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### May 25, 1967

Arkansas Baptist State Convention

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**Arkansas Baptist**

*newsmagazine*

MAY 25, 1967

Personally  
speaking



## What's your P.E.Q.?

Do people bother you?

Is it your honest conviction that there are too many other rats in the race?

Have you found that there are too many people trying to get on or off the freeway at the times you want to get on or off the freeway?

Do too many people insist on buying their groceries at the time you want to buy yours?

If you are of the fair sex, do too many women flash new hats, frocks, pumps, and purses just like the ones you are flashing?

Is your foursome being jostled on the local green?

Do too many Isaac Waltons beat you to your favorite spots at Lake Conway, or Lake Maumelle, or Bull Shoals?

Do you sometimes share the sentiments of the little girl who said to her playmate in a not-too-large sand box: "If one of us would get out of the box, I'd have more room"?

Are you a purple people hater?

What is your P.E.Q.—People Endurance Quotient?

If I have not yet gone too far to be taken seriously, let me remind that the P.E.Q. of some of the first disciples of our Lord was not always all that might have been desired.

There was at least one time when some of them wanted to call down napalm from heaven upon people who had not been as respectful to them as they (the disciples) felt they should have been. (See Luke 9:54.)

And some of the religious leaders of the day were so angered at the good life of Jesus that they tried to destroy him. (The only thing that kept them from succeeding was the power of the Resurrection.)

The Lord himself had no P.E.Q. at all. For when you love some one, you don't endure him, you die for him. And that's what the Lord did for every member of the mob that finally lynched him—and for every last one of us.

When our Lord was caught in a crowd, his heart went out to the people—"But when he saw the multitudes, he was moved with compassion on them. . . ." (Matt. 9:36).

If we are to be true disciples of the Lord, we must be able with his help to do more than endure people—we must love them.

And if you think that is a tough assignment, think of what it is like for those who are obligated to love you and me!

*Erwin L. McDonald*

## IN THIS ISSUE:

A TRANSFORMING encounter with God, not what is described as "the new evangelism"—this is what is promoted by the Division of Evangelism, Home Mission Board. So writes Director C. E. Autrey in a letter to the editor (page 4) that will be of interest to those of us who remain home as well as to those of us who are serving as messengers to the Southern Baptist Convention at Miami Beach. The Editor gives his views and comments on the subject on page 3.

\* \* \*

BEFORE the Convention next week will come the Executive Committee's recommendation to restrict smaller state conventions from full representation on seminary boards and commissions. A strong protest is registered by the executive secretary-treasurer of the Kansas Convention of Southern Baptists, N. J. Westmoreland, on page 5.

\* \* \*

IN today's lead editorial the Editor opposes the Quie amendment to the federal Elementary and Secondary Education Act, charging that the adoption of the amendment would be against the best interests of Arkansas schools. See page 3.

\* \* \*

APPROVAL of Colorado's new abortion law has been voiced by the editor of the *Rocky Mountain Baptist*. The Baptist Press story, page 12, reviews the editorial of O. L. Bayless, "Moral Requirements of Scientific Advance."

\* \* \*

APPARENT success brought only dissatisfaction to James H. Stiles Jr. and his wife, who heard God's call to "go ye. ." and obeyed. The couple are newly appointed missionaries to Colombia. See their story on page 13.

\* \* \*

THE face is familiar and so is the name to many Arkansans. The man is the subject of our cover story, pages 6 and 7, Porter Routh, executive secretary-treasurer of the Executive Committee of the Southern Baptist Convention.

## Arkansas Baptist

newsmagazine

May 25, 1967

Volume 66, Number 21

Editor, ERWIN L. McDONALD, Litt. D.

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

## Battle looms on aid to education

An Administration bill to extend the life of the Elementary and Secondary Education Act (ESEA) for an additional two years has run into rough sledding as a result of major Republican opposition in Congress. A showdown is expected shortly, perhaps this week.

Main purpose of ESEA, which was signed into law on April 11, 1965, and has since been extended through June 30, 1968, is to aid disadvantaged children, whether they attend public, private, or parochial schools. It is generally regarded as the first major school aid measure of its kind to get through Congress. It represents the largest single Federal commitment to improve the elementary and secondary schools of the nation.

The Republican opposition centers in a proposal authored by Representative Albert H. Quie of Minnesota, a member of the House Education and Labor Committee.

The Quie Amendment proposes that federal funds for schools in the various states not be made to states by categories—for specific purposes, such as improving schools in slum areas, the purchase of books, and stimulating innovation and establishing special centers to supplement regular instruction. Rather, the funds would go in "block grants" to the states to be used as the states see fit. According to the Republicans, this would allow states and local agencies to "set up their own educational priorities."

The Quie measure would provide \$3 billion in direct grants to the states in the 1969 fiscal year (beginning July 1, 1968). This would be double the amount of Federal aid now going to the schools but would be more than \$281,000,000 less than the proposed Administration bill for that year. (The State of Arkansas would receive approximately \$26,698,000 less in 1969 under the Quie Amendment than it would receive under the Administration proposal.)

We believe the best interests of the schools of Arkansas, and of the nation, will be served by the rejection by Congress of the Quie Amendment and the approval of the Administration bill. Education is a national concern and the Congress which makes Federal funds available for its support should determine the categories of need to which the funds apply. Making funds available to the states in "block grants" would escalate boondoggling at the expense of those least able to afford it—disadvantaged children.

## 'New evangelism'

A FURTHER warning to Southern Baptists as to the dangers of a so-called "new evangelism" is carried in a letter in this issue from Dr. C. E. Autrey, director of the Division of Evangelism of the Home Mission Board.

Dr. Autrey is one of Southern Baptists' best known and most widely loved leaders and certainly is in a position to speak with authority on Baptist concepts of the new birth and of New Testament evangelism. So, what he has to say is always worthy of our careful consideration.

Since this was the second warning of its kind to be sounded by one of our leaders in the matter of a few days (see our editorial, 'Social gospel,' in the May 4 issue of *Arkansas Baptist Newsmagazine*), this editor called Dr. Autrey to talk at some length about the statements he makes in his letter.

Dr. Autrey pointed to no specific examples of Southern Baptists openly advocating a "new evangelism" that would substitute for the New Testament emphasis of the necessity for individual regeneration a "social gospel" that would reduce the Christian "witness" to merely providing for the physical needs of the poor and underprivileged. But he said he thought this was a danger among us.

At the time of our contact with him, Dr. Autrey was engaged in a revival meeting at Central Church, Jonesboro. It was encouraging to hear him say that he had no reason to feel that there was any inclination of Baptists of Arkansas to accept any substitute for the New Testament plan of salvation.

As we told Dr. Autrey, we feel that Southern Baptists generally need to be encouraged to apply their religion in the every-day affairs of life. And this would certainly include civil rights for all people, regardless of race or color, and the helping of the poor. We better not lose sight of the social implications of the ministry of our Lord as he himself recounted to those who had been sent from John the Baptist: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them" (Mt. 11:5).

As strongly as our Lord emphasized the necessity of the new birth, he made it a point to emphasize that accepting him involved far more than a public profession of faith. He urged those who were considering becoming Christians to "count the cost." He made it clear that one who has been born again will inevitably show the result of this remarkable experience by the quality of the life he lives. In his commissioning of his disciples he admonished them not only to win people to public acceptance of him but to teach the new Christians to live his kind of life. And at the conclusion of his Sermon on the Mount, the Lord spoke some jarring words: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Mt. 7:21).

The Autrey letter may seem to emphasize "preaching the gospel" to the exclusion of involvement of Christians in social issues. But, Dr. Autrey assures us, this is not his intention. For he feels that Christians must be involved in a social ministry. He would just alert us to be on guard against emphasizing a social ministry to the exclusion of a "preach-the-gospel" ministry.

Nothing is quite so important as preaching the gospel "to the poor"—and that would certainly include every man coming into the world—but let us not conclude that when we have preached the gospel that we have done all that is required of us. The Lord to whom we have committed our lives was one who "went about doing good."

# The people speak

## The new evangelism

[See related editorial on page 3]

Let it be said, and never forgotten, that the Division of Evangelism of the Home Mission Board has never promoted what has been described as the "new evangelism." We have always promoted a transforming encounter with God. This encounter is a spiritual experience.

We believe in social actions, but we do not substitute social actions for the gospel of redeeming grace. We believe in and promote the proclamation of Jesus as Saviour and Lord.

We have several plans of "personal evangelism" or "witnessing" programs. We have promoted them from the platform and in all the publications of Southern Baptists. Our position has not been kept a secret from those who read what is written and care enough to attend public gatherings where the men of the staff of the Division of Evangelism, Home Mission Board, or the state secretaries of evangelism have been present to speak.

It should be clearly understood by all Southern Baptist leaders and pastors that their Division of Evangelism decries the concept of structural evangelism. We believe that individuals are not saved by structural approach. People are saved or redeemed as individuals and not in groups. We shall never see the redemption of the groups except as the individuals within the groups are redeemed.

There are many groups such as the legal profession, the educators, students, truck drivers, etc., and it would be good sense and good evangelism to understand and sympathize with all groups if we are to win to Christ any of the people within them.

The gospel of redemption is a clear proclamation of Jesus as Saviour and Lord. The Division of Evangelism of the Home Mission Board and the secretaries of evangelism will not resort now or ever, to proclaiming open housing, soup kitchens, poverty programs, and civil rights. Open housing, poverty programs, and civil rights are the programs of the government. It is ours, as a church, to confront people with Jesus as Lord and Saviour and instruct converts to live as Jesus did in the earth. If they live and act as Jesus did the converts will not oppose doing good to all men, but they will never forget that this is not to be replaced by the spiritual ministry of the church to the unsaved and the saved.

The "new evangelism" is not merely a social gospel, though the gospel does have a social implication. One of the

false premises of the new evangelism is that all we need to do is to inform the lost people of the world that they are children of God. To many, the church is not a converting agent of God, but one that informs and finds everybody a place to live even if they continue to hate and indulge in other sins.

The "new evangelism" does not use Biblical vocabulary. It has dropped the words "sin," "lost," "saved," etc. In fact, it is not Biblically oriented at all. Our need is to come back to the Christ for our salvation and the Bible for our theology and philosophy. There is not much wrong with our organization. Organization is a vehicle with which we involve the Christian people in serving God in Bible study, training, missions, and ministering to the need in our respective communities.

As for my part, I shall forget the "new evangelism" and continue to promote, teach, and use Biblical evangelism. If I do this, my concept of the church will not be irrelevant, and God will not be dead, and my message will

not be blurred.

I would urge upon those who support the Division of Evangelism of the Home Mission Board and the Division of Evangelism in the various states, and upon all connected with evangelism, to stand by these basic, Biblical principles that have made Southern Baptists what they are and have blessed every evangelical group who has used them. Instead of the so-called "new evangelism" let us stay with "New Testament evangelism."

The majority of Southern Baptists have stayed with New Testament evangelism and as a result we have had our greatest numerical gains during the last ten years. The record speaks for itself. A changing world? Yes, but in what decade did it not change? Biblically-orientated Christianity has been the answer for every decade and generation. It is still the answer for a confused and frustrated world.—C. E. Autrey, Director, Division of Evangelism, Home Mission Board of Southern Baptist Convention, Atlanta, Ga.



## Feminine intuition

by Harriet Hall

## On being a minister's wife

This week I received a letter asking, "How do you feel about being a minister's wife?"

I have always said and still reaffirm, that being the wife of a minister of the gospel is one of the greatest joys that can come to a woman—if she is willing and happy to see him put God's work above everything else—including his wife.

During our seminary days I lived in an apartment building with many other wives of ministers as close friends. Occasionally I heard outbursts from some of them indicating feelings of neglect, lack of understanding, unwillingness to accept the expected "role" and even in one or two I detected the attitudes of a martyred slave complex. I truly feel sorry for any minister's wife who feels this way, but perhaps her husband is the one who deserves the most sympathy.

