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Arkansas Baptist Newsmagazine

10-7-1965

October 7, 1965

Arkansas Baptist State Convention

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NORTH PULASKI BAPTIST ASSOCIATION

P. O. Box 5496
North Little Rock, Arkansas 72115

ASSOCIATIONAL DIRECTORY

Moderator—Rev. R. D. Harrington
47th St. Baptist, NLR
Vice Moderator—W. V. Philliber
Calvary Baptist, NLR
Clerk—Rev. A. W. Upchurch, Jr. Marshall
Road Baptist Church, Jacksonville
Treasurer—Mrs. T. A. Spencer, First Bap-
tist Church, NLR
Historian—W. B. O'Neal, Gravel Ridge
Baptist, NLR

VOLUME 64

LITTLE ROCK, ARKANSAS, OCTOBER 7, 1965

NUMBER 39

PROGRAM

NORTH PULASKI BAPTIST ASSOCIATION Fourth Annual Meeting

Forty-Seventh Street Baptist Church
47th & Pike Avenue
North Little Rock

MONDAY NIGHT... October 11, 1965:

- 6:55 P.M. Congregational Singing
M. O. Kelley
7:00 P.M. Scripture and Prayer
Rev. Gee Hurst
7:05 P.M. Welcome by Host Pastor
Rev. R. D. Harrington
7:10 P.M. Enrolment and Seating of
Messengers
7:12 P.M. Adoption of Order of Busi-
ness
7:15 P.M. Report of Credentials
Committee
Rev. R. E. Fowler
7:20 P.M. Recognition of New Pas-
tors, Ministers of Music,
Youth and Visitors
7:25 P.M. Report of Treasurer
Mrs. T. A. Spencer
7:30 P.M. Report of Budget
Committee
Rheubin L. South
7:40 P.M. Report of Committee on
Nominations
Rev. Arnold Teel
7:45 P.M. Appointment of Commit-
tees
Moderator
7:50 P.M. Election of Officers
8:05 P.M. Miscellaneous business
8:10 P.M. Congregational singing:
Special Music: Hoyt
Mulkey, Secretary, Music
Department, Arkansas
Baptist State Convention.
8:15 P.M. Annual Sermon
Rev. Arnold Teel
Pastor, Ambey Baptist
Church, N. Little Rock
8:45 P.M. Adjourn

TUESDAY NIGHT... October 12, 1965

- 6:55 P.M. Congregational Singing
M. O. Kelley
7:00 P.M. Scripture & Prayer
Rev. Geo. Pirtle
7:05 P.M. Reports of Organizations
and Committees:
Executive Board
Rev. R. D. Harrington
Woman's Missionary
Union
Mrs. George Poles
Brotherhood
Bob Vinson
Sunday School
W. J. Waymäck, Jr.
Training Union
Rev. Al Haney
Obituaries
Rev. E. O. McElroy
Library
Mrs. James Loyd
Music M. O. Kelley
Evangelism
Rev. W. V. Philliber
Resolutions
Rev. Theo Cook
Time, Place & Preacher
Rev. John O'Neal
8:00 P.M. Miscellaneous business
8:10 P.M. Congregational singing:
Special Music: Choir,
47th St. Baptist Church
8:15 P.M. Message: Rev. Jess P.
Cheatham, Jr., Pastor,
First Baptist Church,
Jacksonville
8:45 P.M. Adjourn

TREASURER'S REPORT

| September 20, 1965 | |
|---|-------------|
| August 16, 1965—Cash Balance | \$3,871.86 |
| Offerings August 16—September 20, 1965: | |
| Amboy Baptist | \$ 285.60 |
| Baring Cross Baptist | 266.29 |
| Bayou Meto Baptist | 42.91 |
| Berea Baptist | 20.11 |
| Bethany Baptist | 35.10 |
| Cedar Heights Baptist | 132.00 |
| Central Baptist | 200.00 |
| First Baptist, Jacksonville | 116.97 |
| First Baptist, North Little Rock | 143.75 |
| Forty-Seventh Street Baptist | 25.00 |
| Grace Baptist | 25.44 |
| Graves Memorial Baptist | 155.00 |
| Highway Baptist | 27.00 |
| Hill Top Baptist | 6.29 |
| Levy Baptist | 202.51 |
| Park Hill Baptist | 375.00 |
| Pike Avenue Baptist | 70.00 |
| Remount Baptist | 23.33 |
| Second Baptist, Jacksonville | 52.38 |
| Sherwood Baptist | 53.16 |
| Sixteenth Street Baptist | 9.81 |
| Stanfill Baptist | 4.00 |
| Sylvan Hills Baptist | 39.51 |
| Total Offerings | 2311.16 |
| Total Funds Available | \$6,183.02 |
| Disbursements: | |
| American National Bank— | |
| Lakewood | \$1,200.00 |
| L. R. Baptist Student Union | 83.33 |
| Home Mission Board—Pastoral | |
| Aid in Michigan—Sept. | 37.50 |
| Runyan Baptist Chapel—Pastoral | |
| Aid—Sept. | 37.50 |
| Arkansas Baptist Newsmagazine— | |
| Sept. | 17.50 |
| A. W. Upchurch—Postage—Clerk | 10.00 |
| A. W. Upchurch—Asso. Secretary | 50.00 |
| Metropolitan Area Planning | |
| Commission—Maps for Missions | 4.50 |
| Committee | |
| Total Disbursements | 1440.33 |
| September 20, 1965—Cash Balance | \$4,742.69 |
| Balance on Lakewood Property | \$38,781.72 |
| Mrs. T. A. Spencer, Treasurer | |

REVIVALS:

Jacksonville First, Rev. Jeff P. Cheatham, Jr., pastor, Sept. 12-19th., with Evangelist Billy Walker and John W. Buckner leading the music. There were six for baptism and five by letter. Our Moderator, Rev. Harrington, led the Hilltop Church in a revival September 12-19th; however, we do not have complete results of their revival.

ASSOCIATIONAL CALENDAR

October 1965

- 11-12 Annual Meeting with the 47th Street Church.
14 WMS Rally, North Little Rock First. 9:45 a.m. to Noon.
18 6:30 p.m. Executive Board Meeting, Jacksonville, First.
7:15 p.m. Sunday School "ACTION NIGHT" Program, Jacksonville First. Theme: "1965-66 Sunday School Program and interpreting Sunday School

- Tasks." (Detailed program later).
25-28 7:00-9 p.m. Monday thru Thursday nights, Park Hill Baptist Church "TRAINING UNION IMPROVEMENT WEEK," with courses and conferences on "What's New in Training Union" led by our Associational Training Union Director, Rev. Al Haney, our State Training Union Secretary and Associate,

and other approved statewide and southwide Training Union workers.

Church Librarians will also conduct a conference during this time.

- 29 10:00-4:30 p.m. Park Hill Church, the Training Union will conduct work shop at which time the new literature will be studied and a unit of work planned. Pastors will be discussing new member orientation at this time.

I like you!

THE most of our contacts with fellow human beings are pretty incidental, much "as ships that pass in the night." The one glance we have of someone on a busy street may be the only one we will have of him on earth. But we are inclined to size one another up and decide, on meager knowledge, whom we like or dislike.

How a person walks or talks, the kind of clothes he wears, how he combs his hair (if any)—these are some of the things we consciously or unconsciously take into account in appraising people, particularly those we do not know.

Whether one is crippled or whole, fat or thin, short or tall; whether he is light or dark—these are other determinants.

If we have an opportunity to hear one speak, the language he speaks, his brogue, particularly if there is a foreign or sectional accent, also becomes a part of the picture.

When we get down to the brass tacks of the matter, won't we have to admit that we frequently put someone into his particular category of "liked" or "disliked" before we have any idea at all as to the kind of person he really is—what he believes, what he stands or falls for, what he likes or dislikes, what are his aspirations in life?

An experience recently in Louisville got me to thinking along this line. As I walked one morning from a restaurant back to my motel room, I met a young couple, apparently man and wife, leading a little girl. There was something quite out of the ordinary about the three that caught my attention immediately. The man and woman, nice looking and apparently in their upper twenties, were white but the little girl, about seven years of age, who was walking in the middle, hand-in-hand with them, was colored.

I may have been staring more than I meant to be, for as I neared the people I could see there were unfriendly darts shooting out at me from the eyes of the man and the woman. I spoke to them cordially and passed on.

Quite likely this couple was used to unfriendliness from the white society because of the race of the little girl. And since I was white, they very likely thought I would naturally be a part of that unfriendliness. Yet my only feeling was one of compassion. Who the little girl was—whether she was Negro, Korean, Mexican, or of some other national or racial origin—made no difference at all to me. I could see that the child was being cared for out of tender love. That for me was an inspiration.

This has me wondering if much of the unfriendliness in the world may not be a defensive reaction to an imagined outside unfriendliness which really is not there.

Erwin L. McDonald

IN THIS ISSUE

FEDERAL aid to education as it affects Baptist institutions continued to be of the utmost interest to our readers. To present both sides of the question fairly, we are today printing two articles, which begin on pages 8 and 9. Dr. Ralph A. Phelps, Jr., president of Ouachita University, sets forth the reasoning followed by proponents of acceptance. Harold William Taylor, pastor, North Maple Church, Stuttgart, explains the viewpoint of those who oppose accepting government funds. Federal aid to education will be discussed at a second meeting in Little Rock Oct. 22. Plans are revealed in a news story on page 13.

* * *

WITH deep regret we have accepted the resignation of Mrs. Rosalind Street as the writer of the "Courtship, Marriage and the Home" weekly feature. Her successor is an Arkansan familiar to many Arkansas Baptists and the young people of the state—Mrs. Andrew Hall, wife of the pastor of First Church, Fayetteville. Mrs. Hall invites you to send your problems. Her introductory column, "Female Philosophy or Intuition," appears on page 11.

* * *

WITH State Convention meeting just a little more than a month away (Nov. 15-17) it is time for Arkansas Baptists to have a look at the matters to be presented. On page 7 is the report from the Executive Board listing the recommendations to be made at that time and the proposed budget for 1966. In the Arkansas pages, which begin on page 12, is the suggestion for changing the name of the Arkansas Baptist Hospital.

* * *

ARE you a woodpecker? Do you peck on the dead-wood of worldliness all through the week and try to turn to the white of righteousness on Sunday? This is only one of the parallels drawn by J. I. Cossey in "Middle of the Road," page 28.

* * *

COVER story, page 6.

Arkansas Baptist
newsmagazine

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Associated Church Press
Evangelical Press Ass'n

October 7, 1965

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Associate Editor, MRS. E. F. STOKES

Managing Editor, MRS. TED WOODS

Field Representative, J. I. COSSEY

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

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Opinions expressed in editorials and signed articles are those of the writer.

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

OUR congratulations go to Dr. Dale Cowling, pastor of Little Rock's Second Church, on his election to the board of the Pulaski County Special (Rural) School District, in last week's school election. We are glad to see that a majority of the voters felt that a minister is not necessarily out of place in "dabbling in politics" to the extent of taking an active and helpful interest in the affairs of his local school district. After all, preachers are taxpayers and the most of them, as Pastor Cowling, parents of children who go to the public schools. Baptists, with their views of Christianity and its implications for individuals in all walks of life, should be the last to divide the human race into three categories—men, women and preachers.

'Female philosophy'

ROSALIND (Mrs. J. H.) Street has resigned as contributor of our "Courtship, Marriage and the Home," due to heavy duties now as receptionist-clerk in the office of the president of Clarke Memorial College, Newton, Miss., where she and Brother Street are situated. Needless to say, we have accepted Mrs. Street's resignation with regret. Across the years she has made her page one of the bright spots in our magazine. There is no way of estimating what this has been worth to our readers who have been helped through Mrs. Street's counsel on personal and family problems. Although beamed at women and young people, primarily, the Street feature has numbered many a curious or frustrated male among its regular readers, as indicated by the flow of letters that have come to Mrs. Street across the months and years. We pass on to Mrs. Street's many friends her cordial greetings.

We have been very fortunate in securing as a columnist for the next three months Harriet (Mrs. Andrew) Hall, whose husband, Dr. Hall, has been pastor now for many years of First Church, Fayetteville. She will be offering friendly counsel to those who write to her at the Hall residence, atop Fayetteville's beautiful and inspiring Mount Sequoyah. We commend Mrs. Hall to our readers, many of whom will know her personally through contacts across the years.

A native of Little Rock, Mrs. Hall is a daughter of Mrs. J. R. Grant and the late Dr. Grant, president for 17 years of Ouachita College (now University) and widely known as an educator and humorist. She was graduated from Ouachita and did graduate work at Southern Seminary, Louisville. She is the author of two books: *Green Shoot from Gumlog*, the life story of her father; and *Please, Mah*, the life story of Josephine Scaggs, pioneer missionary in the bush country of Africa.

A frequent contributor to various Southern Baptist publications, Mrs. Hall has also served on assembly facul-

ties at Glorieta and Ridgecrest and as conference leader for discussions of love, courtship and marriage, as well as on vocational guidance emphases and in conferences related to the ministry of the pastor's wife.

The Halls have two children, a daughter, Andrea, 19, and a son, Grant, 17.

Turn now to page 11 and meet this new writer in her "Feminine philosophy—or intuition" column. And so not hesitate to refer your problems to her for counsel through this new weekly feature.

Baptist democracy

SOME things that have been said on Baptist polity from time to time might bear repeating, in the light of some issues now before us here in Arkansas. We take pride in the fact that our churches are self-governing or autonomous, each and every member having a vote on any matter that comes before the body. But we sometimes forget that our Baptist associations and conventions are also autonomous, and that these bodies, as far as the conduct of business is concerned, are not made up of churches as members, but that their memberships consist of individual messengers named by cooperating churches in accordance with the by-laws and constitutions of the respective bodies.

