Christ Church, the first interdenominational Protestant chapel to be opened in Moscow and the first church of any kind to be started in Moscow in recent years, was dedicated Jan. 26 in services attended by leading members of the American, British, and Australian diplomatic communities.

... World Gospel Crusades, an evangelistic group with headquarters in Los Angeles, Calif., has reported that three of its Light of Life Bible Correspondence courses have been approved officially by Spanish authorities for publication and circulation in Spain.

... Harold Fey, editor of The Christian Century, an ecumenical weekly, will retire Aug. 31. A Disciples of Christ minister, Dr. Fey will become visiting professor of Christian social ethics at the Christian Theological Seminary in Indianapolis, beginning in September. He will continue to serve as a contributing editor to The Christian Century.—The Survey Bulletin

'Beat' music at church

LIVERPOOL, England (EP)—Anglican Bishop Clifford Martin of Liverpool, home of the widely known British "pop" group known as the Beatles, said here he approves of "beat" music with guitar accompaniment at some special, but not regular, church services.

The bishop said that after some young people complained that church music was "terribly slow, heavy and dull," he introduced singing, accompanied by drums and guitars, at certain special services.

On other occasions, he said, even "beat" music has been used at Sunday evening services, adding that "this has more often than not aroused some opposition, but in almost every case the church has been filled."

End death penalty

PHOENIX, Ariz. (EP) — Repeal of Arizona's death penalty was advocated here in two bills before the state's House of Representatives.

Citing support of church groups, Rep. Robert Hutto (Dem.-Maricopa) sponsored one bill which provided for life imprisonment without parole. A bill introduced by Rep. Ed Chambers (Rep.-Pima), recommended substitution of 101-year sentences for the death penalty. His bill would ban any form of probation, reprieve, pardon, parole, commutation of sentence or time off for good behavior.

Leprosy superstitions

NEW BRUNSWICK, N. J. (EP) — President Lyndon B. Johnson has expressed hope that fears and superstitions regarding leprosy will be dispelled and thus "provide new hope and assistance for the victims of leprosy."

In a statement issued to the Damien Dutton Society in connection with the 11th World Leprosy Day (Sunday, Jan. 26) the President cited the lack of trained personnel, adequate facilities and medical supplies for the care of leprosy victims.

Assemblies missions

SPRINGFIELD, Mo. (EP) — Two leaders of the Assemblies of God will conduct preaching missions at U. S. military installations during March. The Rev. Thomas F. Zimmerman, general superintendent, will minister in Newfoundland and Labrador. The Rev. C. M. Ward will speak at the Memphis, Tenn., Naval Air Station.

'Fanny Hill' obscene

LONDON (EP)—Chief Metropolitan Magistrate Sir Robert Blundell has ruled here that a paperback, unexpurgated edition of Fanny Hill is obscene. He has ordered wholesalers and retailers to return copies of the 18th Century novel to the publishers.

BOSTON (EP)—Judge Eugene Hudson has ruled here that the book Fanny Hill is obscene. He has ordered a March 11 hearing to determine whether the book should be banned in Massachusetts.

Billy and the Beatles

ANN ARBOR, Mich. (EP)—Dr. Billy Graham told newsmen here that he felt he is "on a different wave length than the Beatles"—the British quartet whose records have been purchased by the millions by American teenagers. The evangelist described the popularity and record sales of the Britons as "symptoms of the times and confusion about us."

'Violations of Sabbath'

CAPETOWN, S. Africa (EP)—The Commission for Combatting Social Evils of the Cape Regional Congress, of the Dutch Reformed Church has listed what it regards as "violations of the Sabbath": casual dress, elaborate meals and unnecessary travel.

'Alumna of the year'

CHICAGO (EP)—Moody Bible Institute has named as its "Alumna of the Year" a Chicago woman, Mrs. Grace Vander Ploeg Willett. A graduate of the Institute's evening school in 1937, she has become known for her work in Chicago's Women's Court on South State Street.

Protestants in Spain

MADRID (EP) — Ten more Protestant places of worship were authorized to reopen in January, it was reported here by Jose Cardona, secretary general of the Evangelical Defense Commission (Comision de Defensa Evangelica). The churches had been closed long ago by provincial authorities.

Mr. Cardona said the denominations involved in the new easing of restrictions on Protestant worship centers were the Baptists, the Plymouth Brethren, the Methodist Church, the Spanish Evangelical Church and bodies belonging to the Federation of Independent Evangelical Churches of Spain, which are commonly referred to as the "independent" Churches.

ARKANSAS BAPTIST
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