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June 10, 1965

Arkansas Baptist State Convention

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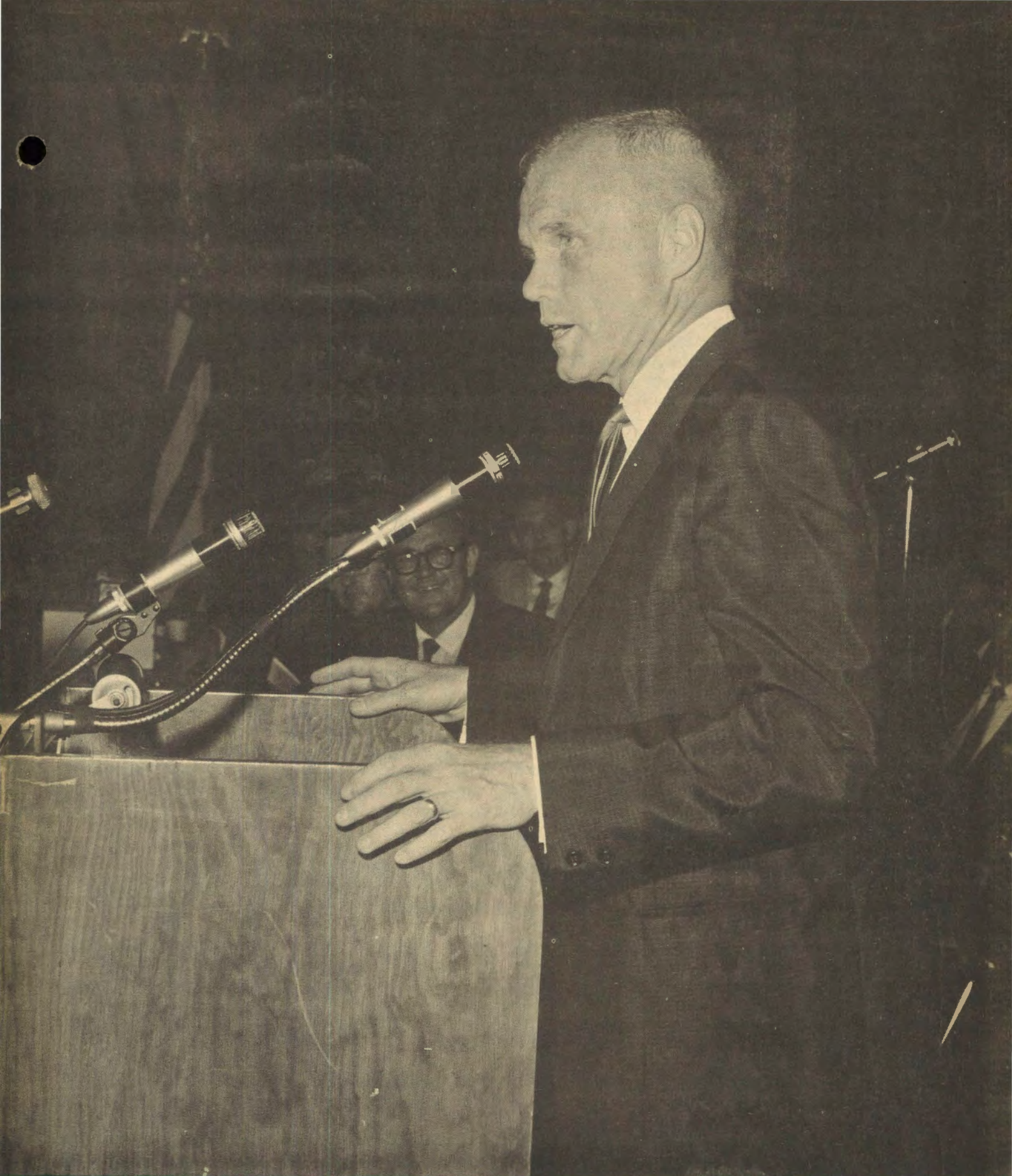
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Arkansas Baptist

newsmagazine

JUNE 10, 1965

IN THIS ISSUE:

THE week just ended has been a busy one for Southern Baptists, in convention at Dallas for four days. The Editor was there to bring you a full report. Much of this issue is devoted to Convention coverage. "Personally Speaking" examines these "People called Baptists," on page 10. Excerpts from the Convention sermon by Dr. John H. Haldeman of Miami, Fla., begin on page 11. He took as his text I Timothy 4. On the pages that follow we bring you news from WMU, the pastors' conference, numerous departments, the election and a review of Astronaut John Glenn's address.

* * *

SIDE by side with this column in most issues is the Editor's "Personally Speaking," moved today to make room for an important announcement from Dr. S. A. Whitlow, Executive Secretary of the Arkansas State Convention, concerning plans for the new Baptist Building on West Markham Street in Little Rock.

* * *

A TOUCHY subject comes under the scrutiny of Mrs. Rosalind Street, who looks at "Jealousy" in relation to "Courtship, Marriage and the Home." Page 7.

* * *

ARKANSAS news, beginning on page 8, contains news from our churches, a Sunday dedication, a story of awards.

* * *

IS A CHRISTIAN without sin? Is it impossible for a Christian to commit sin? Dr. Herschel H. Hobbs, author of "Baptist Beliefs," opens his Bible to I John and from the third chapter reads the ninth verse, "Whosoever is born of God doth not commit sin; for his need remaineth in him: and he cannot sin, because he is born of God." His interpretation is on page 21.

* * *

DANNY Griffin, pastor of Elliott Church, is the Sunday School lesson writer for the month of June. Continuing the study of David, he today gives an insight into a response to opportunity, pages 22, 23.

* * *

COVER story, page 12.

Baby



Candle
emerging at
the threshold of life, glow
before you know what it is to
flicker. . .

—Frances T. Brinkley, Piggott

Architect sought

THE OPERATING Committee in its May 25 meeting voted to recommend to the Executive Board "that a standing committee be set up to employ an architect for the purpose of building a new Baptist Building on the property at Markham and Hughes Streets, Little Rock, and also to look into the matter of disposing of the present property located at 401 West Capitol, Little Rock, and to explore ways to finance the construction of the new office building."



DR. WHITLOW

A tract of land containing almost five acres was purchased a few years ago at Markham and Hughes Streets for this purpose. The new site is near the Park Plaza shopping area at Markham and University Streets. Hughes Street will be an exit from the Eighth Street Expressway. When this expressway is completed one can come from any place in the state to the Baptist Building without coming through downtown Little Rock.

It is estimated the cost of the building will run in the neighborhood of one million dollars and it is hoped that construction can begin in 1967.

The Committee is also recommending that the chapel in the new building be named "The Ben L. Bridges Memorial Chapel" in honor of the late Dr. Bridges who served for 26 years as Executive Secretary of the State Convention.

Other action taken by the Committee is a recommendation to join Ouachita University, Arkadelphia, and the Home Mission Board, Atlanta, Ga., in providing "in-training" for the ministerial students enrolled in Ouachita. This approach is designed to give valuable pastoral counsel to those students who serve as pastors. This will further strengthen the ties between these students and the denomination.—S. A. Whitlow, Executive Secretary

Arkansas Baptist newsmagazine

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

June 10, 1965

Volume 64, Number 23

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articles are those of the writer.

Abbreviations used in crediting news items: BP Baptist Press; CB Church

Bulletin; DP Daily Press; EP Evangelical Press.

Dallas, 1965

THE prediction of some of our non-Baptist friends that, at the rate we Southern Baptists claim we are growing, there will soon be more Baptists than people, almost came true last week in Dallas.

At many of the sessions of the Southern Baptist Convention there were Baptists, Baptists everywhere, but not a seat unfilled. Estimates of how many were not able to get inside on opening night ranged from several thousand to "more on the outside than we have on the inside." Incidentally, the maximum seating capacity, under safety regulations of the Dallas fire department, is 10,800 and only 2,800 of these are on the main floor. That meant, as one speaker said facetiously, that most of the people who did get in were "in the cheaper seats."

Total registration of messengers attending the convention—or trying to—passed the 16,000 mark, soaring more than 2,000 above the previous record attendance, in Miami, back in 1960. Local newspapers estimated there were 35,000 Baptists in town for the convention.

Dallas is such a friendly city—Southern Baptists have never been any more at home than here—it is a real pity there is no convention hall to match the abundance of hotel and motel accommodations. In this connection, the city is about as incongruous as a six-foot-six-inch cowpoke armed with a popgun.

The concensus of editors and others seemed to be that the Dallas convention, in spite of its fiery moments of contention, mainly on social issues, will go down as one of the best and most far-reaching in Christian impact that we have had in many years. This is in sharp contrast with the situation just a year ago, when we met in Atlantic City.

This year's convention was at its best in dealing with social issues and world Christian outlook. The Christian Life Commission, long the whipping boy of the convention, was close to being the hero this time. Those who were trying to slap it down or even have it abolished were not able to get as far as first base.

President Wayne Dehoney, who proved himself a scholar of Roberts' Rules of Order and a pastmaster in the technique of presiding, may be due some of the credit here, but it was the convention itself which refused, time after time, to extend debate on the hot issues. From early in the sessions, it was apparent that the pro-segregationists and the anti-North American Fellowship proclaimers were out of harmony with the feeling of the overwhelming majority of the messengers.

As the convention messengers responded enthusiastically Thursday night to a challenge from a Cuban Baptist preacher to join all Baptists of the Western Hemisphere in 1969 in an evangelistic crusade that would cover both North America and South America, we approached what may prove to be our finest hour.

With Gemini IV circling the globe every few min-

utes, it seemed that we Southern Baptists had finally gone into orbit ourselves. The petty wranglings which have characterized us too much in the past; over how to treat our fellow men, whether or not to be friendly with people of other faiths, and how far to go in applying the teachings of the New Testament to everyday life—all of these things seemed strangely small and far below us.

The more forthright and positive spirit of the Dallas convention, as compared with recent annual conventions, probably resulted more from greater maturity of Southern Baptists on race relations than from any other one thing.

In its annual report to the convention, the Christian Life Commission thanked God "that a major turning point has been reached in race relations in the past year." Continued the report: "The power of the democratic ideal and the leaven of the Christian gospel have combined to move our society a giant step forward in the whole field of human relations."

The Commission hastened to add, however, "We do not count ourselves to have apprehended. The malignant power of race prejudice continues to divide men and movements in these troubled times. The flames of disunity over race and racism continue to burn throughout much of the land. These flames can never be quenched by a blanket of silence and neutrality. They must rather be overcome by our eternally adequate Lord who offers all men unity in a family where God is Father and Jesus Christ is Elder Brother."

For many of us, Dallas 1965 will be remembered for its new birth of freedom and hope, in the Spirit, for Southern Baptists in their world conquest for Christ.

"While It Is Day; The Night Cometh..." John 9:4



personally speaking

People called Baptists



ONE of the thrilling things about going to the Southern Baptist Convention is seeing so many Baptists from so many different places—and noting what a variety we are.

