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Arkansas Baptist Newsmagazine, 1965-1969

Arkansas Baptist Newsmagazine

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5-13-1965

### May 13, 1965

Arkansas Baptist State Convention

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P.O. Box 5496, Park Hill Station  
North Little Rock, Arkansas

ASSOCIATIONAL DIRECTORY  
Moderator—Rev. Roy D. Bunch, Levy Baptist Church, NLR  
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Clerk—Rev. A. W. Upchurch, Jr. Marshall Road Baptist Church, Jacksonville  
Treasurer—Mrs. T. A. Spencer, First Baptist Church, NLR  
Historian—W. B. O'Neal, Gravel Ridge Baptist, NLR

VOLUME 64

LITTLE ROCK, ARKANSAS, MAY 13, 1965

NUMBER 20

### NEW SERVICE FROM OUACHITA UNIVERSITY

Dear Pastor:

I want to acquaint you with a service which Ouachita is making available to the churches—a service which we feel will be beneficial to the churches, the University, and purposes of the Kingdom of God.

We're calling it the OUACHITA BAPTIST UNIVERSITY DAY program. Briefly, this is what's involved: On a Sunday mutually agreed upon by the church and Ouachita, I will bring to the church a team of students, materials and pictures. In both the morning and evening services, we shall present a program designed to lead members of the church to understand, appreciate, and support the University.

The churches are asked to do these things:

1. Furnish meals for team members, and a place for team members to stay through the afternoon.

2. Furnish an honorarium for the students (most churches give them around \$10 each).

3. Allow me to ask members of the congregation to fill out a card indicating whether they would like to receive the Ouachita Bulletin regularly, names of prospective students they know, and whether they are interested in information concerning the inclusion of Christian education in their wills.

In the event that you are interested, I shall appreciate hearing from you.

Sincerely,  
Ben M. Elrod

### RUNYAN MISSION DEDICATION

Dedication plans have been made for the dedication of the Runyan Mission which has been sponsored by the First Baptist Church of Gravel Ridge for Sunday afternoon May 30, at 2:30 p.m. At this time the building is practically completed and will be ready for dedication on this date. Plans are for Roy Bunch to represent North Pulaski Association, the representative for the Arkansas Baptist State Convention, and possibly a representative from the Southern Baptist Convention. Rev. Elmer Madison is pastor and Mr. Bill Morgan of the Gravel Ridge Baptist Church has served as chairman of the Missions Committee and Building Committee. All interested members and friends are invited to attend the dedication service.

### PASTOR'S CONFERENCE CHANGE

Effective this date, there will be no more Pastor's conferences held at the Memorial Hospital until further notice. Arrangements are being made with the Fort Roots Golf Course, for pastors that are interested, to meet there at 8:30 on Monday morning to play golf. All interested pastors contact Rev. R. H. Dorris.

### GRACE BAPTIST CHURCH BUILDING PLANS

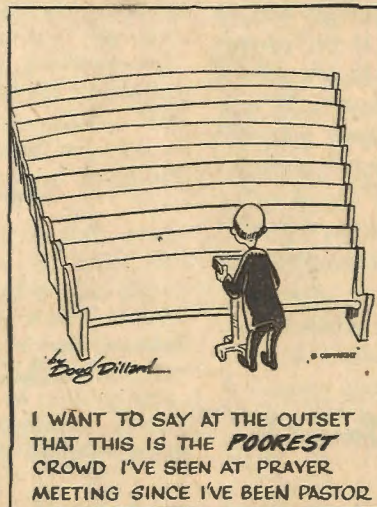
The Grace Baptist Church has begun the sale of bonds and the letting of contracts for their new auditorium. According to Rev. R. E. Fowler, pastor of the church, there are still bonds for sale in the 12 and 13 year maturity bracket. The bonds are in \$250.00, \$500.00, and \$1,000 denominations. Anyone interested in purchasing bonds should contact Rev. Fowler at FRanklin 4-3292 or FRanklin 4-7806.

### CALENDAR

May 17, 1965

- 6:30 p.m. Executive Board Meeting—Bethany  
7:15 p.m. Brotherhood Rally — Bethany

### BROTHER BLOTZ



### TREASURER'S REPORT

April 12, 1965	
March 22, 1965—Cash Balance	\$3,657.99
Offerings March 22-April 12, 1965:	
Amboy Baptist	\$ 252.51
Baring Cross Baptist	220.09
Berea Baptist	22.59
Bethany Baptist	32.27
Calvary Baptist	92.68
Cedar Heights Baptist	125.66
Chapel Hill Baptist	23.96
Crystal Valley Baptist	17.77
First Baptist, Jacksonville	97.62
Forty-Seventh Street Baptist	25.00
Grace Baptist	17.10
Gravel Ridge Baptist	30.16
History:	7.00
Highway Baptist	27.00
Levy Baptist	179.31
Pike Avenue Baptist	70.00
Remount Baptist	19.37
Runyan Baptist Chapel	22.41
Second Baptist, Jacksonville	47.30
Sherwood Baptist	39.27
Sixteenth Street Baptist	8.25
Stanfill Baptist	4.00
Sylvan Hills Baptist	31.81
Miscellaneous Income	4.00
Voided Check No. 378	2.78
<b>Total Funds Available</b>	<b>\$5,077.80</b>

Disbursements:	
Winrock Enterprises, Inc.—	
—Indian Hills	\$ 617.66
American National Bank—Lakewood	600.00
Arkansas Baptist Newsmagazine—	
April	17.50
L. R. Baptist Student Union	83.33
Home Mission Board—Pastoral Aid in Michigan—April	50.00
Runyan Baptist Chapel—Pastoral Aid—April	37.50
Rev. Hugh Owen—Camp Lonsdale	
Reservation	25.00
Mrs. Crawford Welch—Sec. work & postage—S S	12.19
<b>Total Disbursements</b>	<b>1,443.18</b>
April 12, 1965—Cash Balance	\$3,634.62
Mrs. T. A. Spencer, Treasurer	

### COOPERATIVE PROGRAM

March 1965	
Amboy	\$ 798.57
Baring Cross	2,200.92
Bayou Meo	79.42
Berea	208.00
Bethany	252.37
Calvary NLR	463.41
Cedar Heights	198.56
Central, NLR	500.00
Chapel Hill	98.56
Crystal Valley	72.18
Estes Chapel	
Forty Seventh Street, NLR	216.45
Grace	68.39
Gravel Ridge	260.84
Graves Memorial	75.00
Harmony	
Highway	150.00
Hilltop, Cabot	11.59
Jacksonville 1st	521.89
Jacksonville 2nd	189.20
Levy	2,006.20
Marshall Road, Jacksonville	
North Little Rock 1st	696.00
Oakwood	
Park Hill, NLR	2,150.00
Pike Avenue	515.88
Remount	48.43
Sherwood	314.18
Sixteenth Street, NLR	19.25
Stanfill	3.00
Sylvan Hills	509.19
Zion Hill	
Runyan Chapel	51.10
Salem Chapel	
<b>Total</b>	<b>\$12,673.58</b>

## The perfect preacher

WHAT would a preacher have to be like to please everybody? Someone has handed me this. The author is not known—at least not to this columnist:

"AT last, a preacher, guaranteed to please all, has been found. He preaches exactly 25 minutes against sin in such a gentle way he never hurts anyone's feelings.