So, in the democratic process, an association or convention has the right to have its rules and regulations and to determine who its members shall be, the same as does a church. And an association or convention cannot be bound by the action of churches any more than churches can be bound by the actions of associations or conventions. The only ones who may bind a church, an association, or a convention, then, are the members of the respective bodies. A church is free to govern itself, even to the point of having policies that do not agree with or which actually conflict with those of associations or conventions. But associations or conventions are certainly within their democratic and parliamentary rights in deciding whether or not they will receive and seat messengers from any given church.

It is always regrettable when churches and associations and conventions cannot work together harmoniously in the overall denominational tasks of missions, evangelism, and benevolences. For when churches and the cooperative organizations are at loggerhead, the Christian cause suffers. It is a sad thought, but while Christians quarrel among themselves they are least qualified and able to win lost people to Christ.

There may be issues that must be defended at all cost, but should we not be guided all the way by what we believe to be right before the Lord and in harmony with our dedication as ambassadors for Christ to the whole world?

Changing community

IT is time for our churches to face up to the full demands of the gospel we preach, in the whole area of race, Dr. T. B. Maston, Ft. Worth, professor emeritus of Christian ethics, Southwestern Seminary, said here last week.

Dr. Maston was one of the featured speakers at a conference of Arkansas churchmen on "The Role of the Local Church in a Changing Community," held at First Methodist Church and Hotel Albert Pike.

"The only sound hope for a reunion of the estranged in the area of race relations, at least in our culture, is the love of God in the hearts of his people," said Dr. Maston. "The law can provide for justice. The courts can break down the physical walls that separate. For example, the authority of the government can be used to achieve desegregation but it cannot achieve meaningful integration.

"There is no real integration, which should be the ultimate goal in human relations, without a removal of separating barriers in the minds and the souls of men. The only hope for the elimination of these barriers or walls is in Christ.

"If we want to preserve our way of life," continued Dr. Maston, "or what is more important, if we want to be on the side of justice and right, we had better seek to catch step, at least to some degree, with the restless movement of the masses in our midst. Let us never forget, however, that while we should be on the side of justice, we should not neglect order."

Speaking on the topic, "Law, Order, and Morality," Dr. Maston had words of concern and caution for extremists on both sides of the race issue:

"It should be remembered that methods may be used in an effort to attain justice that tend to undermine respect for the law and for those who administer the law. While we do not condemn all marches and demonstrations, we do suggest that the courts and other orderly processes should be first used to the fullest. If no redress of grievances can be secured in that way, then we cannot rule out other methods of protest.

"Care should be exercised, however, that respect for law and for public officials in general be maintained. Any disobedience of the law should be done regretfully and without encouragement to rebellion. Particular care should be exercised in large group demonstrations. Such a group may become a mob composed of people who have no clear conception of what justice is and little idea about the purpose of their protest.

"On the other hand, how tragic in a time of revolution for the privileged and the powerful to use the cry 'law and order' to defeat or attempt to defeat the purposes of justice. While some extremists in the Civil Rights movement have tended to undermine the authority of police and others who enforce the law, segregationists and the radical right movement in general have contributed to an undermining of respect for law, for the courts, and for government in general.

"In other words, many of those who cry the loudest for 'law and order' have contributed to the breakdown

of respect for law, at least as interpreted by the courts and enforced by the federal government. What they are doing results in disorder rather than order."

Among the underlying principles related to the Christian approach to a solution of the race problem, as listed by Dr. Maston were:

1. The supreme worth of the individual, in the light of which laws as well as institutions exist primarily as instruments to serve persons and not as ends to be served by the individual;

2. The fact that rights and responsibilities belong both to the individual person and to the community of persons and that rights and responsibilities must be kept in proper balance for a healthy individual person and for a healthy community of persons;

3. That the law, along with those who interpret it and enforce it, should seek to protect and promote the well-being of the individual person but at the same time promote the common good.

* * *

REV. Colbert S. Cartwright, a former Little Rock pastor who is now pastor of Central Christian Church, Youngstown, O., speaking at a luncheon meeting of the conference, called on preachers to take the theological approach to race, rather than the political or sociological. Said Pastor Cartwright:

"God is at work in and through the racial ferment which manifests itself as actions of the U. S. Supreme Court, school boards, Governor Faubus, the NAACP, riots, Dr. Martin Luther King, murders, kneel-ins, picketing, President Johnson, demonstrators, the U. S. Congress, etc.

"The church is created to participate in God's work in the world," he continued. "The church is God's co-laborer in the world. So, in our present racial ferment, the church recognizes God at work to break down barriers between men, to grant liberty to the oppressed and to establish justice in the land."

Mr. Cartwright expressed the opinion that responsible pastors in today's world "cannot avoid discussing race relations from their pulpits." He said that ministers "must equip their churches for community leadership."

* * *

IT was an interesting experience to be in these sessions in which Catholics, Episcopalians, Baptists, Methodists, Presbyterians, and Disciples of Christ, representing both the white and the black races, were able to come together and talk prayerfully and heart-to-heart about common Christian problems. This was done, we felt, without anybody sacrificing any principles, theological or otherwise. The Christian fellowship was tremendous and the sharing of ideas should be bearing fruit for a long time to come.

Approximately 125 different persons, representing all sections of the state, were registered for the conference. Co-sponsors were The Greater Little Rock Conference on Religion and Race and The Arkansas Council on Human Relations.

The success of this conference might suggest other similar conferences, perhaps with the emphasis on attendance of men and women of the churches, from both races.

the people SPEAK

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

A layman's view

IN the Arkansas Baptist issue of Sept. 23 I read the letter to the editor by Nelson Tull, leader of the Brotherhood in Arkansas. It was so amazing that it required a second and third reading to convince me that my understanding of what had been said was correct.

Certainly, "salvation by grace through faith" and the security of the believer are fundamental Baptist doctrines. Likewise we believe the Biblical teachings on the two ordinances, Baptism and the Lord's Supper.

But, to put separation of church and state in the same category with Biblical teachings on doctrines and ordinances is entirely misleading. Neither is the idea of separation of church and state a Baptist distinctive. Men of different faiths, even a few of no church affiliation at all, helped write the Constitution.

The question of whether Ouachita University should accept money already made available, without any strings attached by the Federal Government, for the construction of sorely needed buildings has nothing to do with separation of church and state. If there were obligations attached to the advancement of funds, that would be a different matter. We have been told there are none.

Arkansas Baptists, through Ouachita University, do have an obligation to provide a thorough Christian education to an ever enlarging enrollment of students. Each year a larger percentage of a rapidly increasing population is seeking college admission and training. Ouachita must grow to meet this challenge. Growth is necessary. It is possible to have qualitative growth. Witness the finest educational institutions across our land numbering enrollments in the tens of thousands. Baptist leaders and preachers should not advocate a reduction or retrenchment in Baptist educational programs. Christ himself taught more often than he preached.

Neither does it behoove a leader to downgrade scholarship. As for the rea-

sons and arguments set forth by the school administration; they have been very clear, straightforward and honest. There have been no demands or efforts to lead anyone astray.

The tone of the whole letter (to paraphrase) is and having done all, stand still! Let the trustees and administration decide what is best for Ouachita. —George A. Simerson, Baptist layman, Corning, Ark.

Another alternative

I AS a rural church layman attended with much interest and concern the called meeting at Little Rock's Second Baptist Church Aug. 30 to discuss federal aid for Ouachita University.

I would like to make the following observations: 1. There is no problem, need, situation, or decision facing any responsible individual or group which does not have a proper solution within the will of God; 2. There is no problem, need, situation, or decision that has a proper solution outside the will of God! The Lord in His Wisdom permits and, I'm sure, delights in the freedom of choice He has given man and diversity that springs from it. I doubt not that He uses these diversities of impression and expression, pursued in the right spirit, to deepen our understanding of vital issues and arrive at wiser courses of action.

We Baptists have not supported our institutions or the Lord's work in general according to our responsibilities and capabilities. We can see how frustrating it is for Ouachita and other institutions to have to send representatives to all annual associations and have to beg and follow other disheartening schemes to meet the ever-mounting needs! Let us consider the possibility the Lord might have had a purpose in permitting a smaller and apparently entirely inadequate portion of the proposed new budget for Ouachita. Could He be bringing us to face, as we should have long ago, the fact we must decide what we are going to do?

There is an alternative other than closing down, lowering our Baptist educational standards, or accepting federal aid! That alternative is to provide adequately ourselves! Two means of accomplishing this come immediately to mind: 1. Providing sufficiently to meet the needs; and 2. Seriously working at the job of increasing the portion of

church receipts used for other than local purposes. Both deserve consideration. We must not withdraw from our part of any of the Lord's commission!

If there are those giving appreciable support who say, "Don't come to me for more if you turn down federal funds," in all charity I say we or Ouachita don't need that kind of help. There are countless others, who, surely, when properly challenged, will more than fill the gap. But I believe the answer lies within the tithes and offerings of our people.

The fact that "the tithe is the Lord's," accepted long before the law was given, is the eternal truth. Under Grace, of how much have we robbed God over the years in such tithes and offerings and in His rightful place in our lives?? We have lived too high or invested and hoarded too much, regardless of income, if we've withheld from God that which was His!

For our thought I've assumed an income of \$2000 per year for 20 years on which a tithe was not rendered. This could be \$4000 per year with half the tithe withheld from the Lord. Figuring hurriedly without computer and compounding at 6 percent only annually I've come up with a figure of \$7,357.15. You figure it on your own basis, maybe trying a monthly compounding, and see where you stand! Can this not shame us to the point of a contrite heart seeking forgiveness?

God, who is able to forgive can also motivate restitution to the extent He desires and only to the extent which is best for you. Remember, He is able to do through us and for us above all that we ask and think. God grant that we give ourselves unto Him!

My challenge would be to every Christian to get down to business, to pick up this challenge to flee the mediocrity of our vision and do things for God! You among our denominational leaders want to see our people of one mind to work and do for the Glory of God. Pastors, church workers, deacons, teachers, laymen—so many with talent and ability far overshadowing mine—why stand we idly by? Won't you accept this appeal to put our faith to work in His Name?—Paul E Haynes, Nashville, Ark., Member of First Baptist Church, Bingen, Ark.

Takes new job

BECAUSE of the unusual opportunity to produce films with impact for righteousness for release to theatres here and overseas, I have resigned at the Sunday School Board as of Oct. 5.

I hope you will pray for the Lord's hand to guide in this new and unique ministry.

My new address will be Ambassador Films, 1133 Bennie Dillon Building, Nashville, Tenn.—Stanley Williamson

Dr. Caldwell plans early retirement

SEVERAL years ago friends of Dr. C. W. Caldwell presented him a fishing rig, at the annual meeting of the Arkansas Baptist State Convention. An old timer seated toward the rear of the auditorium, unable to hear all that was said in the presentation, asked in tones loud enough to be heard over most of the building: "Is the old fellow retiring?"

Whether or not this subtle suggestion and a few years' happy use of the spinner rig may have influenced his decision we may never know, but Arkansas Baptists' superintendent of missions has resigned effective next Feb. 15, on his nineteenth anniversary with the state missions department and soon after his 64th birthday.

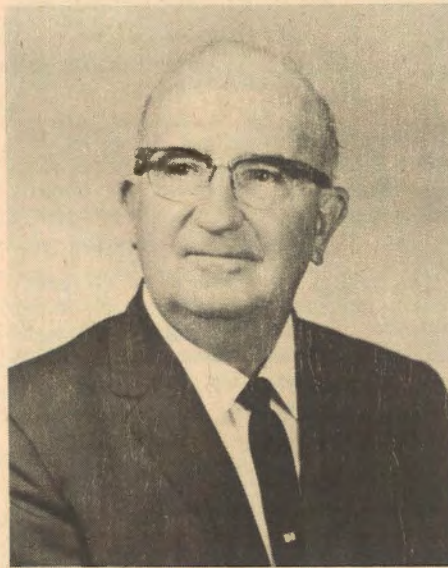
In his letter of resignation to Dr. S. A. Whitlow, executive secretary of the State Convention, Dr. Caldwell gave as his main reason for retiring ahead of the minimum retirement age of 65, his interest in what is best for Baptist state missions. "I feel that there is an urgent need for an immediate missionary and evangelistic thrust in Arkansas and I desire to clear the way for a new leader in the mission realm," he wrote. "I gladly take my retirement a year early in order not to delay a quickened interest in state missions which I am sure would come under new leadership."

Expressing deep appreciation to Arkansas Baptists "for the privilege of serving through these 19 years," Dr. Caldwell concluded: "I shall always be ready to serve anywhere I may be helpful as a 'retired' employee. I hope the mistakes I may have made are outweighed by some good done."

Claude Wilson Caldwell is a native of Liberty Hill, La., where he was born on Jan. 29, 1902, sixth of nine children of A. M. and Frances Smelley Caldwell. He grew up on his father's 280-acre farm, working in the crops of cotton, corn, peas, peanuts, and helping with the many other chores.

He received his education at

The Cover



DR. CALDWELL

Louisiana College, where he earned the B.A. degree, and at Southwestern Seminary, from which he received the Th.M. degree. In 1939 Louisiana College conferred on him the honorary D.D. degree.

Highlights of his work as head of the Missions-Evangelism department have been the constitution of 316 new churches, for a net gain of 238, and the administration of building aid funds to 349 churches.