We are long and lank, short and fat, and all sizes in between.

We are, as a little boy said, “men, women and preachers,” with preachers and preachers’ wives constituting enough of the crowd to carry anything put to a vote, if we’d all vote together—which we sometimes do.

We come from all sections of the country—north, east, south, and west. “Southern” is just a name for us till we can come up with something more appropriate.

We ride in on about everything that will carry as much as double—trains, planes, buses, and private auto-

mobiles.

We put up in hotels, motels, and private homes, but we spend the most of our time in the convention halls, for we like meetings.

We eat everywhere from the glamorous steak houses to hotdog stands, with a strong preference for cafeterias.

We are all ages, from babes in arms to teen-agers, to young people, to middle-agers, to senior citizens.

From bull sessions and sermons, as well as from viewpoints expressed in business sessions, it is obvious that we have among us a wide ideological and theological spread, from conservative to liberal.

But the great preponderance of us are alike in believing in the Bible as the inspired word of God, the revelation of God for men of all nations.

We believe in God the Father, God the Son, and God the Holy Ghost.

We believe that God is the Creator, that he made man in his own image; that man, through the sin of rebellion against the will of God brought upon the human race the curse of eternal death. But we believe that God through his only begotten Son, Jesus Christ, gave to the world a Saviour to provide escape from death. Christ bestows the great gift of eternal life upon all who trust him and commit their lives to him.

Regardless of how we feel about any issues on which we are divided, we believe that we are saved “by grace through faith” and that God is depending upon all Christians to carry his gospel to people of all classes and all nations.

Sometimes somebody gets pessimistic and predicts that the Convention is about to split. But how and why should or could we split when we are together on the major things?

This must account for the fact that the people called Baptists can have their spats from time to time but still go on walking together in Christian love.

Erwin L. McDonald

LETTERS TO THE EDITOR

the people SPEAK

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

‘Your cliché is showing’

WINSTON Churchill’s famous phrase, “iron curtain,” like the “bamboo curtain,” and the “Berlin wall,” speaks of interrupted communication.

But many ministers throw up, or let down, between them and their hearers, what Robert M. Hutchins calls the “cliché curtain.” Specifically, many of the words these men use when preaching block their listeners’ comprehension of what is meant. For one thing, the “cliché curtain” is usually composed of

speech generalities and abstractions. Or understanding is lessened by unfamiliar Biblical or theological terms.

So, there’s a communicative Grand Canyon between many a pew and the pulpit. Furthermore, the wider the chasm the louder some of these men exclaim and the more indecipherable become their stereotyped speech.

No man likes to ask himself or his associates after attending church, “What in the world did the preacher mean?” Or, “Now, what does that have to do with me?”

But the congregation’s lack of response to sermons is not usually because the people are dumb. It’s, rather, more likely because the preacher talks Bib-

lical and Theological jargon. Who can enjoy sermons while using a dictionary or a theological word-book?

But many educated preachers have difficulty expressing themselves in “street language.” In fact, for some it takes years to learn how to explain the great ideas of the faith in words that the average man uses when discussing simpler things. But the preacher must make the transition from his “book lingo,” or he will be “spitting into the wind,” as his ponderous prattle flies back at him, rejected by his puzzled congregation.

C. F. Kettering, an American scientist who invented the automobile’s self-starter and other ingenious devices, knew how to speak clearly. He said that when the usual technician says, “Chlorophyll makes food by photosynthesis,” the practical engineer doesn’t understand. But if the statement is rephrased, “Green leaves build up food with the help of the light,” anyone gets the idea. Then Kettering added, to surmount the walls between different men of science, “The first thing to do is to get them to speak the same language.” How much

this same principle applies in preaching!

Admittedly, sermon content is of first importance. But redemptive ideas have little chance to redeem if shrouded in confusing verbal clothes. Besides, no word is a perfect communicative tool. This is why Tennyson cautioned, "Words like Nature, half reveal and half conceal. . ."

So the preacher's first communicative duty is to use words that his people understand. His ideas need not be inane because he employs simple words to express them. In fact, one of the marks of a truly educated person is the ability to speak of profound things so that even a little child gets the point.

The late Halford E. Luccock compared this talent to the ability to make change — to reduce a five hundred dollar theological idea into the nickel and dime words of the people's comprehension.

Apparently, all some ministers' schooling did for them was to fill their mental closets with a jaw-breaking and mind-confusing vocabulary. But the more they bandy about such specialized terms the more the average churchmember wonders at the distance between his work-a-day world and that rarified realm that the minister's diction suggests he occupies.

So, preacher, come out from behind your cliché curtain! Or else, your preaching stance may deteriorate into a shadowy prance behind a verbal veil. In that case, the most appropriate comment for a worshipper to make to his squeaky clean preacher is, "Parson, your veil's showing;"—C. De Witt, Matthews, Midwestern Seminary, Kansas City

J. N. Barnette dies

J. N. BARNETTE, 77, former secretary of the Baptist Sunday School Board's Sunday School department, died May 26 at a Nashville hospital following a long illness.

Dr. Barnette retired in December 1957 after 30 years' service in the Board's Sunday School department.

In addition to his widow, he is survived by a daughter, Mrs. Ruppen M. (Mary Sue) Gulbenk, Nashville; and a son, J. N. Barnette Jr., Miami, Fla.

Baker J. Cauthen honored

DR. Baker J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, was awarded the honorary doctor of laws degree by Hardin-Simmons University, Abilene, Tex., at commencement May 31. He delivered the baccalaureate sermon the previous day.

JUNE 10, 1965

Literacy conferences this summer

NASHVILLE — A new feature of Training-Union leadership conferences this summer will be a conference for individuals interested in literacy work in churches and associations.

The conferences have been planned by the Sunday School Board's Training Union department with the help of Southern Baptist Home Mission Board personnel.

Mrs. Louise H. Ellerker, assistant editor of adult Training Union materials in the Board's Training Union department, will lead the conference at Glorieta (N. M.) Baptist Assembly June 17-23.

Mrs. G. W. Bullard, Baltimore, Md., will lead the conference July 8-14 at Ridgecrest (N. C.) Baptist

Assembly. She has participated in literacy training projects.

At Ridgecrest July 15-21, the leader will be Mrs. D. M. Aldridge, Clear Creek Baptist School, a Bible institute for adults, Pineville, Ky. She adapts lessons from "Baptist Adults" quarterly for "Training Union Quarterly Simplified."

An overview of the literacy ministry will be presented, including consideration of current needs and opportunities in the community. Emphasis will be placed on understanding adult non-readers and using literacy as a tool for witnessing.

The conferences will include a discussion of materials which may be used in literacy work, such as the Frank C. Laubach books for teachers and adult new readers, and Sunday School Board periodicals.

Board periodicals which may be used in a program for adult new readers are: "Training Union Quarterly Simplified," "Sunday School Lessons Simplified" and "La Fe Bautista," a Training Union quarterly for Spanish-speaking people in the United States.

For Training Union leadership conference reservations, write: E. A. Herron, Manager, Glorieta Baptist Assembly, Glorieta, N. M. 87535, or Willard K. Weeks, Manager, Ridgecrest Baptist Assembly, Ridgecrest, N. C. 28770.

To receive awards

ROSIE Church, Independence County Association, Fred Westmoreland, pastor, and Rowe's Chapel Church, Mt. Zion Association, Gerald Snyder, pastor, are scheduled to receive awards as outstanding rural churches in the state. The presentation will take place at the Rural Church Conference at Lonsdale, June 14-16.

Record of Progress books containing a written and pictorial review of their achievements will be on display during the conference. Mr. Westmoreland will tell of the accomplishments of Rosie Church.



NASHVILLE — Mrs. Louise H. Ellerker of the Sunday School Board's Training Union department and Mrs. D. M. Aldridge of Clear Creek Baptist School, Pineville, Ky., will participate in a new feature of the Training Union leadership conferences at Southern Baptist assemblies this summer. They will lead conferences for individuals interested in literacy work in churches and associations. The conferences will include discussion of literacy materials, such as the Laubach text for adult new readers, which Mrs. Ellerker and Mrs. Aldridge are holding.—BSSB Photo

Sickly churches

MANY small, struggling Baptist churches should have never been started.

Far too often, churches have been organized as the result of some one's failure to be reconciled, an overstressed doctrine, an imagined grievance, or inflamed zealots.

Baptists have exercised their independence to their hurt. True, no ecclesiastical body can tell them where, when, nor why they can or cannot organize a church. And though they deny the right of a body to tell them what they can do, they seldom question the right of one man or a small group of men with an acrimonious spirit to lead them out of one church to form another. If the right of one

can be denied the right of the other can be denied also.

Failure to exercise patience and follow diligent counsel has led many Baptists into a blind alley. They have found out too late that a spirit other than the Holy Spirit works in the hearts of men.

History, past and present, records these facts. A church split in Kentucky in 1785 over an attempt to unite the Regular and Separate Baptists. The intolerance of the older Regular ministers for limited atonement and the eternal decrees of God, and the overemphasis on the part of Separate ministers for feet-washing and laying on of hands made it impossible for continued fellowship.

Another effort on a later occasion to get the two Baptist groups together produced widespread friction. The zealous Separate ministers became factious proselytes, organizing little Baptist churches wherever they could get a few converts together, often in the immediate vicinity of Reg-

ular Baptist churches. Most of these little bands soon perished, and did more harm than good.

The Mill Creek church reported good work in Green River Association, Kentucky, in 1802. In the next 80 years a small group pulled out to form a church. Then there followed a group which formed a Campbellite church. Later the remnant of the mother church split over missions. Three small, feeble churches scowled and snapped at one another.

Locations for churches have often proved troublesome. Pride, jealousy, and vengeance have entered into the picture more than is admitted.

There are many places which need a church, and many places where the people are and will respond. Time, good planning, big-heartedness, need, and God's leadership are ingredients not to be overlooked in establishing churches. More than a simple desire to start something should be considered.

Middle of the Road

Eye level view

BY J. I. COSSEY

EVERYTHING we do must be brought into the eye level view. Whatever we plan for today must be brought into focus. All other things must be removed from focus for the time. There may be many important things that will clamor for the spotlight today, so we must be ready for what we think should come next. None of us can do everything that seems to deserve our attention at the moment.

My first eye level on Sunday morning is the Baptist Hour at 7 on Radio Station KNEA at Jonesboro. At our house we cannot afford to miss hearing Dr. Hobbs each Sunday morning. The teaching and preaching services at our church have the spotlight from 10 to 12. Then comes food, fellowship, visitation and goodwill in the homes of church members and

prospects. This is always a delightful opportunity for pastoral contacts.

The Training Union and the evening preaching service and the return home calls for the eye level view that brings all the Sunday activities to a close. After the return home, the entire schedule of the Lord's Day is brought back into focus. Did we have a good day; were the people responsive; and were there real results?