I will readily admit that there have been a few thorns with the roses, but for these I can be thankful. These only serve to keep me from being blinded by the honor, or glamor, or whatever one might choose to call the position of the minister's wife. There have been cancellations of family plans at the last minute, disappointments, irregular home schedules, hours of anxious waiting, and the knowledge that we may not have a home of our own until retirement—if we live that long!—but I have no regrets. When I married my husband I knew most of these things lay ahead of us, but I willingly accepted the conditions.

Perhaps I had a little head start on some preachers' wives, in that I not only married into the proverbial "goldfish bowl"—I grew up in one! While my father was not an ordained minister, he was the next thing to it, as president of a Baptist college (Ouachita) for 17 years. From the time I was ten years old until I married I lived right in the middle of the college campus. I suppose this was providential preparation for my life as the wife of a minister in a University climate.

I am truly thankful that God let me marry my minister husband and only pray that I may live up to my desire to be the best minister's wife possible!

Comments, suggestions, or questions, may be addressed to Mrs. Andrew Hall, Mt. Sequoyah Drive, Fayetteville, Ark. 72701

# Representation on SBC agencies threatened

By N. J. WESTMORELAND, EXECUTIVE SECRETARY-TREASURER

KANSAS CONVENTION OF SOUTHERN BAPTISTS

The Executive Committee of the Southern Baptist Convention has voted to recommend the restriction of smaller state conventions from full representation on seminary boards and commissions until, one by one, they each exceed a membership total of 100,000. The recommendation, which messengers will hear at 9:35 Wednesday morning, May 31, when the Convention meets in the Convention Hall, Miami Beach, Florida, is as follows:

"All such co-operating states having 25,000 members shall have representation on the Executive Committee and the four major boards. Automatic representation on the trustees or the directors of the other agencies shall be given when the members of Baptist churches affiliated with the Southern Baptist Convention and that state convention exceed 100,000.

"Each agency, with the exception of the Executive Committee and the four major boards and except for those where the membership is specifically set by the charter or Convention action, shall have five trustees or directors-at-large elected from states having 25,000 members but not having 10,000 members. The Committee on Boards shall seek to rotate this representation from these states on the various agencies. This amendment shall not limit the term of any trustee or director currently in office, but he shall serve until the end of the term for which he was elected."

## Must newcomers lose?

Why, all of a sudden, the feeling that the new states must have half of their representation privileges with SBC institutions and agencies taken away? Comment from all sources has been limited. Writers from larger states have leaned heavily on the claim that it will correct the present disproportionate representation. But does it? It does not remedy the imbalance of representation now, nor will it in the future. If eleven states each have more members than the ten smaller states combined, then for them to have eleven votes and the ten smaller states to have five, the imbalance is continued. The eleven larger states, with a combined membership of 8,726,404 would have one representative for each 793,309 members while the ten small states will have one representative for each 106,852 members! The

disproportionate representation will worsen when the smaller states reach the 100,000 membership level. With more churches and more resources, each of the larger states should gain membership faster. The ratio of representation will then be more inequitable than now. The By-law change offers no remedy.

Whence came the motivation for the sudden change of the By-law? It has no patterns in our history. At no point in the long record of Baptists is there precedent for limitation of a segment of a constituency, suspecting it to rise up and act in collusion by unworthy motives to injure the mainstream of its life. A similar factor emerged for Southern Baptists by 1855. Four new state conventions—Arkansas, Louisiana, Texas, and Florida—had joined the original ten, bringing a ratio of membership very similar to the one now existing; but those four were not restricted in their fellowship and participation. Suspicion was not allowed to rule.

## Not from polity

The pattern of this by-law does not come from our polity. It is not found in associational polity. Numerous associations in the SBC have one or two large churches surrounded by smaller ones. In no instance has an effort to restrict the smaller churches been publicized. Nor has the idea ever gained foothold that new members of a church, or younger members of our churches, should be restricted from voting because of their basic newness or inexperience. Baptist polity has declared that to restrict the church rights of one might eventually impair the church rights of all. This does not come from the rules for our churches to send messengers to the Southern Baptist Convention. The First Baptist Church, Dallas, Texas, is allowed up to ten messengers for its 13,358 members. In the SBC, there are hundreds of churches of from 3,000 members down to 200 members that can send up to ten messengers to the SBC because of their missionary giving. Yet, so far, there is no disposition to change the messenger requirements, as there are no apparent problems. No one has sought to organize the larger churches against the small ones.

This move has not been motivated

because of unsavory actions by representatives from the smaller states. One advocate of the by-law change admitted, "Representatives from the smaller states have acted as Southern Baptists rather than as partisans of a particular area."

## Motivated by fear

The by-law change appears to have been motivated by fear—fear that some day the whole segment of leaders from the smaller states will suddenly organize against the big conventions for unethical purposes. This judgment appears to be very harsh and absurd. One writer, favoring the change, warned that some would try to defeat it by raising emotional issues. What greater demonstration of emotional drive could appear than this!

This revision of By-law 18 is a violation of our history, our polity, and our fraternal spirit. Why not encourage participation in these agencies by the noble leaders of the smaller states? Why not give the state of above 500,000 members one or more additional representatives or give to them double voting privileges? If Southern Baptists behave themselves, there is ample reason to believe that membership could double and triple during the lifetime of some now serving. The need is to involve more people to appreciate SBC polity, program, and methods.

It is obvious that states having no colleges or hospitals have no need of participation on the Education or Hospital commissions, etc. Restrictions at this point are in order. In other cases, their participation might some day provide the very factor that will make for survival or victory, or both. The men in the smaller states have learned some things about success in missionary outreach, evangelism, Sunday school growth, and stewardship that were not taught in the seminaries in their student days. Southern Baptist institutions and agencies could profit by merely having some of them around!

It will not help Southern Baptist life for the larger states to always be suspicious of the motives of the smaller states. It will help Southern Baptist life for the smaller states to be trusted, to be invited to be involved, to share responsibility for developing SBC institutions and agencies.

# Print shop talk changed life of SBC executive

## The Cover



BY W. C. FIELDS,  
DIRECTOR, BAPTIST PRESS

A conversation in a printing shop thirty years ago changed the course of a young layman's life.

The new paths he began following on that day have led to the chief administrative office in the Southern Baptist Convention.

During a revival meeting in Shawnee, Okla., Dr. L. R. Scarborough, then president of Southwestern Baptist Theological Seminary, hunted up Porter Routh and laid the cause of missions on his heart.

Just back from the Orient, Dr. Scarborough had been impressed with the need for a dedicated and skilled worker for the Baptist publishing house in Shanghai. His concern eventually led him to the manager of the printing shop of Oklahoma Baptist University, 25-year-old Porter Routh.

Porter, a layman with no special sense of call to the ministry, had considered studying law, but had found himself being nudged by circumstances into journalism. He listened with some amazement to Dr. Scarborough's suggestion that he accept this work overseas, but promised to consider it prayerfully.

After talking the matter over with Ruth Purtle, his fiancée, they wrote Dr. Charles E. Maddrey at the Southern Baptist Foreign Mission Board saying that they were willing and ready to go to China as missionaries.

Porter and Ruth Routh never made it to Shanghai, but through the many turns in the road they have walked together, they have served well the causes of Christ, including missions.

The story of Porter Routh's life is still unfolding, but that short talk amid the clatter and clutter of a print shop was one of the big turning points. Everything before that was prologue.

The present executive secretary-treasurer of the Executive Committee of the Southern Baptist Convention was born July 14, 1911, at Lockhart, Tex., to Dr. and Mrs. E. C. Routh, then pastor of First Baptist Church, Lockhart. Soon the family moved to Dallas where Porter's father became associate editor, and later editor of The Baptist Standard, succeeding Dr. J. B. Gambrell.

The bearded Dr. Gambrell would place Porter on his knee and tell him dog stories. Dr. Wallace Bassett was Porter's pastor at Cliff Temple Church. Ramsey Pollard taught him in Sunday School. He would shag tennis balls for his father and "Hot Dog" Lee during their frequent games. M. A. Phillips and B. A. Copass were early influences on his life. His first brush with journalism was as a newspaper carrier for the Dallas Morning News and the old Dallas Journal.

Twice the family lived in El Paso and soaked up Spanish-American culture. There Porter became a Boy Scout and reached Eagle Scout rank.

Summer jobs during high school days at San Marcos Baptist Academy, San Marcos, Tex., and college years at Oklahoma Baptist University, Shawnee, were quite varied. Porter worked with threshing crews and ran disc plows in Central Texas, spent the summer as a soda jerk in Houston, worked for a year in an office of the Southern Pacific Railroad in Houston to earn money for college, sold Holland's magazines in Kentucky and Virginia, and worked as a counselor and swimming instructor at a YMCA camp near Houston.

At Oklahoma Baptist University (OBU) he was editor of the campus paper, The Bison. He did publicity and public relations for the school, served as debate coach, and instructed classes in American government and history. He served one year as president of the student body.

Following his graduation, Routh was asked to take over the management of the OBU printing plant and direct publicity for the school. During the year and a half in this work two events of lasting importance occurred. The conversation with Dr. Scarborough in the print shop turned his life toward vocational religious service, and he and Ruth were married.

In preparation for the work they hoped to do in Shanghai they enrolled in Southern Baptist Theological Seminary at Louisville. While there he edited The Tie, the seminary alumni publication, and did publicity for the school. He and a fellow student also established a publicity service-by-mail to pastors and other church workers, providing newspaper mats and publicity ideas for promoting church programs.

During this year at the seminary the Sino-Japanese War broke out. This slammed shut the gates to missionary service in China. At the suggestion of John W. Raley, who had become president of OBU, Routh then spent a year in graduate work in journalism at the University of Missouri. Then he returned to Shawnee to teach journalism and advertising, and to direct once again the public relations work of Oklahoma Baptist University. During this time he covered the 1939 meeting of the Southern Baptist Convention at Oklahoma City on special assignment for The Oklahoma City Times and The Daily Oklahoman.

In 1940 Andrew Potter, executive secretary for the Baptist General Convention of Oklahoma, asked him to become an associate in the Oklahoma Sunday School and Training Union department. From that point on, denominational jobs came fast. In 1942 he became secretary of promotion and Brotherhood for Oklahoma Baptists.

The next year when his father left The Baptist Messenger to become editor of The Commission, Porter was called to succeed his father on the Oklahoma state paper. Two years later he was asked by Dr. T. L. Holcomb to become the secretary of the department of survey, statistics and information at the SBC Sunday School Board. Nashville has been his home now for twenty-one years.

In 1946 he was elected senior secretary of the Southern Baptist Convention, a non-staff position which automatically made him a member of the SBC Executive Committee.

At the age of 40 he was named Executive Secretary Treasurer of the Executive Committee, the central coordinating body for the denomination. The first layman in this top SBC post, he had only two predecessors in the office, Duke K. McCall and Austin Crouch.

The Executive Committee (currently made up of 58 members) makes recommendations to the Southern Baptist Convention concerning the programs, budgets, and areas of cooperation between Convention agencies, conducts the general work of public relations, arranges for the annual meeting of the Convention and acts for the Convention *ad interim* in areas not otherwise assigned. Routh has completed over 15 years heading up the Executive Committee staff and serving as the body's principle adviser.

He and Ruth have five children. Charles, who recently completed his Navy tour as a Lieutenant (j.g.), is a student of international law at Washington State University. Betsy (Mrs. Larry Green), the wife of a medical student, is an instructor in special education for the handicapped at Central

State College, Edmond, Okla. Dorothy is a Peace Corps volunteer in Ethiopia. Susan is in school in Nashville and Lelia is a freshman at Oklahoma Baptist University.

In addition to his many Baptist responsibilities, he has continued his interest in Scouting and is a member of the National Council of the Boy Scouts of America. He is also a member of the Committee on Medicine and Religion of the American Medical Association; a member of the board of directors of Religion in American Life, Inc.; a director of the Church Executive Development Board; a Life Member of the Advisory Council of the American Bible Society and a member of the Executive Committee of the Baptist World Alliance. He has traveled in 34 countries.

Standing six feet three inches tall and weighing 225 pounds, Dr. Routh has the physical stamina necessary to sustain a denominational leader constantly on the go. He has a sense of humor, fixes breakfast for his family, is a fair yard-man around the house, likes sports, is out-going, and has one absolutely essential quality in denominational executives; he can sit patiently and cheerfully through endless hours of conferences and meetings for days without number.