Dr. Caldwell came to the state mission post from the pastorate of First Church, Fordyce, and prior to that was pastor for a number of years of First Church, Arcadia, La. He served as vice president of the Louisiana Baptist State Convention, led a fund-raising campaign for Louisiana College and served as secretary of the college's board of trustees. While at Fordyce, he was a member of the Executive Board of the Arkansas Baptist State Convention and served on the board of the Arkansas Baptist Home for Children.

Mrs. Caldwell is the former Miss Lela Jane Armstrong of Sherman, Tex. There are two children, Rev. Carroll Dana Caldwell, pastor of First Church, Clarksville, and Mrs. Peggy Jane Toler, of Escondido, Calif., a public school teacher.

In retirement Dr. Caldwell plans to spend his time doing supply preaching, serving as interim pastor and holding revivals, along with visiting grandchildren and hunting and fishing.

Dr. and Mrs. Caldwell reside at 44 Lakeshore Drive, where they frequently stand on the edge of their back yard and catch a mess of fish from Broadmoor Lake. This alone would seem to be adequate reason for early retirement!

—ELM

On the moral scene:

... More Americans died in traffic accidents during the Labor Day weekend than have given their lives in the Vietnam combat since 1961.

... The World Food and Agriculture Organization estimates that approximately 10,000 people a day die of hunger or its side-effects. Two billion persons (two-thirds of the world's population) now live in areas of "nutritional deficiency." Present projections indicate that the world population will double within 35 years, with heaviest gains in the poorest nations. Knowledgeable analysts are warning that world catastrophe probably cannot be averted.

... When Westinghouse and General Electric were slapped with \$16,873,000 triple damages in a recent price-fixing decision, the Internal Revenue Service ruled that such fines are income tax deductible as "business expense"—prompting Senator Hart (D. Michigan) to ask whether a bank robber can write off his fine as an "expense."

... The American Medical Association has mounted a national publicity campaign against venereal disease—which last year infected more than a million people. In spite of the curability of the most common venereal diseases, the incidence has grown to "epidemic proportions" in some large cities. Hardest hit: the young, who are often ashamed to seek treatment.—Christian Life Commission of Southern Baptist Convention

Convention to hear Board recommendations

THE proposed budget in the amount of \$2,154,153.79 appearing on this page will be recommended by the Executive Board to the Convention in its annual meeting with First Church, Little Rock, Nov. 15-17, 1965. This budget represents a slight increase over the 1965 budget.



DR. WHITLOW

The Executive Secretary has completed 26 meetings over the state in which the proposed budget was discussed with the pastors and other church leaders. Full and complete information will be given at the Convention concerning the budget.

Recommendations by the Executive Board to the Convention are as follows:

1. The proposed budget for 1966 of \$2,154,153.79.

2. That Ouachita Baptist University be permitted to borrow an additional \$100,000 to expand the facilities of their cafeteria.

3. That a film on Arkansas Baptist work be produced in conjunction with the institutions of the Convention.

4. Standing Committee

That a standing committee be named to (1) Explore the possibilities of disposing of our property located at the corner of Spring and Capitol Avenue, Little Rock, and (2) to explore the possibilities of financing the construction of a new Baptist Building.—S. A. Whitlow, Executive Secretary

Proposed budget

1966

I. STATE CAUSES

| | |
|--|----------------|
| 1. ADMINISTRATION | \$ 34,675.00 |
| 2. DIVISION-MISSIONS | |
| (1) Missions-Evangelism | 80,750.00 |
| (2) Race Relations | 10,770.00 |
| (3) B. S. U. | 70,000.00 |
| | <hr/> |
| | \$161,520.00 |
| 3. DIVISION—RELIGIOUS EDUCATION | |
| (1) General (and Pilot Project) | \$ 26,600.00 |
| (2) Brotherhood | 27,550.00 |
| (3) Church Music | 18,950.00 |
| (4) Sunday School | 33,250.00 |
| (5) Training Union | 30,400.00 |
| | <hr/> |
| | \$136,750.00 |
| 4. DIVISION—SERVICES | |
| (1) General | 24,700.00 |
| (2) Camps-Assembly | 12,600.00 |
| | <hr/> |
| | \$ 37,300.00 |
| 5. ARKANSAS BAPTIST NEWSMAGAZINE | \$ 15,000.00 |
| 6. WOMAN'S MISSIONARY UNION | \$ 43,440.00 |
| 7. SPECIAL SERVICES | |
| (1) Promotion | \$ 21,470.00 |
| (2) Conventions | 12,000.00 |
| (3) Foundation | 13,540.00 |
| (4) Annuity-Operating | 8,300.00 |
| (5) Retirement Dues | 110,000.00 |
| (6) New Baptist Building | 11,000.00 |
| (7) Reserve | 4,500.00 |
| (8) Ministerial Aid | 3,250.00 |
| (9) Miscellaneous | 8,034.00 |
| (10) BSU Building (HSTC) | 20,000.00 |
| (11) Camp Indebtedness | 3,000.00 |
| | <hr/> |
| | \$242,094.00 |
| 8. CHRISTIAN EDUCATION | |
| (1) Ouachita Baptist University | \$323,735.92 |
| (2) Southern Baptist College | 44,145.81 |
| | <hr/> |
| | \$367,881.73 |
| 9. BENEVOLENCE | |
| (1) Arkansas Baptist Hospital | \$ 73,050.00 |
| (2) Baptist Memorial Hospital, Memphis | 9,740.00 |
| (3) Ark. Baptist Home for Children | 80,686.16 |
| | <hr/> |
| | \$163,476.16 |
| II. SOUTHERN BAPTIST CONVENTION | \$706,016.90 |
| III. CAPITAL NEEDS | |
| 1. CHRISTIAN EDUCATION | |
| (1) Ouachita Baptist University | \$ 62,720.00 |
| (2) Southern Baptist College | 15,680.00 |
| | <hr/> |
| | \$ 78,400.00 |
| 2. OTHER | |
| (1) B. S. U. | 9,800.00 |
| (2) Arkansas Baptist Hospital | 34,300.00 |
| (3) New Mission Sites | 24,500.00 |
| (4) Baptist Memorial Hospital, Memphis | 4,900.00 |
| (5) Camp Indebtedness | 19,600.00 |
| (6) New Baptist Building | 24,500.00 |
| | <hr/> |
| | \$117,600.00 |
| IV. ADVANCE | |
| 1. Southern Baptist Convention—1/2 | \$ 25,000.00 |
| 2. Executive Board—1/2 | \$ 25,000.00 |
| | <hr/> |
| | \$ 50,000.00 |
| | <hr/> |
| Combined Total | \$2,154,153.79 |

Consistency, where art thou?

BY RALPH A. PHELPS JR.
PRESIDENT, OUACHITA BAPTIST UNIVERSITY

IN a trade magazine recently there appeared the story of an extremely fastidious man in the restaurant of a resort hotel:

He carefully wiped all the cutlery with his napkin. He wiped the lip of the glass before the waitress filled it with water. For his dessert he ordered a plate of grapes. They were the big, luscious kind that we get for Christmas. He washed each grape carefully in his glass of water . . . right down to the last one . . . some of them he washed a couple of times. He finished his meal *by drinking the glass of water.*¹

The consistency of the man is roughly equivalent to that of many Baptists who insist that Southern Baptist schools not participate in the Educational Facilities Act of 1963 "lest we betray our historic position on the separation of church and state and be controlled by the government."

The lawful basis for the doctrine of the separation of church and state is the First Amendment to the United States Constitution, which declares: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The phrase "separation of church and state" does not appear in the Amendment but was the comment of Thomas Jefferson, speaking on the subject. Incidentally, Jefferson was a great American; but it is historically incorrect to depict him as a Baptist saint. He was neither a Baptist nor a professing Christian.

This nation's founding fathers understood well what was meant by "an establishment of religion," for they had known an established, state church in Europe and had seen the Congregational religion become an established church in much of New England—established, what's more, by the Puritans who came to this country to escape an established church!

Since there were demands in various parts of the new union to make the Congregational, Episcopal or Roman Catholic Church the established, tax-supported, official church, some decision on the matter had to be reached. Marnell, in his enlightening book *The First Amendment*, declares that this original addendum to the Constitution was "the price of union." There was no other way to reconcile the differences except to prohibit the establishment of religion, and ever since the amendment was ratified the Congress and the Supreme Court have held tenaciously to the principle. It is indeed a precious heritage of every American; there is no state church, and tax money may not be spent for the propagation

of any or all religious beliefs. This is why prescribed prayers adopted by a school board may not be read in public schools.

"Separation of church and state" is a catchword which means many things to many people. While there is general agreement on the First Amendment, there is virtually none on this phrase. Most evangelical Christian denominations have decided that for their schools to participate in the Educational Facilities Act of 1963 is not a violation of this principle, and some Southern Baptist schools have asked for grants under this act. At the same time, other Baptist schools have been denied or have not been granted the right to participate in the same identical program. Who is right? All could be wrong, but all cannot possibly be right.

Just how inconsistent our "traditional position" against Federal aid is is readily apparent to any objective observer. Among the examples of Arkansas Baptist situations which represent something less than total separation of church and state are the following:

1. Southern Baptist College received a good part of her campus as surplus property from the United States government.
2. When Central Baptist College moved to Little Rock, it moved to property received as a gift from the Federal government. When the school closed, the property reverted to the government.
3. The North Little Rock Hospital, which is being operated by Arkansas Baptist Hospital, was built with Hill-Burton (Federal) money. Title to the property rests with North Little Rock, so Baptists are actually operating a public-owned facility. The Arkansas Baptist State Convention in session approved this.
4. In 1963, the Arkansas Baptist State Convention approved a setup whereby Federal funds would be used to construct a psychiatric unit for Arkansas Baptist Hospital.
5. Southern Baptist College has applied for, been approved for, and had money set aside for, Federal grant under the Educational Facilities Act of 1963 to help with construction of a library on her campus.
6. Ouachita has had an R.O.T.C. program for nearly 50 years. The Federal government pays for all of this program, pays the salaries of teachers in the program, and pays students in advanced R.O.T.C. a monthly stipend for taking the work. During World War II, Ouachita had a unit of the U. S. armed forces on campus—training, housing,

(Continued on page 22)

Federal aid to OBU?

BY HAROLD WILLIAM TAYLOR
PASTOR, NORTH MAPLE BAPTIST CHURCH, STUTTART

ON Aug. 30, in Second Church, Little Rock, the matter of Ouachita University receiving Federal Aid through the Higher Education Act was considered. These are my observations, questions and conclusions concerning the things said and done at that meeting.

First, let me say this was a controlled situation. Controlled to the extent that one side could present its point of view and controlled in a very real sense in that the whole truth was not brought out. The chief speakers at the meeting were beyond any doubt prejudiced in the direction of receiving Federal funds and therefore presented the pros of the matter, bound by this prejudiced position.

Dr. R. Orin Cornett's present position, as his former position, brings question to my mind. His present position with a school which receives 90 percent of its funds from the Federal Government leaves him in no position to do much other than praise Federal Aid. This is his bread and butter! His statement, coming out of his experience as an employee with the Federal Government, leaves his position to speak objectively on such a matter highly questionable. That statement was "I am convinced that the Federal Government can do what the States could not or would not do."

This very philosophy is and has been highly debatable since the founding of our country. It involves the old argument between the Federalist and those who sought a Republican form of Government based on democracy. History reveals the position of the Federalist as narrow and self-elating. All this brings into question Dr. Cornett's speaking with objective freedom on this issue.

I further question a second statement by Dr. Cornett. It was his idea, based on "statistics," that the education of the other parts of the country was much higher than the education received in the South. This is highly questionable for several reasons:

1. What is an "education"?
2. Who is best equipped or who is to judge the worth of an education?

What is to be the criterion or the criteria of an education?

Dr. Cornett mentioned and seemed to imply, if not say, that the money per pupil acted as the chief criterion. Education is a relative thing. Take, for example, a farmer or a man who operates a dragline. The man who operates this piece of equipment with great skill and accuracy is educated relative to his trade and life work. The fact that he operates the instrument with skill tells us that he is "edu-

cated," not that it cost \$10,000 to educate him.

If the cost per pupil concept was a real indication of an education, then Abraham Lincoln was a fool. I do not question that money is necessary for preparing our students for responsible positions in our society. I know it is a must. I question that it is the sole or even primary element needed for an "education."

If "education" is the result of learning, then the formula for learning is a student of natural ability plus a desire and a willingness to learn and a teacher capable and desirous or willing to teach. This makes for education, no matter what the subject. Without these primary elements or basics there can be no "proper" education.

Dr. Phelps needs neither my praise nor analysis. I do admit my respect and high regard for Dr. Phelps. Under present circumstances I believe he is justifiably concerned over O.B.U. in its expansion. I do not, however, agree with the three alternatives presented by President Phelps. They are:

1. To take Federal Aid and watch out that nothing should prevent freedom of religious worship;
2. To not take Federal Aid and penalize the students with a second-class education;
3. Close the school.

The Trustees of O.B.U. made a decision some time ago to expand our educational opportunities at O.B.U. This was done to make possible the education of more of our children in a distinctively "Christian" school. It is a result of this decision that we are now pressed for funds, and certainly no one who knows of President Phelps' ability would have expected anything but growth for O.B.U. The Trustees certainly expected this. If not, we need new Trustees. Let me inject here that I want my children to have an education in a distinctively Christian school. I have desires of their going to O.B.U., "my school."

As to the expansion of O.B.U., these questions:

Why haven't the needs for expansion received the attention of the Budget Planning Committee of our Convention and more money allocated to meet those needs?

If it is as important as some think, why hasn't the alarm been sounded by the Convention leadership, and before now?

Is this a created emergency designed to get Baptists to take Federal funds?

Earlier I said I do not agree with the alternatives presented by Dr. Phelps. Let me state why.