Now comes a week of responsibilities, the eye level of sermon making, visitation, family relationship, personal interviews, writing, and many other things clamor for the eye level spot. All these things must be done, but they cannot be done at the same time. When one thing is to be done, all other things must temporarily be dropped from the center of view. The continued process of transferring from one eye level to the spotlight of another eye level is a never ending schedule. It is an interesting process and keeps us going from one thrill to another all week.

Every church worker, if suc-

cessful, must not only keep his eye level, but his heart and mind level. The Lord's work is so important that the eye, ear, heart, and mind spotlight must be kept above all personal assignments. Always keep the work of the church at full view all the time. The Lord's work deserves the spotlight at all times and at all places. Remember that when the eye, ear, heart and mind are centered on the church work a long and fruitful ministry may be assured at most any location.



JEALOUSY!



A REQUEST for help in facing and overcoming jealousy has been on my desk for sometime. I shall not quote any of the letter, but I feel that the wife who sent me the appeal will recognize her situation.

Recently I was having an interview with a medical doctor, seeking documented answers to some intimate questions asked by young women enrolled in the evening class I have been teaching. One of the questions asked was "What can a woman do to make her husband look forward to getting back to her in spite of situations in his work which might be interpreted as grounds for jealousy on her part?"

As we discussed this one, the doctor said, "Actually it would be hard to improve upon an answer published recently in the 'Dear Abby' column. The inquirer was a wife who developed strong jealousy toward a woman who, she thought, had become a rival for her husband's affection. The answer was contained in one sentence: 'Beat your competition.'"

Expanded into its full meaning, the advice-column reply means: See to it that you are more attractive, more loving, more cheerful, more ego-boosting than your "competition."

Jealousy is one of the most subtle of all enemies to marital happiness.

Jealousy breeds suspicion and often changes a bright and charming personality into a bitter, depressive spirit.

I am thinking now of Mary and

Joe. (Names fictitious; persons real.) They had been happily married for many years. Then Mary became convinced that another woman was trying to win Joe away from her. And she feared Joe was weakening toward the lure.

Jealousy so possessed Mary's heart that soon Joe found himself coming home to a weepy wife whose general attitude was no longer trusting and buoyant.

I have not heard from this couple in recent years, but it is my hope that a forgiving spirit and restored confidence combined to save that marriage.

Let me plead with the jealous wife to read new articles and books on the how-tos of attractiveness. Use the hours you are tempted to spend in moodiness to improve your personality, your physical appearance, and to achieve the ability to cheerfully top difficult circumstances.

Rise above your suspicions; let your husband know you believe in him and trust him.

If your jealousy is unfounded, such procedure will enrich the quality of your companionship. If your nagging suspicions are true, you will come much nearer regaining your husband's full devotion with this approach.

No man likes to come home to an atmosphere that makes him feel guilty and uncomfortable. He thrives on appreciation and ego-building tactics.

Keep ever in the foreground of your thought this survey finding: the quality men appreciate most in a woman is the capacity for happiness. Nothing lowers a woman's stock more quickly than the tendency to be critical and quick to find fault.

Concerning your attitude toward the one who is causing your state of insecurity: be gracious, but do not pursue a close friendship, certainly not until you have regained your poise and assurance that the foundation of your marital happiness is sound.

Dr. David Mace lists jealousy as one of "five perplexing problems" in his book, *Success In Marriage*. He warns that the actions of an irrationally jealous wife can produce in her husband the very behavior — irritation, impatience, resentment — which appears to confirm her suspicions that his love for her is waning and his attraction to another growing.

"Worse than that: a jealous wife is not easy or pleasant to live with. It is miserable to be constantly under suspicion — especially without cause . . . You feel hurt, thwarted, indignant, misunderstood. You feel you want to find someone kind, generous, sympathetic, who will believe in you and comfort and reassure you."

Follow these suggested procedures:

Continue to undergird your efforts with earnest prayer.

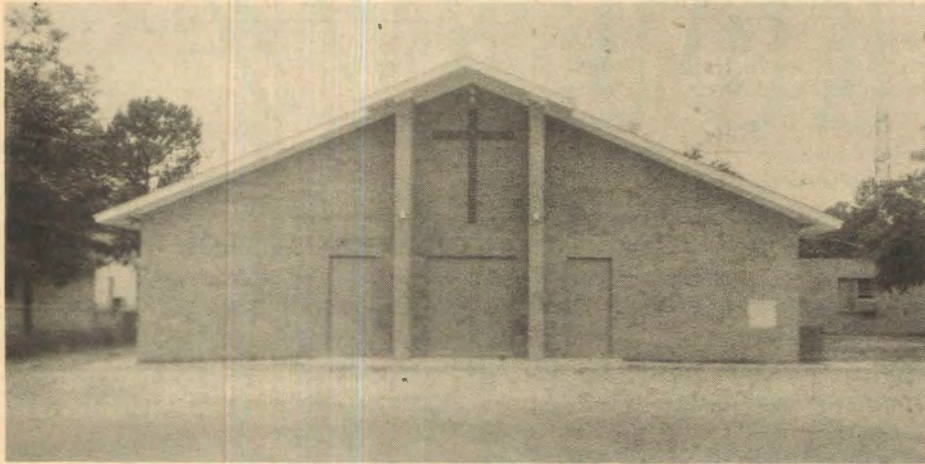
Do not be too proud to seek help from a marriage counselor if you are unable to reach some satisfactory solution to your dilemma.

With apologies to the grammarians: Don't let a super-duper mate degenerate into a snooper-drooper wife!

Rosalind Street

Mrs. J. H. Street
P. O. Box 853
New Orleans Baptist Seminary
3939 Gentilly Boulevard
New Orleans, Louisiana

Arkansas All Over— Centennial dedication Sunday



CENTENNIAL Church Pine Bluff, will dedicate its new auditorium June 13. The church plans to open services in the new unit with a week end revival beginning June 11.

The dedication day program will feature the former pastor of the church, Rev. Lex Baker; the interim pastor, and Dr. V. E. Wol-

ber, Ouachita University; the charter members, former members, and committees. First Church sponsored Centennial as a mission.

A pot-luck lunch will be served at noon and the dedication services will begin at 1:30 p.m. Open house will follow. J. W. Whitley is pastor.



MARY LYNN GOODSON is crowned by Mrs. Melvin Wasson, missionary to Nigeria. Mary Lynn, a junior at Ouachita University, has been selected as a summer missionary to go to Nigeria by the Baptist Student Union of Arkansas. She is the daughter of Dr. and Mrs. Carl Goodson and a member of First Church, Arkadelphia, where she was crowned Queen in

New Blytheville pastor

DR. MYRON D. Dillow, formerly pastor of First Church, Ryan, Okla., is the new pastor of Trinity Church, Blytheville.

Dr. Dillow received his doctorate this year from Southwestern Seminary.

Mrs. Dillow is a registered nurse. They have two children, Mark 5, and Beth, 3.

King available

REV. Harold King has resigned as pastor of Pleasant Hills Church, Sardis Community, where he served for a year.

Mr. King may be reached at Route 1, Box 188 E, Little Rock,

CHURCH Development Ministry is receiving new participants. Among the latest are: St. Joe Church, Temple Church, Searcy, First Church, Bentonville, Midway Church, Palestine, North Side Church, Helena, and Antioch Church, Royal.

Mrs. Keeling dies

MRS. Nancy Pearl Keeling, 85, widow of the late Rev. L. M. Keeling, who served as pastor of Baptist churches in Arkansas for more than 50 years, died May 15 at a hospital in Albuquerque, N. M.

Mrs. Keeling was born Dec. 8, 1879, in South Carolina.

She was a member of First Baptist Church, Albuquerque.

She is survived by two sons: C. A. Keeling, El Paso, Tex.; L. M. Keeling Jr., Albuquerque; six daughters: Lisa Keeling, Mrs. Ruth Baker, Mrs. Mary Jo Egli, and Mrs. Evelyn Bowen, all of Albuquerque; Mrs. Nancy Pearl Boren, Redding, Calif., and Mrs. James T. Draper, Warren. Funeral services were held at Immanuel Church, Little Rock, May 20, with burial in Roselawn Cemetery. The service was conducted by Dr. W. O. Vaught Jr., Rev. C. S. Maynard, and Dr. James T. Draper.

Mr. and Mrs. Keeling served churches in Prescott, Nashville, Stamps, Lewisville, Malvern, Little Rock and Judsonia. During the last six years of his life, Mr. Keeling served many churches in Arkansas in revivals, pulpit supply, stewardship conferences, and as interim pastor. Their daughter and son-in-law, Dr. and Mrs. Draper, now serve First Church, Warren.

Revival news

FIRST Church, Clarksville, Apr. 25-May 2; Marvin Gennings, pastor, Southside Church, Ft. Smith, evangelist; 2 by profession of faith; 2 by letter; Carroll D. Caldwell, pastor.

CEDARVILLE Church, north of Van Buren, May 2-8; Paul E. Wilhelm, associational missionary, evangelist; 2 by profession of faith; 1 by letter; Garland Brackett, pastor.

SECOND Church, Little Rock, now in progress through June 13; Dr. Sterling Lorenz Price, pastor, Third Church, St. Louis, evangelist; Archie Y. McMillan, music director; Dr. Dale Cowling, pastor.

BATSON, mission of First Church, Clarksville, May 10-16; Milton Edmonson, pastor, Lamar Church, evangelist; 3 professions of faith; George Payne pastor.

FIRST Church, Mulberry, May 3-9; Jack Parchman, evangelist; "Red" Johnson, Mountain Home, music director; 11 by profession of faith; 3 by letter; Charles H. Duncan, pastor.

Berryville Queen



PASTOR Dorsey L. Crow stands behind his church's first queens Reta McCarroll, Myra Crow and Rita McCarroll.

TWENTY-ONE girls of the Girls' Auxiliary received awards for their work on the "Forward Steps" during a coronation service recently at First Church, Berryville.

Two girls were crowned Queen. They are (pictured above, left to right) Anita Garrett, daughter of Mr. and Mrs. James Garrett; and Carla Nelson, daughter of Mr. and Mrs. Charles Nelson. The Girls' Auxiliary counselors are: Mrs. Phene Cook, Mrs. Ann Daniels, Mrs. Jimmie Nelson and Mrs. Iva McKinney. The Girls' Auxiliary director is Mrs. Loree Sellick.

Coon ordained

SHADY Grove Church, Clear Creek Association, ordained its pastor, Donald C. Coon, to the ministry May 23.

Participating in the service were Rev. Harold Clegg, Van Buren, Rev. James Kent, Barling, A. M. Benoit, Shady Grove, Rev. Elvie Adams, Barling, Rev. A. D. Kent, Lavaca, Rev. A. J. Scott, Kibler, Rev. W. O. Flanagan and Rev. Paul E. Wilhelm, associational missionary.

JULIE Mitchell, Little Rock, received the Shakespeare Award at Oklahoma Baptist University. The award is presented annually for the student distinguished in Shakespearean studies.

JUNE 10, 1965

From the churches . . .

Little Rock Trinity

THE church has approved the purchase of a bus to transport residents of the east side of the city to services.

