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Arkansas Baptist Newsmagazine

5-4-1967

May 4, 1967

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

MAY 4, 1967

Personally
speaking



Visit to Ft. Worth

AN invitation to be the guest speaker for the annual banquet of the Arkansas students at Southwestern Seminary, Ft. Worth, on a recent Friday night gave me the opportunity of visiting again briefly on the campus of the largest seminary in the world—a distinction formerly held for many years by Southern Baptists' oldest seminary, Southern, at Louisville.

The meeting was held in the spacious Student Center, amid the most elegant of surroundings. The food, served by women from the seminary family, was delicious, and the fellowship was what you would expect it to be when a group of Arkansans, temporarily incarcerated in the Lone Star State, have an hour or two together.

As a good will emissary of Governor Winthrop Rockefeller—who, incidentally, was the speaker at the Arkansas students' banquet last spring—I conferred upon Doyle Smith, president of the group, an Arkansas Traveler certificate. (See photo elsewhere in this issue.)

Attending the meeting along with the Arkansas students were Dean Trozy L. Barker, dean of men, and Mrs. Barker. Dean Barker is an Arkansan and Mrs. Barker an Oklahoman, but both of them are products of Ouachita University.

Among those present were three who are now working toward their doctorates—Boo Heflin, Larry Taylor, and Charles Petty—and at least one who aspires to enter the Graduate School following his graduation this spring with the standard B.D. degree—President Smith.

I was happy to see that the men's dormitory, Ft. Worth Hall, the original seminary administration building erected, if I am not mistaken, in 1914, had been completely remodeled, from stem to stern, since my last visit to the campus. Students who live here now have air conditioning controlled individually by room thermostats. So they no longer have to attain their degrees by the sweat of their brows, so comfortable and commodious are their surroundings. (I understand that this is a fair sample of the extensive housing now available for most of the students, including single women and married couples.)

Thanks to the "pull" of Smith and the cooperation of Dean Barker, I stayed overnight in one of the guest rooms in Ft. Worth Hall and had the privilege of sleeping in Dr. George W. Truett's own bed, which had been donated to the seminary by the great preacher's family following his death.

Arkansas is represented at Southwestern by a group of approximately 60 students. Our Southwestern trustee from Arkansas is Wendell Berry, businessman and church leader from Blytheville.

Arkansas churches looking for pastors, ministers of education, and ministers of music will do well to keep in close touch with our own young people coming out of this great training center.

Erwin L. McDonald

IN THIS ISSUE:

A MAN with a purpose is the subject of a feature story, page 5. He is Bob Herndon of Atlanta, a retired chaplain, a lieutenant colonel, who at no salary and on a shoe-string budget has started a one-man national campaign. He seeks to do something about the critical shortage of educated Negro ministers.

WOULD you buy Lot's Salt, Bethany Spices, Peter-Paul Peanut Butter? Whatever your answer, you will enjoy reading a Texas pastor's tongue-in-cheek letter to the editor on page 4 about diversification of our denomination.

TO adults, as well as children, who have seen the magnificent Bonheur painting, "The Horse Fair," at the Metropolitan Museum of Art in New York City, today's Children's Nook will be of great interest. The page number is 20.

THE brutal Pulaski County slayings apparently solved with a suicide bring forth editorial comment today on the facing page. We also call your attention to a guest editorial from the *Religious Herald*, Richmond, Va., on "Arbitrary Fixation."

WHEN Mr. and Mrs. Fred Spann return to their mission field in Brazil next month, they will take with them a set of 25 musical bells, purchased for them by Baptists across Arkansas. The news story leads off our Arkansas news, page 6.

COVER story page 7.

Arkansas Baptist news magazine

May 4, 1967
Volume 6, Number 18

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

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

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

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

Church and murder

A WILD chase on the streets and highways of Little Rock and Pulaski County and an apparent suicide have culminated in an official solution to the cold-blood murders of two mothers and two children in this area in recent weeks.

In one of the murders, Mrs. Willene Knight, a young mother and the wife of a soldier in Vietnam, had gone to do her family washing, late at night, at one of Little Rock's washaterias. Her body was found the next day in an abandoned residence, with a bullet in her head.

In a triple slaying just recently, Mrs. Judith Ann Moody and her two little daughters were slain at their home near Cabot.

Now the police have determined, with laboratory help from the FBI in Washington, that the bullets that took the lives of these four were fired from the same .22-caliber magnum pistol that Irvn Edward Tribble, 27, is reported to have killed himself with while driving at more than 100 miles an hour in an effort to escape from officers who sought to question him in the killings.

Pulaski County Sheriff Frank Mackey and Little Rock Police Chief R. E. Brians are due a great deal of credit for the solution of these crimes. Because of the dogged devotion to duty of them and of many others helping them, everybody in this vicinity can breathe a little freer. But not too free. For the man who perpetrated these terrible atrocities was evidently a sick man.

How do you go about spotting a potential killer before he strikes? And what can you do to correct the many conditions in our society that breed crime and criminals?

No one has the answers, not even the churches. But all of us, and most of all, all Christians, should feel a moral involvement. The churches, with their emphasis on the proper attitudes of heart toward God and man, certainly point people in the right direction. This spotlights the urgency of the church reaching the people.

'Arbitrary fixation'

In America each Christian denomination and religious body as an institution is under the influence of the national culture. As a consequence the many forms of religious faith find expression in a common denominator which we may easily recognize as the national cult. Possibly it is this unconscious adherence to a supra-denominationalism which lends popularity to religious expression and motivates a majority of people in America to share in the activities of the Christian church. As a consequence the national cult exerts a strong influence with all American Protestant denominations as they project the Christian mission at home and among other nations. Because American culture, or the American cult, is a dominant factor in every mission program and activity, the gospel message as proclaimed is less than universal. The Southern Baptist Convention as an institution is no exception with respect either to the trend or to its application.

On the other hand, the Catholic church, with the Vatican at Rome as a center, presents an international

front with a message which has universal quality. This universal quality, however, arises from authoritarianism rather than from adherence to the message of the New Testament. The authority of Rome is the vital doctrine, for without absolute authoritarianism the Catholic message would lose its universal nature. The hierarchy is aware that the Roman Church cannot survive in the present form without the doctrine of infallibility. Resistance by the Vatican to liberal elements within the church represents a struggle for survival of the institution. Vatican Council II achieved many worthy objectives towards creating better understanding and relationships within the wider Christian community, but the important truth is that the Council took no action to crack the absolute authority of the Church.

Herein lies the most difficult challenge which the entire Christian Church, both Protestant and Catholic, faces today—how to achieve cooperative action among local congregations without falling a prey to stifling authoritarianism which demands conformity and stands in opposition to mental renewal. Young people today are prone to reject authoritarianism in the church because, by its very nature, an arbitrary fixation is irrelevant to developing life—*Religious Herald*, Richmond, Va.

W. J. Hinsley

After a long and fruitful life as an Arkansas Baptist minister and denominational servant, W. J. Hinsley, Hot Springs, has gone to his eternal reward.

In a beautiful tribute to Dr. Hinsley, Dr. Walter Yeldell, his pastor for the past six years at Second Church, Hot Springs, recalled that Dr. Hinsley had made it a practice to begin his prayers with thanksgiving for "the amazing grace of God." Dr. Yeldell recalled, also that Dr. Hinsley, for good reason, had been known among his fellow Baptists as "Mr. Baptist Orthodoxy."

A man of rare Christian perspective, Dr. Hinsley had a keen sense of the true values. His great perception was matched by deep and abiding convictions for the right as he saw and understood it. He will be greatly missed. Arkansas, and particularly Baptists of the state, will ever be in his debt.

'Social gospel'

PROFESSOR Roy J. Fish of Southwestern Seminary will receive a chorus of amens on his recent declaration that "Southern Baptists will sound the death knell to their denomination and dig their own grave if they cease to emphasize the spiritual redemption of the individual." He predicts that "in the coming years there is going to be pressure on us to emphasize the redemption of the structures of society rather than the individual in society."

Southern Baptists, as we have been able to observe them, are not about to abandon the gospel of Christ for a so-called "social gospel that leaves out Christ." But the most of us can well afford to give attention to how we apply the gospel of Christ to the social issues of our day.

The people speak

Diversified or divested?

Baptists have gone a good long way in their interpretation of and obedience to, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

We have certainly explored many areas and entered many fields in our efforts to carry out the Commission. We are engaged consequently in manifold ministries. We are in big business. To simply classify our work as "preaching, teaching and healing" is to wrap it up in three neat packages. Actually, we are in the fields of education, publishing, journalism, television, radio, retailing, child welfare, geriatrics, farming, ranching, banking, mortgage loans, endowment, estate planning, investments insurance (I have three Baptist policies), hospitals, medicine, hotels, law, architecture, music, real estate, foreign aid, reports, encampments and assemblies, construction, transportation, public relations and congressional lobbying.

I believe we could do a lot of good in the Baptist grocery business. There are some pretty substantial proof texts to support my proposal. The Lord came eating and drinking. He ate with publicans and sinners. One of the two ordinances is in the form of a supper. He challenged, "Give ye them to eat." He fed his disciples. He fed the 5,000. He "sat at meat," etc., etc.

We could borrow the money at a favorable interest rate to build and stock these grocery stores. The loans could be repaid by the profits (not prophets). This way it would not cost us anything, so what do we have to lose? We could staff these stores with some of our finest people. We would not sell beer nor stay open on Sunday; so our people could patronize the stores with good consciences. Think of the value of offering good religious paperbacks in the place of all the bad books and magazines now offered in some grocery stores. Local churches could supply and replenish the racks.

We could even have a chaplain in each store to pray with people (if prices keep rising, we'll need it), arbitrate differences and promote a wholesome atmosphere. On the paper bags could be printed such things as stewardship campaign slogans. We could use the public address systems to plug revivals and study courses. It would be such a simple thing to drop a daily Bible reading guide into each order of eats.

This thing has tremendous possibilities. When we really get rolling, we could have our own name brand labels. Some of these could carry scripture references. Think of the appeal the following such brands might have: Lot's Salt, Bethany Spices, Peter-Paul Peanut Butter, Mary Marmalade, Simon Sardines, Cana Cola, Martha's TV Dinners, Esau Chili, Cornelius Ham, Dorcas Zippers, Prodigal Pesticides, Lydia Dyes, Diatrepes Detergents.

Who can measure the power of teaching by such suggestions and association! We might even have our M and J green stamps. (Matthew and Judas).

Everybody buys groceries, so when

we move into this field, we go where the action is. Eating is here to stay. The grocery business is obviously a good opportunity or there would not be so many people in it. This thing has unlimited possibilities.

All of this is intended as a bit of good-spirited satire. I am not serious, of course. But I am serious about one spiritual truth: It is possible for us to chart our course by what is expedient instead of what is essential. We can keep up with the times so well that we move off and leave the next. We can become so diversified that we become diverted. —T. Hollis Epton, pastor, First Baptist Church, Duncan, Okla.

Revivals

Pine Bluff Greenlee Memorial, Apr. 9-16; Jimmy Garner, pastor, Calvary, Paragould, evangelist; Darrell Black, pastor, song director; 4 for baptism; 3 by letter.

Geyer Springs First, May 4-7; Preston A. Taylor, missionary on leave from Argentina and former pastor of Trinity Church, Little Rock, evangelist; Brotherhood sponsored, Billy R. Woodward, president.

Bearden First, May 5-7; youth-lead revival; Doug Dickens, Ouachita University, evangelist; Charles Covington, Ouachita University, singer; Homer Haltom, pastor.

Little Rock Life Line, Apr. 16-23; William V. Philliber, pastor, evangelist; Scott Johnson, Ouachita University student and music director at Park Place Church, Hot Springs, song director; Nelson Tull, personal evangelism director; 38 additions; 23 by baptism; 15 by letter.