(Continued on page 22)

SAVED BY HIS LIFE

BY HERSCHEL H. HOBBS
Past President, Southern Baptist Convention, First Baptist Church, Oklahoma City, Oklahoma

"FOR if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:10).

IN this verse Paul sets forth the twofold phase of God's redemptive work whereby we may receive everlasting life. It refers not to man's work but to God's altogether. Both "were reconciled" (aorist) and "shall be saved" (future) are passive voices, meaning something which God did/does for us.

Some hold that "we were enemies, we were reconciled to God" means that man became reconciled to God. True, man does this through repentance and faith. But that is not Paul's thought here. He is speaking of God's work in producing the condition whereby man may so respond, namely, through the death of His Son. This He did one time in the past (aorist tense). In His death Jesus satisfied the demands of God's holiness by paying the price for sin. Thus the way was opened whereby man might approach God in faith. But this work was of God and not of man. Man can do nothing of himself to effect such a reconciliation.

But once man in faith has received reconciliation provided by God, what then? "We shall be saved [God's work] by [en, in the sphere of] his life." This is a reference to the resurrection of Jesus. God does not save us by the death of Christ alone. God's redemptive work involves His resurrection also.

But there is even more. The life which Jesus lived before His

Sermon magazine

A NEW monthly magazine, called *Best Sermons*, will be published in November. Featured in the first issue will be sermons considered outstanding by leaders of 10 different, major religious groups.

Each following issue will feature sermons selected by the editors from sermon-manuscripts submitted by religious leaders, according to its publisher, Prol Publishing Co., Glen Ellyn, Ill.

Do you ask?

Are the rank and the file of modern youth

Really lost in a fog on the sea of truth?

No, they have fallen in pits, deep bogs of mire,

Never pausing to check, to seek, to inquire.

They plunge and they splurge in a reckless mad haste

And they sink all the more in a hopeless life waste.

Darkness settles down on their coming years—

The outlook is dim and is clouded with fears.

There is hope in a light that shines from afar;

The light of the truth, "The Bright Morning Star."

The giver of life and the great Prince of Peace,

The Savior of men and the soul's sweet release.

O Youth, hear him calling, "I stand at the door,"

"I ask for admission to abide evermore."

—W. B. O'Neal

death. It is His resurrection life. Note the future tense here. It speaks of our continuing life in Christ. If we are in the sphere of Christ, so long as Christ lives we shall live also (cf. Jn. 14:19).

Denney (Expositor's *in loco*) says that the love of God which made possible our reconciliation shall "carry out our salvation to the end. . . The Living Lord, in virtue of His life, will save us to the uttermost."

The Bookshelf

Please Give a Devotion of Gladness, by Amy Bolding, Baker, 1965, \$1.95

This book includes 25 devotions of wide interest and usefulness. Among them are devotionals which will be appropriate for young people, for adults, for men, for women, for Bible study groups, for chapel exercises, and numerous other occasions and seasons:

The Bird Watcher's America, edited by Olin Sewall Pettingill, Jr., McGraw-Hill, 1965, \$7.50

As the title would indicate, this book is written primarily for bird watchers in the United States. A collection of 44 chapters, written by as many different experts on birds, it includes about every section of the country except, strangely enough, the South, the one section of the country above all others noted for its profuse and varied bird life. Did editor Olin Sewall Pettingill Jr. not have a bird-watching friend in all the South?

The list of chapter authors includes such distinguished nature writers as Herbert Krause, Fred Bodsworth, Allan D. Cruickshank, Roger Tory Peterson, Alexander Sprunt Jr., and George Miksch Sutton, to mention only a few. An excellent, authoritative volume for bird lovers.

The Anchor Bible, Vols. 12 and 13, I Chronicles and II Chronicles, translation and introductory notes by Jacob M. Myers, Doubleday, 1965, \$6 per volume.

Dr. Myers is professor of Old Testament at Lutheran Theological Seminary, Gettysburg, Pa. An ordained minister, he was pastor of Grace Lutheran Parish in Gettysburg from 1930 to 1950.

A book closely related to three other books of the so-called "Chronicles' History"—II Chronicles, Ezra and Nehemiah—I Chronicles begins with the famous genealogical lists (from Adam to David), continues with an account of David's reign, in which the Chronicler emphasizes David's efforts to restore the religion of Israel, and concludes with the accession of Solomon to the throne of Judah.

II Chronicles begins with the reign of Solomon, proceeds to an account of the kings of Judah and ends with the rise of the kingdom of Persia under Cyrus. It is a crucial book for historians of the biblical period and for students of the Bible.

The Anchor Bible is a new translation in 38 volumes, featuring the scholarship of Protestants, Catholics and Jews.

Female philosophy -- or intuition

BY HARRIET HALL

THE telephone rang. The editor of the *Arkansas Baptist News-magazine* asked for Mrs. Andrew



MRS. HALL

Hall. Her husband answered in her absence and relayed the message.

"He wants you to write something for Mrs. Street's page," he informed me.

"I could never be Mrs. Street," I answered quickly. "But you could be you," came the reply.

On this basis I weakened. I'll give it a try, I reasoned with myself. Perhaps someone, somewhere will read something I might pass along and he helped in the process. Alexander Calder, the inventor of the dangle-from-the-ceiling art form known as mobile sculpture, said "I don't write. Seems to me if you decided you wanted to change your mind after you'd written something you'd have a lot of explaining to do." Perhaps this is food for thought, but if everyone who had the urge to take pen in hand—or fingers to the typewriter—decided to forego the impulse for such a reason, the libraries of today might be in short supply.

A mother bakes a cake. Soon it is consumed by her hungry family and there is nothing left. True, there is a pleasant after-taste and a pleasant memory, but her creation is short-lived. She may decide to make a dress for her little girl or a shirt for her small son. They are soon out-worn or out-grown. This is not to underestimate the importance of domestic activities—they have their place, and perhaps the place in the memory alone is the most worthwhile of all. But how many thoughts translated to the printed word might bless another's life if the time and energy were taken to "write it down."

I once had an English teacher who suggested that everyone ought to carry a little notebook

Wandering from the point of the Gospel

BY H. DALE JACKSON, PASTOR
EAGLE HEIGHTS CHURCH, HARRISON

THOUGH this present world stand a million years, it can never completely forget those mysterious words spoken in the stillness of the night to Nicodemus "Ye must be born again." For in the stillness of his own personal night, every man has heard these words for himself! Yet, as the centuries pass in ceaseless procession, man's remembrance of that truth, like a predictable ocean, from time to time swells and diminishes.

When that life-changing, eternity-changing doctrine of the New Birth has been steadfastly preached, remembered, and believed, the moral stability and the spiritual prosperity of men and nations has been marked. But when that blessed doctrine has been neglected in the pulpit, discounted in the pew and forgotten by the masses, men and nations have convulsed in moral and social instability and in spiritual decline and decadence.

The doctrine of the New Birth is the very heart of the gospel. Though a religion may have immeasurable ethical appeal, if it be void of the strength which comes to sinning men through a new, right beginning, that religion is pointless and valueless. One of the deepest needs of our day is for a reawakening to this mysterious Bible basic, the doctrine of the New Birth. Desperately, our day needs the complete remaking which can come only as men are truly born again!

The basic theme of the Gospel, the basic message of the Gospel preacher, both now and until the end of time, must be the doctrine of the New Birth, "Ye must be born again."

The continual cry of the pew to the pulpit in our time is for relevance. In the search for relevance, many a pulpit has substituted the proclamation of good ethical behaviour for the preaching of eternal verities. But the man who stands by the old truth of the New Birth need never fear being irrelevant, need never want for a thrilling subject. That man is more in touch with the times than is tomorrow. That theme speaks to the day more than any other!

The world will not long remember our heated dialogues on the historical veracity of the Bible, for the Bible will stand whether we defend it or not. Nor will it make a life-and-death difference whether we are closed or open communionists, pre-, post-, or a-millennialists. If we give primary attention to these important but secondary things and through them miss the point of the whole gospel message—if we fail to be ever reminding men of the need for and the possibility of the New Birth, we shall be of all men most irrelevant toward the times, and most derelict toward our duty! "Ye must be born again!"

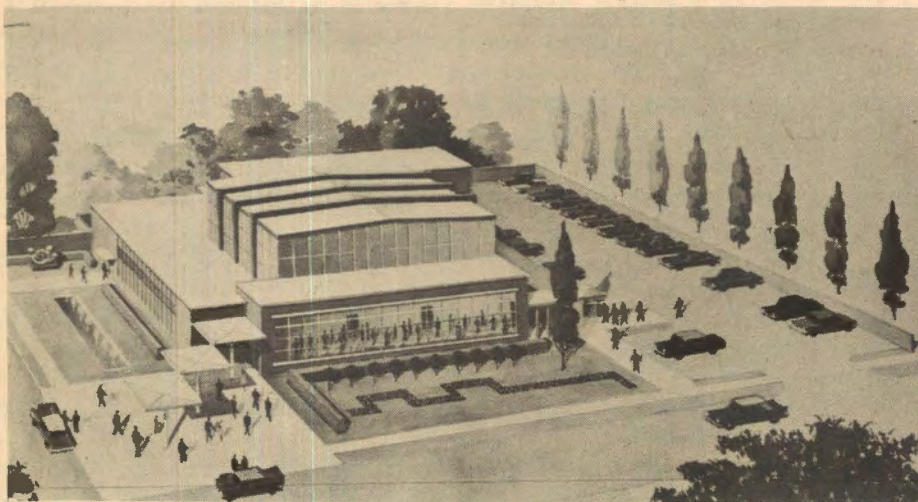
for "idea writing." This same teacher also suggested carrying around some good reading material—to be read in snatches, if necessary—so as to eliminate a lot of wasted time. I am sure these ideas were not necessarily original with this particular teacher, but I am glad that she considered them worthy of transplanting.

In the past twelve years I have done my share of chauffeuring the children and often as I have waited on them after school I have "read in snatches." This is one reason

I have asked our editor to let me fill a column or two—not a page. Perhaps other busy readers will find it easier to read through to the end if I don't try to fill a complete page. And I might as well be honest, if I tried to fill a page the reader could always tell when I was running out of soap.

In all seriousness, I hope the readers will let me know how I may be of help. Questions and suggestions will be welcome.—Harriet Hall, (Mrs. Andrew Hall) Mount Sequoyah Drive, Fayetteville

OBU plans speech center



HELPING secure a new speech and drama center at Ouachita Baptist University will be a major goal of this year's Former Student Association's program, according to Dr. Ben Elrod, vice president for development.

Spearheading the effort among alumni and other former students will be Sheriff Robert F. Moore of Arkansas City, president of the Association.

Dr. Elrod pointed out that the annual loyalty gifts to the association in the past have made substantial contributions to the Bible Building, the endowment campaign, and the physical education building. This year's effort is directed toward an ultimate goal of \$125,000 for the speech and drama center, which will seat 250 persons in the theater proper and will include classroom facilities, an open-air art gallery, and a court-yard for theater-in-the-round productions.

Speech courses are an important part of the university's curriculum, since many other departments require their students to take at least one course in speech, Dr. Elrod said. This includes those studying in such diverse fields as religion, business, and teacher education.

"We hope that our former students will respond to this challenge as they have to several others like it in recent years," Dr.

Elrod said. "for this building is desperately needed in Ouachita's developing program of service to Arkansas and the rest of the world."

Outstanding women

FOUR graduates of Ouachita University have been selected for inclusion in the 1965 edition of "Outstanding Young Women of America."

Listed in the publication, which is an annual biographical compilation of outstanding young women between the ages of 21 and 36, are Dr. Patsy Livingston, Dr. Lillian Blackmon, Miss Barbara Holt and Mrs. Allen Justice.

Dr. Livingston, a 1952 graduate, is a practicing physician in Little Rock. Dr. Blackmon is senior resident of Children's Hospital, East Bay, Oakland, Calif. A 1959 graduate, she is the daughter of Dr. George Blackmon, professor of religion at OBU, and Mrs. Blackmon.

A member of the class of 1957, Miss Holt was formerly stationed with the Peace Corps in Santiago, Chile. She has an assistantship in home economics education at Cornell University in Ithaca, N. Y. The former Miss Norma Ballou of Little Rock, Mrs. Justice is working with the Bureau of Internal Revenue in Austin, Tex., as a tax examiner. She graduated in 1964.

Dramatize history

TO highlight the financial campaign of September and October, "A House Not Made With Hands" will be presented by the drama department of First Church, Batesville, Oct. 24, at the evening worship.

The play-pageant depicts the church's history from its founding in October, 1847, to the present day. More than 50 members will participate in the series of chronological scenes spotlighting the personalities and events which have shaped the church's story.

The drama department would be interested in letters or greetings from any former pastors or members in preparation for the pageant.—News Release

Auditorium paid for

HERMITAGE Church held special services Sept. 19 in recognition of the achievement of building and paying for the new auditorium in only two years.

Dr. C. W. Caldwell, Missions secretary, Arkansas State Convention, was the speaker at both the morning and special afternoon services.

During the special service the church presented to the First National Bank of Warren and Hermitage a check for the remaining indebtedness and received the note, which was burned.

Luncheon was served at noon.

Bachus leaves Earle

GORDON Bachus has resigned as pastor of Earle Church to attend night school in St. Louis, where he will be employed.

Mr. Bachus' last Sunday at Earle was Sept. 12. His wife will also continue her education.

Mr. Bachus will study sociology and plans to teach in a Baptist college or seminary.

WALTER K. Ayers, staff evangelist, First Church, Little Rock, spoke at the Memphis Pastors Conference Sept. 27 at Bellevue Church.