Texarkana Beech Street

A DEDICATION service was held May 30 for the elevator recently installed. The new conveyance provides easy access to the auditorium from adult departments.

Little Rock Life Line

WENDELL Ross has been employed as summer youth director. A graduate of Ouachita University, he is now finishing his first year in University of Arkansas Medical School.

McGehee First

SIX active young ladies of the church are among the seven chosen from McGehee to attend Girls' State at Camp Robinson: Shelia Sue Smith, Mary Ellen Smith, Bonnie Beth Zook, Ginny Lynn Sain, Sharon Smith and Deborah Camp.

Hot Springs First

THE membership has expressed appreciation for the services of Professor David Scott, Ouachita University faculty member, who is currently directing the church music on a part-time basis.

North Little Rock

Baring Cross

DAN Smith has been named summer youth director.

Ft. Smith Grand Ave.

THE church has voted to purchase additional property for needed parking space.

Star City First

ON May 12 the church voted to constitute Northside Mission into a church. The action will become effective after July 1.

Mena First

A BOLT of lightning recently set fire to the top of the south gabled end of the church building, but the fire department held the damage to a minimum. Insurance covered all the loss.

Cullendale First

PASTOR Robert A. Parker has been promoted to the rank of lieutenant commander in the Naval Reserve Chaplaincy.

Little Rock

Baptist Tabernacle

DON Arick will serve as youth director for the summer months.

Pine Bluff South Side:

PASTOR Tal D. Bonham is the author of a study of the Sermon on the Mount, which will be published in 1966 by Olympic Press of New York. The tentative title is *The Demands of Discipleship*. Dr. T. B. Maston has written the forward to the book.

Lunsford

GA CORONATION ceremony was held recently to honor: Charlotte Batten, Patricia Rogers and Kathy McMasters, maidens; Jan Dunman, Sandra Rogers and Phillis Foster, queen regents; Learon Gambill, Tiana Haley and Judy Marvel, flower girls; Danny Sanderson, Butch Sanderson and Curt Massey, cape bearers. Mrs. Charles McDuffee is counselor. Rev. E. E. Haley is pastor.

Des Arc First

MAY 30 the church ordained as deacons: Donald DeVore, Willis Eddins, Alvin Green, Fred Kennedy, Guy Mitchell, Archie Patterson and Wayne Tate.

The pastor, Ernest Banton, served as moderator. Others participating were J. M. James, associational missionary; Freeman McMennis, pastor, First Church, DeVal's Bluff; and Eugene Ryan, pastor, Lonoke Church.

The church has recently adopted the rotation system of deacons.

Springdale First

OAK GROVE Community has been considering organizing into a church. The community has maintained a Sunday School for years, but no church. The people have considered what kind of church should be organized and it is their decision that a Southern Baptist Church would best fit the needs of most people in the community. The superintendent of Mission, Dr. Alexander Best, has worked in the community and has a number ready for baptism. Organizational date is June 13.

To Booneville First

GEORGE Johnson is serving as interim pastor of First Church, Booneville, succeeding Norman E. Lerch, who is now with Berean Church, Tulsa.

Mr. Johnson has pastored churches in Carlisle, Pine Bluff and Malvern. He received his Bachelor of Arts degree from Ouachita in 1961 and Master of Science in Education from Henderson State Teachers in 1962. He served as an instructor and assistant basketball coach for two years at Ouachita. At present he is on the administrative staff in the field of public relations.

SBC Convention Sermon digest

'The essentials for our proclamation'

I Timothy 4

BY JOHN H. HALDEMAN
PASTOR, ALLAPATTAH CHURCH, MIAMI, FLA.

PROCLAMATION or preaching is God's appointed means of getting out the gospel. When it is done right, you do not have to prop it up with anything else. God did not say, "How shall they hear without a brass band?" He said, "How shall they hear without a preacher?" Paul said that when he was called, immediately he "conferred not with flesh and blood."



DR. HALDEMAN

Today we do it the other way around. About the first thing we do is to confer with flesh and blood to get man's approval and ap-

probation.

Alexander Whyte said that Paul went through Arabia with Moses, and the Psalms and the Prophets in his knapsack, and came back with Romans and Ephesians and Colossians in his heart. What a trip that was for Paul. Ministers today need to take such a trip or excursion.

Paul makes a threefold appeal to Timothy, and through him to all preachers and concerning all Proclamation.

1. First of all he will have him give attention to *doctrine*.

Sound doctrines of God's Word do not fluctuate. Scientific theories and materialistic philosophies change with the passing days—but the doctrines of God's revelation are constant.

It is easy today to grow weary of the battle and sink into a twilight zone, and into conditions of low visibility where black and white becomes a blend of indefinite gray. My Bible says that we are to talk in white, and it is a sad day when any preacher begins to wear the gray garb of compromise.

What am I to proclaim? "Preach the Word!" When am I to preach it? "In season and out of season." How am I to preach it? "Reprove, rebuke, exhort with all longsuffering and doctrine." Why am I to preach it? Because the time will come when they cannot take it. Has that time come?

Some of our vague preaching sounds all right. It offends nobody, and it will take you a long way in this world, but this world is not the right world to get a long way in. At the end of the road you meet God, and God always has something to say. This old Book does not almost state the case—when it says it, it stays said.

Just because we have a generation of itching

ears instead of burning hearts is no reason we should trim our doctrine to suit general unbelief.

II. The second admonition of Paul had to do with *dynamics*.

"Stir up the gift of God that is within you."

Timothy must have been a timid soul. Paul wrote to the Corinthians, "Now, if Timothy come, see that he may be with you without fear." I think Timothy had the faith and the facts, but he was out of fire, he was missing in dynamics.

Some Baptists have heat and don't shine, some shine but they do not generate any warmth. Bishop Moore used to say he would rather cool off a fanatic than to warm up a corpse. There is such a thing as having the facts and faith without the fire.

We have efficiency, but efficiency without His sufficiency is only a deficiency. We are afraid today in some quarters even to talk about being filled with the Spirit, just because some extremists may have gone overboard on the subject. Whatever it is, my friends, most folks don't have it. I would rather a fellow have the wrong terminology and the right experience, than to have it the other way about.

John Wesley had an Oxford education. He had a godly ancestry. He was a man of prayer. He was a separated man. He did his best to live a godly life. He was a missionary—he even tried to convert the Indians to the Lord. But for all that he was not ready to preach. I do not know exactly what happened to Wesley at Aldersgate, but I know he was not ready to preach until it happened. Most of our preachers are tireless and too many of us are fireless.

People today like preaching that is shallow — something very light without any demands on the congregation. But if we are going to do New Testament preaching and defend the faith, it has to be done in super-natural power.

We have the gift of God, but it may be like sugar in the coffee cup—it needs stirring, or better still, to use the figure Paul had in mind here—a fire that needs rekindling. Let me ask you, has the fire of God died down in your soul, and is it so covered with ashes that you are scarcely aware of its presence? If so, we must scrape off the ashes and expose the coals and let the breath of the Spirit blow across until the fire is rekindled in our hearts.

That is what Paul is telling Timothy.

God save us from being guilty of a cold heart.

III. Finally, Paul exhorts Timothy with regard to *discipline*.

"God gave us not a spirit of fearfulness; but of power and love and discipline" (A.S.V.). As weak as we are doctrinally, and as weak as we are in dynamic, we are weakest of all on this.

A New Testament Christian is a believer, a disciple and a witness. Our churches are full of believers; but if you tell those believers that God expects them to be disciples, and if you call on them to deny self, take up the Cross, keep the body under and bring every thought captive, and keep themselves un-spotted from the world, they will resent that intrusion. They will say the preacher is meddling and interfering.

After all, the great Commission does not send us out to make believers—it sends us out to make disciples! Of course you have to be a believer in order to be a disciple, but notice it says *disciple*. God is out to make saints out of sinners.

Crisis must be followed by continuance. "If ye continue in my word, then are ye my disciples indeed."

I think we preachers, without meaning to do so, are guilty of having created an artificial distinction in the minds of a great many people between taking Jesus as Saviour and confessing Christ as Lord. After all, that verse in Romans 10 says, "If thou shalt confess with thy mouth Jesus as Lord." Paul, when he met the Lord Jesus, said "Who art thou, Lord?" "Lord, what wilt thou have me to do?"

I don't believe that you can get saved on the installment plan. I don't believe that you can get saved with your fingers crossed and one hand behind your back saying to yourself, "I take Jesus as my Saviour, and then I won't have to go to hell. I won't do anything about confessing Him as Lord. If I never submit to His Lordship—the only thing I will lose will be my reward." I believe you must take Jesus Christ for all that you know Him to be at that time, and as the Word of God presents Him.

We are in such an everlasting hurry to get prospects into our churches. Why, bless your hearts,

SBC Music Conference

DALLAS, June 1 — A concert featuring 16th century musical instruments and an election of 20th century officers highlighted the Southern Baptist Church Music Conference at First Methodist Church here.

The 16th century instruments were "recorders," played in quartet under the direction of Robert Douglass of Southwestern Seminary, Fort Worth.

The officers are James D. Woodward, minister of music, First Church, Tulsa, president;

V. F. Forderhase, state music secretary, Baptist General Convention of Texas, vice president, denominational division; Donald Winters, head of music department of William Carey College, Hattiesburg, Mississippi, vice president, educators division; Dewey Kyle, minister of music, Third Church, Owensboro, Ky., vice president, local church division east; D. Neil Darnell, minister of music, First Church, Wichita Falls, Tex., vice president, local church division west. Kenneth L. Osbrink, minister of music, Central Church, Miami, was re-

Jesus lost some of the best prospects He ever had. He lost three in a row in the 9th chapter of Luke. And what about the rich young ruler? He had manners—kneeling; morals—commandments; money—wouldn't turn it loose. But Jesus wasn't out for joiners, He was out for disciples! Let me make this plain: Salvation is free—not cheap! It cost plenty! It cost God His Son, and it cost the Son His Life; but it is free to you—the "Gift of God is eternal life."

But discipleship will cost you everything you have. I think we ought to be fair with people today. They ought to understand what they are in for. The moment they get saved they are under new management.

You have but one option in this world. You can receive the Lord Jesus, or you can reject Him. But if you ever receive Him, you don't have any more option—that is the end of it. You belong to Him. "Ye are not your own; for ye are bought with a price." This idea that if I want to go to church on Sunday, it is my business; if I want to stay at home, it is my business; if I want to give a tithe to the Lord, it is up to me; if I want to serve in this capacity or that, it is up to me!"

You don't have any rights if you have become a Christian—you belong to Him! Why is it that we have to wear ourselves out telling church members what they ought to have known the day they received Christ as Saviour—that Jesus is Lord of all?

The early Christians used to say, "Jesus is Lord." They died for that! But today we have a crowd of believers, many of whom show no evidence of being disciples, and of course if not disciples, they are not witnesses.