In September, 1966, when a 15th anniversary ceremony was sprung on him by members of the Executive Committee, many tributes were paid to him for his years of service to the cause of Christ.

One of them said, "Any way you measure Porter Routh he is a big man. He wears a size 46 coat, but it covers a heart that is 24,000 miles in circumference."

## Parliamentary procedure

### Intervention of privilege motions

Privileged motions are the highest grade of motions known in parliamentary law. By this we mean that they take precedence over every other kind of motion. Only one of them has to do directly with the business for which the body has been assembled. This is the call for the orders of the day. Rather, these motions have to do with the existence and welfare of the body. Indirectly, they play a very important part in the transaction of business.

The following list is in accord with their order of precedence.

#### Motions for adjournment

- To fix a time to which to adjourn
- To adjourn
- To take a recess
- Questions of privilege
- Orders of the day

#### Motions for adjournment

"If an assembly expects to have more than one session, it is very important that it should make proper arrangement for reconvening after temporary adjournment. Otherwise, if a motion be carried to adjourn, the body might find itself prematurely dissolved" (Ker-

foot, p. 89).

"If no time has been fixed upon as the regular time for meeting after adjournment, or if, for any reason it is feared that the body may possibly adjourn without any arrangement for re-assembling at the proper time, this can be arranged for by a motion to fix the time to which to adjourn" (Kerfoot, p. 91).

To make this motion, one will secure the floor and say, "I move that when the body adjourns, it adjourn to meet at such and such a time," naming the time. It requires a second. It can be amended as to the time for reconvening. If it is made when another motion is pending, it is not debatable. If no other question is before the body at the time, it becomes a main question and is debatable.

If decided in the affirmative this fixes the time for reassembly no matter when the body adjourns. If decided in the negative business continues as though the motion had never been made. It can be renewed after sufficient business has intervened to make it a new proposition.

The motion is the highest grade. Nothing can displace it. It can displace any motion whatever. It is in order at any time one can secure the floor to make it. "It can be made even when the assembly is voting on a motion to adjourn, but not when another member

has the floor" (Kerfoot, p. 91).

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

### Aid for OBU students

Trustees of Ouachita University May 16 allocated \$38,936 for a Deserving Student Scholarship Fund for assisting needy students in meeting the increased cost of schooling at Ouachita next year.

Dr. Ralph A. Phelps Jr., president, said the scholarships for the nine months will amount to \$250 each for boarding students and \$150 for non-boarding students. Those receiving commuter's discounts will not be eligible for this help, too.

"The amounts were set so that students living in minimum-cost housing will pay the same amount to the school as they paid this year," Dr. Phelps stated. "We estimate that between 155 and 170 students can be granted scholarships under this program. It is also thought that this will probably be a continuing program beyond this next year."

The two qualifications for these stipends will be (1) need and (2) reasonable progress toward graduation he stated. The latter is interpreted as meaning that the student shows reasonable prospects of graduation some day.



## Admiral Kelly speaker

Rear Admiral James W. Kelly, chief of Navy chaplains and a 1933 graduate of Ouachita University, will bring the commencement address to approximately 215 Ouachita graduates at 4 p.m. May 28, at A. U. Williams Field. A native of Carthage, Admiral Kelly was graduated from Lonoke High School. After graduation from Ouachita, he received the Master of Theology degree from Southern Seminary, in 1940.

Ouachita conferred on him an honorary Doctor of Divinity degree in June, 1958. He was a student at the University of Chicago during 1951-52 under the Navy postgraduate program.

Ordained at Lonoke Church, he served as minister of First Church, Malvern, before entering the Navy in the Chaplain Corps in 1942. He has served on continuous active duty since then.

Since promotion to his present position July 1, 1965, Admiral Kelly has given top priority to the expansion of education and training opportunities for chaplains, the enlargement and refinement of the lay leader program, and strengthening of the character education/moral leadership program.

Chaplain Kelly was awarded the Purple Heart Medal for wounds received in action while assigned to the USS Mobile during World War II, and the Bronze Star for heroic achievement during an explosion and fire on board the Mobile when that vessel was attacked by enemy aircraft off the Marshall Islands Dec. 4-5, 1943.

Chaplain Kelly is married to the former Frances Evelyn Morton of Mountain Home. They have five children, Judith, Ruth, Ann, James and Miles. Chaplain Kelly's official residence is Lonoke.

## Seven 'outstanding'

Seven Arkansas associational clerks were rated "outstanding" in the 1966 Better Minutes Contest. A total of 193 received the high rating.

The seven are: William E. Woodson, Caddo River; Mrs. Charles Northen, Greene County; Carl White, Mt. Zion; Mrs. Betty Welch, North Pulaski; A. G. Escott, Ouachita; Mrs. Earl Humbard, Pulaski County; Everett Wheeler, White River.

Eighteen clerks from Arkansas entered.



ARKANSAS BAPTIST Mother-of-the-Year award is presented by Editor Erwin L. McDonald of the ARKANSAS BAPTIST NEWSMAGAZINE to Mrs. James Robert Rhodes at First Church, Jonesboro, as a feature of the morning worship service on Mother's Day. Others in the picture: Mrs. Paul Bowlin, Pocahontas, who nominated her mother for the honor and Pastor Emil Williams. Eight of Mrs. Rhodes' nine children were present for the ceremony. (ABN Photo)

## 'Chaplain of Bourbon Street' concludes Pine Bluff crusade

Approximately 400 decisions, including 85 conversions and three for full-time, special Christian service, were reported from the Bob Harrington Crusade held in Pine Bluff April 30 through May 14. The crusade was sponsored by the churches of Harmony Association.

Evangelist Harrington, widely known as "Chaplain of Bourbon Street," New Orleans, preached 102 times during the two-week period, appearing in many different churches, in schools and on television.

In a service conducted at the Arkansas Boys' Training School, 16 boys accepted Christ and one of the pupils of the school, Gary Cook, dedicated his life to the ministry of church music.

Special singer for the crusade was Sonny Rios, a Cherokee Indian from Levelland, Tex.

In the concluding service, which had been planned for Hestand Stadium but because of rain had to be held indoors, in Immanuel Church, there were 56 decisions.

Pastor L. H. Coleman of Immanuel Church, in a report on the crusade, said: "Because of the Harrington Crusade, Pine Bluff will never be the same again. Practically everyone in the area was touched by some facet of the crusade. Many who spoke of the crusade and its big tent as 'a circus come to town' came to scoff but remained to pray."

## Trinity picks interim

Dennis Coop, choir director of Lepanto Church, has been chosen to serve during the summer as interim missionary by Trinity Association, succeeding L. P. Eppinette, who resigned to move to North Little Rock.

Mr. Coop will attend seminary this fall.

In other association news:

Spear Lake Church celebrates its annual homecoming June 4 with regular services in the morning, dinner at the church at noon, and an afternoon of singing. All former pastors and members have been invited.

E. C. Edwards, pastor, Calvary Church, Harrisburg, is retiring June 1. He will take a three-month leave of absence from the church and return to serve as interim pastor. He is available as supply during his leave period. Tony Berry, Jacksonport Church, will serve as interim pastor during the three months, before entering seminary in the fall.

Weiner Church has called Harvey D. Booth, Searcy, as pastor. He formerly served Pleasant Hill Church. (AB)

## Phelps has year's leave

As an expression of appreciation for 14 years which Dr. Ralph Phelps has served as president of Ouachita Uni-



RALPH A. PHELPS JR.

versity, trustees of the institution May 16 granted him a year's leave of absence. They also announced that an unnamed alumnus of the school had given him and Mrs. Phelps a trip to Europe during the leave. In making the announcement, Board Chairman Marvin Green of Stephens stated that no restrictions were placed on what Dr. Phelps was to do during the leave. "He can study, write, travel, or do anything he wants," he announced. "We think it is a reward he richly deserves."

At the end of 10 years of his presidency, Dr. Phelps was given a similar leave but never would take time for it, Mr. Green said. He has agreed to accept the leave this time, however.

A special trustee committee was charged with the responsibility of structuring administrative affairs during Dr. Phelps' absence.

Asked about what he planned to do and when he planned to begin the leave, Dr. Phelps said, "I don't know exactly what, but I hope it will be constructive. Maybe I'll get a book finished after several years of futile efforts in that direction. I hope to start the leave early in the summer."



SILAS D. SNOW



PRINCE E. CLAYBROOK

## Snow Southern speaker

The guest speaker May 23 for the 26th commencement at Southern College, Walnut Ridge, was Dr. Silas D. Snow, president of State College of Arkansas, Conway.

Dr. Snow has served as superintendent of schools at Corning and Crossett.

The graduation sermon was given by Prince Edward Claybrook, pastor, First Church, Paragould.

## Beacon lights of Baptist history

# American Baptist

# Publication Society

BY BERNES K. SELPH, T.H.D.  
PASTOR, FIRST CHURCH, BENTON

The meeting which resulted in the establishment of the American Baptist Publication Society was held in the home of George Wood of Washington, D. C., Feb. 25, 1824. The purpose of this society was "for the publication and distribution of evangelical tracts." Mr. Wood was chosen the first agent.

William Staughton, the corresponding secretary, and Luther Rice the general agent of the Baptist Missionary Convention, had been the first two to sign a petition calling for a meeting to form the publication society. Both men knew the value of the printed word.

The society was well received by the denomination. Its first year's receipts were \$373.80. Eighty-five thousand copies of 19 tracts were printed and distributed the first ten months of its existence.

To provide larger facilities for printing, the society was moved to the city of Philadelphia in 1826. In 1848 its name was changed to the American Baptist Publication and Sunday-School Society. For the sake of brevity "and Sunday-School" was dropped afterward without any change in purpose. Later "and Bible Society" was added but dropped, and so remains as name in this heading.

Though its main purpose was to provide publication and circulation of literature for American Baptists it has given generous aid to Baptist work in other lands.

In 1832 an appropriation was made to print tracts for use in Burma. Literature was supplied to the Negro Baptist Missionaries in Liberia. In 1847 grants of money and literature were made to twelve foreign fields.

The society greatly assisted Dr. Oncken in his missionary work in Germany. Tracts were used freely by him and his workers in effectively spreading the knowledge of Baptist principles and practices throughout the German states in Central Europe. After the death of Dr. Oncken the Society sustained his successor, Dr. Phillip Bickel, for six years.

Equally as helpful was its influence in Sweden. Rev. Andreas Weiberg, a Lutheran minister in that nation, was converted to Baptist views by reading the Society's tracts. He applied to the Missionary Union for appointment as missionary but was declined. However he was appointed as missionary colporter by the Publication Society. This sounds providential. He could not preach in Sweden because state laws prohibited any teaching preached contrary to Lutheran views. But the press was free. Through this means the Society had a great part in establishing the Baptist work in Sweden, Norway, and Denmark.

Mr. Claybrook is a graduate of Union University, and Southern Seminary. He received the Distinguished Baptist Ministers Award at the commencement.

Other honorees were Mrs. Claude Gregory, Jonesboro, Distinguished Baptist Lady; R. W. Butler, administrative vice president, Empire Life Insurance Company of America, Dallas, Distinguished Baptist Layman; Dr. Jimmy Millikin, Professor of Bible, Southern College, Distinguished Alumnus.

There were 140 graduates.

## Lose pastors

Two churches in Greene County Association have lost their pastors. Sammy Stewart has resigned at Browns Chapel and Billy Joe Dowdy at Lafe.

J. O. Miles is serving as interim pastor at Browns Chapel. (AB)

### Emmanuel remodels

Emmanuel Church, Hot Springs, has just completed remodeling the interior of the present sanctuary. The remodeling included sheetrocking and texturing the ceiling, installing new light fixtures, and paneling the walls. Carpet was placed in the aisles and front of the building. A central heating system is to be installed and the front steps will be replaced.

The church still plans to build a new building within the near future. At that time the present building will be used as an educational unit. Bill Kendrick is pastor.

### Dedicate pastorium

First Church, Mountain View, dedicated its new pastorium May 14. The house is of brick veneer with three bedrooms, 2 baths, utility room, den, kitchen and living room.