To Pine Bluff First



JOHN McCLANAHAN

FIRST Church, Pine Bluff, has extended a call to Dr. John H. McClanahan, pastor of First Church, Blytheville. He has accepted and will move on the field the first of November.

Dr. McClanahan, a native of Monroe County, was reared in Little Rock. He is a graduate of Ouachita University and Southern Seminary. He received his doctorate from Southern in 1957. He taught in the field of psychology of religion at the Seminary.

From 1957 to 1961 he was pastor of First Church, Hope. He accepted the Blytheville call in 1962.

Dr. McClanahan serves as a trustee of Ouachita University. He has written several articles for religious publications.

Mrs. McClanahan, the former Rosaline Owens, was born in Israel to missionary parents. They have three children, David, 9, Rosalind Ruth, 7, and Steven, 4. (AB)

Lincoln open house

FIRST Church, Lincoln, will observe open house in its new church parsonage Sunday (Oct. 10) from 2 to 5 p.m.

The home has a brick-finish trim and consists of three bedrooms, two baths, large living room, central heating and a built-in garage. The people of Washington-Madison Baptist Association have a special invitation to attend.

Another hearing on Federal aid, Oct. 22

BAPTISTS of the state are invited to another meeting on federal aid to education, to be held Friday, Oct. 22, at Second Church, Little Rock, from 1 to 3 p.m.

Announcing the meeting, Dr. Rheubin L. South, pastor of Park Hill Church, North Little Rock, and chairman of the Executive Board of the Arkansas Baptist State Convention, said guest speaker for the occasion would be Dr. C. Emanuel Carlson, executive secretary of the Baptist Joint Committee on Public Affairs, Washington, D. C.

This meeting, following one held on Aug. 30, is in the interest of further and full discussion of all aspects of federal aid to education as it relates to Ouachita University and in response to requests from at least one Baptist Association and from a number of individuals, he said. Dr. Carlson is coming on the invitation of the officers of the State Convention.

Pastors are urged to attend and to encourage men and women from their churches to attend.

Revival news

FIRST Church, Bearden, Sept. 13-19; D. W. Stark, Bearden, evangelist; E. L. Spharlar, minister of music and education, First Church, Fordyce, music director; 2 by letter; 1 by profession of faith; 7 rededications; Homer Haltom, pastor.

GRAVES Memorial, North Little Rock, Sept. 19-26; Ed Walker, evangelist; Raymond Bull, music director; 2 by profession of faith; 43 rededications; Curtis Bryant, pastor.

RUNYAN Chapel, North Little Rock, Oct. 25-31; Ed Walker, evangelist; Elmer Madison, pastor.

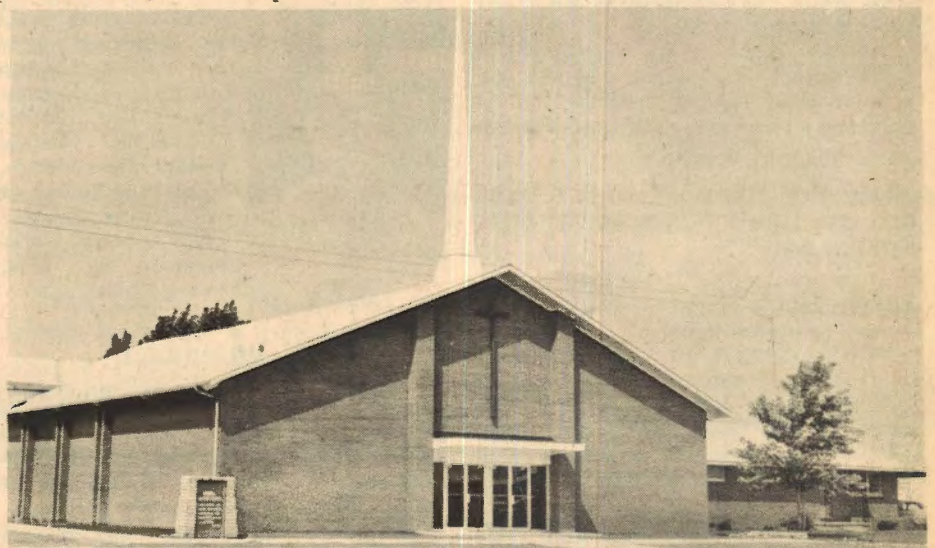
IMMANUEL Church, El Dorado, Sept. 12-18; Roy B. Hilton, pastor, evangelist; W. Haskell Lindsey, minister of music and education, music director; 7 by profession of faith; 7 by letter.

WALNUT Street Church, Jonesboro; Ben O. Bracken, Camden, evangelist; Frank Adams, Jonesboro, music director; 15 for baptism; 100 rededications; Thomas L. Harris, interim pastor.

TOLTEC Church, North Little Rock, Sept. 13-19; Walter K. Ayers, staff evangelist, First Church, Little Rock, evangelist; 2 by profession of faith; 1 by letter; Virgil Tarvin, pastor.

FIRST Church, Paris, Nov. 3-14; Paul Roberts, pastor, First Church, Little Rock, evangelist; R. D. Roberts, music director; Thomas A. Hinson, pastor.

WITT'S Chapel Church, Current River Association, Aug. 22-28; Doyle Weston, pastor, evangelist; 12 additions; 9 by baptism; 4 by letter; 12 rededications.



NEW SANCTUARY—Dedication services were held recently by Gosnell Church, Blytheville, for its new sanctuary seating 567. Jesse Reed, state Evangelism secretary, was the principal speaker. Serving on the building committee were Norman Davis, Hughie Hudgings and Floyd White. William Kreis, the pastor, has served there for ten years.

From the churches . . .

DeQueen First

WE suggest a workers covenant about as follows to be used as a standard for the coming year:

"Believing that the privilege of guiding people in the way of life is worthy of my best, I covenant, as a worker in the First Baptist Church to—

1. Order my conduct in keeping with the principles of the New Testament, and seek the help of the Holy Spirit that I may be faithful and efficient in my work. (Eph. 4:1)

2. Be regular and punctual in attendance, and in case of unavoidable absence, give notice thereof as far in advance as possible. (I Cor. 4:2)

3. Make thorough preparation for, and execute my duties each week to the best of my ability with the help of God. (II Tim. 2:15)

4. Use my Bible; reading it every day, and using it in my work in the church, helping those with whom I work to love it and understand it. (Psa. 119:16)

5. Abide by the policy of the church as to my stewardship substance. (Mal. 3:10)

6. Attend the workers meeting of my organization. (Heb. 10:24-25)

7. Visit prospects frequently and make a special effort to contact absentees each week. (Acts 2:46)

8. Study one book, or more, each year in cooperation with the training program of my church. (Prov. 15:28a)

9. Be loyal to the worship services of the church. (Eph. 5:25b)

10. Make Soul-Winning a major endeavor. (Rom. 11:30)

11. Pray regularly for the church, its organizations, its leaders, and the success of their efforts; seeking that in its work and worship our Lord shall be glorified. (I Thess. 5:17)

WITH THE HELP OF GOD I WILL DO MY UTMOST TO KEEP THIS COVENANT."

Little Rock First

SUNDAY night, Sept. 26, 400 members of the congregation gathered to pay tribute to John Caylor, who was observing his 50th anniversary as a preacher. He delivered again his first sermon preached in a rural church in southern Alabama.

As the choir started the second stanza of invitation, 75 people came down the aisle, 50 of them each bearing a red rose, the others bringing a vase and arranging the flowers.

The congregation presented Mr. and Mrs. Caylor with a memorial scrapbook and an anniversary plate.

Hot Springs Central

OUR ministry to the deaf begins Sunday night. All interested deaf people have been invited to meet in the lower auditorium at 6 p.m. for a period of informal fellowship. Following the fellowship period these deaf friends will attend the Evening Worship Service and sit together in a group so that the entire service can be interpreted for them by Rev. Joe Johnson, our Southern Baptist missionary to the deaf of Arkansas.

Magnolia Central

TWO were ordained as deacons Sept. 29: Dr. Horace Beene and Charles A. Dillard.

Warren First

HARRY Ashcraft and Robert Ed Green were ordained as deacons Sept. 26.

Little Rock Tyler St.

OCT. 3 was observed as "Mrs. Shirley Day." Mrs. S. B. Shirley is a wonderful consecrated Christian who has been a faithful member of the church almost 16 years. Oct. 1 is Mrs. Shirley's 89th birthday.

Batesville West

MISS Kathy Fulbright was crowned queen at the GA coronation program Sept. 1.



KATHY

Participating in the program were the maidens: Susan Young, Tina Reaves, Ann Young, Jackie Millspaugh, Cheryl Dover, Linda Bruce, Debbie Lancaster and Dianne Evans.

The queen was crowned by Mrs. Everett Sneed.

Pine Bluff Immanuel

DR. L. H. Coleman, pastor, returned to the pulpit Sept. 30 after a three week absence. He has been in New Zealand on revival effort in cooperation with a Home Mission Board crusade.

Two were ordained Sept. 30: Deacons Roy Brown and Z. T. Coats.

Hamburg First

RICHARD Jackson was ordained a deacon at the evening worship service Sept. 26.

Leaves Calico Rock

E. O. FLOWERS resigned as pastor of First Church, Calico Rock, effective Oct. 3. He will be pastor of New Hope Church, West Plains, Mo.

During the three years of his pastorate, the church has installed new pews, a pulpit, baptistry, piano and organ, and has constructed a new Sunday School room and two rest rooms. There were 53 additions and eight surrendered to full time Christian service.

Mr. Flowers attended Union University at Jackson, Tenn. He is a member of the Arkansas State Convention Executive Board.

Mrs. Flowers is the former Miss Imogene Hill of Parsons, Tenn. They have a daughter, Jenita Fay, and two sons, Phil, 7, and Jeffrey Lee, 11, who has surrendered to the ministry.

Hall of Fame

MORLEY Jennings, head football coach at Ouachita University from 1912 to 1925, has been elected to the Helms Football Hall of Fame.

The former Mississippi State star was inducted into the Arkansas Hall of Fame in January, 1961, and spoke at the Ouachita athletic banquet in May, 1961. He coached Ouachita to five undefeated seasons and had a 71-15-11 record at Ouachita. He coached Baylor University (1926-40) to an 83-60-6 record and to its last conference championship.

Now 74, Jennings has retired as a professor of physical education at Texas Tech and lives at Lubbock.

Van Horn at Gillett

FIRST Church, Gillett, has called Allen Van Horn as pastor.

The church has constructed a new building, which it now occupies. Pews were purchased. The church cooperates with the Centennial Association and contributes to the Cooperative Program, the last sum being \$32.53.



D. HOYLE HAIRE

Haire to Booneville

D. HOYLE Haire has resigned as pastor of First Church, Marianna, to accept the pastorate of First Church, Booneville.

During his 12 years at Marianna there were 455 persons baptized, 436 received by letter, statement and restoration. The church gave to missions \$93,405.30, with total gifts of \$507,919.20.

Mr. Haire received his B.A. Degree from Tulane University and Masters of Theology Degree from New Orleans Seminary.

Former pastorates include Franklin Avenue Church, New Orleans, for 14 years, and First Church, Welsh, La., 6 years.

Mrs. Haire is the former Mary Dunn of Clinton, La. They have four daughters, Ann, who is married; Sue, teaching school at Marianna; Jane, a freshman at Ouachita University; and Judy, a sophomore in high school.

THE commendation which five Ouachita University students received for their work in an associational youth revival in Canada in August is a source of great pride to the institution, Dr. Ralph A. Phelps, Jr., president, has declared. The five-member Ouachita team was composed of Tom Elliff, Ruffin Snow, Carolyn Sue Hart, Harriet Gabbie and David Wallace.

Name change for Baptist Hospital

THE Arkansas State Convention will be asked to change the name of one of its institutions, Arkansas Baptist Hospital, at Little Rock, at its annual sessions in Little Rock, Nov. 15-17, John Gilbreath, administrator of the hospital, has announced.

In a news release to the *Arkansas Baptist Newsmagazine*, Mr. Gilbreath said that the convention would be asked to authorize the hospital board to change the name of the hospital to The Arkansas Baptist Medical Center.

The proposed name would be more in keeping with the present organization and operation of the hospital, Mr. Gilbreath indicated.

In a review of the hospital's 45 year history, Mr. Gilbreath pointed out that the hospital "has become a large medical complex, with the staff and equipment to accommodate major medical specialties. In addition to its general services, he said, it now has an eye clinic, a psychiatric section, a burn center, and intensive care section, and "one of the finest surgical suites in this section of the country."

Extra services now available through the hospital's facilities include radiologic facilities, including cobalt treatment area and radioisotope laboratory; a cardiopulmonary laboratory; a laboratory equipped "for the latest in diagnostic work"; a physical therapy unit; and an occupational therapy department to be opened soon.

The hospital's educational program includes: a school of nursing; a degree nursing program in conjunction with Ouachita University; a school of x-ray technology; a school of medical technology; a school of practical nursing; and a rotating internship and residency program in pathology.

In the area of religious work, the hospital has a department of pastoral care providing counseling for individual patients; an

Hays to speak at UN Day observance

PRESIDENTIAL Assistant Brooks Hays, the first to be named by the Southern Baptist Convention to represent the Convention as an observer to the United Nations, will be the guest speaker for the annual United Nations Day observance in Little Rock on



DR. HAYS
Monday, Oct. 25.

Dr. Hays was engaged for the occasion by the United Nations Day committee of the Arkansas chapter of the United Nations Association of the United States of America. Editor Erwin L. McDonald of *Arkansas Baptist Newsmagazine*, a past president of the Arkansas chapter of UNAUSA, is serving as United Nations Day chairman for the observance.