Discipling calls for disciplining. And if a preacher is not going to preach disciplining, he has to practice it on himself. He cannot "entangle himself with the affairs of this life," if he is to "please Him who hath chosen him to be a soldier." I believe that the seriousness of the hour and the shortness of the time and the shallowness of our hearts demand as never before that we walk circumspectly, "Because the days are evil."

elected secretary-treasurer.

More than 3,100 persons registered for the conference, including an auditorium of visitors who witnessed the dramatic performance of Dubois' "The Seven Last Words of Christ," at First Church.

METHODS of presenting the gospel must meet the changing image and status of today's John Q. Public, more than 250 church leaders were told at a public relations conference in Oklahoma City.

Astronaut Glenn and faith

DALLAS, June 1 — Former Astronaut John Glenn told more than 8,500 Southern Baptists here today that they need an exploration of religious faith that will match and exceed the exploration of space.

Calling religion and faith complementary subjects, Colonel Glenn called for a continual re-examination of religious faith in the light of the knowledge explosion of science.

"The highest form of progress is in the realm of the spirit, not science," he said. "Ultimate progress deals with ultimate issues."

In his address to the Southern Baptist Pastors' Conference at Market Hall, he chided pious people with pre-conceived religious ideas, who want to rely on "the faith of our fathers" but when questioned about that faith talk only in terms of the old church back home—things and places instead of real faith.

"The young people of today," he said, "are asking hard questions, and it simply is not realistic to demand that they accept religion on blind faith."

Earlier, the president of the Southern Baptist Pastors' Conference, Jess Moody of West Palm Beach, Fla., presented a plaque to Colonel and Mrs. Glenn for their accomplishments in the realm of science and their Christian faith.

Colonel Glenn is now a consultant to the astronauts at the National Aeronautics and Space Administration in Houston.

The overflow crowd gave Glenn a standing ovation before and after his speech, in appreciation for Glenn's Christian influence.

Colonel Glenn discussed some of the questions young people have asked him. These included:

"Will a Buddhist who is sincere and devout in his faith go to heaven?"

"Does God put souls into men, and if he put my soul into a Japanese Buddhist, would he want me to be a Christian?"

"What if we discover intelligent life on another planet? Would we

The Cover



ASTRONAUT John Glenn is photographed here as he addressed the Southern Baptist Convention Pastors' Conference in Dallas last week.

send missionaries to them? What if they claimed to be Christians?"

He said that too many churches are dealing with questions of liturgy and sometimes almost split over such minors as a change in the order of service, but never come to grips with the burning questions of life.

"Religion can't be a Sunday morning type of thing," he declared. "It must be real 24 hours a day, seven days a week."

He called the pastors gathered for the nation-wide Baptist meeting "the original astronauts in the area of faith exploration."

A 40-YEAR career as a Southern Baptist educator closes on July 31 when Dr. H. I. Hester retires as vice president of Midwestern Baptist Theological Seminary here. Dr. and Mrs. Hester will live in Liberty, Mo., after retirement. Liberty is in the Kansas City metropolitan area. He plans to write two more books after retiring, and to lecture in Brazil.

Heads SBC pastors

DALLAS, May 31 — The Rev. James Coggin, Ft. Worth, was elected president of the Southern Baptist Pastors' Conference in close balloting at Market Hall here.

Coggin, pastor of Travis Avenue Church, defeated the Rev. C. A. Roberts, pastor of First Church, Tallahassee, Fla.

Both men delivered key addresses to the Baptist clergymen earlier in the day.

Other new conference officers included the Rev. Vander Warner, Jr., pastor of Oak Grove Church, Bel Air, Md., vice president, and the Rev. Milton DuPriest, pastor of Beech Street Church, Texarkana, Ark., secretary.

Coggin, who succeeds outgoing president Jess Moody of West Palm Beach, Fla., is a graduate of Howard College, Birmingham, Ala., and Southwestern Seminary, Fort Worth.

Born in Tupelo, Miss., he has been pastor of churches in Memphis, Tenn., and Texarkana, Tex. He is a member of the Southern Baptist Radio and Television Commission.



SBC Pastors' Conference President James Coggin.

Baptists deal with moral, spiritual issues

BY ROY JENNINGS
—BROTHERHOOD COMMISSION

DALLAS, June 4 — Speaking out sharply on moral and spiritual issues, Southern Baptists used a record breaking 108th annual meeting here to chart an ambitious future centered in evangelism.

New records were set in attendance and budget. The Convention at Dallas Memorial Auditorium attracted 16,086 messengers from throughout the United States. They voted a \$21.8 million missions budget for 1966.

Surprise of the Convention was an appearance by Presidential Aide Bill Moyers, an ordained Baptist preacher who asked Southern Baptists to join with the Government in ministering to the needs of humanity.

Wayne Dehoney, pastor of First Church, Jackson, Tenn., was re-elected president for a second term. The messengers selected M. B. Carroll, pastor of East Grand Baptist Church, Dallas, as first vice president, and Leobardo Estrada, director of language missions in the New York City area, as second vice president.

Clifton J. Allen, Nashville, Tenn., editorial secretary of the Baptist Sunday School Board, was chosen recording secretary, and W. Fred Kendall, Nashville, executive secretary Tennessee Baptist Convention, was re-elected registration secretary.

(Joe W. Burton, Nashville, stepping down after 19 years of a convention service, had asked that the messengers not consider him for another term as recording secretary.)

Resolutions on human relations, church-state relations, and obscenity and a petition to the Cuban government to suspend sentences against two missionaries and 32 Cuban Baptists highlighted action of the messengers.

Plea for Cubans

The request to the Cuban government in behalf of missionaries

Herbert Caudill, Clinchport, Va., and David Fite, Waynesboro, Ga., was triggered by the news they

had been convicted of counter revolutionary activities, espionage and exchanging foreign currency

Arkansans at Convention

BAPTISTS from Arkansas were well represented at the Southern Baptist Convention last week in Dallas.

Rev. Lawson Hatfield, Arkansas Baptist State Convention Sunday School secretary, was a speaker on the program of the Religious Education Conference, held in connection with the Southern Baptist Convention; and Dr. Robert L. Smith, pastor of First Baptist Church, Pine Bluff, addressed the Southern Baptist Pastors Conference.

As president of the Southern Baptist Press Association, Editor Erwin L. McDonald, of *Arkansas Baptist Newsmagazine*, presided at a breakfast of the Baptist state editors and other association members, at the Baker hotel.

Dr. Andrew H. Hall, pastor of First Church, Fayetteville, was re-elected to a three-year term on the board of the Radio and Television Commission and promoted by the board from vice chairman to chairman. By virtue of this position, Dr. Hall will represent the Radio and Television Commission on the board of the Southern Baptist Foundation.

Miss Elma Cobb, Little Rock, a past president of the Arkansas State Woman's Missionary Union, was elected to a five-year term on the executive board of the Woman's Missionary Union.

As president of the Arkansas State Woman's Missionary Union, Mrs. Roy Snider, Camden, will continue to serve as a vice president of the national WMU.

Dr. Paul Roberts, pastor

of First Baptist Church, Little Rock, who served this year as chairman of the Committee on Boards of SBC, has been elected to the board of the Golden Gate Seminary, Mill Valley, Calif., for a term expiring in 1967.

Other board and committee assignments include:

Dr. Loyd L. Hunnicutt, pastor of Central Church, Magnolia, was re-elected to the Foreign Mission Board for a three-year term.

Rev. Hugh Cantrell, pastor of First Church, Stephens, was re-elected to the board of the Brotherhood Commission for a three-year term.

Dr. Ralph A. Phelps Jr., president of Ouachita University, Arkadelphia, has been named to the board of the Baptist Joint Committee on Public Affairs for one year.

Dr. Sam Reeves, pastor of First Church, Arkadelphia, served this year as a member of the Committee on Committees.

Representing Arkansas on the Committee on Boards for the coming year will be Dr. John McClanahan, pastor of First Church, Blytheville, and Harold Echols, Arkadelphia layman.

Milton DuPriest, pastor, Beech Street Church, Texarkana, was elected secretary of the Pastors' Conference of the Southern Baptist Convention.

Dr. Don Harbuck, pastor, First Church, El Dorado, is the newly elected president of the New Orleans Seminary Alumni Association program at Dallas.

illegally. Caudill got 10 years and Fite, 6 years.

The resolution said: "We regret the circumstances which make it necessary for those people in faithfulness to God and Christian brethren to come into conflict with Cuban regulations." It asked for the prayers of all Christians and Southern Baptists for the missionaries and other prisoners.

In the area of human relations, the messengers called on fellow-Baptists to provide positive leadership in their communities toward obtaining peaceful compliance with laws assuring equal rights.

The resolution deplored open and premeditated violation of civil law, destruction of property, violence, and shedding of blood as a way of influencing legislation or changing social or cultural patterns.

On church-state the messengers expressed opposition to any official relationship, diplomatic or otherwise, being established between the United States and the Vatican.

Sex films scored

A resolution on obscenity called on the motion picture industry to reinstate and honor its own code of decency. The television industry was urged to reject "current programming of violence, immorality and illicit sex in favor of basic moral values."

Businessmen were asked to refuse to sell obscene literature and Baptists requested to support enactment of laws on obscene literature where they do not already exist.

Messengers reversed a 1964 decision and voted to participate on a North American Committee of the Baptist World Alliance. They had balked last year when key speakers said they felt participation was a step toward ecumenicity.

Two of the Convention's 21 agencies — Christian Life Commission and Baptist Sunday School Board—were repeated targets of messengers' wrath but they got votes of confidence before the Convention ended.

The annual report of the Christian Life Commission expressing the hope that more Southern Baptists will become actively involved in seeking cures for personal prejudice, unfair housing practices, equal justice and denial of voting rights got the approval of the messengers.

A suggestion by W. M. Nevins, Lexington, Ky., a 92-year-old segregationist preacher, to abolish the Christian Life Commission and use its budget for missions got negligible support.

The Sunday School Board drew criticism for selling the controversial book, *The Message of Genesis*, and listing in a Training Union quarterly for suggested reading a book by Negro James Baldwin.

A resolution approved by the messengers said the Sunday School Board has acknowledged mistakes and had taken steps to prevent their recurrence. It expressed appreciation to the board and requested the agency to continue to exercise diligence.

Messengers referred criticism about the sale of *The Message of Genesis* to the Sunday School Board for action.

New evangelism plan

President Wayne Dehoney set the stage for evangelism in the future in his presidential address. He pleaded for Southern Baptists

to return to their main job of sharing their Christian faith with other people on world national and local church fronts.

On the world level, he asked Southern Baptists to pledge their support to an effort by Billy Graham to mobilize the total forces of Christianity through a World Conference on Evangelism in West Berlin in October, 1966.