"He works from 6 a.m. 'til 10 p.m., in every kind of work possible. He can clean the church if necessary, helps overhaul the autos of the congregation, and is an expert in almost every field.

"He always dresses in the very best clothes, buys the latest books on every subject, has a well dressed and well behaved family, drives a late-model car at all times, gives to every charitable fund, and gives \$40 a week to the church from his \$100 a week salary.

"He is 20 years old and has been preaching for 30 years; is tall, short, handsome, heavy set; one brown eye, one blue eye; hair parted in the middle, left side dark and straight, right side, brown and wavy.

"He has a burning desire to work with teen-agers, and spends all his time with older folk.

"Smiles all the time with a straight face, because he has a good sense of humor that keeps him seriously dedicated to his work.

"He has a glowing personality with deadened feelings and iron nerves!"

SPEAKING of preachers and preaching, here is something I passed on to Pastor W. O. Vaught and his congregation on his 20th anniversary at Immanuel, Little Rock, as I presented him with the framed artwork used on our cover of the April 22 issue:

A young English preacher scheduled to preach his first sermon sought out British Prime Minister Disraeli for a conference on success in public speaking. Mr. Disraeli told the young man: "What you say is not so important as how long it takes you to say it. If you preach for an hour, you'll never be heard of again. If you preach for 30 minutes, your congregation will snore. If you preach for 15 minutes, there is a good chance you will some day be a success. But if you preach for five minutes only, you'll be a bishop within three years!"

It could be, I suggested to Brother Vaught, that this throws some light on why, after 20 years, he is still just pastor of Immanuel Church!

Don't go away, we hope to be back next week.

*Erwin L. McDonald*

ACCORDING to one legal authority, the mere fact that the Internal Revenue Service does not recognize certain "private clubs" as being non-profit does not make it so. We are not skilled in the law, but if we were operating a "private club," we would not lean too heavily on this counsel.

## IN THIS ISSUE:

WE'VE lost something! Will you help us find it? On page 3 we seek your help in locating a missing bound volume of *Baptist Advance*, forerunner to *Arkansas Baptist Newsmagazine*, for the year 1915.

THE problems that face the nation and the denomination are subjects of letters to the editor this week. Our readers write of gambling in Arkansas, of the racial crisis, of stewardship, the press and the Arkansas Baptist Home for Children. See pages 4 and 5.

WE thank you, Baptist churches of Arkansas, for cooperating so splendidly with our request for church bulletins. As we read them, we see that you are doing a fine work in our state. We've chosen some of your interesting items for our "From the Churches," page 5.

THE beloved former president of the Southern Baptist Convention, whose "Baptist Beliefs" enhance our pages each week, has a word for you preceding next month's Convention at Dallas. Dr. Herschell Hobbs speaks his piece on page 7.

THE year was 1925. There was no Convention-wide Cooperative Program. Chaos was the result. Then came May 13 with the Convention in session at Memphis and the program was created. See Remember When. . . pages 8 and 9.

COVER story, page 11.

## Arkansas Baptist newsmagazine

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

May 13, 1965

Volume 64, Number 19

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

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

### Where is 1915 ?

OUR bound volume of *Baptist Advance* (Arkansas Baptist Newsmagazine) for the year 1915 is missing from the archives here in the Baptist Building. Since we do not have occasion to check this far back into our volumes often, the fact that the 1915 issues of our paper are missing was not discovered until recently. We have no idea how long the volume has been gone.

This is an appeal for everyone to be on the lookout for this valuable item. Someone — perhaps a Baptist pastor or a professor — probably borrowed the volume sometime or other, with the intention of bringing it back when he had finished with it. But it got piled or stashed away somewhere. The fact that this volume is missing illustrates why we have a policy of not lending such volumes to be taken outside the Baptist Building.

Fortunately, the 1915 volume had been microfilmed and we can always read it from the film. But we sincerely trust the lost can be found. If anyone comes across the missing volume anywhere, we will be most grateful to have a tip as to its whereabouts.

### History making

COURAGE of men and women, great and small, is an important ingredient in the making of history, a Baptist historian, Dr. C. Penrose St. Amant, dean of theology at Southern Seminary, Louisville, said recently in an address before the Southern Baptist Convention Historical Commission, which he heads, in Nashville.

Alluding to the fact that some historians feel that impersonal forces are more important in the shaping of history than are people, Dr. St. Amant said that both the personal and the impersonal are important.

"Something like the Reformation would have occurred if Martin Luther had never lived," he said, and the forces in Germany would have produced another demagogue if it had not been Adolf Hitler. "Yet," he added, "both Luther and Hitler have left their mark." Environmental forces may help us to understand but they can never explain the apostle Paul, Martin Luther or Albert Schweitzer, he said.

The most pertinent part of Dr. St. Amant's address was his assessment of our own generation and its part in history making. "Ours is not a heroic age," he said. "Men run for cover to escape personal involvement."

"What do we propose to do about the bit of history we share and in some measure shape?" he asked. "Are we willing to run the risks of involvement or will we smugly settle for self-centered lives sealed off from the cries of human need and suffering?"

We have often said that the life of a Baptist editor has a lot in common with the life of a terrapin. But this can be said of all Christians. We have the choice of withdrawing from involvement in the world around us, hiding within our shells and playing it safe — until something like a moving van runs over us; or we can dare to stick our necks out in the interest of making some real, if slow, progress. But just as the terrapin cannot progress without sticking his neck out, we human beings

cannot go far in the making of history without taking the calculated risk of involvements in life that are sure to be painful if not hurtful.

After all, when the Lord said to his disciples, "Come, follow me," it was not a primrose path he promised, but a cross — to be carried daily.

A MAN'S attitude toward his state of health may vary according to whether he's trying to increase the amount of his life insurance in force or pick up a little sympathy from his wife. It's something like the situation of setting a value on one's real estate — it depends on whether you are selling or assessing.

### When silence not golden

SILENCE is not always golden. This is especially so when silence is taken for consent to denial of human rights, violence and brutality. The silence of Southern Baptists in the present struggle of Negroes for equal and just treatment may be recorded as the darkest day in our long history.

There is an irony about it all. In earlier days Baptists were found on the side of the oppressed and deprived. We stood for those struggling for equality and freedom against entrenched power structures. We expected Episcopalians and Roman Catholics to be identified with the power structure against the struggling masses.

Now when the national conscience is aroused against inhumane brutality in Alabama, ministers of these and other faiths lay their lives on the line but Baptists are noticeably absent. Somehow it just doesn't make sense.

There are answers given for our silence and endorsement of present conditions. On more than one occasion Baptist spokesmen defending their position have warned that to do otherwise would wreck the denomination and greatly reduce Baptist income through the Cooperative Program. And so we turn our backs on struggling blacks in America to have money to send missionaries to blacks in Africa. How blind can we be? We can but expect to have our money and the missionaries flung back into our faces by the people who refuse a gospel we preach but don't practice. In the name of saving our denomination we are losing our witness to the power of the gospel.

Still many Baptist leaders join with other voices finding justification for a political and social structure doomed to die because it is wrong. They blame outside agitators, refusing to admit that outsiders could never have found a following if insiders had shown proper concern for justice and rights. They cry "Communist inspired" while ignoring the truth that dignity and equal treatment find their grandest expression in the Bible they preach from every Sunday.