El Dorado Marrable Hill, May 8-14; O. K. (Jack) Hazlewood, evangelist; Edgar Glover, pastor.

Hot Springs Harvey's Chapel, in progress through May 7; O. K. (Jack) Hazlewood, evangelist; Horace Gray, pastor.



OUT-GOING President Doyle Smith, right, of the Arkansas Students at Southwestern Seminary, Ft. Worth, Tex., exhibits his Arkansas Traveler certificate. With him, left to right, are newly elected officers of the Arkansas group Dan Beason, social chairman; Mike Harrison, president; Mrs. Larry Taylor, secretary. (See "Personally Speaking," page 2.)

Retired chaplain campaigns to educate Negro ministers

A retired army chaplain, at no salary and on a "shoe-string" budget, has started a one-man, national campaign to do something about the critical shortage of Negro ministers.

In Arkansas recently for visits to Negro college campuses, the chaplain, Lt. Col. (Ret.) Bob Herndon, of Atlanta, Ga., visited at Philander Smith College, Shorter College, and Arkansas Baptist College, all in Little Rock, and Arkansas A. M. & N. College in Pine Bluff.

The acuteness of the problem he has tackled is revealed in a statistic Herndon quotes to the effect that there are now only 325 Negro ministerial students enrolled in all of the accredited theological seminaries of the nation. And these students, he reminds, include all denominations.

Taking into account that there are 20,000,000 Negroes in the United States, Herndon estimates there should be a minimum of 10,000 Negro ministers in training at this time in the seminaries.

Chaplain Herndon, who retired last year at the age of 53 and after 28 years of service in the military chaplaincy, has been working full time, at no salary and on his own expense account, since Feb. 1. But he has already visited nearly half of the campuses of the 129 Negro colleges in the country.

While he has received a warm welcome from the college administrations and student bodies alike, he has been amazed to find hardly any Negro college students who are planning to enter the ministry. He plans to continue his Negro college contacts, publicizing the availability of scholarships offered Negro ministerial students by seminaries, mission boards, and foundations. But he is convinced the Negro ministerial recruitment program is going to reach back into the Negro churches to the children and young people there.

Although he has been active in religious biracial affairs for many years, it was not until he had been in retirement for several months that Herndon decided to launch his unique campaign.

"I began to have unidentifiable pains and uneasiness," he said. "My wife correctly diagnosed my affliction. 'All in the world you need is something to do,' she said. And now that I have gone back to work—at something I like very much* to do—I never felt better."

Herndon took his aspiration first to his life-long friend and seminary classmate, Dr. Duke K. McCall, president of Southern Seminary, Louisville, Ky. Dr. McCall agreed that one of the greatest problems is the shortage of an educated ministry among Negroes. But he was already struggling with a deficit in his operating budget and was in a position to do no more than Herndon asked, give his blessing and the blessing of the

seminary to the undertaking.

So, Herndon was named "assistant to the president" of Southern Seminary, at a salary of \$50,000 a year. "Send us your travel expenses," said Dr. McCall, "and we'll reimburse when we can and as long as we can."

After his first month of operation Herndon was back on the Southern Seminary campus for an official report to his "superior." "How much did we pay you last month?" asked Dr. McCall. "Exactly nothing," replied Herndon. "Then," said Dr. McCall, "we'll double that this month!"

Herndon's wife and their son and daughter are solidly back of his undertaking.

"One thing about it, Dad," said his son, a student in the University of Georgia at Atlanta, "nobody can accuse you of being in this for the money you get out of it!"

And Herndon says he is getting more satisfaction out of working for nothing than anything he has ever done.

But he realizes that the eventual solution to the problem he has tackled will involve multitudes of people and considerable amounts of money. While there are a limited number of scholarships available at this time, the number needed once the recruitment program really gets going will dwarf these to insignificance.

Herndon is traveling much of the time. But he checks in every few days at his office, provided for him at no charge in the headquarters of the Home Mission Board of the Southern Baptist Convention, in Atlanta.

Speaking to the weekly prayermeeting of Arkansas Baptist State Convention employees in Baptist Building here Wednesday of last week, Herndon said: "We Christians have the one commodity the world needs above all others—love. Jesus gave us a new commandment: 'Love one another.' We cannot fulfill the command of Christ without loving people of all races.

"We dare not build a fence around Christ, for he died for every man."

While he is seeking to recruit Negro students for the Southern Seminary, Louisville, and for the other five seminaries of Southern Baptists, Chaplain Herndon does not limit his ministry to Baptist students or to Baptist seminaries. He is interested in helping ministers of all Christian faiths to secure the educational training they need to qualify them for their best service. His goal is to help students to attend the seminaries of their choices.

While in Little Rock, Mr. Herndon was accompanied on his campus visits by Editor Erwin L. McDonald of the Arkansas Baptist Newsmagazine. A member of the board of trustees of Southern Seminary, Dr. McDonald has volunteered his services as an Arkansas contact for the Herndon project. Negro ministerial students in this area interested in going to seminaries are invited to contact him.



The chaplain talks with Robert Blue Jr., Baptist student attending Philander Smith College.



Miss Krista Bentley, junior of Baring Cross, Mr. Mulkey and the Spanns.

Musical bells given Spanns

Mr. and Mrs. Fred Spann, missionaries to Recife, Brazil, who are concluding a year's furlough at Little Rock, received a set of 25 musical bells Apr. 25 at Park Hill Church, North Little Rock.

They will use the bells in their teaching of music in a Baptist school and church at Recife when they return there in June.

When they arrived last summer, the Spanns attended a junior music camp sponsored by the Church Music Department of the Arkansas State Convention at Ouachita University.

The Department had a set of bells, as do several Baptist churches in the state.

Hoyt A. Mulkey, director of the Department, suggested that the Spanns might like to have a set. The juniors aged 9 through 12, contributed \$160. Additional funds came in from Baptist churches in the state and the Spanns' church, Baring Cross, North Little Rock, made up the balance, about \$495, enabling Mulkey to order the full set at \$825.

The Spanns, Mulkey said, are badly in need of teaching aids and it is difficult

to ship such things to Brazil. They will be able to take the bells as part of their household goods.

The missionaries completed one four-year assignment at Recife before returning for a year's furlough. They will remain there another four years. They have two small children.

Heads medical group

Mrs. Edith Crane, medical assistant to Dr. Millard Black, Little Rock, was recently installed as president-elect of the Arkansas State Medical Assistants Society at the group's annual convention in Hot Springs.

A past president of the Pulaski County Medical Assistants Society, she was Pulaski County Medical Assistant of the Year in 1964, and in 1965 wrote the winning letter which resulted in the selection of Dr. Black as Boss of the Year. She is presently serving as president-elect of the Pulaski County organization.

Mrs. Crane is a member of Rosedale Church.

Parliamentary procedure

Appeals

"If, when one rises to a point of order, the chair gives what seems to be a wrong ruling, any member has the right to throw himself upon the assembly for a correction of the unsatisfactory ruling. This he does by an appeal. But this right of appeal must be exercised as soon as possible after the unsatisfactory decision is rendered. It will be too late if other business is allowed to intervene" (Kerfoot, pp. 78-79).

When one makes an appeal he rises to say: "I respectfully appeal from the decision of the chair." The chair immediately announces: "The gentleman appeals from the decision of the chair. Will you sustain the decision of the chair?"

Then it is in the hands of the assembly to decide. No motion is required and neither is a second. Kerfoot in a footnote states: "Robert and Gore hold that an appeal requires a second. Cushing and Mell teach otherwise. Reed and Fish are silent on the point. It seems clear that a second should not be required unless under a special rule, since an appeal is a claim of one's rights, and not a motion" (p. 79).

The question cannot be amended. Debate is allowed only as to the correctness of the ruling, "provided the question is not a personal one" (p. 79). In such a case (a personal question) no debate is allowed. In cases where debate is allowed, a person may speak only once and the chair may justify his ruling without leaving the chair.

If decided in the affirmative, or a tie, the ruling of the chair is sustained. If negatively, the chair must correct the ruling and business will proceed accordingly. Once an appeal has been decided it cannot be renewed. However, the assembly may reconsider or repeal a decision made in an appeal.

An appeal cannot be separated from that out of which it grows. Thus, an appeal may not be "tabled." If action is then taken on that out of which the appeal grew it would be too late ever to take the appeal from the table.

The chair should not be irritated at appeals. Nor should he chaff when the assembly decides against him. An appeal is the best opportunity for him to justify his ruling. When the assembly decides against him, he should show respect for their decision. He is their servant and not their master.—Carl Overton

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

Beacon lights of Baptist history

Close communion

BY BERNES K. SELPH, T.H.D.

PASTOR, FIRST CHURCH, BENTON

The oldest confession of faith that corresponds with Baptist today is that of the Swiss Anabaptists issued in 1527. "It is significant that what is opprobriously called 'close communion' is found to be the teaching of the oldest Baptist document in existence" H. C. Veddar, *A Short History of the Baptists*, p. 144.

English Baptists practiced close communion that is, limiting the participation of the observance of the Lord's Supper to members who are in good standing in Baptist churches. Their confession in 1644 stipulated baptism before participation in the Lord's Supper. There are those who contend that there is a question as to when they adopted immersion for scriptural baptism. But immersion was no new thing. Christians had the New Testament since the first century and those who have studied the movement of free churches through the ages avouch for this. So baptism, immersion of believers, was necessary for proper partaking of the supper. Many believe that the New Testament makes a strong case for close communion.

John Bunyan and William Kiffin, two early Baptist leaders in England, did not agree on the point of communion. Bunyan believed in immersion but did not insist on this point for strict baptism. Incidentally, he believed in open communion. Kiffin held tenaciously to close baptism and close communion. Bunyan's lax indecision and indefiniteness showed up later and created problems in his church. Kiffin's clear cut ideas left his followers with views that have constituted the doctrinal position of the main stream of Baptists.

Baptists in America followed this tenet of doctrine. It was natural to do so. Their fathers in England had done so in the main. In the early days of our nation there was much sharp division on this point. Baptists were not well thought of; there was sharp cleavage between them and others. For years they sought to establish the scriptural mode of baptism as immersion. They refused to endorse a practice that would undermine such views.

It is true that some Baptists disagreed. Some in England did. Others, who liked many Baptist doctrines and joined their ranks, brought their open communion views with them, then sought to make them Baptist views. Baptists in Canada feuded long over this question. So it would be wrong to say that it has been

one-sided. But it would not be wrong to say that, generally speaking, close communion has been the accepted view.

"Only the exceptionally ignorant or the exceptionally unscrupulous now reproach Baptists because of their 'close' communion, since intelligent and candid Pedobaptists know and acknowledge that we stand precisely where all Christendom stands, and where all Christendom always has stood from the days of the apostles until now, with regard to the qualifications for communion. All that Baptists can claim to have done in this matter is to have cleared away the mass of sophistries with which opponents had beclouded this question, until no excuse for ignorance and no apology for misrepresentation are possible" Vedder, *Ibid*, p. 415.

Some want to make this view that of Landmarkism, but is far antedated this movement. Many want to link it to J. R. Graves and his views, claiming that it did not exist before him. But this isn't true, as Vedder shows. Others would say that it was spawned in the illiterate and untrained mind of pastors in the South. Again, this is wrong. Some of the clearest statements on close communion have come from pastors and professors of the North and along the Eastern Seaboard. This view has been called "unenlightened 17th century theology," but this is to beg the question and to ignore history, both before this period and afterward.

Pine Bluff Crusade

Bob Harrington, "the Chaplain of Bourbon Street," is preaching in a 2,000 seat tent near Jefferson Square Shopping Center in Pine Bluff nightly through May 14, at 7:30. The "Harrington Crusade for Christ" is sponsored by most Southern Baptist churches in the area.