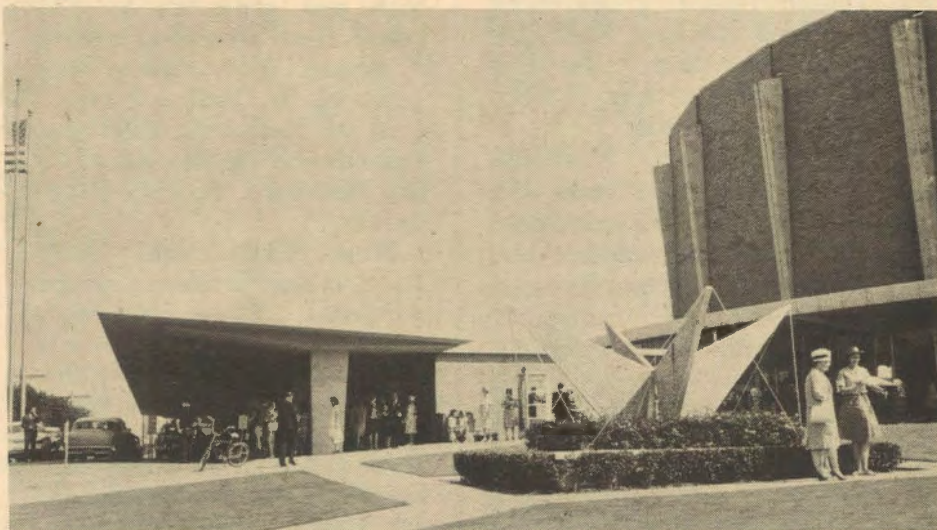
Secondly, he urged that all North and South American Baptists unite in 1969 in hemispheric evangelistic crusade with simultaneous revival.

Third phase of Dehoney's world evangelism plan called for Southern Baptists to undergird with prayer, money and surrendered lives an accelerated program to put 5,000 missions in other countries.

Dehoney recommended a program called "Operation Penetration" for this nation. It would center the efforts of Southern Baptists in the urban and industrial centers where there are high concentrations of people.

The messengers responded with appropriate resolutions.

Among the speakers supporting Dehoney's evangelism there were C. E. Autrey, Atlanta, director of the evangelism division of the Home Mission Board; Kenneth L. Chafin, Louisville, Ky., professor of evangelism at Southern Seminary; and W. A. Criswell, Dallas, pastor of First Church, largest in



—Photo by J. Marso Grant, North Carolina Biblical Recorder

MEMORIAL AUDITORIUM was modern in every respect, including air-conditioning, but needed more seats to accommodate the more than 16,000 registered Baptists.

the Southern Baptist Convention.

Autrey concentrated on proper motives in evangelism. He said Southern Baptists should get out of the baptism "rat race" if they are equating results with success.

He identified as the two true evangelistic motives the love of Christ and the indwelling of the Holy Spirit.

Chafin branded racism and segregation as the enemies of evangelism in many local Baptist churches and called on them to stop running and begin sharing the Gospel.

'Ear of the lost'

Southern Baptists need to recover the ear of the lost in evangelism, Chafin said. He suggested that Baptists begin sharing the gospel in the indifferent atmosphere of the fraternity house, the shop during the noon hour, and on the front steps of the apartment house.

However, Chafin said he saw hope for evangelism in the Baptist layman who wants to know answers to theological as well as practical questions and isn't content just to lay linoleum on the floor of the church kitchen.

The address by Presidential Aide Moyers contained a bit of evangelism and a great deal of social concern.

"Southern Baptists are beginning to believe finally that we must become a part of the world in order to change it," he said. "We are beginning to believe that Christianity must become relevant in every area of life and that we must deal with the weightier matters of the world."

Race and poverty

Moyers called race relations and poverty the main world issues which face Southern Baptists. He said Southern Baptists must deal with both.

Southern Baptists far too often have been preoccupied in their meetings with the techniques of propagating their faith, not the purpose for which God had called them, he said.

"Some Southern Baptists have been trying to emphasize only social Christianity on one hand, and

others only the salvation of the individual.

"Both are right and both are wrong. The two extremes are only part of the truth and they cannot be separated."

Moyers' address was part of the annual report of the Baptist Joint Committee on Public Affairs.

Opening for Ridgecrest

PULASKI HEIGHTS Church, Little Rock, has openings for four more to ride their bus to the Youth Conference at Ridgecrest Assembly, June 23. The group will return July 1. Cost of the transportation is \$27. Anyone interested may contact Eddie Spann at MO 6-9405.



R. ALTON REED, executive secretary of the Southern Baptist Annuity Board, is shown signing the contract with Blue Cross-Blue Shield of Texas for the new Health Benefit Plan. Signing for Blue Cross, underwriters of the plan, was W. R. McBee, Executive Director, (standing). The plan, which will provide hospital, surgical and major medical benefits, is now open to salaried church or denominational employees.

Departments

Training Union

Sword Driller to Ridgecrest

MISS Pat Price, member of Immanuel Church, Rogers, will represent Arkansas in the Southern Baptist Sword Drill to be held at Ridgecrest during Training Union Week, July 21-25. Pat was second place winner in the State sword drill that was held at the State Youth Convention, Apr. 16.



PAT

Record Breaking Training Union at Oak Grove-Van Buren

MRS. Mary Lou Titsworth reports that they have recently broken their past Training Union attendance records. She reports that among many factors involved in this increase, the most significant ones are the "Young People and their leaders." Yes, an inspired and informal leadership is needed to serve God most effectively. Someone had correctly said "He who fails to plan, plans to fail."

Their enrolment increased from 152 to 163 with an average attendance of 114 during this three month period. Their pastor during this time was W. R. Mattingly.—Ralph W. Davis, Secretary

Brotherhood

Two more weeks!

YOU SHOULD be reading this article on Thursday, June 10, one day before the close of the first RA Camp at Paron. Two more weeks of camps remain: The Crusader Camp during the week of June 14-18, for boys 9 to 11 years of age; and the Pioneer Camp, June 21-25, for boys 12 to 14 years old.

It is still time for you to get your boys to camp. You may call or write the Brotherhood Office (302 Baptist Building, Little Rock), or you may simply bring your boys on to camp. It will help us to know in advance if they are coming; but we will make room for all those who come.

A week of camp will mean much in the life of any boy who comes. If he is a Christian he will grow in grace and in knowledge during the Camp Week and will be brought closer to God's will for his life. If he is not a Christian he will rub shoulders with some of the finest Christian boys in the world, and he will come to know his need of Christ.

Bring, send, get, your boys to Camp!

Evangelism

Sunday School at night

MANY churches have Sunday School at night during revivals. This pays off in attendance and souls won to Christ. The Sunday School pupils are in familiar surroundings in their own departments and classes. This is where they sing, pray, read their Bibles and study the lesson together. They know the song leader, pianist, superintendent and teachers and have confidence in them. The workers know the pupils and have a concern for their spiritual welfare.

People come to the house of God. They are interested to a certain extent or they would not be there. They expect to hear and encounter spiritual things. The teachers know them personally and can speak to their pupils without embarrassment. They can bring their pupils face to face

with Jesus.

A service like this involves the people who work with the souls of men. The Great Commission commands each of us to get involved.

A suggested outline:
7:00 p.m.

Meet by departments (department superintendents in charge.)

1. Song
2. Scriptures to be read each night.

Monday—Luke 14:16-23.

Tuesday—Proverbs 11:30; Daniel 12:3.

Wednesday—Matthew 28:18-20.

Thursday—Luke 15:1-10.

Friday—Isaiah 55:1-7.

Saturday—John 3:16-18.

3. Season of prayer

7:10

Assemble in classes (teachers in charge.)

1. Make out reports.
2. Seek to win the unsaved and unenlisted. Teachers will make assignments for class members to visit prospects next day.

7:25

Assemble in auditorium for revival service.

If you have not used this type service, try it.

Yours for more souls, won.
—Jesse S. Reed, Director

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Box 672 Dept. J5, Muscatine, Iowa

AS you read this article be reminded that tomorrow (June 11) is the opening day of the State Brotherhood Convention-Encampment, also to be held at Paron Camp. Registrations will begin at 1 P.M., and the first session is scheduled to begin at 3. Other sessions will be on Friday night at 7, and Saturday morning at 9. Adjournment will be at 11 on Saturday morning.

Come on to the Encampment and bring other men with you. If you can't spend Friday night with us, come for the Friday night session with us anyhow.

Looking for you and your men!
—Nelson Tull, Secretary

Sunday School

Do you need help?

WE ARE aware Southern Baptists are blessed with the best in literature to assist in teaching the Word. To have this kind of literature, it was necessary for our thoughtful editors to plan more than one lesson course for the same age-group. Therefore, it has been a difficult decision for some churches to choose the lesson course best suited to their needs.



MRS. HUMPHREY

Word. To have this kind of literature, it was necessary for our thoughtful editors to plan more than one lesson course for the same age-group. Therefore, it has

been a difficult decision for some churches to choose the lesson course best suited to their needs.

The materials to be used with our Nursery children, birth through three, have been correlated to be used with Training Union as well as Sunday School. Teaching materials for Beginner through Intermediates ages are

Church Development Ministry Pastors

NOTICE

PLEASE, if possible, bring your RECORD OF PROGRESS BOOK when you attend the Rural Church Conference at Lonsdale June 14-16.

If your book is in the process of being completed, showing projects underway but not finished, this will serve to a good advantage. Bring all your Church Development Ministry short-range and long-range projects in printed form so that others may get ideas from what you are doing.

ARKANSAS BAPTIST CHURCH DEVELOPMENT MINISTRY
—R. A. Hill, Director

written in two lesson courses. One designed for the church who has only one department for each age-group. This is known as the Group-Graded material. Then we have another written for each age, four through sixteen which is designated as Closely Graded.

As usual the Church Literature Department of our Baptist Sunday School Board has come up with just the help you need to make that decision. The following new leaflets are available from your Sunday School Department: "Graded Sunday School Materials—Ages 4 through 16, "Tailored to Primary Needs" — Closely and Group Graded Literature and "Beginner Group Graded Literature."

Another new piece of literature which we feel sure will be well received is the periodical for Sunday School Senior Adults which will be available beginning with the October-December quarter, 1965. We also have a new leaflet explaining the different features of this new periodical. Order from your Sunday School Department "Introducing a New Quarterly for Senior Adults" soon, so you may get your order in early for this new literature for Adults in the fall.

Do not be an uninformed Baptist. Request these new leaflets in the quantity you need and choose the literature which will best fit your situation. — Mary Emma Humphrey, Elementary Director

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Siloam rates

A NUMBER of people evidently did not see the rate schedule published in the April issue but rates are identical to last year and are as follows:

- All rates are per person and include room, meals, registration, and campers insurance per week.
- Assembly Dormitories \$16.50
- Church-owned Dorms \$16.00
- Deluxe Bldg. (Family Grps.) 19.00
- Faculty Bldg. 18.00
- Children
- 5-8 yrs. — deduct \$3.00 from above rates
- Under 5 yrs. of age 8.50
- Under 1 yr. of age 1.00

Send reservation fee of \$2 to John Cutsinger, Baptist Building, Little Rock — J. T. Elliff, Director

Takes new position

MIKE CAROZZA, pastor of First Church, Nashville, since Jan., 1960, has announced his resignation to accept the position of administrator-chaplain of the new Golden Age Rest Home and Clinic, now under construction in Nashville.