The problem of outside agitators has been produced by inside apathy. The truths behind the struggles of the Negro are not Communist but Christian. —Editor C. R. Daley in *The Western Recorder*

## 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.

### The POST article

I HAVE here before me the Apr. 10th issue of the Saturday Evening Post in which is the article written by Rev. Clayton Sullivan speaking out on integration.

After reading of the article of criticism in the Apr. 15 Ark. Baptist I have re-read Dr. Sullivan's article several times. I wish every one could and would read it. I believe more would agree with him than with Mr. Vernon R. Mallow of Morganfield, Ky.

Since acreage of farming has been reduced by our government and machinery has taken the place of mules and many day laborers so many that depended on the soil have been helpless and uneducated for any type of work and that was why Dr. Sullivan was suggesting taking them to the cities where there were industries and teach them a trade by working. He took every phase step by step and then made three or four suggestions then ended the article by saying there was more integration in Miss. than any state in the Union.

We have good colored people, good citizens and so many have told me they wanted to worship in their own churches. One told me this morning she could not deal with Negroes because they are not honest or truthful. All of the trouble in our Southern states has been caused thru outsiders and some one backing them are making money I believe.

Let all of us Christians stage a march on and carry God to Washington thru prayer. About me personally: DO NOT PRINT MY NAME. This is my feeling and others may have better articles to print.

I am the wife — white — of a small business man nearly all our employees are Negroes and we have not had any trouble with any of them so far.

All our Baptists should study "Baptist Distinctives" more chapters 7-9 especially. I do hope we stay out of the race issue as Southern Baptist. All Baptist are not Southern Baptist.—Baptist Housewife.

REPLY: The question of integration aside, Negroes are not all alike any more than are whites. Your statement about your own Negro employees disproves the cruel generalization that

Negroes all are "not honest or truthful." In some parts of the South, it has been "insiders," not "outsiders," who have denied large numbers of our citizens the right to vote.—ELM

### A Baptist trend

I HAVE been observing the trend in our Baptist churches for several years, and if we don't cease having a form of Godliness denying the power we are sunk and soon will be wandering around in caves, dens and be cowed under the strong arm of communism and have no freedom of worship.

I was broken hearted and deeply concerned and have been for sometime the way many Baptists are drifting into idolatry and forgetting God and doing their service in the strength of the flesh instead of thru the power and might of the Holy Spirit.

There is a mighty inconsistency when people claim to see the need away from home but fail to see a need next door. We need to do both but as long as Baptists have God's money in their pockets instead of in the storehouse we have to adjust to our circumstances. We can only do what we have to do with from headquarters down to the local church. Our whole budget is set up on the basis of tithes and offerings. But where we bog down is that a precious few are obeying God. Covetousness and greed are our basic sins today. That's the reason God said more about money than He said about anything else in the Bible. Sure I believe in giving because we can't outgive God. There is a definite relationship between giving and the spiritual life of any church. When people bring their tithes and offerings there will be no lack and no fussing over the small mites in the collection plates.—Mrs. James H. Fitzgerald, Immanuel Baptist Church

REPLY: Churches, as well as individuals, sometimes get tight-fisted or closed-pocketed with mission money. Right here in Arkansas our churches are giving less to missions, on a percentage basis, than they gave during the depression. And in the Southern Baptist Convention as a whole, only a little more than 10 cents out of each local church dollar goes for missions beyond the local church field. Yet, the Great Commission still points to the whole world as our field.—ELM

### Not without hope

SINCE reading the statement of my good friend, Ralph Phelps, concerning

his resignation as president of CUAG, I have been telling myself not to write a letter but have been unsuccessful.

I believe I know what he was thinking when he made the comment denying any interest in seeking the office of governor. In the wording of it, however, I had an impression of a feeling of almost hopelessness concerning our political situation here.

It would certainly seem that way at the present time; however, I believe he will agree with me that there are men in this state (and maybe even some women) who could serve this state as governor with the principal motivation being the best interests of the people of the state and not with the principal motive being the ballot box at the next election.

We all get discouraged, particularly in our present situation, but one of the main sources of strength for us all is the struggle for truth and integrity.—W. Payton Kolb, M. D., Baptist Medical Arts Bldg., Little Rock, Ark.

### The Baptist papers

MY impulse on considering the possibility of editing a Southern Baptist paper is to locate a good tranquilizer prescription. There are few jobs more taxing than riding out the many storms a state editor must face.

Two state papers have been consulted for this appraisal: The Baptist Standard and the California Southern Baptist. Though the approach of the editors is quite different, the need for controlled diplomacy is common. This appraisal will attempt to avoid fault-finding and seek improvement.

Our papers, like our daily witness, have the potential of reaching the communities of their circulation. The world of the contemporary American is filled with publications at all levels. There should be no reason why our Baptist papers could not face the same problems and fill the same needs as the secular periodicals, in the service of Christ.

Viewed categorically, Southern Baptist papers are chroniclers of status-changes; in the main, they appear as only news-letters listing as many names as are available regarding professional relocations. The need for a stronger effort toward creativity is great, in most cases. As important as a record of pastoral changes for intradenominational communication may be, it is questionable whether it is justified in terms of space allotted, compared to the real needs of the denomination as an instrument for outreach.

The editorial columns of our papers generally stimulate the reader to a re-appraisal of his own opinions, if for no other reason than to muster enough irritation to respond by mail. The mail generated creates the other main point of interest, the re-printed "letters to the editor" column, but one wonders if this is enough. As the mission of the churches is more than a weekly club, so should the appearance of our journals

be more than another form of exclusiveness.

Feature articles, picture stories, one installment or serialized fiction, serious book reviews, movie, television or even competent music criticism could be incorporated into our papers; fresh talent inside the denominational ranks or not can be utilized to provide interest to the whole church family, outside of the already involved. A conversion to a synthesis of secular magazines is not advocated. This is an expression of a desire for our publications to provide something for the Christian family to implement daily Christian living beyond a devotional guide or a traditionally unappealing exclusive catalog.

It may well be that the scope of what is here advocated would be possible only at a national level. For the sake of the quality that would be demanded by any degree of consistency, a single national publication might be necessary. There is, however, a need for the revision of our papers to match the cultural growth of our people and to establish dialogue with our world.—Edward Hairston, Golden Gate Seminary, Mill Valley, Calif.

## Institutional changes

SEVERAL years ago action was appropriately referred to The Arkansas Baptist State Convention to change the name of Bottoms Baptist Orphanage to Arkansas Baptist Home For Children.

The above action was in keeping with Article VII, Section 4 of our constitution which reads:

"All trusteeship shall render to the Convention at each annual session complete and detailed reports of all transactions and business and any other activities for the year, and shall be subject to the direction of the Convention in all matters pertaining to administering the affairs of the institution with which their trusteeship is concerned."

The point in question is not whether or not recent actions by the trustees of Ouachita Baptist College and Arkansas Baptist Hospital (whose name the Convention also changed) is right or wrong, but by what and by whose authority did these trustees act?

The matters to which I refer are

1. The action of the trustees of Ouachita to change the status from College to University and to extend the arm of Ouachita to Arkansas Baptist Hospital School of Nursing.