BOB HARRINGTON

Wins Wilson fellowship

James Nelson Davis, Ouachita University senior, has won a Woodrow Wilson Fellowship for graduate study in the academic year 1967-68. He is the son of Mr. and Mrs. Wade Louis Davis, Little Rock.

Twelve hundred and 59 student were selected for the fellowships this year. A total of 13,596 were nominated.



SEMINARY DEGREES—Four students from Arkansas received degrees from Golden Gate Seminary, Strawberry Point, Mill Valley, Calif., at commencement exercises Apr. 28. They are (top row, left to right) Marcus Jones Rackley, B. D., Tommy Ray Derrick, B. D.; (bottom row). Calvin Coolidge Turpin S.T.D., and Edward Eugene Stacks, B. D.

The Cover



PARENTS ARE TEACHERS... in the kind of example they set at home, in any type of conversation, in many informal home activities, in the most impressionable years of the child's life, in a continuing fashion throughout the life span. Thus the theme for Christian Home Week 1967—"The Family Teaches First . . . And Last!"—*Photo by Robert Jackson*

Caldwell to Florida

Carroll D. Caldwell, pastor of First Church, Clarksville, for the past six years, resigned recently to become pastor of First Church, Crestview, Fla., effective May 1.

Crestview has a population of 10,000, and the membership of First Church there is 1,350.

Mr. and Mrs. Caldwell came to Clarksville from Deland, Fla., where he was director of the Baptist Student Union at Stetson University.

He is a graduate of Ouachita University, attended Southwestern Seminary, Ft. Worth, and is a graduate of Southern Seminary, Louisville.

During his pastorate in Clarksville the congregation built a new parsonage, redecorated the church building, acquired land and hard-surfaced a large parking area. A new dormitory was constructed at Baptist Vista also during this time. There were over 900 additions to the church with over one third of these coming by baptism.

Mr. Caldwell was president of the Johnson County Ministerial Fellowship, and a member of the Citizen's Advisory Committee. He was a trustee of Ouachita University and chairman of the Missions Committee and the Student Committee of the Clear Creek Association. He was named to Who's Who in Arkansas in 1964.



CARROLL D. CALDWELL



R. A. HILL



MRS. H. JACK FLANDERS

Baptist is state mother

Mrs. H. Jack Flanders, Little Rock Baptist, has been named Arkansas Mother of 1967 and will compete for national mother at the Waldorf-Astoria in New York City May 8-13.

Mrs. Paul W. Hyde, El Dorado, is state chairman of the American Mother's Committee, Inc.

Mrs. Flanders was sponsored in the state judging by the Greater Little

R. A. Hill to Westside

R. A. Hill has resigned as pastor of First Church, Gravel Ridge, to accept the pastorate of Westside Church, Little Rock. He assumes his new position May 7, succeeding C. W. Caldwell, who has served as interim pastor.

Mr. Hill attended Southwestern Seminary and was graduated from New Orleans Seminary. He is a native of Tuckerman.

Following graduation from seminary he served as rural evangelist for the state of Arkansas. For nine years he served a pastorate at Somerset, Ky., returning to Arkansas to head the Church Development Ministry for three and a half years.

Rock Federation of Womens' Clubs and the Community Culture Club, which she has served as president. She also has been active in the Band Mothers' Club, national and state PTA, Order of the Eastern Star, and has served as a Grey Lady for the American Red Cross. For 40 years she has taught a Sunday School class at Pulaski Heights Church.

She is the mother of two sons, Dr. Jack Flanders, pastor of First Church, Waco, Tex., and Don H. Flanders, president and founder of Flanders Manufacturing Company, Ft. Smith.

FMB music consultant

Dr. Claude H. Rhea Jr., vice-president for administrative affairs for Houston (Tex.) Baptist College, was elected music consultant for the Foreign Mission Board of the Southern Baptist Convention in its full spring meeting, Apr. 10-12. He will begin his new work June 1. Dr. Rhea has become familiar to Southern Baptists as soloist for annual meetings of the Southern Baptist

Convention, soloist and music leader for Woman's Missionary Union conventions, and musician for countless other gatherings. He has recorded five albums, composed *The Creation* (Broadman Music, 1961), contributed articles to denominational publications, and authored two books, *A Child's Life in Song* (Broadman Press, 1964) and *Claude Rhea's Favorite Gospel Songs* (Broadman, 1966).



CLAUDE H. RHEA JR.

Deaths

DR. WILLIAM JEFFERSON HINSLEY, 91, Hot Springs, former president of the Arkansas State Convention, Apr. 27.

Dr. Hinsley was born at Tulip near the site where the state convention was formed in 1838. He preached his first sermon in July, 1898. His first pastorate was at Ouachita Church, Dallas County, where he was ordained in 1903.

In 1929, he became pastor of Second Church, Little Rock, with a membership of 300. At the time of his retirement in December, 1946, the membership had increased to 800.

He served the convention twice as

president. He attended Judson Academy at Holly Springs and Ouachita College. In 1946, Ouachita conferred the Doctor of Divinity degree on him. He served for many years on the Ouachita board.

Dr. Hinsley had held pastorates at Dardanelle and Booneville, where he served 14 years. He helped erect church buildings at Ouachita, at Dardanelle, Booneville and Hot Springs.

He leaves his wife, Mrs. Mattie Langley Hinsley; a son, J. Carroll Hinsley of Texas; two daughters, Mrs. Willene Halsell of Memphis and Mrs. Merle Brenner of Hot Springs; two grandchildren and five great grandchildren.

MISS SUSAN ANDERSON, 75, emeritus Southern Baptist missionary to Nigeria, Apr. 25, in Wichita, Kan., after an illness of several months. Funeral services and burial were in Wichita.

Appointed by the Foreign Mission Board in 1918, Miss Anderson was the first Southern Baptist missionary to celebrate the 40th anniversary of arrival in Nigeria while still in active service. She was vitally involved in an era when Nigerians made giant strides and achieved national independence.



SUSAN ANDERSON



WILLIAM J. HINSLEY

Should Baptists receive non-Baptist immersion?

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

One of the hottest debates going on among Baptists at this time centers on the question of receiving into our membership people who have been immersed by someone other than Baptists. Those who refuse to take any baptism but Baptist baptism have been castigated as "landmarkers" or followers of J. R. Graves.

Not even Graves argued that the Baptist name was required, because he knew better than to add a requirement that goes beyond the words of the New Testament. This might open up the person to the awful charge of "adding to the words of this book" and bring down the plagues of the book upon his head (Rev. 22:18). However, his narrow restriction of the term "New Testament church" to Baptist churches (and not all of them) did result in a practical limitation of valid scriptural baptism to the Baptist churches as he defined them. Anyone who stands up today and says that valid scriptural baptism can be performed only in the Baptist name or authority is flying in the face of Holy Scripture—and I would hate to be in his place!

However, a practice on the other side is, if possible, even worse. Some churches have gone on record in public declaration that they will receive any baptism by immersion so long as it was performed upon a believer. What a travesty upon New Testament baptism! It is certainly important that a person be a believer and that the form be the New Testament form of immersion. But the reason these are important is because they focus upon the most important thing about baptism—its meaning! To leave out the meaning of baptism as interpreted by the Christian community which performs it is to leave out baptism itself!

Baptism is not a private affair. It is a public act in the context of a Christian community of faith. It requires both the valid personal experience of the believer in Christ and the proper public interpretation of its meaning to the community, or it is not valid baptism. The whole teaching of the church about baptism is bound up with the way it is interpreted and practiced in the act of baptism.

Immersion of a believer is not enough. Followers of Alexander Campbell have been immersing believers for a century—to help "save" them. When a person has received that baptism at their hands he has given an eloquent testimony to a distortion of the New Testament doctrine of salvation. This is why we should not receive people who say they had private opinions about baptism which contradicted the public interpretation of baptism in their church. We "muddy the waters" and confuse our witness both on salvation and the meaning of baptism.

Now what should we do? We should carefully investigate each case in order to recognize and accept genuine New Testament baptism when it has been performed—and also to perform a proper New Testament baptism when it has not been already performed. If we go around re-baptizing, just to put the Baptist label on it, we are mocking baptism and calling unholy what is sacred before God!

There are some groups which practice and preach baptism in exact accord with the New Testament teaching as Baptists understand it. If we want to keep a clear and scriptural witness on baptism we had better discover these people when they come and receive their scriptural baptism—without adding any private Baptist requirement to mock the word of God. And, if they have been baptized all the way under until they bubble, for the wrong reason—hurry up and baptize them with the right meaning! They have already waited long enough!

Visiting lecturer

David Moon, associate professor of mathematics at Arkansas College, is serving as a visiting lecturer under the Arkansas Academy of Science Program and the National Science Foundation Association. As a visiting lecturer he speaks in high schools over the state.

A graduate of Rose Bud (White County) high school, Mr. Moon took his bachelor of science degree from Arkansas State Teachers College and his master's degree at the University at Stillwater and is now writing a thesis on "Topology" for his Ph. D. degree.

He and his family are members of First Baptist Church, Batesville.

From the churches

Pine Bluff celebration

South Side Church, Pine Bluff, will observe its 50th anniversary throughout the month of May. Dr. Tal Bonham, pastor, has announced.

The church started in a tent and was constituted in its first building the latter part of May, 1917.

Former pastors and staff members have been invited back for the services in May:

May 7, a.m., Rev. Lloyd Sparkman, preacher, and Mr. and Mrs. Martin Dills, music; p.m. Harrington Crusade for Christ (the church is cooperating with other churches of Harmony association in the Harrington Crusade which is being held in a tent at Jefferson Square in Pine Bluff April 30 through May 14).

May 14, a.m., Dr. Ben Elrod, preacher, Charles Lowery, music; p.m., Harrington Crusade for Christ.

May 21, a.m., Rev. Roy Lambert, preacher, James Burleson, music; p.m., Dr. Ralph Phelps, preacher (interim pastor on two occasions), and Dr. Tom Gambrell, music.

May 28, a.m., Rev. C. Gordon Bayless, preacher, Richard Smith, present music director, music; p.m., Rev. J. E. Callaway, preacher, Richard Smith, music.

On Wednesday night, May 24, a historical pageant written by Mrs. Jim Primm will be presented in the church auditorium. A new edition of the church history, prepared by Historian Vernon Guess, will be available for the first time during the month-long celebration.

Immediately after the celebration month, the church will begin a new work in the east side of Pine Bluff in the Broadmoor-Belmont residential area. A Vacation Bible School will be held June 5-9 followed by a revival June 11-18. These events will be held in a tent on the mission property in that area. Pastor Bonham will preach for the revival and Richard Smith, minister of music, will direct the music.

1147 Boys baptized

A total of 1,147 boys have been baptized into the church of their choice in the Pine Bluff area during the 12 years that Chaplain E. A. Richmond has served the Arkansas Boys Training School at Pine Bluff.

The chaplain himself baptized six Apr. 23 at Central Church. He reports that the total number will shortly be more than 1,150 with those now awaiting baptism.

Southern Baptist datelines—

Nursery facilities for Miami Convention

MIAMI, Fla.—Nursery facilities will be available during the Southern Baptist Convention at the Allapattah Baptist Church and four other Miami churches for the week of May 29-June 2—the nursery committee of the convention has announced.

Six policy statements were adopted by the nursery committee, headed by Donald G. Manuel, pastor of Allapattah Church:

1. "Mothers are discouraged from bringing babes in arms to the convention.

2. "Nursery facilities will be limited to children ages birth through three years old, and will be provided for residents outside of Dade County only. These provisions will be strictly enforced.

3. "The nursery will be open from 8:15 a.m. to 5:00 p.m. daily and from 6:15 p.m. to 10:00 p.m. nightly.