The new home is expected to be completed by Aug. 1. In addition to the administrator-chaplain, the staff will include a counseling service for both patients and their families.

During Mr. Carozza's pastorate at Nashville, the church has received 244 additions to the church, 139 by baptism. The Church budget was raised from \$31,000 in 1960, to \$49,600 in 1965.

The gifts to the Cooperative program increased from \$4,500 in 1959, to \$8,700 in 1964.

The First Baptist Church Mission was organized in 1963, and a pastor was called for the mission during the same year. The mission now averages 51 in Sunday School and 36 in Training Union.

The parsonage was remodeled and centrally heated and air-conditioned at a cost of \$6,000. Six new deacons were elected, and a plan for a deacon rotation system has been outlined.

Mr. Carozza's resignation takes effect July 18. He will remain as supply pastor until another pastor is called. In his new position he will be available for supply and revivals.

Registration Form

Ouachita Music Conference

Not accepted after June 15

(Youth and Adults)

Church _____ Ass'n _____
 Mailing Address _____
 No. of Church Members _____
 Music Director _____
 Pastor _____

Name of person sending fees (\$2.50 per person) _____

Name of person responsible for group while at camp _____

Has each registered camper read the regulations carefully? _____

Has each registered camper completed his class schedule card? _____

Counsellors to accompany your group:

Name	Age	Address
_____	_____	_____
_____	_____	_____
_____	_____	_____

List of Campers: (Additional names may be on plain paper).

Name Age years attended camp

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Boys _____

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 401 West Capitol
 Little Rock, Arkansas

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SBC religious education

DALLAS — June 1 — "Southern Baptist churches lose more church members from active service every year than American armed forces lost in battle in all the wars of this century," a Baptist Sunday School Board official told religious educators here Tuesday.

"Correcting this problem requires all the resources of each church," said Earl Waldrup of the Board's Training Union Department. "One important approach is to offer proper orientation for all new church members."

Waldrup characterized a new member orientation program as "perennial for the church, but terminal for the new member." During an orientation period the new member would be taught good churchmanship.

"But it should be more than instruction — the new member should be guided to participate in various phases of church life," he said.

Waldrup was one of a battery of speakers at the annual meeting of the Southern Baptist Religious Education Association at First Church. Theme was "Our Educational Task." It dealt with the denomination, evangelism, the local church and missions.

Earlier in the session Joe Davis Heacock, dean of religious education at Southwestern Baptist Theological Seminary, Fort Worth, told the group religious education must be involved in evangelism and missions.

He also frowned upon teachers who use the classroom to "downgrade the work of Southern Baptists. College and seminary teachers can constructively use their positions to evaluate in the light of theology, philosophy and history and help the student arrive at a sound conviction."

Calling Southern Baptist worship "often dead, dull and cheerless," a New Orleans Seminary professor, V. L. Stanfield, gave the remedy for dull worship services as "reopening the springs of gratitude — a grateful heart is a joyous heart."

New Religious Education As-

sociation officers include Henry Love, minister of education at First Church, Shreveport, La., president; Lewis Martin, minister of education at First Church, Columbia, S. C., Joe Davis Heacock, dean of religious education at Southwestern Seminary, Ft. Worth, and Howard Foshee of the Church Administration Department, Baptist Sunday School Board, Nashville, vice presidents; and Gracie Knowlton, professor at Southwestern Seminary, secretary-treasurer.

The religious educators heard Southern Baptist Convention President Wayne Dehoney emphasize the Sunday School as the proved avenue of Southern Baptist growth. He told the group that when the Sunday School grows, so does the church.

Other speakers called on the educators to create missionaries of their church members for witnessing wherever they are.

Registration for the conference was 437.

Secretaries elect

THE State Sunday School Secretaries Association, made up of Southern Baptist Convention workers, has elected a Fresno, Calif., man as its president for the coming year.

He is R. L. Patillo Jr., who directs Sunday School promotion for the Southern Baptist General Convention of California. Patillo succeeds J. Lyle Garlow, Oklahoma City, who does a similar job for the Baptist General Convention of Oklahoma.

The Sunday School secretaries

held their annual meeting on Sunday preceding the opening of the 1965 SBC session, in Dallas.

Elected to other offices for the coming year are John K. Durst, Columbia, Sunday School secretary of the South Carolina Baptist Convention, vice president; and James H. Currin, Indianapolis, secretary. Currin leads Sunday School promotion for the State Convention of Baptists in Indiana.

THE distance between Ridgecrest (N. C.) and Glorieta (N. M.) Baptist assemblies will be cut this summer by a teletypewriter-exchange (TWX) service, the first type of direct printed communication between the two points.

The Bookshelf

Poems from my Heart, by Phyllis Michael, 1964, \$2.95

The poet speaks the language of the heart in terms of the home, family, grandparents, mothers, fathers, sons and daughters. Here is a sample of her work: I do not fear tomorrow For I have lived today And though my course was stormy, My Pilot knew the way.

I do not fear tomorrow—I shall not sail alone; The same true Pilot shall be with me, He never forsakes His own.

I do not fear tomorrow! If the sails set east or west, On sea or safe in harbor, In Him, secure, I rest.

Open Letter to Evangelicals, by R. E. O. White, Eerdmans, 1964, \$4.95

The author calls modern-day evangelicals "back to a truly biblical evangelicalism" as found in John's first epistle. Evangelicalism cannot, he feels, be acquitted of a tendency to subjectivism, to anti-intellectual and anti-ethical emotionalism; to excessive individualism and divisiveness; to withdrawal from civic and social responsibility, and to a want of maturity, a clinging so long to fundamentals as never to come within sight of the ultimates.

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THE LARGEST ANIMALS

BY THELMA C. CARTER

David or Daniel?

BY MINA ARNOLD YOUNG

WHALES as big as dinosaurs live in the depths of our oceans. Some of these monsters weigh one hundred and fifty tons. They are as big as some seacraft.

Among the well-known species are the blue whale, humpback whale, bowhead whale, right whale, gray whale, and finback whale. The most common kinds grow from forty to seventy feet in length.

The blue whale, called the king of the deep, is the largest animal that has ever appeared on earth. These sea creatures grow to ninety feet and more in length. The bowhead or Greenland whale has a gigantic head. Its mouth is one of the largest on earth, about nine feet from corner to corner. That is as big as the rooms in some homes.

Strangely true is the fact that many giant whales, including the blue whale, feed mainly on tiny sea plants called plankton. These are found near the surface of the oceans. A whale may consume a ton of sea plants per day. Some whales prefer small fish and other sea creatures as food.

Whales, with the exception of the blue whale, usually travel in packs. Blue whales travel alone or in pairs. A pack of whales usually contains one hundred or more of these huge creatures.

Baby whales are giant sized when they are born, usually from seventeen to twenty-five feet in length. Mother whales keep a watchful eye on their babies. They have been known to attack passing boats which came too close to their youngsters.

When a whale comes to the surface of the ocean, it blows out a tall, thick column of vapor twenty feet or more in height. It looks like a waterspout.

Whales spend their summers in the Arctic and the Antarctic near the poles. In the winter months, they move toward the warm water near the equator.

EACH of these statements is true of either David or Daniel. Decide which name fits in each sentence. In some cases, the statements are true of both men.

1. (David, Daniel) played a harp.
2. (David, Daniel) was thrown into a den of hungry lions.
3. (David, Daniel) has songs included in the Bible.
4. (David, Daniel) was a king.
5. (David, Daniel) killed a lion and a bear.
6. (David, Daniel) told a king the meaning of a dream.
7. (David, Daniel) killed a giant.
8. (David, Daniel) read some words that God wrote on a wall.
9. (David, Daniel) was born in the land of Judah.
10. (David, Daniel) was taken far away from his home.

Answers

1. David, 2. Daniel, 3. David, 4. David, 5. David, 6. Daniel, 7. David, 8. Daniel, 9. David and Daniel, 10. Daniel

WILL A CHRISTIAN SIN?

BY HERSCHEL H. HOBBS

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

"Whosoever is born of God doth not commit sin; for his need remaineth in him: and he cannot sin, because he is born of God" (I Jn. 3:9).

AS read in the English this says that a Christian will not, cannot sin. But we must interpret it from Greek, the language of the New Testament. The meaning of this verse is found in the verb tenses used. For instance, in both instances "born" is a perfect tense, which denotes a permanent, finished work. All other verbs are in the present tense, which means repeated action or to keep on doing something. It may mean to have the habit of doing something.

Literally it reads, "Every one having been born of God does not have the habit of doing sin, because his [God's] seed ["the divine principle of life," Vincent] keeps on abiding in him, and it is impossible to have the habit of keeping on sinning, because he has been born of God." The word "committeth" in verses 4, 8 and "sinneth" in verse 6 are also present tenses.

The contrast is between an occasional sin and having the habit or living for the purpose of sinning. The one who does the latter has not been born of God, but is still "of the devil" (v. 8). The one born of God may in a moment of weakness yield to temptation and commit an occasional sin. But because the divine principle of life abides in him, he will not live for the purpose of committing sin. He will repent of his sin, and by God's grace and power endeavor to live apart from sin.

That the Christian, in the flesh, is guilty of sin occasionally is seen in I John 1:8-10. "We have no sin" (v. 8) means to deny personal

guilt or that the principle of sin dwells in our bodies. "Have not sinned" (v. 10) means a denial of any specific act of sin. But verse 9 says that the Christian, having sinned, may and should confess his sin, thereby receiving God's forgiveness in Christ. This is no excuse for sin, but should be an incentive toward righteous living (cf. Rom. 6:1ff.).



GOSPEL BROADCASTING PRAYER DAY

THE Annual Prayer Day for World-Wide Gospel Broadcasting will be Sunday, June, 13. This day is sponsored by the International Christian Broadcasters and observed throughout the world. Christians everywhere are earnestly requested to pray especially for Gospel Broadcasting this day.

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Response to opportunity

BY DANNY GRIFFIN*

I KINGS 1-3
JUNE 13, 1965

THE CHARGE

THE Spiritual heart of David, having been buffeted and shattered by family and personal turmoil, now in his final days turns to his son Solomon for the much needed consolation and comfort his father heart desired. In these later years of his life, surely his soul must have continually cried out to God for strength and forgiveness, for direction and mercy.



MR. GRIFFIN

The years had not been easy for David, and often his thoughts must have leaped over the span of years and recalled both the bitter and the sweet, the blessing of God's presence and the tragedy of evil compromise. His pilgrimage had taken him: from the duties of a lowly shepherd lad, overseeing the flocks of his father, to the victories of a warrior on the battlefields of the Philistines, from the tent of Saul as a faithful friend to the kingship of Israel as a shepherd of souls. He truly had become God's anointed.

The future of Israel was now the sincere concern of David as he faced God's will for the continued leadership of His people. Thus David now turned to Solomon, his son, to whom he delivered a solemn charge. In Solomon lay his hope of God's will being fulfilled in Israel. David's failures had been many, but now his son must stand in the gap, sense the urgency of the hour, feel with compassion the needs of the people of God, and give himself without reserve to the Lord God and His statutes.