2. The action of the trustees of Arkansas Baptist Hospital to create a branch facility in the Western part of Little Rock, and to purchase property costing a huge sum.

Personally, this writer feels that these are good moves, but he believes that these are actions which should be determined by the convention as recommended by the trustees. If the trustees have intended to do this, they must be reminded that the press has declared that at least in the case of Ouachita,

# From the churches . . .

## McGehee First

THE choir of nurses of Arkansas Baptist Hospital in Little Rock will be with us May 16.

## Cullendale First

A BABY parade will be featured in our church Sunday, May 16. All children in the Cradle Roll department and Nursery department are invited to bring their parents to the worship service that morning.

## Hot Springs Central

WORD has been received of the serious illness of Rev. Roy L. Hurst, former pastor of our church. Many have requested his address: Mrs. Roy L. Hurst, 3412 N. W. 20th, Oklahoma City, Oklahoma.

## Jonesboro Central

CENTRAL has voted to enlarge the deacon body from 12 to 18 members. Perhaps the main reason for the increase is that there will be an adequate number to participate in the Deacon Led Spiritual Growth Program, which emphasizes the spiritual ministry of the deaconship. In this program, the church family is divided up between the deacon fellowship. Each deacon is given the responsibility of ministering to the spiritual needs of that family and assist the pastor with information concerning those needs.

## Royal Antioch

THE congregation recently approved a recommendation to allow the deacons to choose three young men in each quarter to sit in on their meetings. The purchase of an organ was also approved.

## Fayetteville Bethel Heights

GENE Gray, minister of music, has resigned to enter the armed services, John Stubblefield is pastor.

it has been done already.

Please give an editorial on this,—Fellow Baptist

REPLY: In the case of the hospital expansion, the authorization for purchase of a site in Western Little Rock for a prospective new satellite of Arkansas Baptist Hospital was approved unanimously by the Executive Board of the State Convention, meeting in Little Rock on special call. And, incidentally, the new property is to be paid for out of hospital funds and does not involve any increased appropriation of Coop-

## North Little Rock Park Hill

A RESOLUTION dated Apr. 20 was adopted by the active deacons: Whereas, Dr. Rheubin L. South has been elected to the presidency of Churches United Against Gambling, and whereas, we feel that the efforts of this organization to clear up gambling in our state are important to the moral benefits of every citizen. Therefore be it resolved that we, the active deacons of Park Hill Church, wholeheartedly endorse and support the election of our pastor to the presidency, and recommend that our church also endorse and support him and his organization in their endeavor.

## Conway Pickles Gap

MAY 2 marked the annual homecoming, with a Sunday School attendance of 87. On Apr. 28 preparations for the event were made with a thorough church cleaning and work night. At the Sunday service the invocation was given by P. E. Turner, former pastor, now retired. Another former pastor, also retired, T. W. Hayes, read the scripture. The sermon was delivered by E. F. Simmons, retired, who at one time was pastor of the church. There were 32 visitors and nine descendants of charter members present. Silas Butts, a former pastor, delivered the evening message. He is now serving as chaplain of Enid, Okla., Hospital. Attending the noon dinner was another former pastor, Morris L. Smith, First Church, Morrilton. The present pastor is Gary Hawkins.

## Benton First

THE youth choir made a concert tour in North Arkansas May 1-2. Charles O. Mayo, minister of music, is the director; Miss Shirley Hellen is accompanist. The choir presented its program for the White River Associational youth rally at First Church, Mountain Home, at First Church, Augusta, and at Forest Highlands Church, Little Rock.

erative Program funds.

The changing of the charter of Ouachita College to make the name of the institution Ouachita University to be in line with expansions in recent years of courses offered in the graduate field was done by the Ouachita board, through its attorneys and working with the University's accrediting agency (North Central Association of Colleges and Secondary Schools) and with the Arkansas State Department of Education. This, too, was done without any request for additional support from the State Convention.—ELM



A MATURE woman was discussing with me the virtues of a mutual friend of ours. She climaxed her expressions of appreciation for our friend by saying, "And she is one of those rare persons who can carry on a conversation without talking about people."

Reduced to essence of meaning, she was saying: She can talk without gossiping.

Hours later I found my thoughts centering about the question of what is involved in the art of wholesome, stimulating conversation — without gossip.

One fact is obvious: Good conversation involves both the head and the heart.

One must have a reasonable store of information in order to be an intelligent participant in the give and take of communication. A certain amount of knowledge and information is necessary, in fact, to be a good listener. And good listening is a definite and basic part of satisfactory interaction of minds and talk.

Margery Wilson, a recognized authority on charm, says every woman should spend two hours a week building a measure of readiness for her conversational experiences. She recommends browsing through at least one magazine of news; reading weekly book reviews in a good national newspaper; looking over one fashion magazine; and staying in touch with community life through a daily local paper. I would add to this list the reading of a portion of the Bible daily — not in order to mark a record slip, but because Scripture passages consistently read, from different translations, impart refinement of lan-

guage and beauty of spirit to one's quality of communication.

"Keep thy heart with all diligence for out of it are the issues of life," also the compassion that restrains derogatory remarks about one's fellow human beings and stimulates expressed appreciation for "credit where credit is due."

Just as energy is essential to excellence in any art, so skill in the art of conversation demands work. It will not evolve from an atmosphere of laziness.

Margery Wilson has a chapter in her book, *The Woman You Want To Be*, on "Points That Please in Talk." Under the topic, "Delicacy in Conversation," she offers these suggestions: Respect other people's privacy; Don't try to be important; Don't be suspicious of people. I like her story of Alexander Woollcott's remark about Paul Robeson, the Negro singer: "I am proud to belong to his race, *the human race.*"

These sentences are worth remembering and recalling, the next time a temptation to gossip dogs our steps:

"Since it never pays and is always unattractive (even when true) let us as civilized people, rule out condemnation. . . It takes more than good intentions to keep our minds and tongues clean of sweeping criticisms.

"Certainly in world issues we must condemn destructive practices — but we can do even that without viciousness and the lust of destruction."

Her suggestions for smoothness in conversation include: not clever but smooth; be silent at times — and stop fearing a silence; honesty is always disarming and therefore charming; keep trying.

Listed as the four F's, because they are simple and common experiences of everybody and have great interest fundamentally are: Food, Fear, Fire, and Foolishness!

With the caution, "If people 'bristle' when you speak, look to your voice," there are admonitions to cultivate a friendly voice and let your words flow — not jerk.

Writing was interrupted at this

point for an interview with a deaf mute: A handsome, intellectual seminary student. My mind registered a comment as I came back to my desk: What a delightful conversationalist, although he can't make a sound! His facial expressions and his cultured manner make written conversations with him a pleasant experience.)

Two of the most constructive sections of the chapter I have been reviewing are a story and a set of instructions.

The story: A charming woman concluded, "There's something cannibalistic about devouring one's friends bit by bit. I just decided years ago to have no part in it — so I had to invent ways of talking that *seemed* like gossip but weren't."

Her invented way: She developed a smiling way of coming into talk with something she knew the others were aching to hear — some fashion, some announcement of a birth, some bit of news that would take the talk into safe channels. She specialized on seven topics she knew would win an instant audience: (1) a wedding, (2) an engagement, (3) an accident, (4) somebody's promotion, (5) an act of heroism, (6) a crime, (7) the miraculous, either scientific or supernatural.