Dr. Hays, a past president of the Southern Baptist Convention, will be accompanied to Little Rock by Mrs. Hays. He will speak on, "United Nations and World Peace," at a banquet in the Skyway Room of Lafayette Hotel at 7 p.m. on Oct. 25.

Dr. Carey Stabler, president of Little Rock University and out-going state president of UNAUSA, will preside.

Banquet tickets, at \$3.50 each, may be secured by mail or in person at the office of the *Arkansas Baptist Newsmagazine*, 401 West Capitol Ave., Little Rock.

"Through the Cooperative Program Baptists, both as individuals and as churches, are able to add many voices to their own in proclaiming Christ to the world."—T. A. Patterson.

internship program for ministers and special training courses and workshops for working ministers; and a student director of religious activities.

SBC Communications Conference

SPEAKERS at the annual Southern Baptist Convention communications conference in Nashville, Tenn., said that the denomination must improve its image and its communications of the Gospel, or else lose touch with the younger generation of Baptists. The two-day conference, held just prior to the semi-annual Southern Baptist Executive Committee meeting, dealt primarily with the role of communications in education, and the role of education in communications.

A political science professor at Vanderbilt University here, Dan Grant, told the conference that intellectuals, especially high school and college students, are leaving the denomination, primarily because of the Baptist image.

Grant, a Baptist deacon, said that the denomination is being hurt by an image of anti-intellectualism, irrelevance to modern-day issues, and extreme fundamentalism.

"In many cases this image is not entirely fair, but there is just enough truth to it to hurt," Grant said.

He cited other "images" of the denomination which hurt, including opinions that Southern Baptists have a less educated clergy, lower academic standards at Baptist schools, and the tendency of some pastors to sneer at intellectuals.

He added that a large number of intellectuals don't like the image of Southern Baptists' stand on race relations, and sneer because the government instead of the church has taken the lead in race relations.

Grant challenged the communications specialists attending the conference to build better public relations with intellectuals, to counteract the offensive images, to develop literature that plows

deeper, to help churches do a better job ministering to college students, to improve Baptist colleges and the Baptist Student Union programs on state supported campuses, and to show intellectuals they are needed and wanted in the church fellowship.

Another speaker, Allen Graves of Southern Baptist Theological Seminary in Louisville, Ky., told the conference that scholarship is not a dirty word. "We must love God with our minds as well as our hearts and souls," he said.

Graves, dean of the seminary's school of religious education, said that students come to the seminary to learn what to communicate—the Gospel—and how best to communicate it.

The church and the seminary are each communications centers, he said. "Our desperate need is communicating the message of the Gospel of Jesus Christ with certainty and clarity.

"Too many comfortable Baptist preachers," he said, "have lost the challenge to deal with uncomfortable issues of life, but Jesus insisted on dealing with all of life.

"We can't make the Gospel relevant," he said. "It is already relevant. We must make relevant our efforts to communicate the Gospel."

An educator from the University of Oklahoma, Professor W. R. Fulton of Norman, Okla., said the church should use every possible media developed through technological advances to better communicate the Gospel.

Fulton suggested that some of the larger churches in the denomination should explore the possibility of using closed-circuit television to allow a "master teacher" to teach the Sunday School lesson prior to discussion sessions on the lesson. Each class could have its own television set.

THE public relations advisory committee of the Southern Baptist Convention has adopted a suggested set of guidelines to help Baptist churches and church-related groups handle public relations crises. The nine-page document is designed to help anyone in trouble when a crisis situation develops. It was prepared by a special sub-committee of the SBC Public Relations Advisory Committee, Dr. W. C. Fields, public relations secretary of the Executive Board of SBC; Dr. Harold Sanders, executive secretary of Kentucky Baptist State Convention; and Dr. Erwin L. McDonald, editor of *Arkansas Baptist News-magazine*. McDonald is immediate past chairman of the advising committee and Sanders is the present chairman.

NOEL M. Taylor, executive secretary of the Illinois Baptist State Association for nearly 20 years, has resigned effective Oct. 31. Harrison C. Croslin, secretary of stewardship and promotion for Illinois Baptists, was asked to serve as interim executive secretary. In a companion action, L. H. Moore resigned as associate executive secretary but will continue as editor of the association's weekly newspaper, the *Illinois Baptist*, published in Carbondale.

In his resignation announcement, Taylor did not outline his future plans. He said he would disclose them in the near future.

AN open house and special children's party marked the 10th anniversary, in Jacksonville, Fla., of Baptist Memorial Hospital. One of two operated by an agency of the Southern Baptist Convention, the hospital was completed and opened Sept. 13, 1955. Construction has been in progress since Dec. 31, 1952.

THE Roosevelt Hotel in New Orleans has been selected as the headquarters hotel for the 1967 session of the Southern Baptist Convention by the SBC Executive Committee.

Woman's Missionary Union

GA Queen's Court

MISS Josephine Scaggs, missionary from Nigeria, is to be one of the outstanding speakers at the state GA Queens' Court, Nov. 5-6, at the Second Church, Little Rock. Any Queen of Girls' Auxiliary who has been passed by the local reviewing council is eligible to attend.



MISS SCAGGS

Watch next week's *Arkansas Baptist Newsmagazine* for details of registration. . . cost. . . instructions for making reservations, etc.

Baptist Women's Day of Prayer

Baptist women of the world through the Women's Department of the Baptist World Alliance have set Monday, Nov. 1, to pray together. Somewhere on that day Baptist women will be praying around the clock.

The reason for this Day of Prayer is to promote fellowship and to deepen sympathy and understanding among Baptist women of the world. If it is not desirable to have a special observance, a brief time might be set aside at a regular meeting of Woman's Missionary Society for a brief explanation and special prayer. This is not to be confused with the Week of Prayer and Lottie Moon Offering for Foreign Missions.

Suggested outline and program for the observance is available upon request from State WMU Office, 310 Baptist Bldg., Little Rock.—Nancy Cooper, Executive Secretary and Treasurer.

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CHURCH PROGRAMMING

STATE Strategy is simply to tie the Southern Baptist Convention, State Convention, association and local church together in coordination.

Church programming is long-range planning and is to put the burden of planning upon the local church. The churches will decide what they want to do and the Conventions and association will provide resource material and information.

These agencies and conventions channel their information through the local church organizations. Through these organizations a denominational leader can speak to 300,000 Arkansas Baptists plus many others enrolled in Sunday School.

Simply stated, here are the tasks of the local church organizations:



Teach Missions

Lead all men, young men and boys to participate in mission activities

Provide organization and leadership for special projects of the church

Provide and interpret information regarding the work of the church and the denomination



Teach music and hymnody

Provide music and musicians for the congregational services and organizations of the church

Lead persons to participate in hymn singing

Train persons to lead, sing, and play music

Provide organization and leadership for special projects of the church

Provide and interpret information regarding the work of the church and the denomination



Teach the Biblical revelation

Reach all prospects for the church

Lead all church members to worship, witness, learn, and minister daily

Provide organization and leadership for special projects of the church

Provide and interpret information regarding the work of the church and the denomination



Interpret systematic theology, Christian history, Christian ethics, and church polity and organization

Give orientation to new church members

Train all church members to worship, witness, learn, and minister daily

Discover, recruit, and train potential leaders

Provide organization and leadership for special projects of the church

Provide and interpret information regarding the work of the church and the denomination



Teach Missions

Lead persons to participate in missions

Provide organization and leadership for special projects of the church

Provide and interpret information regarding the work of the church and the denomination

CHURCH TASKS PERFORMED BY SUNDAY SCHOOL, TRAINING UNION, WOMAN'S MISSIONARY UNION, BROTHERHOOD AND MUSIC MINISTRY

For Evangelism, Missions, Stewardship, and Other Work of the Church

Jesse S. Reed,
Director of Evangelism

Move 'em, combine 'em or help 'em

A MAN had a rose garden. It was very pretty for a while. Then it became cluttered with grass and the ground got hard. The roses ceased growing, the few rose buds were worm-eaten, the leaves were yellow. The owner had the roses moved. Soon they were cluttered with grass, the ground was hard, the buds few and worm-eaten, and the leaves yellow. Again they were moved and soon the same conditions prevailed.

A horticulturist was contacted by the owner. He related the



MR. GRIFFIN

moves to the horticulturist and the dilemma that he felt for his "lost" rose garden. The nurseryman asked if he kept the soil soft around the roses after each move, if he fertilized the ground, if he kept the grass cleaned out and frequently watered the roses? The answer was no. To this the nurseryman replied, "Move them every month and fail to prepare and fertilize the soil, and you will never have pretty roses again. In fact, keep moving them and they will all die."

We say this was a foolish man, always moving his prize roses. A little care would have given him the beautiful roses and the sweet smell that he desired.

Some of our churches are doing the same with their organizations. "Let's change the time." "Let's put two together and save time." All the work suffers when we do this.

As the roses became sickly and

failed to produce so have some of our organizations. The rose garden owner became very cognizant of his roses when they failed to produce. Some of our churches have likewise taken note of the sickness of their organizations. An effort to move here and combine there has not been the answer anymore than moving the roses.

The answer is in fertile, soft soil (planning an interesting program), free of grass (ample time) and water (involved members).

Let us take another look at the product we want and plan to put in sufficient planning and preparation to get the product. Let us do away with worm-eaten buds (unions) (classes) and yellow leaves (members with little or no interest) by properly preparing the soil, fertilizing and watering regularly.—James A. Griffin, Associate

Brotherhood

Knowing, and knowing how

THERE is an old story of a small-town banker who found one morning that the combination of the bank's safe was out of order. Unable to open the safe for the day's business, he wired a safe expert in a city some 50 miles away, asking him to come immediately. The expert arrived about noon, and after two or three minutes' work, had the safe opened and the combination re-set. He then presented his bill to the banker. It was for fifty dollars and fifty cents. The banker asked, "What is the fifty cents for?" The expert replied, "That is for the work of opening the safe." Surprised at this answer the banker asked, "Then what is the fifty dollars for?" And the answer was, "For knowing how."

Knowing, and knowing how, are two separate achievements in learning. A person may accumulate a vast store of factual knowl-

edge without learning how to do anything worthwhile. On the other hand, a person may learn to do something with some degree of effectiveness, but be lacking in the knowledge necessary to appreciate fully what he has accomplished; and also be lacking in the imagination which will enable him to make progress in effectiveness.

Brotherhood leaders should know pertinent facts about Brotherhood. Brotherhood leaders should also know how to do Brotherhood work. Ample literature is available to help Brotherhood leaders to accumulate factual knowledge about every phase of Brotherhood. When this knowledge is translated into activities, men learn by experience how to do Brotherhood work effectively.

The above principles apply in every realm of Christian service. Learn, and learn how, to do God's work effectively! "STUDY to show thyself approved unto God, a WORKMAN that needeth not to be ashamed,—"(2 Timothy 2:15)

—Nelson Tull



"They must see the whole thing as ONE PROGRAM."

Baptist Churches Need Informed Members

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Personnel change



MISS LAYMAN



MRS. ALLEN

MISS Cathy Layman of Springdale has been named as interim Baptist Student Director at Little Rock University for this school year. She will also supervise the Inn of the Fisherman, coffee house, in Little Rock. At Little Rock University she will succeed Mrs. Linda Allen who recently resigned.

Mrs. Allen served at Little Rock University and University of Arkansas Medical School for the past three years. Prior to that she served as Baptist Student Director at Ouachita and Henderson State Teachers College. Her husband, Durward Allen, is a recent graduate of the University of Arkansas Medical School. Miss Layman was active in BSU at Ouachita University and was a 1965 summer missionary.—Tom J. Logue.

1966 Youth festivals

THIS year an innovation in the Youth Choir Festivals is planned because of many directors in the state. Two different categories of music have been chosen. The new category includes music for beginning youth choirs or junior high choirs with SAB parts. Choirs which select this category are eligible to sing in the *Little Rock Festival only*.

Music in this Category A include "Give Ear unto My Prayer," Arcadelt-Mueller, Carl Fischer No CM 7336; "Jacob's Ladder," Ruth Bampton, Raymond A. Hoffman No 43,107; "Let Us Now our Voices Raise," Smart-Coggin, Belwin No 2040; and "A Round for Christmas," Lois Emig, Harold Flammer No. 88616.

Category B contains all SATB music and should be suitable for the more advanced or Senior High Choirs. The five selections are: "Begin the Day with God," Beryl Vick, Broadman No. 451-614; "Blessed are They," Stanley Glarum, Carl Fischer No. CM 7431; "Great is the Lord," Philip Young, Lorenz No. 9916; "Lift Every Voice," Eric Thiman, Broadman No. 451-616; and "Sleep of the Child Jesus," French-Howell, Abingdon No. APM-355.

The festivals for Category B are set for Hot Springs, Magnolia, Blytheville and Fayetteville. These four and the Little Rock festival will be held on May 14, 1966.—Hoyt A. Mulkey, Music Secretary

PERSPECTIVE

by Robert J. Hastings

What makes a good kid?

WE hear and read a lot today about problem teenagers and emotionally unbalanced young people. One might think that this whole generation is growing up to be abnormal, lawless, and uncontrollable.

With so much stress on abnormality, it is encouraging to look at the work of Dr. Roy R. Grinker, Sr. of Michael Reese Medical Center in Chicago. Instead of studying problem young people, he has searched for well-adjusted persons to see what makes them tick. In his research, he located a number of young men whom he considered mentally and emotionally healthy.

He dug into their pasts and here is what he found:

- (1) Each had enjoyed good physical health since birth.
- (2) Each came from families rather low in social status and income.
- (3) Each had gotten along well with both parents.
- (4) Each of their fathers and mothers agreed and cooperated with one another in how to rear their children.
- (5) As children, each of them had been told exactly how far he could go, and his punishment was certain but reasonable if he disobeyed.
- (6) Each had strict religious training starting when he was very young.
- (7) Each was taught to work from an early age.