4. "The cost will be 75c per hour per child, and 50c per child for lunch as desired. No evening meals will be provided. A penalty of 50c per 15 minutes per child will be imposed after nursery closing time at 5:00 p.m. and 10:00 p.m.

5. "No special care and feeding will be provided. No child with fever or cold will be accepted. Nurse and doctor will be on call in event of emergency.

6. "Directions to nursery facilities will be provided at the convention registration desk upon request."

The policies set by the nursery committee are similar to previous nursery policies at other meetings of the convention. (BP)

Historical Commission for 'national' name

NASHVILLE—The Historical Commission of the Southern Baptist Convention elected new officers and approved a brief recommendation endorsing adoption of a name for the Southern Baptist Convention that reflects "our national constituency." The brief recommendation on the convention's name change came as one of seven recommendations from the Historical Commission's promotional committee. It was adopted without discussion or debate.

It is believed to be the first time that an agency of the Southern Baptist Convention has taken official action endorsing a "national" name for the convention, although the executive secretary

and the official publication of the SBC Home Mission Board each have endorsed changing the name of the convention.

The Executive Committee of the convention is currently studying the proposal, but no immediate action is expected.

Major business action of the Historical Commission was election of Fred C. Schatz, dean of Belmont College (Bap-

Baptist beliefs

Famous last words

BY HERSCHEL H. HOBBS

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

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight" (Acts 1:9).

"And when he had spoken these things." What things? Immediately preceding, Jesus had spoken of the coming of the Holy Spirit and of the missionary task (v. 8). Just prior to that He had conversed with the apostles about another matter (vv. 6-7). But even before that Jesus had been speaking about the coming of the Holy Spirit (vv. 4-5). Since verses 4-5, 8 comprise a whole, may we not consider verses 6-7 as an interruption of Jesus' train of thought? Words of departure usually are words of importance. So let us examine these "famous last words" of Jesus to His apostles before He ascended into heaven.

Knowing that the time was at hand for His departure from the earth Jesus assured the apostles that they would not be left alone (cf. Jn. 14:16-18). The coming of the Holy Spirit would be a fulfillment of the prophecy of John the Baptist (Matt. 3:11).

But the apostles had other things on their minds. They were wondering if Jesus was about to "restore again the kingdom to Israel" (v. 6). In spite of everything they still clung to the current dream of a political-military Messiah with an earthly kingdom. Jesus tried to avoid this interruption to vital matters about which He was speaking. This is seen in the word "asked." It is an imperfect tense in Greek, meaning that they kept on asking again and again. This suggests that Jesus sought to ignore their question which was so irrelevant. But when they kept asking in order to get on with vital matters, He gave them a reply.

"It is not for you to know the times or the seasons, which the Father hath put in his own power" (v. 7). "Times" and "seasons," according to A. T. Robertson, sometimes, and probably here, mean "periods" and "points." They were not to be concerned about charting events and fixing dates as to the development of the "kingdom." Likewise, this implies the same truth with respect to the second coming of Christ and attendant events at the culmination of the age. It is not our business to chart events and to endeavor to fix dates. All such efforts in the past have resulted in failure for those who did so.

Jesus said that these things are those "which the Father hath put in his own power." "Hath put" or "hath placed" renders an aorist middle (reflexive) verb form. The aorist tense simply means that the Father has done it historically. The middle voice means that He did it Himself, of His own sovereign power and wisdom, with no counsel or help from any source outside Himself. This thought is emphasized by "in his own power." "Power" renders *exousia*, *ek*, out of, *ousia*, being, or out of His own authority and power in His nature as God. It is "his own" and belongs to no one else. So Jesus said that the charting of events and the fixing of dates ("periods" and "points") is God's responsibility.

Having settled this Jesus returned to His theme. The apostles and others will be filled with the Holy Spirit's power, and are to set forth on their missionary task—Jerusalem, Judea, Samaria, and to the last part of the earth (v. 8). This is our responsibility, as the "periods" and "points" are the responsibility of the Father.

In effect Jesus said, "Do not try to handle God's job which He has reserved to Himself alone. Get on with the job which He has given to you alone."

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

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

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

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TEAR OUT AND MAIL TODAY BEFORE IT'S TOO LATE

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

NAME	AGE	HEIGHT	WEIGHT	BENEFICIARY	BIRTH DATE
1. _____					
2. _____					
3. _____					
4. _____					

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

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

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

Date: _____ Signed: **X** _____

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IMPORTANT: include your first premium with application.

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Each adult 19-59 pays	\$380	\$38
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SAVE TWO MONTHS PREMIUM BY PAYING YEARLY!

Your state convention at work

Youth Festival musicians

Lee Roy Till, minister of music, First Church, Dallas, will direct the Category A Youth Choir Festival which will be held at Park Hill Church, North Little Rock, on May 6. This festival will begin at 8:30 with adjudication of solos and ensembles. The accompanist for this festival will be Mrs. C. S. White, who is organist at Park Hill Church. In addition to the festival director, adjudicators will be Don Wright, Fayetteville High School; Cody Garner, Grace Temple Church, Denton, Tex; Mrs. Mary Shambarger, Dr. and Mrs. Bill Horton, Mr. and Mrs. David Scott, and Charles Wright, all of Ouachita University.

Coordinators for this festival, which is expected to be the largest for the year, will be Hoyt A. Mulkey, Max Alexander, and R. D. Roberts.

Adjudication of choirs will begin at 9 and the grand concert will be at 2 p.m. Visitors for this concert will be welcome.—Hoyt A. Mulkey, Secretary

It's for girls!

Girls' Auxiliary Focus Week should be a special week in the lives of girls. It is a time when the church recognizes girls, and when girls inform the church about their missionary organization. It is a time of unusual activities. . . activities for girls that include special mission action for others. . . recognition in

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presentation and coronation services of attainment on forward steps. . . play and study. . . promotion of camps and other events for girls scheduled for the summer months. The suggested dates for the observance are May 14-20.

GA leaders. . . WMU presidents. . . pastors. . . all will be sure to make the week a memorable time that will live on and out through hearts that are challenged by involvement in mission action and by experiences of learning about missionary endeavor. Happiness is GA Focus Week!

As a part of the week's emphasis, plans should be formulated for every girl who is a member of the organization to attend GA Camp at Paron one of the following weeks: July 3-8, July 10-15, July 17-22, July 24-29, July 31-Aug. 5. Information and registration cards have been sent each GA counselor.

New Features for WMU Week

Mission action workshops, platform presentations for chairmen of standing committees, and separate sessions for experienced and inexperienced associational WMU presidents are among new agenda items for WMU summer conferences, so wrote Miss Dorothy Weeks.

July 20-26 are the dates for WMU

Conference, Glorieta, to which Arkansas WMU will provide a chartered bus. Already reservations are being made and accepted on a basis of "first come, first served." The bus will leave Little Rock July 18 and return July 28. The return trip will include a visit to Carlsbad Caverns. . . an added attraction.

For further information write State WMU Office, 310 Baptist Bldg., Little Rock 72201.—Nancy Cooper, Executive Secretary and Treasurer

Accepts Hunter pastorate

Riley Pannell, former pastor of Pleasant Grove Church, Howell-Wiville Community, is the new pastor of Hunter Church, Brinkley.

He is a graduate of Southern Baptist College.

Mr. and Mrs. Pannell have a daughter, Martha, 12.

Serves Camden youth

Mark Coppinger, Ouachita University student, has accepted the position as summer youth worker of First Church, Camden. He is a member of First Church, Arkadelphia.

Dear Pastor and Educational Director:

RE: BIBLE SCHOOL

At wholesale price we offer the following:

130 Lemon Jumble Cookies	.....	\$1.00
150 Oatmeal Cookies	.....	\$1.15
150 Coconut Macaroons	.....	\$1.15
300 Coconut Bar Cookies	.....	\$1.15
294 Vanilla Creme, Sandwich Cookies	.....	\$2.32
294 Chocolate Sandwich Cookies	.....	\$2.32

Jackson cookies are made with pure vegetable shortening, soft wheat cookie flour, cane sugar and other fine ingredients. Baked in two modern plants. Guaranteed fresh.

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RO 7-3723

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Batesville
RI 3-4232

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Pine Bluff
CH 7-1293

Alvin Ward
Bentonville
CR 3-3312

Southern Baptist College

IS A GOOD INVESTMENT



Outstanding Baptist laymen over the State of Arkansas pay tribute to the contribution which Southern Baptist College is making to Christian higher education and the cause of Christ.

Mr. Charles T. Bernard, Earle planter and mid-south business leader. . . .

"Through the years I have had the opportunity of working very closely with the people of Southern Baptist College. I have observed the tremendous impact on the young people that are attending Southern Baptist College. . . I feel strongly that the youth are being properly trained and developed through the program of Southern Baptist College."



Mr. Sherman R. Fuller, Harrison retired national executive of Sears, Roebuck and Company. . . .

"I have concluded that an investment in Southern Baptist College is a good one. I am hopeful that the publicity that is now being given to Phase II of the Southern Baptist College Expansion and Endowment Campaign will cause many other Baptist laymen throughout the State to decide to make an investment in Christian education through Southern Baptist College."



Judge Edward S. Maddox, Harrisburg Attorney, former Circuit Judge and leading rice planter. . . .

"I truly believe that Southern Baptist College seeks to educate the whole man by giving the student the proper perspective in life. The aim of Southern, as its motto suggests, is "The Campus of Christian Purpose" and the administration, trustees, and faculty, all demonstrate by precept and example that education is for growth, for Godliness, and for greater usefulness to mankind."

Mr. Billy Rogers, Earle Farm Broker and planter. . . .

"I think that money invested in Southern Baptist College at Walnut Ridge is channeled directly into the mainstream of what the Saviour meant when He gave what we have come to call the Great Commission. Only in Eternity will it finally be revealed how many people have come to a saving knowledge of Jesus Christ through the efforts of those who have taught, learned, and gone out from Southern Baptist College."

Mr. J. K. Southerland, Batesville industrialist and banker. . . .

"I think industry and the public at large owes a great debt of gratitude to this institution for the record and achievement that has been acquired. Southern Baptist College is a good investment of your money. . . I know of no place that your dollar will earn more."



PHASE II EXPANSION AND ENDOWMENT CAMPAIGN

Pledges to be taken

April 1 to May 15

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

Clip and mail your pledge today or

FOR INFORMATION WRITE

SOUTHERN BAPTIST COLLEGE EXPANSION AND ENDOWMENT CAMPAIGN

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

Signature _____

I plan to pay this pledge as follows: \$ _____ with this card; () monthly; () quarterly; () each six-months; () annually. I will pay directly to the college () or through my church ().

Note: Check appropriate spaces above.

Church members, but out of touch

This title may well describe many church members. They are listed on the membership roll of the church, but they are "out of touch" with much that the church is seeking to accomplish in the world.

Out of touch? Why? For many reasons.

1. Because, in some instances, they have never been redeemed through a personal experience with and commitment to Christ.

2. Because, in other instances, they have never been led to feel a responsibility for the life and work of the church.

3. Because, in still other instances, they have not become meaningfully involved in the appropriate church activities.

Almost every church wages a constant battle to reclaim its inactive mem-

bers. But while this is being done, there is another battle that must be waged simultaneously—the battle to lead new members to grow and develop in their Christian experience and activity.

How may the church appropriately address itself to these needs? By providing a training program which includes the orientation of new church members. The orientation of new church members can be the beginning of a training program for the church that does not have a Training Union. For the church with a Training Union, the addition of orientation for new members constitutes a new division of training.

The New Church Member Orientation Manual by Waldrup (available from Baptist Book Stores) contains a description of this division of training and gives guidance to church leaders in inaugurating the program. Graded curriculum materials, Junior through Adult, (to be ordered on regular church literature order form) are available for use in providing counseling and instruction for new church members.