The instructions:

"Take the word 'love' and say it until the meaning of it trembles in your voice. Then in that same manner say 'Good - morning;' 'How interesting;' 'Do come again soon.' Let your face reflect what you have put into your voice and witness the miracle of charm in yourself.

"Practice switching the conversation from one person to another."

Let's start a campaign against gossip: for interesting conversation and constructive friendliness toward each other!

Rosalind Street

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

HIS

PIECE !



BY HERSCHEL H. HOBBS

A  
FORMER  
PRESIDENT

THIS article is in response to Editor Hurt's request that former presidents of the Southern Baptist Convention speak out on vital issues before the Convention. Two such issues are the report of the Committee on North American Baptist Fellowship and the motion to limit the term of the presidency to one year. It is my conviction that we should adopt the former and reject the latter.

Several reasons in support of the latter have been suggested: a two-year term is too hard on a pastor's church; it is too hard on the president; there are many men capable of serving as president and worthy of the *honor*. But are these valid arguments to justify reducing the term to one year?

Both the church and its pastor, if he is elected to the presidency, assume a duty to the denomination. Should a pastor feel that it works an undue hardship upon him or his church, he can refuse a second term. Furthermore, the Convention does not elect a man to honor him (even though it is an honor), but to place upon him an obligation to *serve*. Many men are capable of serving. But that is not the point. The point is—how can the man who is elected render the best service? I believe that two years afford a better opportunity than one year. At least three things should be considered in the decision which the Convention shall make.

First, there is the time element itself. It requires time for one to become accustomed to being president, so that he can rightly discharge his responsibilities. In a one-year term by the time that one is ready to serve effectively he must begin to make room for someone else to move in and become accustomed to being president. The result is wasted time and lost experience.

Second, there is the matter of what the Conven-

tion expects of its president. Is he merely to preside at the annual session and deliver inspirational addresses at various denominational gatherings? If so, one year is enough. But if he is expected to provide a measure of leadership, then one year is not enough. Time must be allowed for both planning and promotion. Two years would be sufficient for a given program.

Third, there is the matter of the stature of the presidency as it relates to the overall life of the Convention, and to other phases of leadership. Rightly the Convention has committed its work to various Boards and Commissions. Each has its own elected executive leaders—good dedicated men. Each serves for a span of years.

*The Convention president is the only person elected directly by the Convention who is a member of both the Executive Committee and all Boards. He is the only person, therefore, who can provide a broad leadership over the overall program, and who is responsible directly to the Convention itself. Of necessity the executive heads of agencies can provide leadership only within their given spheres.*

Who, then, is to be the overall leader? Only the president can provide this. To reduce his term of office to only one year would serve to reduce the effectiveness of his leadership. Thus this would tend to create a vacuum in the leadership structure of the Convention's life. The result would be to turn more and more to the elected executives for leadership, a leadership which would in the very nature of the case be a splintered one. Neither we nor these executive leaders desire this. But both we and they would be victims of our own undoing.

We have enjoyed the blessings of God under our present system. Why change it?



# Remember When

## there was no Cooperative Program?



BY W. E. GRINDSTAFF

UNTIL forty years ago, there was no Cooperative program. Sunday after Sunday special collections were taken for various mission causes.

*(EDITOR'S NOTE: The Cooperative Program came into being 40 years ago today, on May 13, 1965, by action of the Southern Baptist Convention, in Memphis).*

One Sunday the Foreign Mission Board would appeal directly to the church. A special field man would preach and taken an offering. A few Sundays later the church could expect a representative from another cause; in a few weeks, still another.

Usually, the best speaker received the most money for his cause. All of the causes presented were dear to the hearts of Baptists, but were awkwardly supported by this method.

### Chaos in the Convention

FOR many years this was the pattern in our growing denomination. Some churches attempted to raise money for Baptist mission causes by serving dinners to civic groups in the community and by selling various items. Many Baptist women worked hard and long to obtain a few dollars for missions.

Debts had become heavy and denominational credit was strained. Current income was not enough to meet the needs of the Convention. Sane and businesslike provisions were searched for. Any other course meant chaos and ruin.

### New policy adopted

ON May 13, 1925, at Memphis, the Southern Baptist Convention, Convention-wide boards and agencies, and state Baptist conventions entered into a financial policy known as the Cooperative Program.

Creation of this program marked the beginning of a new day for our missionary work.

Forty years of use has proved the Cooperative Program to be the best known plan of mission support for Southern Baptists.

It was no longer necessary for schools, agencies, and mission boards to have separate agents on the field raising funds. Every member of every church could make a worthy offering to world missions every week as their church gave through the Cooperative Program.

The Cooperative Program is not a plan for agencies of the Convention to use to raise money from

churches. It is a plan devised by Southern Baptists to better support Christ's work.

Through this total missions plan, all the churches pool their resources for world-wide witness. This permits each member to have a part in every activity that Jesus commanded. It enables Baptists to provide for each agency in proportion to its needs.

For forty years the Cooperative Program has demonstrated its effectiveness as an instrument of good service.

### How it works

THE Cooperative Program is our denominational budget. It compares to the budget of a church. It is a plan for distributing undesignated gifts through a previously arranged and accepted denominational budget.

It binds all our missionary activities and institutions into one program of support rather than having each agency, institution, and board appealing directly to us.

Today, the appeals are centered in our call to Christian commitment. We give to the many causes each Lord's Day because a part of our contributions each week goes to missions through the Cooperative Program.

### Fortieth anniversary

AFTER forty years the Cooperative Program is no longer on trial. As we celebrate the 40th anniversary of the Cooperative Program, we thank God for this splendid channel of co-operative Christian service.



## **Revivals**

FIRST Church, Walnut Ridge, Bill Clinton, missionary to Brazil, evangelist; Mrs. Jake Shambarger, minister of music, music director; 16 for baptism; 8 by letter and statement; 13 rededication; W. H. Heard, pastor.

FIRST Church, Monticello, Apr. 19-25; Walter Yeldell, Second Church, Hot Springs; Bob Hatzfeld, minister of music, Baring Cross Church, North Little Rock, song leader; 13 professions of faith; 6 by letter; 10 rededications; Jeff P. Cheatham Jr.

SECOND Church, Van Buren, Apr. 18-25; Nelson Wilhelm, Owensville Church, evangelist; G. L. Dotson, Van Buren, song director; 2 professions of faith; 1 by letter; 1 for baptism; 5 rededications; Harold Clegg, pastor.

SPRINGDALE Church, Tulsa, Apr. 19-25; Walter K. Ayers, evangelist; 13 for baptism; 5 by letter; 18 decisions; Dr. Robert E. Hopkins, pastor.

BEECH Street, Texarkana, June 20-27; Bo and Dick Baker, evangelists; Milton E. DuPriest, pastor.

FIRST Church, Marked Tree, Aug. 1-8; Dillard S. Miller, pastor, First Church, Mena, evangelist; James A. Overton, pastor.

TRINITY Church, Texarkana; W. P. Mears, Blanchard, La., evangelist; Leo Hughes, pastor; 4 for baptism; 2 by letter; John Cauthron, song director.