In summary, these "good" kids learned to work when they were young, knew what their parents expected of them, respected both parents, had strict religious training, didn't have too much extra money, and had parents who cooperated with each other in rearing their families.

Something to think about, isn't it?

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Interesting facts

OUR camp was named "Hart of The Hills" by the Negro Baptist young people this year. It is located near Ferndale. We had four weeks of camp, one week for each age group of juniors and intermediates. Enrollment was 314, with 18 professions of faith. One of the outstanding facts about the camp was that not one teenage boy or girl had to be disciplined for any cause whatsoever. They obeyed all rules of the camp implicitly. Sixty-five teenage boys and 74 teenage girls attended camp.

In 1965 the Home Mission Board appointed 35 Negro Baptist college students, 11 were from Arkansas. Six of the 11 students served in Arkansas. Five of the students served in other states. Vacation Bible Schools were held in 21 churches with an enrollment of 1,576, 169 professions of faith and 89 rededications.

Baptist Student Center, AM&N College, Pine Bluff shows an amazing growth and campus influence. Bible classes for the last semester had a 34 percent increase.

Night extension classes for in-service preachers and church leaders are located in Blytheville, Camden, Little Rock and Lewisville. Total average enrollment for the five classes January to June was 238; average attendance, 461. Many attended classes without enrolling.—Clyde Hart, Director



NIGHT extension classes, Lewisville.



BAPTIST Student Center at A. M. & N. College, Rev. L. K. Solomon, leader.



NEW dining hall at camp.



BIBLE class.



CAMP counsellors — (left to right) Robert Dickerson, Gracetta Thompson, Bobbie Jo Daniels, Dorothy Faye Furlow, Alberta Howard, James Humphrey.

Federal aid: Pro

(Continued from page 8)

and feeding these men in school facilities. This was considered a patriotic duty.

Why is it, when the need is so great and the outcome so essential to the continuance of Ouachita Baptist University as an accredited school, that so many cry out as if Ouachita is advocating an heretical departure from "Baptist tradition"? Are we washing the grapes and drinking the wash water?

The Curtis Courier, p. 10

Federal aid: Con

(Continued from page 9)

As to the first—to take Federal funds and watch out that there be no control by the Federal Government—wherever the Federal dollar goes there goes Federal control. To take any Federal funds subjects O.B.U. to Federal control in a very special way. The latter portion of Sec. 80.1 of Title 45 of the Civil Rights Act of 1964 makes this perfectly clear.

That it is necessary that our students receive a second-class education if we do not receive Federal funds is not necessarily true. It is true provided we continue to expand and provided no other funds are available.

That we have an alternative to close the school, while true, is unthinkable so long as there are other alternatives. I believe this was injected to produce action. While I sympathize, I do not concur.

'Temporary limitation'

In conclusion I want to suggest that there be a temporary limitation placed on enrollment and that no Federal funds be accepted until we are better informed. Too many are still on the fence and need time to decide. I further suggest that Ouachita present her needs to our churches and people for prayerful consideration. Give our people time to say yes or no—yes, again!

Finally, it is my hope and prayer that we may always have a school distinctively Christian. I am prayerful that God's people will rise to meet the needs without the need for acceptance of Federal funds.

One of the surest ways to destroy the incentive to give on the part of God's stewards and to fail in the realm of teaching stewardship to future generations is to accept Federal funds. This will take from them the responsibilities, the privileges that will not only leave them weak and spineless, but hopelessly bound to lean on the Government to do what future and present generations should do for themselves.

Associations meet

THE complete schedule for the 1965 associational annual meetings have been announced by Dr. S. A. Whitlow, Executive Secretary.

The association, date, place and Arkansas State Convention representative attending:

Stone-Van Buren-Searcy, Oct. 11-12; Mountain View, Jerry Don Abernathy. Mississippi County, Oct. 18-19; Manilla First, Jerry Don Abernathy.

Carroll County, Oct. 11-12, Omaha, C. W. Caldwell.

Benton County, Oct. 11-12, Bentonville First, C. W. Caldwell.

Little Red River, Oct. 11-13, Heber Springs South Side, C. W. Caldwell.

Boone-Newton, Oct. 15, Harrison Emmanuel, Ralph Davis.

Conway-Perry, Oct. 21-22; Casa, Ralph Davis.

Liberty, Oct. 11 Cullendale First, Oct. 12, El Dorado Immanuel, Ralph Douglas.

Delta, Oct. 14, Eudora First, Ralph Douglas.

Washington-Madison, Oct. 14-15, Prairie Grove First, Ralph Douglas.

Black River, Oct. 11, Tuckerman, Oct.

12, Alicia, J. T. Elliff.

Rocky Bayou, Oct. 14, Guion, Oct. 15, Franklin, J. T. Elliff.

Gainesville, Oct. 18-19, Pollard, New Hope, J. T. Elliff.

Tri County, Oct. 18-19. Wynne, J. T. Elliff.

Arkansas Valley, Oct. 14, Marianna First, James Griffin.

Bartholomew, Oct. 21, Monticello Second, James Griffin.

Concord, Oct. 7, Lavaca, Oct. 8, Ft. Smith Towson Avenue, Clyde Hart.

Harmony, Oct. 25-26, Pine Bluff Immanuel, Clyde Hart.

Caddo River, Oct. 14-15. Mt. Ida, Lawson Hatfield.

Greene County, Oct. 18-19, Paragould First, Lawson Hatfield.

White River, Oct. 18-20, Hopewell, Lawson Hatfield.

Buckville, Sept. 25-26, Mountain Valley, R. A. Hill.

Faulkner, Oct. 11-12, Conway Second, R. A. Hill.

Little River, Oct. 11-13, Foreman, Mineral Springs, Tom J. Logue.

Dardanelle-Russellville, Oct. 14-15, Russellville First, Tom J. Logue.

Calvary, Oct. 11-12, McCrory First, Ed F. McDonald.

Carey, Oct. 12, McCrory, First, Ed F. McDonald.

Buckner, Oct. 14-15, Waldron First,

Ed F. McDonald.

Centennial, Oct. 12; DeWitt East Side, Erwin L. McDonald.

Big Creek, Oct. 14-15, Viola, Erwin L. McDonald.

North Pulaski, Oct. 11-12, North Little Rock 47th Street, Hoyt Mulkey.

Trinity, Oct. 14-15, Harrisburg First, Hoyt Mulkey.

Current River, Oct. 11, Biggers, Oct. 12, Witts Chapel, Corning, Jesse Reed.

Ashley County, Oct. 11-12, Hamburg First; Jesse Reed.

Independence, Oct. 11, Pleasant Plains, Oct. 12, White River, Oct. 14, Batesville West, Jesse Reed.

Caroline, Oct. 12, Des Arc. T. K. Rucker.

Central, Oct. 14, Hot Springs Central, T. K. Rucker.

Red River, Oct. 14, Prescott First, C. H. Seaton.

Mt. Zion, Oct. 18-19, Bay, C. H. Seaton.

Ouachita, Oct. 11, Cove, Oct. 12, Mena First, Nelson Tull.

Clear Creek, Oct. 12, Oak Grove, RFD, Van Buren, Nelson Tull.

Pulaski County, Oct. 18-19, Baptist Tabernacle, S. A. Whitlow.

Tri County, Oct. 18-19, Wynne, S. A. Whitlow.

Hope, Oct. 21, Hope First, S. A. Whitlow.

*Beacon Lights
of Baptist History*

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

Ignorance, prejudice

IGNORANCE and prejudice have been chief factors in contributing problems among Baptists. Not that these have been limited to this denomination more than others, but their democratic church polity has given opportunity to disastrous workings of these factors. Ignorance spawns prejudice.

A classic illustration of the above opinion is found in opposition to missions during the early 1800's. All sorts of incidents have been recounted against the earnest effort of taking the gospel everywhere, and of using various means of exposing men to the same. But the ignorant interpretation of I Cor. 12:25 must be somewhat an example of how far prejudice will lead one from the truth.

This passage refers to Paul's discussion of the church in the form of a body. In order to show how God has given different gifts to carry on the work he uses a comparison of the members of the human body. Each is to be appreciated, he says, and recognized as having a proper place, if the body is to function properly. Referring to the church, he then adds that there should be no schism in the body. Schism means split and dissension.

But in the hands of an opponent to missions the word *schism* was changed to *schemes*, and read "That there should be no *schemes* in the body."

In a sermon this preacher took the dim view that all efforts to win men to Christ were the schemes of men. With vehemence he denounced the missionary scheme, the Bible Society scheme, the Sunday School scheme, the benevolent scheme, the seminary schemes. After he mentioned each of the schemes he would thunder the text to cite proof against such *schemes*.

At this distance from the incident it is impossible to know whether or not the man knew better or whether his prejudice led him to falsify the meaning of the text. Either could have been the case. One can be sure, though, that to the frontier people of that day, and the unlearned elsewhere and of another day, such preaching had a telling effect. So much so, that our churches still suffer as the result.

But ignorance and prejudice aren't limited to the yesteryears. It behooves God's people to keep searching, praying, talking. . . even using dictionaries.

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REV. and Mrs. Graydon B. Hardister, Southern Baptist missionary appointees for Gaza, are now studying the Arabic language in the University of Texas, Austin. They may be addressed at 2400 E. 22nd, Apt. 114, Austin, Tex., 78722. They are natives of Arkansas, he of near Pine Bluff (Reydell) and she, the former Betty Williams, of Bauxite. At the time of their missionary appointment in July, 1965, he was pastor of Westmont Church, Memphis.

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THE KING'S FOOT

BY C. MARQUIS ANTHONY



DEFINITE measurements started somewhat over a thousand years before Christ was born. A busy Assyrian king became provoked at hearing his subjects describe something as being "this long" or "that long." None of them could agree upon just how long "long" was.

The story is that this king put his foot down one day and commanded a nearby subject to measure the length of it. His foot thus became the standard unit for measuring length, and there was no further argument among his subjects.

This unit of measure was soon adopted by countries bordering on the Assyrian Kingdom. Unfortunately, however, the Assyrian kings who followed that first one did not have the same length foot as his. Some were longer; some were shorter. Imagine how persons who bought things by the foot must have hoped for a king with big feet.

Of course these variations in the sizes of royal feet led to difficulties. After a while the people decided on the length of an average-sized foot. They adopted that size as the standard foot to be used at all times.

People of other countries were unwilling for the Assyrians to have all the honor for creating a system of measurement. Some of them, notably the Egyptians and the Romans, decided to take a hand, or rather a forearm, in the matter. In each case they measured the length of their king's forearm and called that measurement a cubit.

The Egyptians seem eventually to have established the standard cubit of 20.7 inches. This unit was used extensively in Egyptian building. Sticks for measuring a cubit have been found in the pyramids. The Roman cubit was standardized at 17.5 inches. The length of the Hebrew cubit is open to dispute. It seems to have varied from 19 to 26 inches.

Then along came Henry I of England. He was bored and dismayed by the endless disputes among his mathematicians as to which cubit was best. They wondered whether to use the Egyptian cubit on Monday and possibly the Hebrew cubit on Tuesday just to be fair. Also pointed to Henry was the fact that the decimal cubits were awkward to multiply or divide.

Poor Henry is reported to have

stuck out his arm one day in a gesture of disgust and said: "Here, ye varlets, cut a straight stick the length of my arm, and let that serve ye for measuring."

So did the unit of measure which we call the yard have its beginning.

However, kings' arms no less than their feet varied in length. Eventually the English standardized the length of the king's arm just as the Assyrians had done with the king's foot. They determined an average length. This standard was finally established at thirty-six inches or three feet.

Now guarded in the Standards Office in Westminster, London, is a bronze bar. It is kept in a glass case at a constant temperature of 62 degrees F. A yard has been carefully measured off on this bar. The length of the bar never varies even in the slightest amount. Were it not for the constant temperature, variations might occur. Temperature changes could cause expansion.

The United States has a bar exactly like the English bar. We keep ours in the Bureau of Standards at Washington, D.C.

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Samson

BY EUNICE SCHWARZE

1. S on of _____
2. A llowed himself to be betrayed by _____
3. M arried a _____ woman
4. S lew a thousand men with the _____ of an ass
5. O nce his hair was cut, lost his _____
6. N ever regained his _____

Answers

1. Manoah, 2. Delilah, 3. Philistine, 4. jawbone, 5. strength, 6. sight

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WOODPECKERS

BY J. I. COSSEY

WOODPECKERS work mainly on old snags, dead trees and dead limbs of live-trees. All the holes you see in old dead trees is the work of a woodpecker. I have never seen anything that I could commend in the operation of a woodpecker. However, I have discovered one thing for sure, the woodpecker does not peck on anything but dead wood. He never pecks on live, growing wood; he leaves that to the sapsucker.

When the woodpecker is sitting still he looks like a blackbird, but when he is flying he looks like a whitebird. When you look into the membership of a church, what kind of birds do you see—the woodpecker kind that pecks only on dead wood or the growing members that keep active in the Lord's work? Some people judge the work of a church by what they see in the life of a backslider who rarely, if ever, darkens the door of the church. Why not see the live, active, dedicated members who carry the load and are responsible for all the good, worthwhile society we have in our community? People usually see what they are looking for.

Some people have a dark-brown, negative viewpoint of the church all week but come out on Sunday with a white, positive viewpoint. They peck on the deadwood of worldliness all week and try to turn to the white of righteousness on Sunday. This is done by many people, but not effectively. The Lord does not bless this kind of living.