Those who served on the building committee were Coy Cowell, chairman, Ralph Brewer, Edwin Cash, Dale Muzzy, Freeman Allred, Leslie Sutterfield, and Hugh Massey.

Guest speaker was Stanley Cooper, pastor, First Church, Salem, and former pastor of First Church, Mountain View. Billy Cartwright is pastor of the church at the present time.

### Turner plans homecoming

Turner Church is inviting all former pastors, members and friends to spend June 4 with them for a homecoming and church appreciation day. The hours are 10 a.m. to 3 p.m.

A basket lunch will be served at noon followed by a fellowship period. At 2 p.m. open house will be held at the new pastorium with a service under the trees to dedicate the home. T. F. Cooper is pastor.

### Pins presented

Sunday School Superintendent Chester South, Immanuel Church, Fayetteville, presented a nine-year attendance pin to Jerry Morris and an eight-year pin to Ruth Gordon recently. Terrel Gordon is pastor.

## Revivals

Crossett Magnolia, May 8-12; J. Harold Smith, evangelist; Raylor Carter, singer; 17 for baptism; Vaughn Denton, pastor.

Trinity, Little Rock, May 8-14; Ed Walker, Levy layman, evangelist; James Richen, music director; 6 professions of faith; 4 for baptism; 22 rededications; R. M. Smith, pastor.

# What is the purpose of the Lord's Supper?

BY WAYNE E. WARD, PROFESSOR OF THEOLOGY  
SOUTHERN SEMINARY, LOUISVILLE, KY.

Because many Christians have misunderstood the meaning of the Lord's Supper, they partake of it for the wrong purpose. Some churches have believed that it was a ritual which actually conveyed saving grace to a person. Others have thought that it was a kind of magical incantation which protected the person from harm or took away his sins. I can still remember the flight crew members, in World War II, who rushed down to the chapel to "get the wafer" before they went out on a dangerous flight. They tried so hard not to sin afterward so that if they never came back from the mission, they would go out to meet God free of sin!

But the purpose of the Supper grows out of its real meaning—to show forth the death of Christ as the central act of God's redeeming love *at one time in history* and to provide a way by which believers can continue to participate in that event spiritually, *throughout all time!*

This powerful sign which Jesus gave to his disciples does not point in one direction only—it points to the past, the present, and the future! It gathers up within its simple action and its ordinary elements the whole history of God's plan of redemption. As Jesus first gave the Supper on the night before his death, he was looking all the way back to the Passover, when God delivered his people from Egypt:

"With desire I have desired to eat this passover with you before I suffer" (Luke 22:15).

Jesus related this ancient history of the passover to his own suffering for the redemption of all mankind. Paul saw this clearly when he said, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (I Cor. 11:26). And Jesus made this past reference even more emphatic by calling the cup the "new covenant" in his blood. As the Passover led to the Old Covenant, so the death of Jesus led to the New Covenant. The Supper is a dramatic sign by which we *remember* what Jesus did to purchase our redemption: "This do in *remembrance* of me" (Luke 22:19; I Cor. 11:24, 25). Then, as we remember, we can enter spiritually into the meaning of Christ's death!

The sign of the Lord's Supper also points to the present: it is the "cup of blessing" which is the "communion of the blood of Christ," and it is the bread (or loaf) which is the "communion of the body of Christ" (I Cor. 10:16). This communion means that the many members are *one body* (I Cor. 10:17). In other words, the Lord's Supper must demonstrate the true unity of those who partake as members of the body of Christ or else they are mocking its meaning!

Finally, the Supper points to the future—"Ye do show the Lord's death *till he come*" (I Cor. 11:26). Every time the early Christians gathered to partake of the bread and the cup, they not only remembered the sacrifice of his body and his blood on Calvary for them—they remembered that he lived! He had triumphed over death, and he was coming again. Whenever they broke bread together, they were keenly aware of his presence through the Spirit, and they renewed the blessed hope of his return one day.

Whenever the Lord's Supper is observed, this is the meaning that must be preserved—the memory of his body and blood offered for our sins; the present reality of oneness in his body; and the certainty of his coming again!

El Dorado Southside, May 7-14; Dr. Clifton W. Brennon, evangelist; James Nash, director of music; 30 professions of faith; 6 by letter; Dr. J. Paul Palmer, pastor.

Sardis, Pleasant Hill Church, May 29-June 4; Theo Cook, pastor, evangelist; C. H. "Pop" Stone, Gulfport, Miss., singer.

Vera, Okla., First, in progress through May 28; Theo Cook, Sardis, evangelist; A. E. Wilson, pastor.

Paragould East Side, Mar. 12; Garland Morrison, Grand Avenue Church, Hot Springs, evangelist; 10 professions of faith; 2 by letter; Jesse Holcomb, pastor.

## McGraw is ordained

Bob McGraw was ordained to the ministry Apr. 23 at Goodwin Church on the request of Bono Church.

Leroy Howell, pastor at Goodwin, served as the moderator, and Harold Vaughan, a Goodwin deacon, as clerk. Johnny Green, pastor, Magnolia Church, Jonesboro, questioned the candidate. Bill Whitman, Moro pastor, led the ordination prayer.

The sermon was delivered by Don Reed, pastor, First Church, Gideon, Mo. A gift certificate was presented to Mr. McGraw by D. N. Ferguson. Harold McGraw, a Goodwin deacon and brother of the candidate, served on the ordaining council.

Mr. McGraw, son of Mr. and Mrs. T. C. McGraw, Palestine, answered the call to the ministry while attending Goodwin Church. In addition to serving as pastor of Bono Church, he is attending Southern College.

Mrs. McGraw is the former Miss Eva Townsley of Forrest City. They have two children, Mandy and Mike.

## Hall Missouri speaker

Dr. Andrew M. Hall, pastor, First Church, Fayetteville, spoke on "A Contemporary Theology for Today's Student" at a regional B. S. U. conference at Springfield, Mo., May 11-12. Dr. Doyle Bair and Bill Junker were in charge. Arkansan Charles Johnson is B. S. U. director at Springfield.

## Arkansan's sermon makes Pulpit Digest

A baccalaureate sermon by Merle A. Johnson Jr., pastor of First Church, Malvern, has been accepted for publication by **Pulpit Digest**. The sermon, entitled "East of Eden,"

takes its title from the closing words of the scripture passage Gen. 4:13-16. Pastor Johnson said that he planned to preach the sermon at baccalaureate services of the Malvern and the Benton high schools.

The sermon is an exposition of the hard-to-understand statements of Cain following his murder of his brother Abel. Mr. Johnson shows the relevancy of this experience to the twentieth century.

**Pulpit Digest**, an exclusive periodical for Christian homiletical works, is widely circulated among ministers of all denominations. It features sermons, addresses, and prayers and is published monthly.



WANDA JENNINGS



PAUL G. STENDER

## Two receive masters

Two Arkansans received masters degrees at New Orleans Seminary May 19.

Paul G. Stender received his degree in theology. He is the son of Mrs. Pauline Stender, Stuttgart, and a graduate of Ouachita University.

Miss Wanda Jean Jennings received her degree in religious education. The daughter of Mr. and Mrs. Orville Jennings, Little Rock, she is a graduate of Henderson State Teachers College.

## Love at Conway

Tom Love, former minister of music and youth at First Church, Harrison, has accepted the position of minister of music and youth at Second Church, Conway.

Mr. Love attended Oklahoma Baptist University, Shawnee, two years and plans to continue his studies at State College of Arkansas. He has spent ten years in music and revival work in Oklahoma, Missouri, Tennessee, Kansas and Arkansas.

He is a native of Ada, Okla. Mrs. Love is the former Janis Cook. They have two sons, Mark, 4, and Brad, six months.

Pastor of the Conway church is William West.

## Blanton becomes dean

BROWNWOOD, Tex.—Milburn W. Blanton, currently serving as president of Missouri Western College, St. Joseph, Mo., has been named dean of Howard Payne College (Baptist) here. Blanton has done graduate and post graduate work at Texas Christian University, Ft. Worth, and post doctoral study at the University of Minnesota, Minneapolis. He has the doctor of education degree from the University of Arkansas, Fayetteville.

He served in the U.S. Army as a member of a combat engineer outfit during World War II. He is a native of Arkansas and has been a member of the Arkansas Legislature. (BP)

## Jim Elliff ordained

Jim Elliff, ministerial student at Ouachita University and son of Mr. and Mrs. J. T. Elliff, Little Rock, was ordained to the ministry May 19 at Rosedale Church. He is the associate pastor of the church and has worked at the church for one year and six months.

A group of pastors and deacons of the Pulaski Association formed the ordination council. Melvin Hampton, pastor, Rosedale, presided.

Dr. James Carter, cousin of the candidate and pastor of First Church, Natchitoches, La., preached the ordination sermon. The candidate's grandfather, Rev. A. P. Elliff of Fordyce, his father, brother-in-law, Bailey Smith, pastor, First Church, Warren, and his brother, Tom Elliff, pastor, Martindale Church, Little Rock, participated in the ordination.

Mr. Elliff is completing his first year at Ouachita University, where he is president of the freshman class.

## Joins church staff

Floyd Taylor Jr., senior at Ouachita University, will serve as pastor-apprentice and youth worker at Pike Avenue Church, North Little Rock, during the summer months.

## Deaths

MRS. EMILY DORA ADAMS, 91, Conway, May 18. She was the widow of Robert F. Adams.

For 25 years she served as superintendent of the Home Department of First Church Sunday School. The Arkansas Baptist News magazine honored her as Baptist Mother of the Year in 1960 and her portrait appeared on the cover of the

EMILY ADAMS

May 5 issue.

Mrs. Adams was a member of the Women's Christian Temperance Union.

REV. AND MRS. LESTER W. RHOADS, El Dorado, May 21.

Mr. Rhoads, 63, pastor of Memorial Mission Church, was killed in a two-car accident on U. S. Highway 82, three miles southeast of El Dorado. Mrs. Rhoads died later at an El Dorado hospital.

Mr. Rhoads formerly owned the Southern Standard, Arkadelphia newspaper. He was employed at El Dorado Printing Company.

## Colorado Baptist editor endorses abortion law

DENVER—An editorial in the Rocky Mountain Baptist, official publication of the Colorado Baptist General Convention, voiced approval of Colorado's new abortion law here.

Editor O. L. Bayless, writing in an editorial entitled "Moral Requirements of Scientific Advance," also endorsed the use of the birth control pill and approved a bill adopted recently by the Oklahoma House of Representatives authorizing artificial insemination.

"Every scientific advance demands Christian response—to ignore such means exploitation of these advances by evil forces," said the editorial.

On the new Colorado abortion law, the editor said he could find "no organized concern of opinion about the measure among Southern Baptists. The majority who expressed themselves favored the legislation."

While making it clear he did not speak for all Baptists, Bayless' editorial endorsed the new abortion law, and said he did not believe the bill's critics who have charged it might make Colorado an abortion mecca.

"We do not believe that will happen—we do not believe the physicians of Colorado or accredited hospitals (in which the abortion must be performed) who are responsible for the application of the new law, will let it happen."

The editorial also endorse the governor's action in signing the bill. "On the basis of vocal expressions and demonstrations, it was not a politically expedient decision," the editorial said.

"We believe the governor was right in signing the abortion bill, which as he said is completely permissive, not requiring any hospital, doctor, nurse, potential mother or any other person to act in any way to terminate a pregnancy at any time."

"We believe the bill provides medical safeguards not found in the old law" the editorial said.

"We believe it is morally right, to allow a three-doctor hospital board to permit legal abortions when

"—The life or the physical or mental health of the mother is in peril.

"—A child might be born with a serious physical deformity or mental defect.

"—Pregnancy resulted from incest or

rape, including statutory rape if the girl is under 16."

The editorial condemned, however, "abortions sought only to defeat the ends and responsibilities of parenthood . . ." Such, according to the editorial, "is wrong and violates the teachings of God's word."

"Abortion had better be controlled by the laws of a Christian society or we will continue further down the road of atheistic materialism," Bayless wrote.

On birth control and the pill, the editorial said: "We believe in family planning, which involves birth control. The pill is just an advancement of medical science in this area.