For further information and interpretation contact your state Training Union secretary: Ralph W. Davis, 306 Baptist Building, Little Rock, Ark., 72201

Enter arts festival

Two Ouachita University faculty members and two students have entered paintings in the 10th annual Arkansas State Festival of Arts in Little Rock, Apr. 30-May 20.

The students are Gloria Branscum of Yampa, Colo., and Val Spencer of St. Louis, who entered acrylic paintings in the Religious Art and Arkansas Artists Exhibits.

Phares Rabon, chairman of Ouachita's art department and Robert Stapp, assistant professor, have also submitted entries.

Together they entered the Arkansas Artists Exhibit, the Religious Art Exhibit, and both have one-man shows. The Rabon show will be at Strawn Furniture in Little Rock, and the Stapp show will be at Arkansas Furniture and Carpet also in Little Rock.

On the Student Week at Ridgecrest trip (via Cape Kennedy, Daytona Beach, St. Augustine, and Marineland) we failed to say that graduating high school seniors and juniors are WELCOME. Only \$40.00 round trip on bus. Write: Baptist Student Union, Bruce & Western, Conway, Arkansas.

P.S.



What do you read?

If you have surrendered your life completely to our noisy world, then this column is not for you. You probably don't read, period. But if you find time to read a little more than the headlines of a newspaper you may want to reflect a moment on your reading diet.

Perhaps you are the studious type and read widely. Maybe you are a "do-it-yourself-er" who is always reading about ways to do things.

Or perhaps you enjoy escape reading—fiction in which you identify with a hero or heroine, enabling you to get away, temporarily, from your own problems.

Maybe you like mystery, intrigue, or the "who-done-it?" types.

Again, maybe you like true stories, such as biography, and informative articles about things and places, near and far.

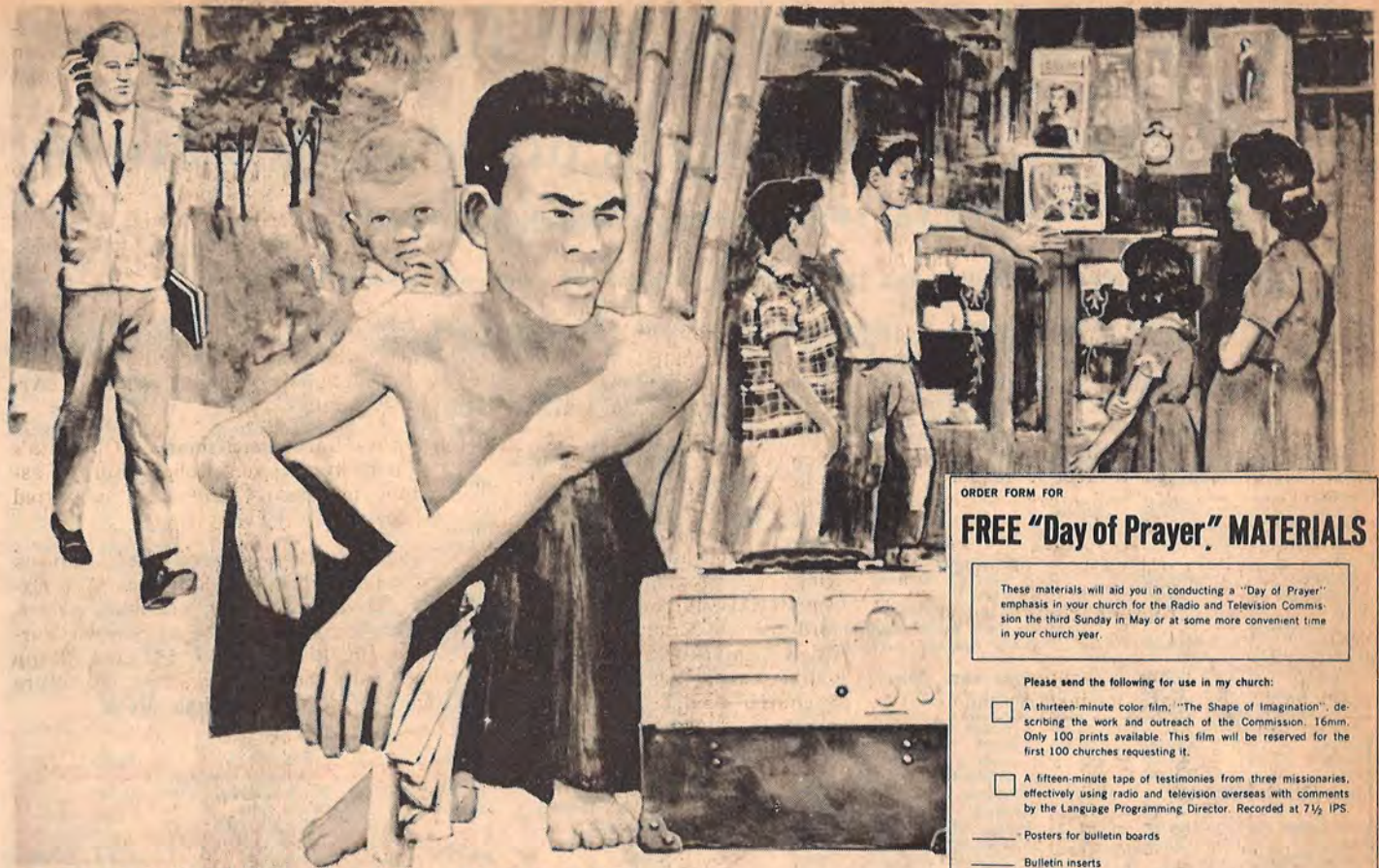
I could hope that you enjoy devotional reading. Surely any true Christian finds a need for this type of reading to deepen spiritual understanding.

Most of us will agree that reading of a devotional nature can become a sort of "warming-up-exercise" for our personal prayer life. How helpful it is to spend a while reading a good devotional article or book or spend a while with some verses of Scripture, pausing long enough to ask, "What does this say to me?"

The best thing about devotional reading is that invariably it will call forth some good action from a responsive heart. You may feel moved to make a phone call to one who needs it, to write a letter, to apologize to someone, to visit a neighbor, or simply tell your family how much you love them.

I once heard a journalism teacher at the University say to a class in creative writing, "Don't forget the personal touch. This is what people want in their reading." With that in mind, I'll add that many of you have been kind enough to write lately and I do appreciate the "personal touch" and the interesting comments you make from time to time.

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



PROMOTE OR PRAY?

Jesus' admonition to "be ye therefore wise as serpents and harmless as doves" includes, in our day, studying Madison Avenue methods, but learning successful secrets of promotion is not the key to the power of God.

"I chose you, and appointed you, that you should go and bear fruit, that whatsoever ye shall ask of the Father in my name, He may give it you" John 15:16.

The world is beginning to burst with its billions of people—most of them in spiritual darkness. God in heaven has committed Himself to move at the request of His children. The church, with the potential power of this living God, is often content to rely on professional promotional efforts alone, and we are becoming spiritually impotent.

How much of our evangelistic and mission effort is comparatively vain, because we do not pray? There are ten million of us bearing the name Southern Baptist Christians, yet only a fraction of us are willing to come to grips with the living God in genuine intercession. Promote, yes—pray, no.

Churches and missions are sacrificing labor and money—often with little results—because God has seen fit to tie Himself inseparably to the requests of His children. Our unfaithfulness and unbelief result in the heavens becoming as brass. By faith we are endowed with

the ability to call down the blessings of the Father—and yet we do not.

This is not a plea for "another" day of prayer, but a genuine appeal for Southern Baptists to become involved in intercession for the ministry of their Radio-Television Commission. Surely, we believe in promotion. It is the life blood of the industry in which we work, but we must pour foundations of prayer under the programming of the Commission if we are to realize the blessings of God on our efforts.

The Commission faces an unparalleled opportunity for world evangelism. God has been preparing this agency of Southern Baptists for just such an hour. Each week the twenty-two programs produced by your Commission reach a potential audience of fifty million people. Each program—variety, music, news, preaching—contains portions of the Gospel message. Only a seed of faith needs to be planted for the Holy Spirit to water it and cause spiritual fruit to come forth.

Look with us through eyes of faith to realize that we preach potentially to one-fourth of the population of the United States each week through our radio and television programs.

This is a God-given opportunity for Southern Baptists to reach the world for Christ in our lifetime. Will we become genuinely burdened to pray for this world-wide ministry? We are not

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These materials will aid you in conducting a "Day of Prayer" emphasis in your church for the Radio and Television Commission the third Sunday in May or at some more convenient time in your church year.

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SOUTHERN BAPTISTS' RADIO AND TELEVISION COMMISSION
 6350 West Freeway Fort Worth, Texas 76116
 Paul M. Stevens, Executive Director

content with promotion alone ... we need your prayers.

May 21 has been designated by the Calendar Committee of the Southern Baptist Convention as "Radio-TV Sunday." Churches across the Convention will be setting aside the day to inform themselves of the work of the Commission and to pray for its ministries. Materials have been prepared which will involve every adult member of the church.

If you will clip the order blank above, and mail it to the Commission, we will rush you the materials without cost.

If Southern Baptists will genuinely take this ministry before the Father in intercessory prayer, multiplied millions will be touched with the message with Christ.