To Solomon the charge was given, the premise stated, the responsibility placed, the opportuni-

ty given of God, the torch passed. David had been the warrior. Solomon was to be the builder directed of God. Before him lay a chance of a lifetime, an opportunity for greatness to the glory and praise of God.

THE CHALLENGE

VERY few men stand in the shadow of opportunity as great as did Solomon. The hour was his, and the charge had been given—a challenge to responsible, creative action. David had spoken to Solomon the words that God had spoken to Abraham and to Moses before the Exodus. The promise was that if the people would walk in truth He would never fail them, and all blessing would be theirs.

Often the hearts of us all as Christians desire a charge to greater service, but when the challenge comes and the charge has been given, at that moment, the true nature of our spiritual character is put to the test. How will we react to the challenge?

At this point all that a man is as a Christian and all he aspires to be comes to focus. Will he remain a humble, grateful servant, pliable clay in the hands of God, or will he become proud, haughty, and arrogant, seeking to use the power of God for his own success? Solomon, too, had to face this test. Herein lay an even greater challenge.

How good it is that God does not demand of us greatness nor success, but daily faithfulness. Perhaps as humans are wont to do, we become restless in our particular realm of opportunity and wish for a place of greater service, feeling that our present position is not vital enough. How careful we must be that we do not grieve the Holy Spirit by seeking to broaden our area of service through the ingenuity of the flesh or human instrumentality,

through personal political efforts or religious rearrangement. To do so may be to have sacrificed the power of God in pursuit of a selfish vision. For the true call to greatness for all God's people with realms large or small is a call to meet life's opportunities as they are given of God in our daily walk. "He that is faithful in that which is least will be faithful in much."

Instead of seeking the much, we must accept the challenge of seeking "first the kingdom of God and His righteousness," trusting him alone for the increase and greater opportunity. This, too, was the ultimate challenge confronting Solomon.

THE CHOICE

SOLOMON was given a divine charge with a magnificent challenge. It was he who was to build the Temple and draw the people of God together in spiritual unity. Before Solomon lay choices that could only be made by a constant reliance upon the God who placed the challenge. The decisions Solomon, the dynamic young king, would make then and thereafter would reveal the truth concerning his own spiritual commitment and determine the destiny of the people of God for whom he was responsible.

This choice also is ours daily. How will we respond to God's love and grace, His commands and challenges? May we not fumble the ball of opportunity to serve in Christ's name regardless of how small our work or how out of the public eye it may be. Not many of us will confront a work as large in scope as Solomon's but the demands in the giving of ourselves are just the same.

The sincere faithfulness of the most humble of Christians does not go unnoticed by the eye of God. Every Christian has been given an opportunity of some kind in God's vineyard. Therefore let us press forward in Christ's name knowing in Him are both the opportunity and the victory. May we never measure our response to these opportunities and challenges

by public applause or shallow measuring devices of men, but may we only measure by the approval of God as He says, "Well done, good and faithful servant."

Attendance Report

May 30, 1965

Church	Sunday School	Training Union	Ch. Adns.
Berryville Freeman Heights	141	49	1
Blytheville			
First	587	139	2
Chapel	73	35	
Gosnell	241	88	
Trinity	179	40	
Camden			
Cullendale First	416	160	1
First	501	123	1
Crossett			
First	514	107	
Mt. Olive	193	76	1
Dumas First	306	58	3
El Dorado			
Caledonia	40	34	
First	746	533	8
East Main	309	108	5
Trinity	214	101	
Forrest City First	491	132	1
Harrison Eagle Heights	213	68	
Hope First	512	118	2
Jacksonville			
First	356	99	3
Marshall Rd.	162	90	
Second	236	80	4
Second	245	109	1
Jonesboro Nettleton	1,182	334	7
Little Rock Immanuel	567	164	
Magnolia Central	266	140	7
Monticello Second			
North Little Rock			
Calvary	447	104	14
Central	262	70	4
Gravel Ridge First	168	68	
Runyan	68	52	
Park Hill	783	171	11
Sixteenth St.	43	28	
Sylvan Hills First	226	96	3
Pine Bluff			
Second	170	76	2
Second	178	77	5
Watson Chapel	380	133	2
Springdale First	380	133	2
Star City First	249	90	3
North Side	110	50	2
Texarkana Beech St.	476	133	2
Community	35		
Vandervoort First	53	23	
Ward Cocklebur	50	57	
Warren			
Immanuel	260	79	
First	395	88	1
First	65	78	1
Southside			
Westside	93	49	

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A Smile or Two

She could have!

A WOMAN tourist in Greece rented a car and drove out to one of the ancient temples. Passing near one huge fallen column, she asked a fellow tourist to take a snapshot.

"Don't get the car in the picture," she said, "or my husband will think I knocked the place down!"

Better Business Bureau

WAGE slave: "Could you give me a raise, Sir? There are three companies after me."

Boss: "What three?"

Wage slave: "Light, water, and telephone."

DURING a quarrel in their brand new house, the wife picked up a vase to throw at her husband. "For heaven's sake," he shouted, flinging his arms wide in front of a large, expensive window, "please don't miss me."

A PESSIMIST feels bad when he feels good for fear he'll feel worse when he feels better.

ORDINARILY, you couldn't pay most of us to be President, but around the first of the month it would be nice to veto a few bills!

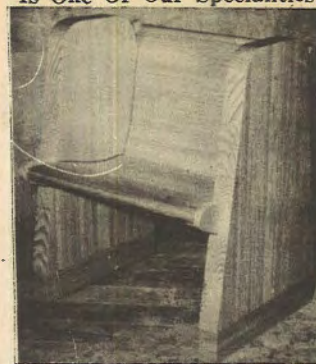
THE Old Cynic says a specialist is a doctor who can take a guy who swallowed a dime and make him cough up \$25.

WIFE to sleepy husband turning off alarm clock: "Think of it this way—you're a day closer to Social Security."

SHOE department manager to customer: "Yes, we have a selection of loafers. I'll see if I can get one to wait on you."

IT'S easy to be a success at minding your own business because you have so little competition.

CUSTOM MADE
 CHURCH FURNITURE
 Is One Of Our Specialities



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 Please come by and see samples on display
 COX PLANING MILL
 and LUMBER CO.
 Phone LY 8-2239 or LY 8-2230
 PIGGOTT, ARK.

Traffic solution

AT Fayetteville, Rev. Andrew Hall, pastor of First Church, has a solution for the gentleman who asked about the parking problem near a particular intersection on Sunday mornings.

"Enter the Baptist Church at 9:30 a.m., stay through the worship hour, and I promise you traffic will be no problem at all," he advises. (The Associated Press)

We told you so

"ANOTHER woman driver!" my husband growled as a car cut us off on a busy freeway.

Later we drew abreast of the offender and saw that it was a man. Unrepentant, my husband observed, "His mother probably taught him to drive."

Not the Newsmagazine!

A KIND old gentleman, seeing a small boy who was carrying a load of newspapers under his arm, said: "Don't all those papers make you tired, my boy?"

"Naw," replied the lad, "I don't read them."

OPERA SEATS

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First Baptist Church
 Phone 269-3409
 Mountain View, Ark.

Religious News Digest

By Evangelical Press

Permission to listen?

CHICAGO (EP)— Soviet authorities have given specific permission for "older people" to listen to religious broadcasts. . . or, at least, so it seems from a letter from Siberia received this month at Radio Station HLKX in South Korea.

Jack Koziol, who directs Russian language broadcasts for the TEAM-sponsored 50,000-watt radio station, reports that a listener in the province of Kemorova Oblast wrote:

"I am very grateful for this season when the leaders of our country have granted permission to the older people to hear the Word of God over the radio. In our homes we can pray, hear your messages and sing the hymns. Our hearts are with you dear people as you labor from Korea."

Russian evangelicals in this country view the policy change with skepticism. Only twelve months ago the Soviets announced a sweeping program to purge all religion from the minds of the people and from the Russian culture.

HLKX, however, has experienced a marked increase in mail from communist countries of Asia where its Gospel broadcasts are heard daily in Russian, Chinese and Korean.

Seminary relocated

TOKYO (EP) — An agreement has been signed here to provide for the transfer of the Tokyo Union Theological Seminary to the campus of the Japan International Christian University. Representatives of the two schools stressed that each institution will maintain its autonomy but will benefit from "functional cooperation."

Church contributions

WASHINGTON, D. C. (EP)— Many of the 58 tax districts of the Internal Revenue Service are setting up guidelines on what will be permissible as tax deductions claimed by out-of-pocket contributors to churches, but a spokesman for the IRS denied that these guidelines set "a rigid limit."

He said that following a press conference held by New York Commissioner Harold R. Allen, press reports "gave the impression that the \$78 set for the New York District marked a rigid limit. We have nothing of that in mind."

The IRS spokesman explained that the \$78 set in New York is "neither a floor nor a ceiling" on what the individual can claim if he has no records to back up his contributions.

The New York figure cited, he said, was felt to cover the "average situation and could serve as merely a guideline for uniformity." In less affluent areas the amount could be much lower; in the more affluent, much higher.

"At any rate," he said, "this is not a national guideline." What applies in New York City might not apply in another part of the state, and would not apply to a rural low-income area, say, in West Virginia.

Government bias?

OTTAWA, Ont. (EP) — Canadian government agencies were charged here with practicing "discrimination" against church-related periodicals in advertising contracts.

The criticism came in a statement adopted by members of the Canadian Church Press at their annual meeting. The CCP embraces 15 publications with an aggregate circulation of 700,000. Canadian government agencies contract with various advertising agencies to promote such things as annuities, savings bonds, tourist travel, military recruitment, and fisheries. At the present time only a token amount of such advertising appears in church-related publications.

Evangelism-in-depth

SANTO DOMINGO (EP) — The official start of the evangelical-led "Evangelism In Depth," set to begin May 2, has been postponed but not cancelled.

Dr. Ruben Lores, secretary-treasurer of *Comite Latino Americano al Servicio de la Evangelizacion in Costa Rica*, said that in spite of the confused situation, Dominican evangelical leaders are determined to move ahead with the program. Some changes in personnel were necessary, however.

The fighting began April 24 while some 200 Christian workers were attending a pastors' retreat at La Vega. Dr. Lores remained until April 27 when he was evacuated on an American warship.

Horatio Alger award

NEW YORK (EP)— Evangelist Billy Graham, the recipient of a variety of honorary degrees and other awards, was cited May 17 for working his way through college.

The noted preacher is among 11 Americans receiving 1965 Horatio Alger Awards from the American Schools and Colleges Association. The awards, presented by Dr. Norman Vincent Peale of Marble Collegiate Church in New York, are named for the author of the "rags-to-riches" success novels.

Mr. Graham is a 1940 graduate of Florida Bible Institute at Tampa, Fla., and also has earned degrees from Wheaton (Ill.) College and Houghton (N. Y.) College.

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