EASTVIEW Church, Texarkana; Murl Walker, Ft. Smith, evangelist; Buddy Smeltzer, singer; 5 for baptism; 1 by letter; Delbert Garrett, pastor.

FIRST Church, Hope, Rhine McMurry, Siloam Springs, evangelist; Bill Flanders, music director; 22 for baptism; 2 by letter; George Balentine, pastor.

BRADLEY Church; Sam Reeves, First Church, Arkadelphia, evangelist; Willie Mobley, Central Church, Springhill, La., music director; 17 for baptism; 2 by letter; Jim Powell, pastor.

CANFIELD Church; Dean Dickens, evangelist; Joe Williams, singer; Lynn Goodson, pianist, all from OBU; 1 for baptism; Dr. Wayne Peterson, OBU professor; pastor.

ARABELLA Heights Church, Texarkana; Ledford Carey, Stephenville, Tex., evangelist; Bob Alexander, pastor and singer; 2 for baptism; 2 additional for baptism following Sunday.

FIRST Church, Van Buren, Mar. 8-14; Hugh R. Bumpass Oklahoma City, evangelist; Harold Biggs, music director; 12 professions of faith, 1 surrendered to special service; Charles D. Graves, pastor.

WOODLAND Church, near Clarksville, Apr. 4-11; Ben T. Haney, pastor, First Church, Ozark, evangelist; Mrs. Kenneth Dennis, music director; 2 professions of faith, 40 rededications; Archie Wheeler, pastor.

FIRST Church, Alma, Apr. 11-18; Rev. Harry Tipton, Longview, Tex, evangelist; 12 decisions; O. L. Langston, pastor.

WEBB CITY Church, near Ozark, Apr. 11-18; Rev. Paul E. Wilhelm, associational missionary, evangelist; Bill Tiffin, music director; 6 professions of faith, 1 by letter; 1 rededication; Eddie Smith, pastor.

FIRST Church, Ozark, Apr. 18-25; Rev. Paul E. Wilhelm, associational missionary, evangelist; Charles Gwaltney, music director; 11 professions of faith, 2 by letter, 10 rededications; Ben T. Haney, pastor.

CONCORD Church, between Alma and Van Buren, Apr. 19-25; Rev. Herbert Hodges, pastor, Second church, Russellville, evangelist; "Red" Johnson, music director; 3 professions of faith, 4 by letter, 3 for special service; Geo. W. Domerese, pastor.

PARK Place Church, Hot Springs, O. Damon Shook, pastor, evangelist; Derrell Watkins, song leader; 15 for baptism.

FIRST Church, Waldron, Apr. 19-25; Charles Graves, Van Buren, evangelist; Truman Spurgin, pastor; Gaylor Taylor, minister of music; 4 for baptism.

FIRST Church, Norman; Apr. 26-May 2; M. H. McManus, Southside Church, El Dorado, evangelist; Alton Bush, First Church, Glenwood, singer; 4 professions of faith; 2 for baptism; 10 rededications; R. Dale Bowen, pastor.

STANFILL Church, Jacksonville, Apr. 25-May 2; Ed Walker, evangelist; Glen Smith, pastor and song director; 1 by profession of faith; 2 for special service; 53 rededications.

FIRST Church, Bay; Bobby Crabb, evangelist; Rex Holt Jr., song leader; 6 professions of faith; 1 by letter; Hal Gallop Sr., pastor.

INGRAM Boulevard Church, West Memphis, Apr. 11-21; Henry Applegate, pastor, evangelist; Darrell Wood, Memphis, music director; 28 for baptism; 7 by letter; 36 rededications.

PARK Street Chapel, Bentonville, June 7-11; M. R. Dareing, Northeastern Oklahoma Association missionary, revivalist; Bill Wall, pastor.

## **K. Owen White resigns**

K. OWEN White, pastor of First Church, Houston, and former president of the Southern Baptist Convention, has been named metropolitan missions coordinator for the Los Angeles area in California. He also will be associate to the mission divisions director for the state convention.

He will begin his new work July 1. Dr. White resigned as pastor of the 3,600-member Houston church Apr. 25.

## **Sellers to Palestine**

JERRY Sellers, Memphis, has accepted the pastorate of First Church, Palestine.

Mr. Sellers was recently ordained to the ministry by Thrift-haven Church, Memphis.

## Preacher's pearl

BY J. I. COSSEY

THE activity of the preacher, from the time he enters the pulpit until he stands before the people to deliver his sermon, is important. The late Dr. Jeff D. Ray, teacher in Southwestern Seminary, once said, "It is unbecoming for a preacher, after he enters the pulpit, to cross his legs, making a figure four." He was of the opinion that a preacher should keep both feet on the floor while he was sitting in full view of the people. Any sign of restlessness does not give the pastor the perfect freedom in the pulpit that he should have. It is certain that practically every person in the audience will look the preacher over during this interim before he gets up to preach.

The pastor should not conduct

THE newborn state corresponding secretary work had hardly shed its swaddling clothes before it knew opposition. As a matter of fact, it may be said it was conceived in the same.

The Rev. M. D. Early of Morrilton had taken the work as state secretary in 1886. The report on missions that year was of a high order. Encouraging signs were noted again the next year. In 1888, the secretary reported he had held good revivals in Malvern and Paragould. Ouachita College was growing. State mission work consisted in helping churches maintain pastors and struggling local work. Women's work progressed. The state paper was among the best Baptist publications. There was no debt.

Then it happened. Discord appeared in the 1888 Convention held in Jonesboro. The first open note of opposition against a paid secretary was voiced at this meeting. This opposition came from

himself in such a way as to detract from the spirit of worship in which he is the center. His etiquette and behavior may help or hinder the worship. If he sings along with the choir, his effort should help the choir and not attract the attention of the audience to him rather than the choir. We think patting the feet or whistling would not be in the best form.

The preacher should never tell a funny story for the sake of entertainment. It is all right to tell a story in case it illustrates a point (if any) in the message. I think most every type of foolishness should be kept out of the preaching service. People go to church for worship and for spiritual improvement. The best way to draw and hold attention is just plain gospel preaching. Gospel preaching should never be side-tracked for some form of entertainment.

Antics in the pulpit, such as jumping over chairs, tables, and throwing one's leg over the lectern or turning hand-springs, are not conducive to worship. The improper use of the Bible or a songbook does not help in a preaching

"new brethren" to the Convention. Minor rumblings had been heard since about 1880, but little attention had been paid to them.

It appears that many brethren were as fearful of what they thought they saw as what they actually saw. Some could not distinguish between the huge speck in their eye and the small problem in their actual vision. Many men diligently engaged in this work, that of making mountains out of mole hills. And so the opposition grew.

When the Convention met at Eureka Springs in 1890, the Convention had no State Missions secretary. He had resigned. There was no report to thank God for either.

For the next half dozen years the state floundered in its mission work. Undercover opposition as well as open opposition to a paid secretary engaged the mind of the brethren. Gifts to missions fell. Changing plans left doubt in

service. Some bodily exercise in preaching, we believe, is helpful, when used to emphasize a point, but not for entertainment. We believe a preacher should have full freedom in his preaching arena and he is to be wise in his use of that freedom. He is to keep in mind that he is to please God, but he is not to agitate his listeners.