Church	Thanksgiving Offering	Other Offering	Church	Thanksgiving Offering	Other Offering	Church	Thanksgiving Offering	Other Offering	Church	Thanksgiving Offering	Other Offering
Tupelo	25.00		Benton			Calvary	174.49		Kelley Heights	8.00	
	\$2,297.68	\$181.47	Calvary	75.00	153.53	Dallas Avenue	100.00		Pleasant View	18.50	
	CAREY		Faith			East Side	11.00		Second	30.45	
Bearden			First	114.32	430.39	First	500.00			\$1,199.43	\$149.62
Bearden	39.99	60.81	Gravel Hill	25.00		Grand Avenue	691.95			DELTA	
Prosperity	25.00		Gum Springs			Immanuel	137.50		Arkansas City	231.00	10.00
Camden, Calvary	50.00		Highland Heights	100.00		Kelley Heights			Boydell	15.00	
Eagle Mills			Immanuel		600.00	Memorial	31.74		Collins	50.26	
Fordyce			Mt. Vernon			North Side	29.94		Dermott		
First	300.00	226.00	Old Union	33.71		Oak Cliff			Belaire	101.00	
Southside	50.00		Ridge Crest			Rye Hill	5.48	11.68	First	164.50	27.00
Hampton	21.00		Trinity	30.03	10.00	Southside	45.55		Grace		
Holly Springs			Bryant, Second	24.58		Spradling	45.89		Temple	48.69	
Manning			Donaldson			Temple	57.48	37.12	Eudora		
Manning	62.97		Riverside	77.00		Towson Avenue	51.64		First	151.38	100.00
Shady Grove	33.52		Hot Springs			Trinity	232.18		New Hope	33.14	
Sparkman			Central	350.00	251.00	Windsor Park	50.00		Omega	34.85	
First			Emmanuel	22.06		Greenwood			Halley		
New Hope	38.28		Fairdale	14.00		Burnwood	25.00		Jerome	50.00	
Ouachita	25.00		First	232.14		Excelsior	50.00	53.95	Lake Village		
Thornton			Grand Avenue	150.00		First	247.00	11.50	Bayou Mason	25.00	
Bethesda	38.00		Harmony			Jenny Lind	42.06	46.57	Crooked Bayou		
First	50.00	6.00	Harvey's Chapel	27.37		Mt. Harmony	25.00		First	182.35	
Harmony	20.00		Leonard Street			Palestine	60.23	69.28	Rossmere	15.08	
Tinsman	35.00		Memorial	32.00	28.82	Hackett			McGehee		
Willow	27.50		Mill Creek	10.00		First	19.78	4.51	Chickasaw	32.00	6.28
	\$815.27	\$292.81	Park Place	21.50		Memorial			First	525.70	65.50
	CAROLINE		Piney	140.50		Mt. Zion		10.00	McArthur	165.00	9.50
Austin			Rector Heights	8.88		Lavaca			South McGehee Bapt. Chapel		
Austin Station	75.00		Second	418.46	30.00	Highway 96		83.86	Shiloh	30.25	
Baugh Chapel	8.26		Walnut Valley	95.26		Lavaca	34.81	15.72	Montrose, First	60.00	
Oak Grove	25.00		Jessieville	5.47	30.53	Magazine			Parkdale	88.02	10.00
Old Austin	50.00		Jones Mill, Sharewood Hill	37.84		Ozark, Roseville	25.00		Portland		
Biscoe	40.00		Lake Hamilton	43.40		Paris, First	38.50		Aulds		
Cabot			Lonsdale	31.80		Ratcliff	54.79		Jennie	25.00	
Camp Ground			Owensville	12.00	17.61				Portland	113.00	26.42
First	214.24	10.50	Malvern				\$3,480.55	\$499.92	Tillar		
Mt. Carmel	35.54	6.00	Euford Memorial Mission			CONWAY-PERRY			Richland	22.42	
Myrtle Street Mission	10.93					Adona	22.06		Tillar	614.00	125.00
			Gilead			Bigelow	15.00	10.00	Watson		
Pleasant Valley			Malvern	224.75	125.00	Casa	150.28		Daniel's Chapel	18.57	
Cross Roads			Riverside			Houston	85.00		Kelso	63.64	
Carlisle			Third	135.48	30.00	Morrilton	150.00		Watson	44.88	
First		80.25	Mountain Pine	48.68		Perryville			Wilmot		
New Hope	25.00		Pearcy			Harmony	70.50		Gaines	25.00	
Des Arc, First	126.25		Lee Chapel	50.00		Nimrod	50.00		Wilmot	269.00	
De Valls Bluff	22.33	35.31	Pearcy	58.55		Perryville	54.84				
England			Prattsville			Pleasant Grove	10.00				
Caney Creek	86.50		Buie	15.00		Thornburg	50.00				
Coy	251.65		Royal, Antioch	47.00		Union Valley	30.15	39.04			
England, First	500.00	35.00	Sheridan, First Southern	49.02		Plumerville	332.22				
Tucker Chapel		25.00				Soigohachie	15.47				
Hazen	59.32			\$2,814.30	\$1,701.88					\$3,291.73	\$379.70
Humnokke			CLEAR CREEK				\$1,035.52	\$49.04	FAULKNER COUNTY		
Keo	73.00		Alma			CURRENT RIVER			Bee Branch		
Lonoke			First	159.20	102.00	Biggers	78.68	20.50	Bee Branch		
Brownsville	26.25		Kibler	143.54		Corning			Union Hill	25.00	15.00
Chambers	23.22		Trinity	26.78		First			Conway		
First	319.45	30.73	Altus, Central			Hopewell	98.18	16.21	Brumley's Chapel		
Pleasant Hill	5.00		Cass	5.00		Calvary	48.75		Cadron Ridge		83.66
Steel Bridge	39.30	41.51	Cedarville	58.12		Shiloh	20.00		Cold Springs		
Wattensaw	99.45	32.63	Clarksville			Maynard			Emmanuel	20.00	
Scott			East Mt. Zion	50.00		Columbia Jarrett			First	131.87	
All Souls			First	153.20		Mt. Pleasant	46.25	14.06	Friendship	25.00	
Toltce			Second		75.96	New Home	20.00		Harlan Park	25.00	
Ward			Spadra			Reece Ridge			New Bethel	25.00	
Cocklebur	10.00		Union Grove	49.30	29.86	Witts Chapel	54.80	17.79	Oak Bowery	20.00	
First	49.12		Woodland	25.00		Naylor, Mo., Cypress Grove			Pickles Gap	45.99	19.98
	\$2,174.81	\$296.93	Coal Hill	67.97					Pleasant Grove	16.00	
	CARROLL COUNTY		Dyer	25.00		Neelyville, Mo., Monark	40.15		Second	92.00	255.15
Berryville			Hartman	50.00					Damascus, Southside	20.43	
Cabanal			Hagarville	15.00					Enola		
First	10.00		Lamar	35.76					Formosa	82.73	
Rudd Mission	12.50		Mountainburg	37.45					Mayflower	40.00	19.22
Freeman Heights	51.50		Mulberry	84.08					Mount Vernon	23.00	
Blue Eye, Mo.	72.21		Ozark						Vilonia		
Eureka Springs			First	60.55					Beryl	50.00	17.20
First	198.14		Webb City	75.00					Happy Hollow	15.00	
Rock Springs	25.00		Ozone	11.12					Holland	14.50	
Grandview	63.51		Rudy, First	24.00					Naylor		
Green Forest	127.78	70.15	Uniontown	20.50					Wooster	25.00	
Omaha	56.00		Van Buren								
Oakgrove			Concord	46.55							
	\$616.64	\$70.15	First	151.28	35.00						
	CENTENNIAL		Oak Grove	118.94							
Almyra	125.00		Second	14.20							
DeWitt			Shady Grove	15.63	8.84						
East Side	62.50		Shibley	7.91	32.88						
First	668.44	100.00		\$1,530.08	\$284.54						
Gillett	13.98	15.24	CONCORD								
Reydell	133.00		Barber, Pine Log								
Roe, Aberdeen Mission	47.00		Barling	43.60	2.91						
St. Charles	50.00	28.30	Booneville								
Stuttgart			Calvary	44.41							
First	697.86	75.00	First	246.59	48.66						
Hagler	22.00		Glendale		14.50						
North Maple		21.09	Nixon	65.00							
Southside	50.00	40.00	Southside	87.64							
Tinchnor, First	60.00		Union Hall	50.00							
			Branch	35.00	56.25						
	\$1,929.78	\$279.63	Charleston								
	CENTRAL		Bloomer								
Bauxite			First								
Bauxite	23.00		Northside	46.30	33.41						
Pleasant Hill	30.00		Vesta	5.00							
			Fort Smith								
			Bluff Avenue	20.00							

Church	Thanksgiving Offering	Other Offerings	Church	Thanksgiving Offering	Other Offerings	Church	Thanksgiving Offering	Other Offerings	Church	Thanksgiving Offering	Other Offerings
Ink			Lake View			TRI-COUNTY			Providence	25.54	
Concord	62.10		Mt. Bethel	35.45		Cherry Valley			Tulot, Faith	65.00	
Yocana	58.26		Mt. Olive			Cherry Valley	55.00		Tyronza		
Mena			Mt. Zion			Hydrick			Black Oak	22.24	
Acorn	75.00		Park Hill	6103		Colt			First	200.00	
Calvary	49.65		Richwoods	150.00		Antioch	8.00		Waldenburg	43.45	
Dallas Avenue	58.70		Second	163.43		First	95.38		Weiner	25.00	9.44
First	383.50	11274	Shiloh	169.00		Pine Tree			West Ridge		
Salem	13.00		Third	52.50	15.00	Crawfordsville			Whitehall, Lebanon	291.00	15.00
Westmoreland Heights			Unity	75.00		Crawfordsville	38.75				
Opal, Lower Big Fork			Beirne	35.00		Jericho				\$1,725.94	\$90.77
			Blevins, Marlbrook			Earle	361.85		WASHINGTON-MADISON		
			Curtis	82.28		Fair Oaks	196.70		Dutch Mills, Liberty	49.82	12.00
Vandervoort	21.22	25.42	Delight, Fairview	6.00		Forrest City			Elkins	10.00	10.00
New Hope			Donaldson			Beck Spur	32.61		Farmington	116.11	
Wickes	35.00	48.73	Anchor	20.34		Emmanuel			Fayetteville		
			Emmett	36.75		First	201.00	202.50	Bethel Heights	38.84	22.89
	\$1,258.28	\$230.06	Gurdon			Second			Black Oak	106.00	
PULASKI			Beech Street	92.00	60.00	Goodwin			First	263.50	
Alexander	74.26	32.32	Bethlehem	20.00		Heth, Shell Lake	15.72		Immanuel		330.22
Hensley			Center Point	50.00		Hulbert	27.93		Providence	221.13	
East End	53.48	35.02	East Whelen	17.49		Madison	22.39		Ridgeview		
Forest Tower	11.00		Shady Grove	13.46		Marion			Second	50.00	31.08
Little Rock			South Fork			Marion	201.80	5.00	Southside	32.60	
Archview			Southside			Midway Baptist Mission	13.65	6.50	Sulphur City	25.40	14.39
Barnett Memorial	81.60		Sycamore Grove	10.00		Palestine	34.18		University	124.75	7.50
Baptist Tabernacle		256.51	Okalona	42.00		Parkin			Hindsville		10.00
Bethel	47.66		Prescott			Fortune	7.00		New Hope		
Calvary	222.37		Bethel	40.00		Gladden			Calvary	11.21	4.62
Capitol Hill	36.51		Boughton	53.54		May's Chapel			Huntsville		
Crystal Hill	100.00		Prescott	53.00	73.50	Parkin			Huntsville	46.49	14.80
Dennison Street	25.50		Reader	123.00		Togo	30.43		Kingston Mission		
Douglasville			Whelen Springs	10.00	6.00	Tilton	25.00		Johnson	76.20	
Faith						Turrell	43.25		Lincoln	84.31	
First	89.39			\$2,069.32	\$254.96	Tyronza			Prairie Grove	12.00	30.00
Forest Highlands			ROCKY BAYOU			Barton Chapel			Springdale		
Gaines Street	188.80		Boswell	10.00		Vanndale	86.98		Berry Street	33.35	
Garden Homes	14.00	16.85	Calico Rock			West Memphis			Brush Creek	44.34	
Geyer Springs	73.52	88.34	Calico Rock			Calvary	96.00		Caulde Avenue	59.00	21.10
Green Memorial	35.50		Table Rock Mission	12.00	10.00	First	143.35	6.00	Elmdale		
Hebron	99.67	27.50	Evening Shade			Ingram Boulevard	26.00		Faith Chapel		
Highland Heights	30.50		Franklin	10.00		Second	15.00	17.06	First	663.74	186.48
Holly Springs	21.00		Guion	32.00		Wheatley	101.08		Friendship	10.00	9.87
Immanuel	481.00	815.00	Melbourne			Widener			Sonora		
Ironton	75.00	51.15	Belview	20.00		Riverside			Spring Valley	100.00	
Life Line		65.00	Melbourne	75.00		Widener	12.00		West Fork	25.00	
Long View			Mount Pleasant	18.50		Wynne			Winslow	44.72	110.00
Markham Street	149.34	68.12	Myron			Ellis Chapel	50.00		Whitter, Odgen		
Martindale	58.94	2.71	Newburg			Fitzgerald Crossing	105.90			\$2,258.51	\$804.95
McKay	17.09		Oxford	11.61		Harris Chapel	25.55		WHITE RIVER		
Nalls Memorial	43.87		Pineville, Dolph	21.40		Mt. Pisgah			Bruno	36.00	
Plainview			Sag			Pleasant Hill	31.81		Bull Shoals		
Pleasant Grove	30.12		Sidney			Union Avenue	25.29		Eros Mission		
Pulaski Heights	346.00	480.93	Finley Creek	14.87		Wynne	323.38		First Church Mission		
Reynolds Memorial	135.00		Sidney	5.75	7.52					10.00	
Riverside	57.17		Wiseman	25.00							
Rosedale	146.17	81.24	Zion, Zion Hill								
Second	369.87	982.00		\$256.13	\$17.52	TRINITY					
Shady Grove	91.25		STONE-VAN BUREN-SEARCY			Fisher	27.05		Cotter	77.81	56.00
South Highland	656.11	45.00	Alico			Harrisburg			Promise Land Mission		
Sunset Lane	44.52		Bigflat Mission	5.25		Bethel	40.00		Flippin		
Trinity			Botkinburg			Calvary	50.00		Antioch		
Tyler Street			Half Moon			First	177.98	12.00	Flippin		
University			Plant	15.00		Greenfield	88.00		Rea Valley		2.20
Welch Street	53.17		Clinton	78.78		Pleasant Grove	77.00		Gassville		
West Side	9.50	27.46	Friendship		3.75	Pleasant Hill	50.00		Gassville	17.00	
White Rock Chapel			Pee Dee			Shiloh			Pilgrims Rest	22.00	
Woodlawn	30.92		Rupert			Valley View	25.00		Whiteville	27.25	39.40
Roland			Leslie	82.53	29.85	Lepanto			Mountain Home		
Natural Steps	66.00		New Hopewell	18.00		Neals Chapel	54.11	44.33	East Oakland	26.00	
North Point			Marshall	21.97	18.55	New Hope	25.00		East Side	60.13	
Roland	16.50		Red Hill			Spears Lake	10.00		Hill Top Mission	8.00	9.00
Sheridan, First		130.01	Mountain View			Marked Tree	200.86		Hopewell		
Sweet Home, Pine Grove			Arbanna	22.00		Neiswander	40.81		Midway Chapel	20.00	
Vimy Ridge, Immanuel			First	138.83		Red Oak	26.00		Mountain Home, First	94.52	45.70
	30.81		Hope			Rivervale	20.60		Norfolk		
Woodson			Zion	14.79		Trumann			Lone Rock	21.68	
			Oxley, Evening Shade			Anderson-Tully			Norfolk	10.00	
	\$4,326.91	\$3,154.66	Scotland	17.00		Corners Chapel	55.30		Peel	21.18	
RED RIVER			Shirley			First			Pyatt	25.00	
Antoine	26.00		Lexington			East Side			Yellville		
Arkadelphia			Pleasant Valley			Wreer			New Hope	24.01	
Caddo Valley	25.00	2.50	Shady Grove	25.00	5.00	Hurds Chapel			Summitt Mission	2.00	
Cedar Grove	19.60		Shirley	55.16	19.35	Manle Grove	11.00		Yellville	50.64	
Delark	35.00		Snowball			McCormick		10.00			
De Gray	33.50		St Joe	19.20	13.92	Pleasant Valley	75.00				
First	444.83	97.96	Tomahawk	12.30	3.73						
Harmony Hill	62.12										
Hollywood	12.00			\$525.81	\$94.15					\$553.22	\$151.80