"To be sure this medium (the pill), like any other, can be abused by human beings. The abuse will be determined by the degree of man's civilization and religious maturity.

On artificial insemination, the editorial said: "We can find no basic wrong with artificial human insemination, which has been approved by the Oklahoma House of Representatives. The Oklahoma bill requires that both the husband and wife must give written consent to use of this technique.

"... We do believe the practice of artificial human insemination will create an area for increased marital difficulties during times of discord—many of which already end in the divorce courts," the editorial concluded. (BP)

### Baptist Briefs

OKLAHOMA CITY — Newly-elected executive secretary-treasurer of the Baptist Foundation of Oklahoma is Tom E. Carter, who for the past five years has been assistant executive secretary of the agency. Carter, 59, was elected to head the official trust and endowment agency of the Baptist General Convention of Oklahoma during the Foundation's annual board meeting here. (BP)

...

LOUISVILLE—The Long Run Association of Baptists in the area surrounding Louisville, Ky., has named G. Allen West Jr., Nashville, as its new superintendent of missions. (BP)

## Commission wins awards

CHICAGO—A Southern Baptist publication, *The Commission*, won two awards at the Evangelical Press Association meeting here as the "best missionary periodical" and for the "best general article."

First place plaques were presented to the publication for both categories. The winning article was written by Eric Clark in the April, 1966, issue, and was entitled, "I've Seen a Corner Where Beauty Died."

*The Commission*, monthly publication of the Southern Baptist Foreign Mission Board in Richmond, Va., was one of eight periodicals receiving first place awards in "Periodical of the Year" categories.

Floyd H. North is editor of *The Commission*. (BP)

## Vacation Bible Schools

NASHVILLE—Southern Baptists spent an average of only 17 cents a day on each of the 55,578 boys and girls who made professions during vacation Bible Schools in Southern Baptist churches during 1966.

The professions of faith were made in 18,916 Bible schools throughout the SBC.

It was an average of 2.2 professions of faith per five-day Bible school, and 4.2 professions per 10-day school.

These figures are given in a report of the 1966 Southern Baptist Convention-wide Vacation Bible Schools, issued recently by the research and statistics department of the Southern Baptist Sunday School Board here.

The report shows that in 16,818 schools, 180,453 juniors were reported unsaved, and in 9,279 schools the number of unsaved intermediates was 18,316.

The total enrollment of boys and girls was 3,388,924 in 30,348 schools with an average attendance of 2,817,826. Among the 30,848 total were 2,419 Mission Bible Schools.

College students accounted for 12,966 faculty members in 17,820 schools.

Of the 34,222 churches in 1,189 associations, 27,116 (79.2 percent) had a school and 7,106 (20.8 percent) had no school. Only three associations failed to report at least one school.

Based on the 2,817,826 attendance, there was a school average attendance of 99 pupils. The percentage of enrollment present daily was 83.1 percent. The average length of a school was 6.8 days with an average of 2.9 hours. (BP)

# Paul and pacifism

BY HERSCHEL H. HOBBS

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

*"If it be possible, as much as lieth in you, live peaceably with all men" (Romans 12:18).*

Paul is regarded as the greatest of all interpreters of Jesus and His teachings. Was he an absolute pacifist? He certainly was not a warmonger. But what about his own example?

One cannot read his writings without seeing that he was a fighter. He had no patience with a coward or a quitter where spiritual principles were concerned (cf. Eph. 6:10ff). He earnestly contended for a pure gospel (Gal. 1:6ff; 2:11). Personally he resisted insult and abuse (Acts 23:2-5). He was no brawler, neither did he countenance others in such (I Tim. 3:3; Titus 3:2).

But what did he mean by his words in Romans 12:18? Notice that he said, "If it is possible...live peaceably with all men." But he did not say to do so under every circumstance. *Ei duntation*, if it is in your power to do so. But he does not say, "Peace at any price." There are some situations where to be peaceable is to surrender and lose moral and spiritual principles worth more than life itself. Where these were involved, he was ready to do battle in their defence.

What did he mean by "as much as lieth in you?" Literally, "The things out of you." In other words, do not let the cause of strife come out of you. Thus he condemns offensive conflict. But while the Christian can control what comes out of him, he has no control over the evil designs coming out of other people. The context of these words implies that the Christian is not held accountable for trouble not of his own making. But one cannot live peaceably at the sacrifice of moral and spiritual principles, including the freedom to live and worship as God intended.

It would seem, therefore, that Paul, like Jesus, would not join the "better Red than dead" crowd. Be sure that you are not guilty of waging offensive warfare. But defensive warfare is another matter.



Rev. and Mrs. James H. Stiles Jr.,

## FMB appoints native Arkansan

"Our dissatisfaction with apparent successes seemed to tell us to listen to God's 'Go ye,'" attested James H. Stiles Jr., of Bridgeport, Tex., when he and Mrs. Stiles were appointed missionaries to Colombia on May 11 by the Southern Baptist Foreign Mission Board.

Mr. Stiles is pastor of First Church, Bridgeport, where he has served nearly five years. He and Mrs. Stiles have a 10-year-old daughter, Becky Sue.

Mr. and Mrs. Stiles told the Board they felt their "first impressions" regarding foreign missions 10 years ago, while he was serving a church in Meeker, Okla. They demonstrated the sincerity of their mission commitment by leaving Meeker and spending three months among Spanish-speaking people in Alamogordo, N. M.

In recent years Mr. Stiles has helped in evangelistic campaigns in Jamaica and one among Spanish-speaking people in Texas. Enthusiastic involvement in these ventures has shown him God wants him to serve in "more and different ways," he said.

Mrs. Stiles testified that the challenge of overseas Christian work really hit her when, in a missionary magazine, she read an article by a new missionary, "It Could Be You."

"The title struck fear in my heart," she said, delineating that experience. "A few lines were enough to show me the point. The writer was a typical preacher's wife—I was too. She even had a daughter named Becky, just as I did. I thought, It could be me—or it should be me."

Mr. Stiles was born in Little Rock, but spent most of his childhood in Tucumcari, N. M. Mrs. Stiles, the former Oneida Milford, was born in Kamay, Tex., and moved to nearby Wichita Falls when a teen-ager.

He said his interest in missions was roused by the "warmth and dedication" of missionaries he met at a New Mexico Baptist youth camp when he was 14.

After graduating from high school (where he was active in band, student government, dramatics, production of the yearbook, and—though small of stature—several sports) he joined the U. S. Air Force. Youngest and smallest of 41 boys sworn in at Amarillo, Tex., one August day in 1949, he scored highest on entrance tests and was put in charge of the records for all the group as they set out for basic training at San Antonio, Tex.

Later he received training in airplane mechanics at a base near Wichita Falls and remained there as an instructor.

He met Oneida Milford—then a high school student—in Training Union at First Baptist Church, Wichita Falls.

After a two-year courtship they married. Upon his discharge from the Air Force in January, 1953, they moved to Shawnee, Okla., where he entered Oklahoma Baptist University as a ministerial student.

He received the bachelor of arts degree there and the bachelor of divinity degree from Southwestern Seminary, Ft. Worth. She attended Oklahoma Baptist University, Northern Oklahoma Junior College, Tonkawa, and North Texas State University, Denton.

His former pastorates include Allendale and Thornberry Baptist Churches, both in Wichita Falls, and churches in Webb City and Carter Nine, Okla.

## Board names nine

ATLANTA—The Southern Baptist Home Mission Board appointed nine career missionaries in May, including two missionaries to Puerto Rico.

The appointment of Mr. and Mrs. Donald T. Moore of Ft. Worth as area missionaries to Ponce, Puerto Rico, brings to 14 the number of Southern Baptist missionaries serving there.

# Your state convention at work

## 1967 edition of Ouachita Music Camp

Plans for this year's week of concentrated music study for young people and adults in Arkansas at this writing are very exciting. The choral work to be performed will be Handel's "Messiah." Each camper will be responsible for securing his own score of this, using the G. Schirmer edition. All other materials will be included in the camp fees.

A major emphasis will be on seminars related to vocations. This will include church and secular vocations, musical and non-musical professions. The guest faculty will be in charge of these. Director of the senior high and leadership choir will be Dr. Dupre Rhame, choral director at Furman University, S. C. Director of the junior high choir will be Dr. William Horton, music professor on the Ouachita University campus. Other faculty personnel will be announced via mail-outs to all music directors in the state and in future issues of the **Arkansas Baptist Newsmagazine**.

Registration deadline for Ouachita Music Camp is June 13. Registration blanks are included in the music ministry pamphlet furnished to each music director in January. We need all the information asked for on these blanks in order to coordinate the many details in camp preparation. If you do not have one of these pamphlets, our office will furnish you a registration blank.

Camp dates are June 19-24. Camp begins with the afternoon recreation program on Monday, and closes following the noon meal on Saturday. Every church must send a counselor with campers equal to at least one counselor for every one to ten campers. If you send both boys and girls, you must send a counselor for each group. If your church cannot supply counselors for your group, add \$1 to each camper's registration fee and the Music Department will hire counselors for your campers. Counselors from your church will be required to pay only the \$2.50 registration fee. Many ministers of music bring their graded choir directors, sponsors, and accompanists to serve as counselors, and to take advantage of the leadership training offered at camp.

Registration fee in the amount of \$2.50 per camper must be included with the registration blank. The remaining cost of \$15 is due upon arrival at camp. The concert will be on Saturday morning at 10 in the sanctuary of First Church, Arkadelphia. Parents of campers and the general public are invited, free of admission charge.—Eleanor A. Harwell, Associate.



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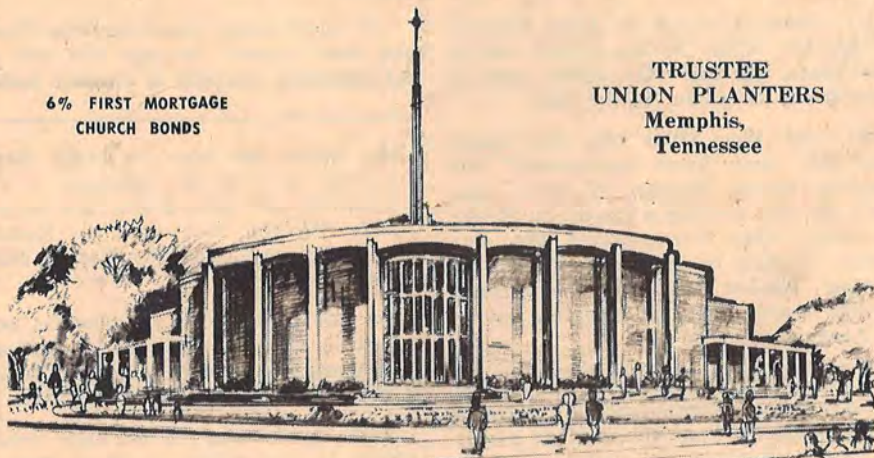
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# Introducing . . . . .

## GA Camp director



Miss Delores Barber of Stantonville, Tenn., will direct the five Girls' Auxiliary Camps at Paron Camp provided by the State WMU. Before entering Southwestern Baptist Theological Seminary of which she is a graduate, Miss Barber taught high school science and math in her native state.

GA Camps are scheduled for July 38, July 10-15, July 17-22, July 24-29, July 31-Aug. 5. Registrations are now being received at the State WMU Office, 310 Baptist Bldg., 401 W. Capitol, Little Rock, 72201.

## Crossett First, first

We are not stuttering when we say, "Crossett First, first." This bit of semantics means the First Baptist Church, Crossett, Arkansas, USA, Jerry Don Abernathy, pastor, is first in the state in number of awards earned in Category 17.

This also means that this good church will probably show increases in enrollment, attendance and baptisms, while the trend may be the other way, generally.

Training was the method Jesus used in preparing his disciples for kingdom work. Can we do better?

Congratulations to Brother Abernathy and Superintendent Malloy for being leaders in Sunday School training.

Why all this sudden fanfare over Crossett First being first?

We goofed in the recent summary report by leaving this church off the list entirely.