We think it is the pastor's best opportunity to contact his people and any visitors to go back to the door and in a dignified way shake hands with the people and make himself available for brief interviews. This closing period at the door may be very helpful in a small church. However, this is no place for the preacher or any one else to be fresh or too familiar with any person. It is not necessary to use both hands in shaking hands with people and undue hand-squeezing is not necessary. Christian dignity should always be maintained by the preacher in the church building and out of it.

A preacher must remember at all times that he is a preacher and that his influence is his "pearl of great price."

### *Beacon Lights of Baptist History*

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

## Cloudy horizons

the mind of supporters as to what was best. The work went on in spite of carping criticism, but crippled.

The reason for no state secretary of missions in the 1890's was opposition on the part of some brethren. And opposition to the secretary was but another way of expressing opposition to missions. Other explanations were made but time has proved that opposition to missions was the cause.

# Hunnicutt and Central Church, Magnolia

## The Cover



—Portrait by George Fisher

IN the more than 21 years Dr. Loyd L. Hunnicutt has been pastor of Central Church, Magnolia, he has seen the membership of the church more than doubled, property values of the church increased \$900,000, and the annual budget increased from \$16,000 to \$169,216.

When Dr. Hunnicutt began his ministry at Central Church, in March, 1944, the church membership was 733. It is now 1600. He has seen the Sunday School enrollment mount from 537 to 1239, with the number of departments expanding from seven to 26. In 1944 the property value of the church building and grounds was \$44,000, as compared with \$952,817 today. The Training Union enrollment has gone from 128 to 469.

Of the 3,510 persons who have joined the church during this period, 1055 came for baptism.

Today there is not one building standing that was part of the church plant 21 years ago. Buildings constructed have included: a parsonage; a sanctuary with a seating capacity of 850; two three-story educational buildings with facilities for 1,000 in Sunday School; two mission chapels;

and a home for the minister of music and education. In addition, the church has purchased a youth center and two parking lots.

Total church receipts during this 21 years reached, \$2,022,549, of which \$532,111 went for mission causes around the world. A total of \$952,817 has been expended on new construction and on other property.

The budget allocation in 1944 for the Cooperative Program was \$1,200. This item in the 1965 budget is \$25,000.

Pastor Hunnicutt, a native of Danville, son of Rev. and Mrs. G. W. Hunnicutt, was born Sept. 2, 1909. He received his A.B. degree from Arkansas State Teachers College and has honorary D.D. degrees from Southern Baptist College and Ouachita University.

Former pastorates include First Church, Sparkman; Dermott Church; and First Church, DeQueen.

Dr. Hunnicutt was listed in the 1959 edition of *Who's Who in the South and Southwest* and will be listed in *Arkansas Lives*, to be published this year. He is married to the former Miss Carrie Orbaugh of Ft. Smith. They have a son, Billy, of Magnolia, and a daughter, Mrs. Herman Phillips, Grand Prairie, Tex.

Active in denominational affairs, Dr. Hunnicutt has served as moderator (two terms) of Hope Association; for three terms as a member of the Executive Board of the Arkansas Baptist State Convention; as a member of the boards of Central College and Ouachita University, and as chairman and member of many other boards and special committees.

In 1963 he was the preacher of the annual sermon at the Arkansas State Convention. He has served the Southern Baptist Convention as a member of the Committee on Committees, for two terms on the Home Mission Board, and is currently a member

of the Foreign Mission Board.

In his home community of Magnolia, Dr. Hunnicutt has served on the Child Welfare Board, is an active member of the Chamber of Commerce, the Magnolia Ministerial Alliance, and is a past-president of the Rotary Club.

He has traveled extensively. He went on a preaching mission sponsored by the Home Mission Board, to Jamaica, British West Indies, and has visited and preached in a number of the Southern Baptist mission stations in South America, Europe, the Middle East, and Africa.

Dr. Hunnicutt lists as his hobby, fishing, but he admits that he has little time for it—and the fish seem to have even less.

The *Arkansas Baptist News-magazine*, on behalf of the Baptists of Arkansas, salutes Pastor Hunnicutt and Central Church, with a prayer that they shall continue to have God's richest blessings upon them.—ELM

FIRST Church, Mountainburg, has called Rev. Robert Pitman of Joplin, Mo, as pastor. Mr. and Mrs. Pitman have 3 children; Randy, 6, Robin, 4, and Darla,

## New Orleans alumni

ALUMNI of New Orleans Seminary will meet for the annual alumni breakfast, June 3, during the Southern Baptist Convention, Dallas, Tex., Arkansas alumni president Jesse D. Cowling, El Dorado, has announced.

The meeting is scheduled for 7:30 a.m., in Baker Hotel.

Current convention - wide officers include Dr. Donald Harbuck, pastor, First Church, El Dorado, vice president.

Mr. Cowling urged the New Orleans alumni in Arkansas to secure tickets now from the Alumni Office, New Orleans Seminary, 3939 Gentilly Boulevard, New Orleans 70126, at \$2 apiece.

## In new post

CHARLES Sewell became assistant to the pastor of First Church, North Little Rock, May 1.



MR. SEWELL

Mr. Sewell formerly was pastor of Dennison Street Church, Little Rock. Mr. Sewell, who once served as pastor of Green Memorial Church, Little Rock, is moderator of the Pulaski Association. He was educated at Arkansas State College, Jonesboro, and Southern Seminary. He will be in charge of soul-winning and enlistment for First Church.

Mrs. Sewell is the former Miss Ruby Zink, Little Rock.

## OBU journalists win

OUACHITA University student journalists won seven awards in 1964-65 competition in the Arkansas College Publications Association. Results were announced at the recent ACPA spring convention at Hot Springs.

The *Signal*, the OBU bi-weekly student newspaper, was rated second in general excellence on the basis of its make-up, editorial page, advertising and headlines.

Members of the staff won two first and two second place awards for individual work. Sports Editor Gene Jester won first for his column "Tiger Tales," and second for his sports feature and news stories. Editor Donna Joyce won first place for general news story.

The paper was rated second in make-up and typography and third in advertising.

## In Bahamas

MEL BROWN, son of Opal Lee Brown, Trumann, is one of 11 students from Southwestern Seminary, Ft. Worth, Tex., who will serve as summer missionaries in the Bahama Islands.



MR. BROWN

The team will arrive in Nassau, the capital, during the middle of June.

# Groundbreaking at Berryville



MEMBERS of the Finance and Building Committees are: (left to right) Charley Hull, James Garrett, Coy Logan, Jack Doss, Bill Epperson, Frank Fancer, Fritze Walker, and the pastor, Billy Usrey.

GROUND was broken Apr. 18 for the new education building of First Church, Berryville, following a drive to raise \$9,000 in addition to the \$11,000 placed in the building fund during the last four years. At the time of the groundbreaking, more than 90 percent of the goal had been reached.

The new building will contain 8,000 square feet to house three nursery departments, with a reception area, primary, beginner and junior departments, Adult I department and Adult 11 class-

rooms.

The two-story building will be of concrete blocks and brick veneer with central heat and air-conditioning.

The church also plans to remodel its present facilities and add central heat and air conditioning. The remodeling will provide space for church offices and a church library conference room. For this program, the church has voted an expenditure of \$45,000. The church expects to occupy the new building in the early fall.