The bookshelf

The Broadman Readers Plan books for this quarter are *What's Right With The Church?* by G. Avery Lee; *Our God is Able*, by William Walter Warmath; and *Home is the Place*, by R. Lofton Hudson. Each of these sells for \$1.50 in hardback.

Mr. Lee, pastor of St. Charles Avenue Baptist Church, New Orleans, was prompted to write his book by what he

heard and read about what is wrong with the church. He writes in the preface: "There are weaknesses in the church, to be sure, but there is also much strength." His book is the answer to the need that he felt to say something good for the church.

Author Warmath, a former pastor of First Baptist Church, El Dorado, Ark., has written his book in an effort to provide for the reader extra strength in the

march onward and upward toward a better day.

Dr. Hudson opens his book with an interesting chapter on "The Split-level Family in the Space Age." Other interesting chapters include "Fuel for Family Fusses"; "Sex, Sin, and Common Sense"; "Christian Doctrine and Family Living"; and "On Being a Christian at Home."



*She
made
her
dream
come
true*

As soon as Rosa Bonheur's chubby fingers could hold a crayon, she began drawing the likenesses of any animal she saw. By the year 1826, when she was four years old, she had covered the lower parts of the walls of her home with sketches of dogs, cats, and cows.

When she was old enough to go to school, she showed little interest in anything except animals and her drawing materials. If she were late in coming home, her family had only to search the pastures. There she would always be found among sheep, horses, cows, geese, or goats. Rosa wanted more than anything to own a farm where she could keep any animal she wished.

Rosa's father ran a select ladies' drawing school in Paris. But when Rosa was 18, her father put her into a dressmaking establishment. He wanted Rosa to become interested in things in which other young ladies were interested. But Rosa cared nothing for clothes. She was so miserable trying to make them that her father relented. He let her stay at home, study art, and collect animals.

Then Rosa's real life began. She was on the steps of the Louvre early every morning. As soon as the doors were opened, she rushed in. She sat all day painting copies of the masters. At night she painted and cared for her animals.

These animals, her original models, nearly drove her family crazy. The people in the block of flats where she lived protested at the noise and smell. And well they might. Rosa housed hens, ducks, pigeons, rabbits, caged birds, sheep, and a goat. Her animals were a nuisance to other people. And her driving desire to paint animals was as great a torment to her.

By the time she was nineteen, Rosa had two pictures hung in the Paris Salon. When she was 23 years old, 14 of her pictures had been accepted. At 25 she was awarded the salon's first-class gold medal.

About this time she began to frequent the horse fairs. She started to work on her greatest picture, *The Horse Fair*. She was 31 years old when she finished it.

This picture created a sensation without precedent in the art world. The painting showed horses two-thirds their actual size. They were the largest animals ever painted. They were so lifelike—even to the sheen on their coats—that they look as if they might gallop right off the canvas. This picture sold immediately for \$55,000.

With this money Rosa could realize her life's ambition. She set out to make her dream come true. She bought a country estate and stocked it with animals from everywhere. She had doves and deer, a marmoset, and a gazelle. She had beautiful Arabian and wild North American horses. She had tiny Shetland ponies and anything different she could find. At one time she had a lion, but it became vicious and she gave it to a zoo.

Having the animals did not keep Rosa from painting them. Her work went on and her pictures sold. Several are in American art collections.

When Rosa was 43 years old, Empress Eugenia of France called to present her with the Grand Cross of the Legion of Honour. Rosa was at work, so the empress pinned the cherished medal on her paint-smearred blouse. This, to the woman who lived to paint, was an appropriate place for such a symbol of her greatness.

Life and Work

May 7

Romans 12

One body in Christ

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

Paul's greatest writing is the letter to the Romans. Although this book basically is doctrinal in nature, the last section of the book, beginning with Chapter 12, is very practical.

Theology produces ethics. True New Testament theology will inevitably produce true Christian ethics. What one believes is the basis of what one does. Right conduct is the very proof of faith. Doctrine is the foundation; conduct is the superstructure.

Romans 12 is the closest Paul came to the sublime teaching of the Sermon on the Mount. Paul is at his best here.

I. Call to consecration vs. 1-3

Paul made a plea for full surrender to Jesus Christ. Paul urges, pleads or beseeches his listeners to lay their all on the altar. (The word "therefore" refers back to the previous eleven chapters.)

1. Proper motivation v. 1a

Motivation always is significant. Paul appealed to God's mercies as the basic motivation to consecration. The reason for all-out dedication is God's daily, never-failing compassion (Cf. Lamentations 3:22, 23).

2. Living sacrifice v. 1b

God no longer wants dead sacrifices as mentioned often in the Old Testament. God wants us as Christians to lay our lives on the altar of service, sacrifice, and surrender to Christ. What Christ demands is "reasonable." This means "spiritual worship."

3. Conformity to his will v. 2

Consecration will result in a practical conformity to God's will. A person who becomes a Christian undergoes a radical change. A Christian should not match his life to all the fashions of this world. William Barclay states, "Don't let the world decide what you are going to be like." J. B. Phillips translates the passage, "Don't let the world around you squeeze you into its own mold."

4. True humility v. 3

How easy it is to have exaggerated

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ideas of one's importance. Self must be placed in proper perspective. True consecration certainly will result in true humility.

II. The Christian's duties to the church vs. 4-8

1. One body in Christ vs. 4-5

The church can be likened to the human body. Each part of the body affects and benefits the entire body. Each part is tremendously vital and important. The church illustrates the effect of all upon each and each upon all.

2. Gifts within the church vs. 6-8

Each person should make a distinct contribution to the good of the church. The gifts (talents) come from God. The reason a person receives a gift from God is to glorify God through the gift. Do you have a willingness to use your gift to extend God's kingdom rather than "hide it under a bushel?" The Christian's duty to the church is to use his talent constructively and cheerfully to benefit the body of Christ.

III. The Christian's duties to the brethren vs. 9-13

The Christian's love should be perfectly sincere without play-acting or hypocrisy. The love mentioned here is genuine rather than cheap, artificial or imitative.

2. The Christian attitude vs. 11-13

These three verses are packed with exhortations to Christians regarding right attitude. The Christian is never to be remiss in zeal; he is to be steadfast amid tribulation. A dedicated believer is sensitive to those in need. Never has there been so little eagerness to help the poor, the needy, the sick, the afflicted and let governmental agencies rob the Christian of this rightful privilege. (Please read v. 20 at this point.)

IV. The love principle vs. 14-21

These verses deal with the Christian's duties to the world, especially to enemies. The guiding, ruling principle must always be love. Nothing makes the Christian so different from the unbeliever as the love principle.

The one great indictment against Christianity today is fussing and fric-

tion among the household of faith. If Christians have great difficulty loving fellow Christians (what about business meetings and denominational meetings?) how will the love principle ever reach to those outside the Christian group, even enemies?

Christian love is the only way to resolve friction and restore fellowship. Paul declares the "love never fails" (I Corin. 13).

Note a few thoughts in these verses:

1. A forgiving spirit should be extended to those who hate (persecute) us. Remember Christ's first statement from the cross. v. 14

2. Sharing happiness and sorrow with our fellowman demonstrates love action. v. 15

3. Guarding against conceit the loving Christian will look for good in others and keep on guard against snobbishness. v. 16

4. When a person returns evil for evil he stoops to a low level. Be big enough to return good for evil. The last half of verse seventeen is a strong verse against the gambling menace. Dishonesty can never be viewed as the fruit of a Christian.

5. A Christian desires peace; he actively is a peacemaker. Even when some individuals reject overtures of peace the Christian strives earnestly to live harmoniously with others. v. 18

6. God is perfectly able to take care of the matter of vengeance. This verse (v. 19) is possibly the easiest to understand but the hardest to practice in the entire chapter.

7. Overcome evil with good. Love has its own constructive, positive program. Put good in the place of evil to give further proof of the love principle. v. 21

Conclusion

Paul has given the Christian world high standards of practical Christian living. His presentation of attainable Christian ideals is a constant challenge to be more Christlike in conduct and attitude.



EVERYBODY
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Character of the early church

BY RALPH A. PHELPS JR.
PRESIDENT, OUACHITA UNIVERSITY

International
May 7
Acts 4:23-33

When one walks into a local church and finds the atmosphere between warring factions to be roughly equivalent of that between American soldiers and the Viet Cong in Vietnam, as I have a number of times during 20 years of supply or interim preaching, he realizes once again what a radical difference there is between some contemporary church practices and those of the New Testament congregation.

This week's lesson, which in point of time follows immediately upon last Sunday's story of the release of Peter and John by the Jewish authorities, stresses the great unity of the believers. Note ways in which they were united.

I. United in prayer, vv. 23-30.

After their trial, the two apostles went back to their friends and reported what the chief priests and elders had said to them. When the group heard their story, they raised their voices "in united prayer." United in prayer is a great basis for oneness in other respects.