Sorry about that, chief.—Lawson Hatfield, State Sunday School Secretary

## There is still time

Yes, there is still time to make reservations for Royal Ambassador Camps. However, time for making reservations for the first week is growing short. In fact, just ten days from this publication date remain before the first camp begins on June 5. The first camp will be for all Royal Ambassador age boys, 9-17 years. Units for Crusaders, Pioneers, and Ambassadors will be provided for this week. Program of activities will be provided for each age group.

The activities at camp are many and include some things of interest to all boys. Activities include swimming, archery, baseball, volley ball, and many individual games and sports. Nature study and hiking are included as a part of learning about the wonderful world God has given us. Emphasis is placed on the spiritual growth and development of each boy and every opportunity possible is provided each boy to have ex-

periences that will enrich his life and aid in his mental, physical, and social growth. Group living under the guidance of dedicated Christian men can be a real valuable experience for every boy. Missionary education is a vital part of the daily program. Missionary personnel has been secured for each week of camp and boys will have the opportunity to talk with missionaries and receive firsthand information about mission fields and work.

Camp information and registration forms have been mailed to all counselors and pastors. See them for details or write to the Brotherhood Department, Baptist Building, Little Rock, 72201. Don't delay. Make your reservation for camp today.—C. H. Seaton

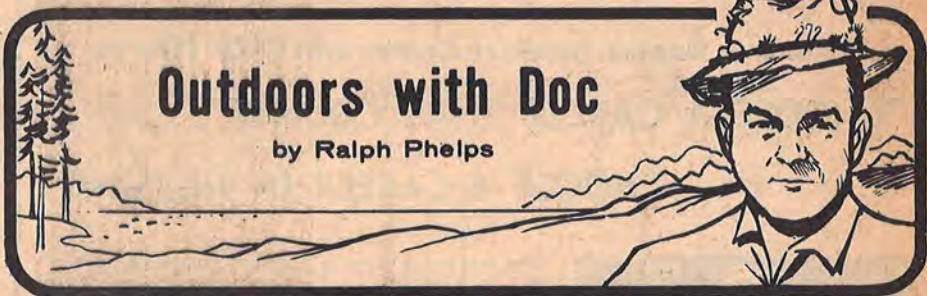
## Arkansans on program

Two Arkansas missionaries will participate actively in the program for the fourth annual meeting of the Associational Superintendents of Missions, Southern Baptist Conference, at First Church, Miami, May 30.

J. D. Gearing, secretary of the group, will announce the complete registration. Amos Greer will speak on where to buy to save. The meeting will be held from 9:30 a.m. until 3:10 p.m.

## Tope in Africa

Charles Tope, Ouachita University alumnus, is now serving as a missionary in Mbale, Uganda, East Africa. His address is Box 99. He formerly served in Nairobi, Kenya.



## Daring duo don't cuss, do catch

The Reverends Horace Pruitt and Tommy Bridges, both Ouachita alumni, proved on a recent fishing trip to the Housley Point area of Lake Ouachita that men can be sober and catch a limit of bass at the same time.

Using lead-heads and plastic worms they caught 20 nice bass one day while fishing steep, rocky banks. Pruitt used a red worm, Bridges employed both purple and black; so color did not seem to be the primary factor.

The duo had put in at Little Fir and had planned to fish that area but the lake was so muddy from recent rains that they decided to motor down the lake until they found clear water. This was evidently a wise decision. Incidentally one of the good things about Lake Ouachita is that some part of it is nearly always fishable, no matter how much rain there has been. The big problem on this lake is wind—and not just when we Baptist preachers are there!

An interesting thing happened to Horace. He hooked and lost a bass when his line broke. Later he caught the same fish for the original plastic worm was still dangling from its mouth. He removed the worm, put it on his line, and caught yet another bass with it.

It is good to find that pulpiteers are also occasionally successful anglers, for I have wondered many times if there were any connection between fishing success and righteousness. I have watched guys haul fish in as they cursed profanely and threw their beer cans overboard while teetotalers mildly denounced their luck at catching nothing.

At least I've never had the experience of one preacher who finally asked a group of wild carousers why they caught a boatload while he caught nothing. Their reply (with the profanity left out) was "Man, you just ain't been living right!"



# The bookshelf

The Heartland, by Robert McLaughlin and the Editors of Time-Life Books, \$4.95, available by mail order from Time-Life Books, Time & Life Building, Chicago school and library orders: Silver Burdett Co., Morristown, N. J.

This second volume of the library of America series features the states of Illinois, Indiana, Michigan, Ohio, and Wisconsin—"a land of space and speed, progress and plenty" in which a fifth of the U. S. population lives.

The introduction is by Senator Everett Dirksen who commends the book for stimulating "an awareness that the Heartland's history is neither dull nor dead but an exciting tribute to the people of the region—a people who are a little less than the angels but always trying to do better."

According to Author McLaughlin, the

essential strength of the Heartland is a vital diversity—the coexistence of an exceedingly energetic and heterogeneous people. "By turn the Heartland's character is derisive and sentimental," he writes, "conservative and eager for new things, litigious and groupminded, boosterish and skeptical."

Its pages about the size of those of oldtime school geographies, the book is a most attractive and informative package of 192 pages, with 230 illustrations.

**R. F. K., the Man Who Would Be President**, by Ralph DeToledano, Putnam, 1967, \$6.95

Despite all the spotlight of a career that has made him one of the most controversial persons in the nation, not too many Americans really know what Robert Francis Kennedy is like, according to Author DeToledano, noted Wash-

ington reporter.

What are the chances of R. F. K. seeing his desires for the Presidency fulfilled? What are the man's qualifications for the high office to which he aspires?

To the first of these questions De Toledano points to many a straw in the political wind to indicate that Kennedy may turn out to be a strong contender for the Democratic nomination and the subsequent election, either in 1968 or in 1972. But the author quotes carefully documented information to paint a picture of Mr. Kennedy that is far from pleasing.

Our prediction is that the New York Senator will be much more unhappy with this book than he was with Mr. Manchester's *The Death of a President*.

**Man, the Manipulator**, by Everett L. Shostrom, Abingdon, 1967, \$4.95

All of us are "to some degree manipulators" says Mr. Shostrom. And he lists several specific examples: the car salesman selling us cars we do not need; the father deciding on the college and career for his son; the learned professor drily retailing subject matter; the blonde secretary "sexily distracting her boss's eye from her bad spelling"; the teen-ager who works his parents for that first car; and the minister "Who preaches platitudes lest he offend important parishoners."

The author shows that when manipulation becomes a way of life the manipulator pays a price in boredom, anxiety, and hostility and that these frequently terminate in broken lives and ruined careers.

This is a good one for you, if along with your brass you have a thick, thick skin.

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The Arkansas Baptist Medical Center School of Practical Nursing is accepting applications for the classes beginning July 10 and September 18. Males and females between the ages of 17 and 39 with a high school education are eligible.

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BOONEVILLE, ARKANSAS

## ABMC Association Members Take Tour

## Memorial Announces Office Manager



Members of the newly formed ABMC Association, the governing body for the hospital, were taken on a reorientation tour April 17 and 18. All are former Board members. From left are Rev. Lehman Webb of Hot Springs; Rev. Harold Wood of El Dorado; Rev. L. M. Roseman of Little Rock and Hardy Winburn of Little Rock. With them is Mrs. Ada Green, chief dietitian, who is explaining the meal service to them.



Ed F. Harper

Ed F. Harper, formerly of Decatur, Ga., is the new office manager of the North Little Rock Memorial Hospital. Norman Roberts, administrator, announced last month.

Harper formerly was hospitalization insurance supervisor and coordinator of the Medicare program for a 485-bed general hospital and also has served as purchasing agent and personnel director for a 180-bed hospital. He also was administrative assistant for the Pantaze Drug Company at Memphis, Tenn., and served as a chief hospital corpsman in the U.S. Navy.

Harper attended Northwest Mississippi College at Senatobia, Miss., and the University of Tennessee Extension School at Memphis. He also studied at the Armed Forces Institute. He is married and has no children.

### SON WINS TRIP

Michael Carr, son of Frances and W. W. Carr of 423 East 18th Street in North Little Rock, won a trip to Washington, D.C. for selling the most subscriptions to the Arkansas Gazette in his paper route district. Young Carr accompanied 25 other paper carriers from Arkansas who went by bus on April 17 and returned April 21. They stopped for a visit at Gatlinburg, Tenn., in the Smoky Mountains along the way. Mrs. Carr is secretary in the nursing school office.

### Hospital Week Observed

"City of Care" is the theme of National Hospital Week which was observed May 7-13.

Public Relations Director Floyd Loftin arranged for tours of the Arkansas Baptist Medical Center during the week. Those who made the tours included the medical staff of the Little Rock Air Force Base on May 13.

## Dr. Logue Gets Smith Cartoon On Cast



Dr. Robert L. Smith, who draws while he preaches, took time out to decorate Dr. Tom Logue's cast while both were attending the Life Enrichment Week at the ABMC School of Nursing. Dr. Smith, who is Pastor of First Baptist Church in Houston, Tex., was the chief speaker and at his right is George Starke, minister of music from Tallahassee, Fla., who led the singing.

### MEDICAL RECORDS HAS BLUE UNIFORMS

The Medical Records department began last month wearing light blue uniforms, Mrs. Audrey Lucas, medical

records librarian, has reported.

She said that the employees themselves decided that they would like to have uniforms and blue was the color chosen. The staff is also wearing identification name tags.

# State College To Open Nursing School

The State College of Arkansas at Conway will institute a four-year degree nursing program in cooperation with Arkansas Baptist Medical Center, Dr. Silas Snow, president of the College, announced last month.

His decision came after Ouachita Baptist University announced that it would be necessary to discontinue its nursing school because of a lack of funds. ABMC began phasing out its three-year diploma program two years ago after it entered into an agreement with Ouachita for the four-year program and a total of 138 students are now enrolled in that program. They will be eligible for transfer to the new program to be operated jointly by ABMC and State College.

Dr. Snow said that faculty members were available for the new school and that full accreditation would be sought. Governor Winthrop Rockefeller was contacted by Dr. Snow and he pledged \$25,000 per year for the next two years and this is being matched by citizens of Conway, making a total of \$100,000 available for the nursing education program.

Dr. Snow said that Arkansas Col-

lege recognized the great need for nurses for Arkansas and felt a responsibility in meeting it. He requested that all inquiries about the new nursing school from prospective students be directed to Mrs. Mildred Armour at Little Rock, FR 4-3351, Extension 500.

# Graduate Dies In Car Accident

Miss Dorothy McCain, a '65 graduate of the School of Nursing was killed in an automobile accident near Redfield April 27 while on her way to Warren where her parents, Mr. and Mrs. Burke McCain, lived.

Miss McCain was working at ABMC as a private duty nurse.

# Junior Volunteers Register For Summer



Mrs. Esther Creech, at right, a second grade teacher at Levy School, the new Junior Volunteer coordinator, interviews a prospective volunteer, Margaret Ann Williams, a junior at Central High School, who is president of the ABMC Junior Auxiliary. Miss Williams hopes to become a medical technologist.

# Missionaries to Speak

Mr. and Mrs. Floyd Lyons, Wycliffe Bible translators who are missionaries at Lima, Peru, will be speakers at Student Hour on June 12. They will also be guests at a luncheon in the dining room given by Mrs. Helen Reynolds and Miss Juanita Straubie.

# Variety Show Held As Student Benefit

A variety show entitled "Vaudeville '67" was held April 25 at Asbury Methodist Church to raise money for sending five girls to the National Student Nurses Convention.

Appearing on the program, which was m. c.'d by State Senator Oscar Alagood, were: a skit from nursing service; Burt Reynolds, Gene Blagg, Sarah Reynolds, Bobbie Rawlins, a group from St. Vincent School of Nursing, Dr. John McCullough Smith and the Platt Brothers.

# AUXILIARY ELECTS 1967-68 OFFICERS

Mrs. James G. Sawyer was elected president of the ABMC Auxiliary for the coming year succeeding Mrs. Gordon Oates. She was installed at the April 13th meeting and took office May 1.