The woodpecker pecks on the old deadwood church member that is not good for anything else. The spiritually dead backslider is useless, with no good influence, just an old dead snag for the woodpecker critics to peck on. If you are a backslidden church member, you are a guinea-pig for the woodpecker kind of critic.

Many people live and thrive on gossip, because they have a destructive nature. They swarm on the old, dead, snag type of church member and try to sell the world on the idea that this is all the church and God does for people. They do a very good job of selling the church cheap by pointing out the old indifferent backslider who is breaking the very heart of the church leadership.

The woodpecker pecks on soft, doty and unsound wood because he cannot make an impression on sound, tested wood. Very often the

gossiper will peck on the character of some person and if the hollow-tree sound is not heard the conversation is changed. If the gossiper gets a listening ear he proceeds to bore deeper.

We may not be able to keep people from gossiping, but we can give them a "solid sound" like the hardwood that makes the woodpecker move on. In the future when you hear the gossiper start pecking on the character, give him the "solid sound" so he will move on to a cleaner and more wholesome conversation.

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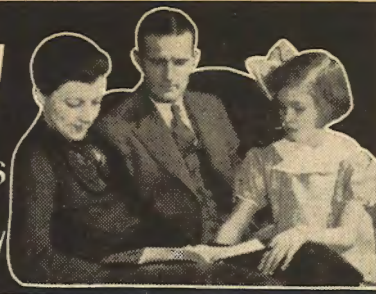
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JETHRO

BY DR. RALPH A. PHELPS JR.*

TEXT: EXODUS 2:16-22; 4:18-20; 18

OCTOBER 10, 1965

THE tendency to classify relatives by marriage as either "in-laws" or "outlaws," depending on whether they are liked or disliked, may or may not be a good one. But there is an Old Testament character who deserves to be "in" for he had much to do with the success of his daughter's husband.



DR. PHELPS

The man is Jethro, sheepraiser, priest and father-in-law extraordinary. His daughter, Zipporah, married Moses, leader of the exodus, and thereby guaranteed that the desert family would always be remembered by the Hebrew people.

I. Supplier of sanctuary

Whether or not Jethro knew he was supplying sanctuary to a fugitive from justice is not clear, but he certainly played an important part in preserving Moses for a future leadership role.

Having been brought up as the son of Pharaoh's daughter, Moses had luxuriated in the wealth of the Egyptian palace and was under no necessity of becoming involved in the troubles of the Hebrew slaves. However, when he saw an Egyptian beating a Hebrew he killed the bully and hid his body in the sand. Finding that his deed was known, Moses decided that a hasty retreat was the greater part of valor and fled the country.

In "the land of Midian," a tract of land in northwest Arabia on the eastern shore of the Gulf of 'Aqabah, Moses was befriended by Jethro, a priest and owner of flocks. An act of kindness to seven daughters of Jethro got Moses off

to a good start as he helped defend them from shepherds who tried to elbow them out of their proper place at a watering hole. When they reported to their father that the "Egyptian" had delivered them out of the hand of the shepherds and had even drawn water for the girls' flocks Jethro invited Moses to eat bread with them.

The after-dinner visit proved to be quite a bit longer than average for Moses stayed in Midian forty years. Jethro was quite a host for he gave one of his daughters to Moses as a wife. This was not necessarily an unselfish act however; for there seem to have been a surplus of girls and a shortage of men around the house.

Jethro and Moses apparently got along the way in-laws should for there is no evidence of strife as Moses takes care of his father-in-law's flock until commissioned by God to go back to Egypt and lead the Israelites. With Jethro's consent (4:18) Moses left Midian.

II. Visitor to Moses

When Jethro heard how Moses following God's directions had led the great host of Israel out of Egyptian bondage he was naturally proud of him and set out for a visit taking along Zipporah, Moses' wife, and her two sons Gershom and Eliezer. Hearing that the visitors approached, Moses went out to meet his father-in-law doing obeisance to him and kissing him. This is an indication of the high regard which Moses had for Jethro.

In Moses' tent Jethro heard an account of all that the Lord had done for Israel in delivering the people from Pharaoh and he "rejoiced for all the good which the Lord had done to Israel." The evidences of God's power led Jeth-

*Dr. Phelps is president of Ouachita University.

ro to declare that he knew that Jehovah was greater than all other gods.

Jethro thereupon offered a burnt offering and sacrifices to God, and Aaron came with the elders of all Israel to eat bread with Moses' father-in-law. It was a high spiritual hour and must have been a thrilling experience for the old man. His faith in the "Egyptian" many years before was fully vindicated.

III. Advisor on organization

Jethro hadn't been around the tent any time until he observed that Moses was up to his ears in judicial work. From morning until evening Moses sat hearing disputes, as long lines waited to get a chance to air their grievances against their neighbors. Since there were more than half a million people involved in the exodus and there were no fixed community laws governing travelers on the move, personal conflicts were almost limitless in number.

Jethro talked like a father to a son when he told Moses, "What you are doing is not good. You and the people with you will wear yourselves out. . . Listen now to my voice; I will give you counsel." He then urged Moses to utilize the talents of others and adopt a plan of graduation of judges who would dispose of all minor cases, leaving only the most difficult for Moses to settle by a direct appeal to the will of God. He advised that the judges selected be Godfearing, trustworthy, and completely honest.

Moses recognized the wisdom of the suggestion and "appointed able men of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens." It was a master plan for the delegation of authority and responsibility. After its adoption Moses permitted Jethro to go home.

In Jethro we see a generous,

religious, wise and practical man. To our knowledge he never led an army, wrote a book, or addressed a great congregation; yet he made a tremendous impact on Israel. Service to God does not have to be spectacular to be effective. And if Jethro's qualifications for office-holders were followed today in all cases, our society would be considerably improved.

Attendance Report

September 26, 1965

| Church | Sunday School | Training Union | Ch. Addns. |
|----------------------------|---------------|----------------|------------|
| Alzheimer First | 158 | 56 | 1 |
| Beirne First | 86 | 42 | |
| Berryville Freeman Heights | 162 | 76 | |
| Blytheville New Liberty | 100 | 58 | |
| Camden Cullendale First | 466 | 182 | |
| Crossett | | | |
| First | 586 | 167 | |
| Mt. Olive | 223 | 101 | |
| Dumas First | 316 | 88 | 2 |
| El Dorado | | | |
| Caledonia | 38 | 81 | |
| First | 869 | 619 | 3 |
| Immanuel | 532 | 217 | 2 |
| Trinity | 216 | 96 | |
| Foreman First | 160 | 43 | 6 |
| Greenwood | | | |
| First | 284 | 134 | 14 |
| Jenny Lind | 150 | 105 | |
| Gurdon Beech St. | 180 | 60 | |
| Harrison Eagle Heights | 282 | 106 | 4 |
| Hope First | 514 | 118 | |
| Hot Springs Park Place | 485 | 149 | |
| Huntsville Calvary | 43 | 26 | |
| Jacksonville | | | |
| First | 466 | 146 | 1 |
| Second | 253 | 75 | |
| Jasper | 64 | 24 | 1 |
| Jonesboro | | | |
| Central | 493 | 203 | 3 |
| Nettleton | 235 | 141 | |
| Lavaca | 261 | 129 | |
| Little Rock | | | |
| Immanuel | 1,243 | 462 | 7 |
| Rosedale | 306 | 116 | 3 |
| McGehee First | 366 | 148 | 2 |
| Chapel | 80 | 43 | |
| Magnolia Central | 691 | 241 | 7 |
| Marked Tree | | | |
| First | 142 | 48 | |
| Neiswander | 126 | 96 | |
| Monticello Second | 231 | 113 | |
| North Little Rock | | | |
| Calvary | 472 | 107 | 2 |
| Central | 249 | 84 | 2 |
| Grace | 106 | 67 | 1 |
| Gravel Ridge First | 186 | 95 | |
| Runyan | 75 | 32 | |
| Sixteenth St. | 45 | 19 | |
| Sylvan Hills First | 306 | 154 | 3 |
| Pine Bluff | | | |
| Centennial | 245 | 100 | |
| Watson Chapel | 190 | 96 | |
| Rowe's Chapel | 61 | 45 | |
| Siloam Springs First | 334 | 203 | 6 |
| Springdale First | 475 | 163 | 1 |
| Star City First | 271 | 104 | |
| Texarkana Beech St. | 522 | 161 | 3 |
| Community | 43 | | |
| Van Buren | | | |
| First | 437 | 203 | |
| Second | 75 | 43 | |
| Vandervoort First | 60 | 34 | |
| Ward Cocklebur | 64 | 40 | 1 |
| Warren | | | |
| First | 426 | 117 | |
| Southside | 106 | 87 | 1 |
| Westside | 90 | 51 | |

A Smile or Two

Lively meal

A HEALTH-FOOD faddist looked over the restaurant's menu and decided that a bowl of clam chowder might make a pleasant change from his regular diet of yogurt and wheat germ.

But, just to be on the safe side, when he gave his order he handed the waiter two vitamin pills with instructions to dissolve them in the chowder.

A half-hour went by with no sign of his lunch so the patron collared the waiter and demanded to know why he wasn't getting any service.

"You'll get your chowder, sir," soothed the waiter, "just as soon as we can get the clams to lie down."

Striking description

AS the policeman helped the bruised man up from the pavement, he said: "Can you describe the man who hit you?"

"That's what I was doing," was the answer, "when he hit me."

Nose for news

A GUY walked into a cafe wearing a hat and the manager asked him to remove it. He was stunned to see the man's hair parted from side to side instead of from front to back. He was curious and asked the man if it ever bothered him.

"No, it doesn't bother me," he replied, "but once in a while somebody will come up and whisper in my nose."

Unfinished business

SALESMAN: I've been trying all week to see you. May I have an appointment?"

Businessman: "Make a date with my secretary."

Salesman: "I did, and we had a grand time, but I still want to see you."

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So there!

MRS. Brown: "You're a hen-pecked little shrimp."

Mr. Strom: "I bet you wouldn't say that in the presence of my wife."



EVERYBODY
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NEWSMAGAZINE

Religious News Digest

By Evangelical Press

OUR role in Viet Nam was called "a just cause—perhaps a righteous cause" by the editor of the *Presbyterian Survey* on his return from a 10-day tour of Vietnam arranged by the U. S. Department of Defense.

"I think we are winning the war in Vietnam," said Ben R. Hartley, who edits the official publication of the Presbyterian Church, U. S. (Southern). "The number of defections in the Viet Cong army has more than doubled since our concentrated strikes started. The military men I talked with are confident of victory soon . . . that it will not be 10 or 20 years from now as some of our leaders have said."

EVANGELIST Billy Graham urged newspapermen attending the annual convention of the North Carolina Press Association to "help lead America to a moral and spiritual revolution that we must have if we are to survive in this century as a free nation."

"The structure of our way of life," he said, "is threatened by moral compromises and short cuts. I warn you that America will never see the year 2000 A.D. as a free nation unless the present trend is reversed and we return to the moral and spiritual mooring that made us great."

THE Evangelization of the Earth: Where Are We Now? This is the theme of a special issue of the magazine *Christianity Today* to be designed as an introduction to the World Congress on Evangelism. The issue, scheduled for the spring of 1966, will project a definitive, worldwide survey of the current status of Christianity with respect to other religions.

PLANS for an international consultation to seek ways to emphasize the "diversity of tongues and the multiplicity of the arts which characterize the worldwide church" in the worship service were laid in Sigtuna, Sweden, by the Lutheran World Federation's Commission on Worship and Spiritual Life.

Acting on a subcommittee report, the commission declared that at a time when "non-Christian religions and the spheres of culture which they influence seem to be awakening to a new consciousness of their role," the church must act to counter "the suspicion that it is solely or mainly an exponent of Western cultural tradition."

FOURTEEN Amish fathers were found guilty in Hazleton, Ia., of violating Iowa school laws and each was fined \$24. They held their religious beliefs barred modern education. All refused to pay the fines and were given 20 days to post \$40 appeal bonds for a district court hearing.

The Amish were specifically charged with failures to enroll children in schools taught by accredited teachers. The 39 children involved are in two private Amish schools taught by Amish teachers who have only eighth-grade educations.

PASSAGE of a federal aid to education bill that provides assistance to parochial school students was aided by opposition to such legislation by the late President Kennedy, it has been suggested.

Prof. Frank J. Munger of Syracuse (N. Y.) University, addressing the American Political Science Association, maintained that objections to federal aid to parochial schools by President Kennedy helped assure the public that assistance to Catholic schools would not necessarily be a threat to the nation.

The professor said there was a definite shift of public opinion on federal aid to church-related schools between 1961 and 1963, with opposition diminishing when the citizenry saw that a Catholic President was against such assistance.

SOUTH Korean government officials have closed "indefinitely" Protestant-supported Yonsei University in Seoul until school administrators obey a government order to punish students and professors who allegedly took part in anti-government riots. The punishment required by the government was believed to be suspension or expulsion. All other Korean schools have complied with the governmental order except Yonsei and another private institution, Korea University.

THE world's largest parley on population problems closed its two-week session in Belgrade, Yugoslavia, with no clearcut agreement among the 835 delegates on the United Nations' future role in sponsoring birth control programs. Theme of the second United Nations Population Conference was "Population Control or Possible Disaster."

FUND-RAISING experts who help local Methodist congregations secure capital funds for church building projects raised an all-time record of \$47, 572,727 during the fiscal year ending May 31, 1965.

The amount—11 per cent more than was raised in 1964—was collected in 440 crusades in 46 states. It brings to \$381,682,842 the total raised in 35 years by the Department of Finance and Field Service of the Methodist National Mission Division.

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