Their prayer began with a doxology which showed their great reverence for God. "Sovereign Lord, maker of heaven and earth and sea and of everything in them. . . ." shows clearly that in their order of values God was supreme and

they were his subjects. When we reverse this relationship and try to compel God to do our bidding, we get in trouble.

Their petition also contained a plea for protection. After recalling how the Gentiles and Jews had conspired to assassinate Jesus, they asked, "Observe their threats, and give thy servants courage. . . ." (Phillips Tr.) Against the combined might of Rome, the world's leading military power, and Judaism, a well-entrenched power structure in their religious world, they needed divine assistance in order to survive.

Again, they asked for boldness to speak the word of God. Their concern was not so much for their own safety as it was that they might have the intestinal fortitude needed to speak unpleasant and unwanted words. It still takes courage from God to be able to speak a message that ungodly men do not want to hear.

Finally, they asked for a particular manifestation of God's power. "Stretch out thy hand to heal and cause signs and wonders to be done through the name of thy holy servant Jesus." (N.E.B.) Just as the healing of the man who had been lame from birth had given them a golden opportunity to testify and had also been their best defense when arraigned before the Sanhedrin, so would their future be helped by divine demonstrations of power and approval.

II. United in power, v. 31.

Immediately there was an answer to this last petition. When they had prayed, their meeting-place was immediately shaken—a physical evidence of a spiritual power. They were also filled with the Holy Spirit and spoke the word of God with boldness.

It should be noted carefully that power came as a result of prayer.

III. United in spirit, v. 32.

"The whole body of believers was united in heart and soul. Not a man of them claimed any of his possessions as his own." (N.E.B.)

Here is tangible evidence of their oneness: they even shared their pocket-books! This passage and Acts 2:44f indicate clearly that they practiced common ownership, but one should never make the mistake of saying that what they believed was the first-century equivalent of modern communism. Dr. Frank

Stagg, in THE BOOK OF ACTS, points out that from these two passages "several facts can be gleaned: (1) these early Christians recognized that all believers are one people; (2) they recognized that a believer has no 'rights'; (3) they recognized that each should give the other access to what he possessed as it was needed; (4) they actually practiced this sharing; (5) the needy were actually cared for; (6) the sharing was strictly voluntary; (7) property was made available to the believers only as needed; (8) the movement was not 'communistic,' for private ownership of property continued and the sharing was designed only to meet community needs, not to equalize the believers economically; (9) it was not a communism of production or of possession."

Dr. Stagg summarizes by saying that while this Christian sharing had little in common with contemporary communism, "it had much which should characterize Christians of every age. . . . Pagans insist upon their 'rights,' but the real Christian prefers to think of his debts. The disposition to deny self and to relate oneself to another for his good is the basic message of the Cross."

IV. United in witness, v. 33.

Dr. Luke reports, "And with great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all." (RSV)

Their witness was a powerful one because they were in fellowship with God and with each other. They had prayed earnestly and had been rewarded by the infilling of the Holy Spirit. Their religious practices were not limited to the vertical man-to-God relationship, however. They took a horizontal look at the needs of their fellow Christians and then provided for these by a love-motivated plan. Then they looked beyond their ranks, since true Christianity is never a holy huddle which would exclude the world, and witnessed to the one hope for that world's salvation.

Not only did this group set a worthy example for us to follow. By implication, at least, they may have explained many of our failures. Do we bear one another's burdens, or do we gleefully jump on the back of a person already staggering under the load he has been forced to carry?

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A Smile or Two

Spoke the language

A young married couple bought a second-hand parakeet, but all he would say was "Let's neck!"

A preacher, who heard about it, suggested that they put his bird, who always said, "Let's pray," in the cage with the delinquent bird, and maybe it could teach the other the more uplifting phrase.

When the birds were put together the couple's bird said, "Let's neck" as usual, whereupon the preacher's bird replied, "My prayers have been answered!"

Teed off

Mr. and Mrs. Smith were at Saturday breakfast and he stated that he didn't have to go to the office that day.

"Well, don't think," said the wife, "that you're going to run off and play golf today and leave me alone with all this work to do."

"Why, golf is the furthest thing from my mind," replied the husband, gnawing at his breakfast, "and please pass me the putter."

Time to switch

A woman waiting at the door ready to go to the store had her arms full of coats and four little children at her side. Her husband, coming down the stairs, asked why she was standing there.

She replied, handing him the coats, "This time you put the children's coats on and I'll go honk the horn!"

Ain't what he used to be

The late Ty Cobb had a lifetime batting average of .367 in the big leagues. "What would you hit in modern baseball?" a fan once asked the Georgia Peach.

"About .300," said Cobb.

"You mean the game is that much tougher today?" the fan asked.

"Naw," said Cobb, "but remember, pal, I'm 65 now."

Fired up

Going to his lawyer to collect the fire-insurance settlement on his store, the merchant was surprised at how much the attorney was keeping for his fee.

"The case has been in litigation a long time," the attorney explained. "I've earned it."

"For Pete's sake," muttered the client, "you'd think you started the fire!"

Attendance Report

April 23, 1967

Church	Sunday School	Training Union	Ch. Adns.
Alexander First	54	46	
Altheimer First	124	74	
Berryville Freeman Hgts.	118	67	
Blytheville Gosnell	198	91	2
New Liberty	113	501	
Camden Cullendale First	397	146	2
First	437	137	2
Crossett Mt. Olive	215	106	
DeQueen Lone Oak	51	45	
Dumas First	277	73	
El Dorado Caledonia	51	32	
East Main	279	113	2
Ebenezer	174	78	
First	721	471	
Immanuel	411	174	3
Forrest City First	509	144	
Ft. Smith Towson Ave.	177	100	2
Gentry First	208	90	4
Greenwood First	297	111	
Gurdon Beech St.	151	64	5
Harrison Eagle Hgts.	254	107	3
Northvale	148	68	
Hope First	439	127	3
Imboden	121	53	2
Jacksonville Bayou Metro	117	97	
First	593	139	2
Marshall Road	293	153	
Jonesboro Central	482	197	1
Nettleton	261	135	5
Lavaca	240	113	1
Little Rock Gaines St.	549	258	15
Immanuel	1077	385	6
Rosedale	301	126	
Magnolia Central	690	252	13
Manila First	142	89	2
Marked Tree Neiswander	121	102	
Second	257	133	
North Little Rock Baring Cross	569	160	2
Southside	28	10	
Levy	572	158	1
Park Hill	850	226	3
Indian Hills	117	53	
Sylvan Hills First	251	86	
Pine Bluff Centennial	235	101	2
Second	218	89	3
Watson Chapel	200	85	
Springdale Elmdale	377	100	2
First	382	92	
Oak Grove	69	36	
Stephens First	142	56	1
Texarkans Beech St.	484	140	1
Community	19		
Van Buren First	444	192	12
Vandervoort First	54	33	
Walnut Ridge First	253	81	
Warren First	412	123	
Southside	90	70	
Immanuel	253	70	
West Memphis Calvary	357	189	
Ingram Blvd.	330	125	3

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Tokyo Christian press

TOKYO—The Word of Life Press here published 152,000,000 pages of Christian literature last year, according to Ken McVety, missionary of The Evangelical Alliance Mission and director of the press operation.

Included in the output are 33 new book titles, 75 reprint editions, and several million tracts. The publishing of a revised Japanese New Testament constituted the largest single project of the year.

"Japanese are avid readers," said McVety. "We can hardly keep ahead of the demand for new books."

Japanese translations of *The Bible in Pictures for Little Eyes*, by Kenneth N. Taylor; *World Aflame*, by Billy Graham, and *Cannibal Valley*, by Russell T. Hitt, are three of the fastest-moving new books. (EP)

Hit racial segregation

BULAWAYO—The Christian Council of Rhodesia has warned the new nation's constitutional commission that its plans for a racially-segregated country constitutes "an offense against Christian ideals of the brotherhood of all men under the Fatherhood of God."

Bishop K. J. F. Skelton of Matabeleland, president of the Council, released the text of a resolution which said that an apartheid-like national policy also "would be against the economic and political interests of our land."

Rhodesia, directed by the Ian Smith regime which broke away from Great Britain before protection of non-whites could be guaranteed in an agreement on independence, is currently drafting a new constitution, the second since Nov. 11, 1965. (EP)

On trail of jaundice

NEW YORK—In an attempt to check the increase in cases of infectious hepatitis ("jaundice") among missionaries, the Sudan Interior Mission has commissioned Dr. John Frame to make a survey of the disease in selected countries.

Included in the survey are SIM areas of Liberia, Upper Volta, Ethiopia, Sudan, Dahomey, and Niger Republic. So far, Ethiopia has recorded the highest incidence (7.2 per cent versus one per cent world average) among missionaries, "possibly due to the lower temperature at high altitudes."

Hepatitis is an inflammation of the liver, often characterized by nausea and yellowing (jaundice) of the eyes and skin.

NEW OPPORTUNITIES IN SPAIN

WHEATON, Ill.—The associate director of The Evangelical Alliance Mission here returned from a trip to Madrid convinced that evangelicals "face a new day of opportunity in Spain."

Dr. Don W. Hillis said he knows of no Protestant church closed today in Spain and that the country's 31 million people are definitely moving in the direction of providing legal rights to Protestants

and Jews relative to public worship and the dissemination of their faith.

"A new spirit of optimism has gripped the hearts of Spain's 30,000 Protestants," he says. "They seem to be ready to make greater efforts to evangelize their neighbors. They need the prayers of fellow Christians in America that a spiritual harvest may bring many Spaniards to Jesus Christ." (EP)

'Bible free of error'

MILWAUKEE, Wis.—The Wisconsin Evangelical Lutheran Synod, in a statement reaffirming its traditional beliefs, declared that the Bible remains as its "infallible authority and guide," and rejected the possibility of "factual error in Scripture."

"This We Believe," as the statement was entitled, affirmed the denomination's adherence to the Lutheran Confessions as giving "expression to the true doctrine of the Scripture." It opposed any effort to "reduce the Lutheran Confessions to historical documents that have only relative confessional significance today."

While believing in the spiritual unity of all Christians, the statement was against organic church union at the expense of doctrine. It supported strict church-state separation, and opposed civil disobedience.

In issuing the document, the denomination said it was the first such comprehensive statement on beliefs produced by the 117-year-old Synod. It was prepared by the church's Commission on Doctrinal Matters. (EP)

The reason for increased incidence among missionaries is not yet clear. Epidemics are more likely to occur in mission institutions such as language schools, rest houses, and schools for missionaries' children.

Survey results indicate a higher incidence in Korea and in the extreme southern regions of Argentina and Chile, where the climate is similar to Ethiopia. Dr. Frame noted that "hepatitis appears to be more of a problem in countries with a cool season. Trends," he said, "are less marked in the Philippines and Coastal Colombia." (EP)

Black Christian movement

DETROIT—A "Black Christian Nationalist Movement" was launched here by a Negro minister of the United Church of Christ.

The Rev. Albert B. Cleage Jr., pastor of Central United Church of Christ, called for a "black ecumenical movement" in opposition to the "so-called ecumenical movement...among white Christians," ultimately to come together "in a black church which becomes in fact the Black Nation ministered to by a Black Jesus."

Participation in present ecumenical alignments was rejected by Mr. Cleage because "such an ecumenical movement has no meaning for Black Christians who are certainly not interested in rejoining a Roman Church which originally broke away from us, that is to say, from the Eastern Orthodox Church at Constantinople."

He envisioned that ultimately the Black Christian Nationalist Movement he projects should "seek ecumenical relations with the African nationalist and Eastern Orthodox Churches."

To dramatize the movement, Mr. Cleage had an 18-foot mural of a Black Madonna unveiled in the chancel of his church on Easter Sunday. The madonna is portrayed in a full face view, with pronounced Negroid features holding a black, kinky-haired baby Jesus. (EP)

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