Mrs. J. F. Halliburton was installed as president-elect and other new officers are: Mrs. E. B. Hester, first vice president; Mrs. Oates, second vice president; Mrs. Bill Floyd, recording secretary; Mrs. Doyle Hornaday, treasurer; Mrs. George Spencer, corresponding secretary; and Mrs. Edwin Noller, historian.

State Senator Oscar Alagood, center, looks in dismay at his vanishing tie as Dr. John McCullough Smith, a magician, cuts it into sections as part of his act on the Student Variety Show. At left is a St. Vincent student who assisted in the act.



# Volunteers Observe 10th Year Of Service



Mrs. Gordon Oates, outgoing president of the ABMC Auxiliary, introduces the new president, Mrs. James Sawyer, at the Volunteer luncheon held April 27.



Artist George Fisher sketches a familiar Arkansas figure, Governor Winthrop Rockefeller, as part of the entertainment for the luncheon.

Mrs. C. G. Ross, who works on the information desk a half day each week, earned her 4,000 hour certificate in February but received the award at the annual volunteer luncheon held April 27 at Riverdale Country Club.

Some of the women recalled that the volunteer service of the ABMC Auxiliary was started 10 years ago and Mrs. Ross said she was in the second group to take her orientation. Mrs. J. W. Trieschmann received a pin and certificate for 2,000 hours and Mrs. J. W. Littleton and Mrs. Kurt Hartstein for 1,000 hours each. Mrs. Gordon Oates and Administrator J. A. Gilbreath made the presentations.

George Fisher entertained the women at the luncheon with folk songs and cartoon drawings of famous political personalities and other sketches.

Mrs. Oates reported that the volunteers had given a total of 10,637 hours to the hospital during the last year. Other awards were made to: Mrs. Charles Lambert, Mrs. James Pudephatt and Mrs. James Lathrop for 500 hours service; Mrs. Maurice Gazley and Mrs. Carl Olsson for 300 hours; Mrs. Joyce Hornaday, 200 hours; Mrs. Joe Chambers, Mrs. Myrtle Jackson and Mrs. Maye Payne, 100 hours; and Mrs. Inez Givens and Mrs. Gloria Jones, emblems.

Also recognized were those who had received awards earlier in the year. They were: Mrs. Raymond Miller, Mrs. L. L. Stewart and Mrs. James Wilson, 1,000 hours; Mrs. Sadie Brown, Mrs. J. O. Henry, Mrs. A. E. Inglis, Mrs. Gardner Lile, Mrs. Nell Proctor, Mrs. W. L. Taylor, Mrs. Ray Wilson and Mrs. S. A. Whitlow, 500 hours.

Those who work in the daytime and give volunteer time at night include: Mrs. Marie Oglesby, Mrs. Thomas J. Jones, Mrs. Myrtle Jackson, Mrs. Thelma Smith, Mrs. Arthur Krablin and Mrs. Marian McNeill.

New volunteers who started to work this year are: Mrs. Kaye Belding, Mrs. J. H. Brandt, Mrs. Chambers, Mrs. Gazley, Mrs. John Givens, Mrs. Dollie Hiatt, Mrs. Hornaday, Mrs. Jackson, Mrs. Thomas Jones, Mrs. Arthur Krabline, Mrs. Lile, Miss Hettie McLeod, Mrs. Oglesby, Mrs. Jack Pitcock, Mrs. Roydra Riegler, Mrs. Smith, Mrs. Elizabeth Sonnemann, Mrs. J. R. Stovall, Mrs. J. R. Wheeler, and Mrs. Kermit Martin.

## Service Dedicates Swimming Pool



Students Rosemary Strilich and Sandra Phillips unveil the plaque which will officially designate the Raymond L. Lindsey Memorial Pool behind the Student Union Building at a special service held April 27.

A special service dedicating the ABMC School of Nursing Raymond L. Lindsey Memorial Swimming Pool highlighted by an unveiling of a plaque honoring the late Mr. Raymond L. Lindsey, a former president of the Board of Trustees, was held April 27 at the Student Union Building Chapel.

Dr. W. O. Vaught, Jr., spoke at the special service and students Rosemary Strilich and Sandra Phillips unveiled the plaque. A section of the chapel was reserved for friends and relatives of Mr. Lindsey. Also on the program were Administrator J. A. Gilbreath, Judy Johnson and Rev. Dewitt Nix.

## '57 CLASS PLANS REUNION MAY 20

More than 100 persons are expected to attend the 10-year reunion of the Class of '57 which is planned for Saturday, May 20 in the Student Union Building.

Mrs. Gail Newton Wells is serving as chairman of the planning committee and she is being assisted by Mrs. Mary Jo Fincher Curtis and Miss Ruth Osborne.

Administrator J. A. Gilbreath will serve as master of ceremonies at the luncheon and a guided tour of the hospital will be conducted afterward.

# When is someday?

BY AUDREY JONES

## Strange trigger fish

BY THELMA C. CARTER

"Is this a someday?"

"Yes it is. This is a sunny day in May and we will go to the zoo."

Mrs. White packed a picnic basket. Molly was so happy that she sat in the back seat of the car with the basket beside her and sang all the way to the zoo.

"Look at the bear! He's eating a fish," exclaimed Molly. They walked along in front of all the cages. They saw monkeys, a timber wolf, a red fox, a white-tailed deer. When Molly saw a mother llama feeding her baby, she remembered the picnic basket.

"Come on, Mother," she said and ran to the nearest red picnic table. "We'll see the birds after lunch."

Because it was a special day, Molly saved her crusts for the swans.

They saw white swans and black swans, geese, and wild ducks. Molly had to drop the crusts into the pens quickly so they would not nip her fingers.

"Time to go home, Molly," said Mother.

"Just one more look at the monkeys?"

At the dinner table that night, Molly told Father about the trip to the zoo. When she had finished, she added, "I surely do like somedays. When will the next one come?"

"Someday," answered her mother.

(Sunday School Board Syndicate, all rights reserved)

There is a wonderland of brightly colored fish that live in shallow, blue-green ocean water over tropical coral reefs. These fish find safe hiding places among the colored shells and corals of the shallow waters. They build their homes among these same shells, corals, and seaweed.

A most colorful and strange fish is the trigger fish. It is a bright shimmering blue when the sunlight shines on it. The name suggests a trigger or lever such as is found on firearm. The fish does have a trigger—a weapon of defense. When a large enemy fish attacks a trigger fish, the trigger fish darts first one way and then another, until it is in a position to use the trigger.

The trigger is one of the sharp spines found on the dorsal fin. The dorsal fin is like a bird's wing.; When the second spine of the fin is pressed, the first spine, or the trigger, snaps down.

Trigger fish stake out their claim on certain seashells, rocky nooks, and coral villages. A great number of trigger fish may live in one coral village. If a stranger tries to take over, he is chased out of the village.

At sunset, the trigger fish do an amazing thing. Just as the bright sunlight is leaving the trigger fish village, they begin to patrol the waters near their home. When they are satisfied that no enemy fish are nearby, they bury themselves in sand. Only their mouths stick above the sand and rocks.

Thus they sleep, lying flat in the sand, with their eyes wide open.



Molly stood at the window on a wet April day, tracing raindrops with her fingers as they trickled down the pane.

"Mother," she asked, "may we go to the zoo today?"

"In the rain?" Mrs. White asked. "I think we should wait for a sunny day—someday in May."

"There's that word again," sighed Molly. "'Someday.' When is someday?"

Her mother was rolling out the pastry for a pie, but she stopped and smiled. "Someday is what I would call a wish-come-true day. It is a very special day."

"Like my birthday and Christmas?"

"Not quite. Your birthday is always on October second and Christmas is always on December twenty-fifth. Someday can come at any time of the year. Someday we will go to the zoo. Someday we will take a trip on the train to visit Grandmother."

Molly thought about that. She had heard Father and Mother say that they would take a train trip to Grandmother's house someday. Now they were going to the zoo someday. Molly was satisfied for the time being. Her father and mother always kept promises.

When the month of May came, the weather turned warm and bright. The tulips in the Whites' garden appeared and the daffodils were blooming.

"Would you like to go to the zoo today?" asked Molly's mother. Molly's eyes glowed.

# A wastepaper basket

BY MABEL-RUTH JACKSON

You can make a pretty wastebasket for your room or for a present.

From an ice-cream shop, get a round cardboard carton. It will have a metal binding around the top and bottom edges. It will be waxed inside. Wash the carton with a little hot water, and dry it immediately and thoroughly.

Now look for a bright picture in a discarded magazine. It may be kittens or dogs, an outdoor scene, or some other pleasing design. Paste it carefully on one side of the carton. It will make an attractive and useful wastepaper basket. After you have made one, you will probably want to make others.



Life and Work

May 28

Ephesians 2:1-10

## The purpose of redemption

BY L. H. COLEMAN, PASTOR  
IMMANUEL CHURCH, PINE BLUFF

The lesson today is the third consecutive study from the book of Ephesians. Today's passage encircles the meaning and message of redemptive grace. Perhaps, these verses are among the most often quoted from the Baptist pulpit. The ten verses under consideration are lacking in Greek sentence structure but are fulfilling as a great lyric of the love found in Christ.

### I. Life under the dominion of Sin. vs. 13

#### 1. Dead spiritually v. 1.

The word "you" refers to the Gentiles. Paul's picture of life without Christ is the story of one given over completely to sin and trespasses. Sin basically means "missing the mark," which is a picture of omission more than commission. This indicates failure to hit the target of God's requirements for man. The word "trespasses" indicates commission or taking the wrong road. Man has lost the way of God.

#### 2. The walk of sin. v. 2.

Verse two graphically gives a picture of the walk of sin. This means life lived by the world's standards and values. The lost man drifts "along on the stream of this world's ideas of living" (Phillips Translation). Those who are strangers to God's grace are tragically enslaved in spiritual bondage.

#### 3. Children of wrath. v. 3.

Living the life of lust, passion, and sin causes one to be labeled, a child of wrath. Dr. Charles B. Williams interestingly translates the passage, "By nature we were exposed to God's wrath." Life in sin means giving way to one's lower nature. If one's higher nature is the rule, the credit goes to a higher power, Jesus Christ. See Galatians 5:19-21 for a list of the sins of the flesh.

### II. Life under grace. vs. 4-10

#### 1. God's love bestowed. v. 4.

The two words "But God" need emphasis. God alone is the author of the change that takes place in conversion. The entire experience begins and ends with God. God takes the initiative and works a work of grace in the heart of the redeemed. God works in the realms of mercy and love. For the best translation of verse four, please see *The Amplified New Testament*. God's love was best expressed at Calvary.

#### 2. Quickened from death. v. 5.

According to the New Testament the two types of individuals are the quick and the dead. (Cf. Acts 10:42; 2 Tim. 4:1; I Peter 4:5.) This verse depicts the essence of the gospel. Being spiritually dead, Christ gave the believer life. A similar thought is expressed in Romans 6:23. The wages earned by the sinner are death (or Hell); the free gift of salvation is totally of grace.

#### 3. Spiritual resurrection. vs. 6, 7.

Christ delivers new, abundant life. Resurrection from the states of sin and death is followed by exaltation in heavenly places. What a foretaste of glory divine!

Testimonies in today's churches are almost obsolete. See what it will do for your church to hear someone stand and testify, "My conversion was literally a resurrection from the dead." Christ raises a spiritually dead sinner into newness of life.

#### 4. Salvation by grace. vs. 8, 9.

Paul belabors the point that salvation is by grace. Time and again in Romans and Galatians as well as Ephesians, Paul insists upon a salvation wrought and given by God. Man cannot earn salvation. If man could be saved by his own works, of what avail is Christ? If man, could be saved by good works and noble deeds, then the death of Christ

was unnecessary.

Man's part in salvation is faith. All that the Christian can do is to accept God's grace in faith, believing that God is true.

Rather than boasting in anything we have done, our boast is in Christ, who gave His all for us.

#### 5. A life of good works. v. 10.

Faith in Christ will produce good works. (Cf. James 1, 2.) Of all that God has wrought He takes the greatest accomplishment in a Christian living the kind of life God wants one to live. If salvation does not produce the right kind of life something is radically wrong. We are saved for good works. Those working for Christ are living proof of God's salvation in their lives.

#### Conclusion:

Several conclusions can be drawn from the lesson:

1. Life without Christ brings death, doom, and destruction.
2. Life in Christ is the product of the grace or unmerited favor of God freely bestowed upon those who come to Christ in simple faith.
3. After a person is saved he should realize he is saved for a holy purpose. Good works are the result.



**FAMILY PORTRAIT**—Five generations attended church services on Mothers' Day at First Church, Pangburn. (Left to right) Mrs. W. L. Sooter, Mrs. P. C. Wood, Mrs. Houston Butler, Terry Butler and son are all residents of Pangburn and attend church there.

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# The gospel in Samaria

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International

May 28

Acts 8:4-17

For a long time the feelings between the Jews and the Samaritans had been roughly equivalent to those between the Jews and the Nazis during World War II or between CORE and the Ku Klux Klan today. That Christianity, which began in Jewish circles, should reach out to embrace the Samaritans is truly remarkable.

Today's lesson deals with the expansion of the gospel to Samaria and a visit from a couple of the boys from "headquarters" in Jerusalem.

## I. Salvation proclaimed, 8:4-8.

After the martyrdom of Stephen, many of the followers of Christ were "scattered abroad" as a result of terrible persecution. If the anti-Christian power-structure thought this was going to blow the final whistle on the new movement, they were in for a big surprise, however.

The word for "scattered" is the term for sowing seed, and this is what the believers became—seeds scattered in distant gardens, there to sprout and produce new life. The old proverb seems to be true: "The blood of martyrs is the seed of the church."

Among those who were dispersed was Philip, one of the Grecians selected with six others to serve tables so that the apostles could devote their time to other matters. He went down to Samaria "and proclaimed to them the Christ."

That he received a positive response to his preaching is indicated by the statement that "the multitudes with one accord gave heed to what was said by Philip, when they heard him and saw the signs which he did." He was an ef-

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fective proclaimer of the word.

Philip's witness also included divine healing of sick minds and bodies. "For unclean spirits came out of many who were possessed, crying with a loud voice; and many who were paralyzed or lame were healed." The reporter's observation, "So there was much joy in that city," is probably a masterpiece of understatement.

The reason the Jews despised the Samaritans was that they considered them unclean, since they were the offspring of Jewish marriages with people outside Israel. Since the Jews had long believed that no one could find divine favor outside Judaism, their prejudices were both deep-seated and highly self-righteous—as most prejudices are. Men find great comfort and pleasure in their prejudices, much in the way Linus does from his blanket!

In light of this background, what Philip did is truly remarkable. Dr. Frank Stagg says, "Pride and prejudice care little for facts, preferring to further selfish interests through any convenient fiction." Philip was apparently free from attitudes which hinder the expansion of Christianity at home and abroad.

## II. Sorcerer impressed, 8:9-13.

Among those in the Samaritan city was one Simon, a man who practiced magic and amazed the nation, telling them that he was somebody great. "They all gave heed to him, from the least to the greatest, saying, 'This man is that power of God which is called Great!'"

The exact nature of Simon's sorcery and spiel about his own status is not known, but it is apparent that he was a magician of no mean ability. Magic-workers have always managed to awe people who do not understand their act. Just a few days ago a nationally-known magician amazed millions of people who watched NBC's "Today" show as he performed seemingly impossible feats, among them a trick in which a guillotine apparently sliced through a girl's neck without drawing so much as one drop of blood. If a man can still impress a been-everywhere-done-everything world, how must a man of Simon's prowess have wowed the folks from the Samaritan boondocks 2,000 years ago!

Simon was much impressed by Philip, who could do things never dreamed of

in the magician's bag of tricks. When others "believed Philip as he preached good news about the kingdom of God and the name of Jesus Christ," Simon also believed and joined them in being baptized.

Luke declared that Simon "continued with Philip. And seeing signs and great miracles performed, he was amazed." Whether or not he experienced new-birth conversion is highly debatable, especially in light of his trying to buy the gift of the Holy Spirit a little later. But there is no question that he believed in the miracles accomplished by Philip and accepted a Power greater than any the sorcerer had known. Dr. Stagg says flatly, "Simon was not 'converted,' however. His basic motivation, before and after he 'believed,' was selfish. Even in religion he sought to further selfish interests, and that is but the sublimation of the core of depravity." (THE BOOK OF ACTS, p. 104.)

## III. Spirit granted, 8:14-17.

When the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, who came down from the capital city and prayed for them that they might receive the Holy Spirit. Apparently they did not come in the spirit of an investigating committee trying to prove that there was something rotten in Samaria but in the spirit of their Lord, who "went about doing good." Until the two came, there seems to have been no outpouring of the Holy Spirit as had been manifested in Jerusalem on the day of Pentecost.

After praying for the believers, Peter and John laid their hands on them "and they received the Holy Spirit." The Book of Acts does not teach that the laying on of hands is an essential of receiving the Holy Spirit, for in the story of the conversion of the Ethiopian there is no indication of the laying on of hands, although he unquestionably received the Holy Spirit. God grants the Spirit as he chooses, but the one thing with which this gift always seems to be associated is faith.

Although not a part of today's text, the story of Simon's attempt to buy the gift of the Holy Spirit should be studied as a part of the full story (8:18, 19). Peter's indignant reply to this request is a classic (8:20-22). The apostle "went into orbit" at the suggestion that this spiritual blessing might be available from his hands if the price were right. And in a most undiplomatic way of dealing with an attempted bribe he demanded, "Repent therefore of this wickedness of yours and pray to the Lord

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## A Smile or Two

### New five-year plan

When a Russian worker left his factory at the end of the day pushing a wheelbarrow full of straw, a guard halted him and carefully examined the straw, but found nothing. Each day the performance was repeated, but the guard found nothing no matter how carefully he searched.

After a month of this, the guard said to the worker "Look, I'm about to be sent to Siberia so you can talk freely to me. I give you my word I won't tell. But I'm curious—what are you stealing?"

"Wheelbarrows!" the worker confessed.

### Belongs to realists

"So your brother is a painter, eh?"

"Yep."

"Paints houses, I presume?"

"Nope, paints men and women."

"Oh, I see. He's an artist."

"Nope. Just paints women on one door and men on the other."

### May look easier

The wife was driving when she and hubby were caught in a traffic jam.

"What'll I do now?" she cried.

"I don't know," replied the husband. "Why don't you get in the back seat. You're sure to think of a solution from there!"

### Texas joke

The doctor told the wealthy Texan to get away from it all. "Go to the Swiss Alps and breathe that fresh, wonderful air."

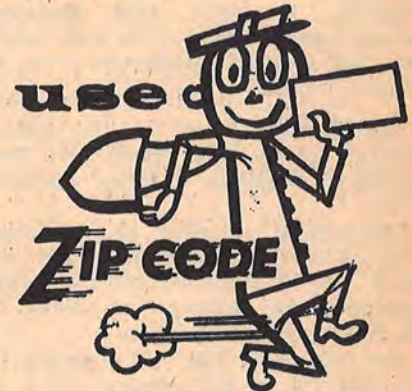
"Why go so far?" replied the Texan. "I'll buy'em, crate'em, ship 'em over, and stack 'em up on the west side of my little old ranch."

### Fair price

Motorist (settling with farmer for cow he has just killed); "Seventy-five dollars and sixty-four cents. And what are the sixty-four cents for?"

Farmer: "That's for the eight quarts of milk she would've given this evening."

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### Attendance Report

May 14, 1967

Church	Sunday School	Training Union	Ch. Adns.
Alexander First	55		
Ashdown Hicks First	51	36	
Berryville Freeman Hgts.	98	34	
Blytheville New Liberty Camden	117	37	
Cullendale First	363	102	
First	457	127	
Crossett First	537	129	10
Magnolia	171	137	
Mt. Olive	249	99	1
Dumas First	226		
El Dorado			
Caledonia	41	32	
East Main	207	98	
First	713	440	3
Immanuel	372	120	1
Gentry First	186	106	
Greenwood First	189	119	
Harrison			
Eagle Hgts.	147	72	
Northvale	93	57	1
Hope First	500	128	
Imboden	60	40	
Jacksonville			
Bayou Meto	102	61	
First	500	94	3
Marshall Road	308	143	2
Jonesboro Central	539	190	2
Little Rock			
Immanuel	1045	358	
Life Line	472	94	2
Rosedale	244	79	2
Magnolia Central	575	165	
Marked Tree Neiswander	129	59	
Monticello			
First	323	147	
Second	223	103	
North Little Rock			
Baring Cross	563	121	5
Southside	21		
Calvary	356	155	
Harmony	53	25	
Levy	472	137	
Park Hill	749	203	3
Indian Hills	95	44	
Sixteenth St.	43	33	
Sylvan Hills First	251	89	
Pine Bluff			
Centennial	237	66	1
Second	234		5
Southside	658		5
Tucker	27		
Springdale			
Berry St.	82	53	
Elmdale	238	93	
First	307	89	
Oak Grove	67	42	
Texarkana Beech St. Community	509	84	
Van Buren			
First	313	165	1
Oak Grove	122	102	
Second	44	39	
Vandervoort First	50	29	
Ward Cocklebur	44	34	1
Warren			
First	378	95	
Southside	73	46	
Immanuel	223	65	
West Memphis			
Calvary	299	133	2
Ingram Blvd.	258	94	4



## Cites 'le difference'

WACO, Tex.—The 1966 National Football League-Coach of the Year holds that "the ultimate satisfaction rests in religious belief."

Tom Landry, coach of the Dallas Cowboys, spoke here during the Fellowship of Christian Athletes' coaching clinic.

"Christianity satisfied the yearning I had all my life," he said. "I only regret I was 33 years old when I really discovered the difference in being a churchgoer and a Christian.

"But my goals have not changed. I still want to be the greatest coach in the world and I want the Dallas Cowboys to be the greatest team. It's just that my attitude toward others has changed and I think this is what Christianity is all about."—(EP)

## 'Action, not dialogue'

BOSTON—Action, not dialogue, was proposed here as the salvation of the ecumenical movement.

Saul Alinsky, the fiery expert in community organization whose attitude toward churches and synagogues has usually been characterized more by scorn than approbation, told a section of the interreligious Conference on the Role of Conscience:

"If you are concerned about power on the part of organized religion you must act. To those of us who are concerned about action, let me suggest that dialogue will be the death of the ecumenical movement."

Mr. Alinsky, executive director of the Industrial Areas Foundation, was a resource leader for a conference group on Society's Economic Obligations to its Citizens.

The community organizer said he would be "interested to see whether out of their conference there will come a specific course of action or the same old junk." He indicated that by "junk," he meant routine resolutions and statements.—(EP)

## Budgetless church thrives

WINSTON-SALEM, N. C.—An experimental church which has no church building, no calendar of services and no budget is thriving here after nine months.

A report on the venture was made to the Winston-Salem Presbytery of the Presbyterian Church in the U. S. at its annual meeting here. The experiment was begun with its sanction.

The report was made by the Rev. James O. Chatham, who is directing the program.

"Many of the participants in the experimental church have experienced a fellowship with one another which has



## Ghana Christians witness at Fair

Protestant denominations presented a witness at the recent Ghana International Trade Fair with a booth showing what churches in Ghana are doing and ways in which Christians serve the nation through education, medicine, and agriculture and relief work.

In addition, Christian book stands sold more than \$8,000 worth of Bibles and other religious literature and distributed more than 10,000 tracts during the 19-day fair.

"Since the overthrow of the Nkrumah government in 1966 and the expulsion of communistic influences, there has been a great surge of interest in Christianity in Ghana," says Rev. James B. Annis, Southern Baptist missionary who

been unique," Mr. Chatham said. "The church did not set out particularly to create this fellowship; it has simply happened."

"It must be attributed to our whole life: our common work, our common concerns, our common discussion, our common worship. We hope that it is not the kind of fellowship which solidifies us into an impenetrable clique but the kind which makes us all the more open to new personalities and ideas."—(EP)

helped with the booth. "Now every means of communication—radio, television, newspapers, books, and preaching the gospel freely in the churches and on the streets—is available to us as we try to bring the Ghanaian people the truth of Jesus Christ."

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