CONSECUTIVE ATTENDANCE—Record setting members of the Sunday School Department of First Church, Lake City, are (left to right) W. O. Doak, Miss Mary Davis, Mike Hook, Mrs. W. O. Doak, Mrs. Sparley Fletcher, Mrs. Bill Hook, Mrs. Edna Timms, Bill Don Hook, Mrs. W. N. Primm, Mrs. Maud Bates and Miss Betty Pack. Gary Hook was absent at the time the picture was made.

# Arkansans train as journeymen

FIVE natives of Arkansas are among the 48 young men and women who have been invited to enter training June 19 as the first missionary journeymen of the Southern Baptist Foreign Mission Board. After an eight-week training period in Richmond, Va., they expect to begin two - year assignments overseas.



MISS BORLAND

The Arkansans are Miss Hazel Borland, of Eu-dora (she was born in Lake Village); Jim C. Dillard, of Tyrone; James M. Rinker, who was born in Van Buren but grew up in Oklahoma; Miss Berta Seitz, of Berryville; and Miss Sue Thresher, of Fort Smith.



MR. DILLARD

Miss Thresher, now a schoolteacher in Framington, Mich., will teach music in Baptist College, Iwo; Mr. Dillard, a high school English teacher in Casa Grande, Ariz., will teach in a Baptist high school in Igede; and Miss Seitz, a senior in the University of Arkansas, Fayetteville, will teach in Owerri.

Miss Borland, now a schoolteacher in Pine Bluff, expects to teach in Pooi To Girls' Middle School (high school) in Hong Kong, and Mr. Rinker, a schoolteacher in Plainview, Tex., expects to teach in an elementary school in Quito, Ecuador.

Three of the group have experience in summer mission work. Miss Borland served in Hawaii in 1962 and in Florida in 1964; Miss Seitz served in Idaho in 1962; and Mr. Dillard served in California in 1962.

Miss Thresher graduated from Ouachita Baptist University, Arkadelphia, in 1963; the others attended state schools.

The Foreign Mission Board hopes to begin employing 100 journeymen a year by 1966. At present the Board has an overseas staff of 1,931 (including 43 missionary associates employed for a limited period of service), at work in 56 countries.

## Judge Williams dies

CHANCELLOR Guy E. Williams, 73, died May 6 at his Little Rock home. He was a member of Immanuel Church and the Hamilton Moses Bible Class, now renamed the Berean Bible Class. He was past president of the Men of Churches of Greater Little Rock.

Judge Williams leaves his wife; a son, Dr. Guy T. Williams, New Orleans; a daughter, Mrs. W. J. Walker, Little Rock; two sisters, Mrs. Luther Rawlins, Tyler, Tex.; and Mrs. Ray Williams, Dallas.

The Missionary Journeyman Program is the Foreign Mission Board's new category of special overseas service for single college graduates who do not feel called to a missionary career but who have dedicated their talents and vocations to Christ and are willing to serve overseas for two years. Under the direction and supervision of career missionaries, they will share their Christian faith and perform tasks to meet critical needs.

All of the journeymen from Arkansas expect to serve as teachers in Baptist schools. Three will go to Nigeria:



MR. RINKER



MISS SEITZ



MISS THRESHER

## Westside now church

WESTSIDE Chapel, sponsored by Immanuel Church, Warren, was constituted a Southern Baptist Church Apr. 4.

Harold Brewer, Immanuel pastor, served as moderator, James Heflin, clerk, and Dr. C. W. Caldwell, Missions - Evangelism superintendent, delivered the sermon.

In 1961 a survey was made by Don Williams, Bartholomew Association missionary, showing 373 unchurched people in the area. Immanuel was ministering to the area by transporting some by bus. The chapel was organized in October with 49 for Sunday School and 23 in Training Union on the opening day.

Mr. Williams served as mission pastor for the first seven months. Other pastors have been Bob Rose, Allen Chenault and the present pastor, James Heflin. There are presently enrolled 150 in Sunday School and 120 in Training Union. Present membership is 112.

A house and lot have been purchased with the cooperation of Immanuel Church and the Arkansas State Convention. Plans have been drawn for the first unit of the permanent building. An educational building of another denomination was purchased and moved to the site and is now being used.

## Glover elected

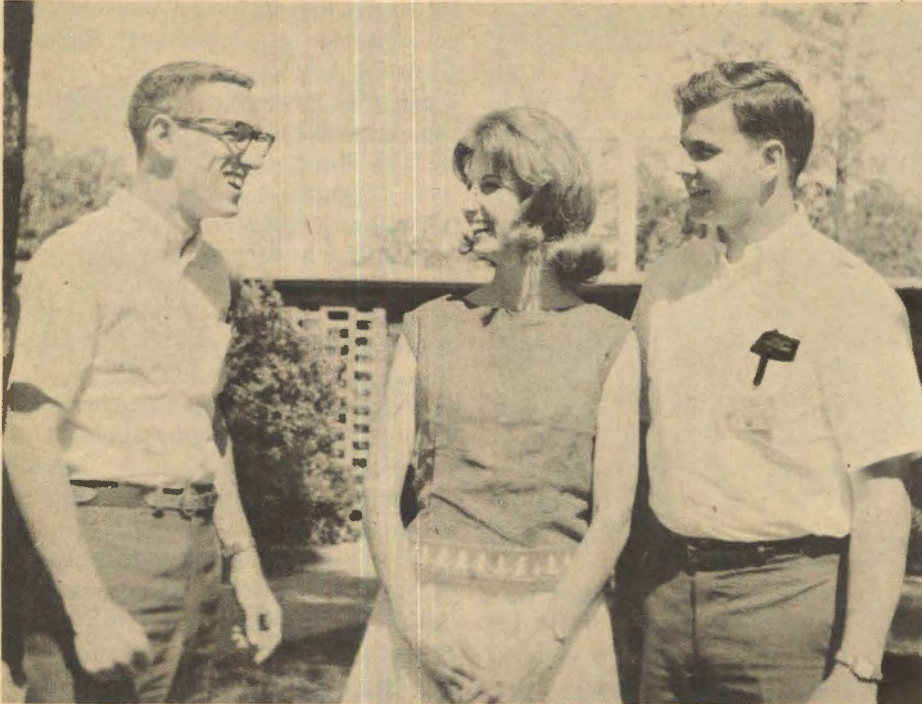
MAC GLOVER, a junior in the College of Arts and Sciences, has been elected President of Associated Students at the University of Arkansas for the 1965-66 school year.

Mac is the son of Mr. and Mrs. Lawson Glover of Malvern. He is a faithful member of the Baptist Student Union at the University and of the First Church, Fayetteville. — Jamie L. Jones Jr.

## Miss Glennie Turner

MISS Glennie Turner, 76, died May 5. She was a member of Immanuel Church, Little Rock, and the Business Women's Sunday School class.

Survivors include a brother, Judge Bolon B. Turner, Washington, and a sister, Mrs. John F. Wells, Little Rock.



**BSU OFFICERS**—John Stubblefield (right) of the University of Arkansas was elected president at the spring planning retreat at Tanako Apr. 30-May 2. Other new officers are Jerry Blalock, Arkansas Tech, vice president, and Shirley Smith, Arkansas State, secretary. There were 244 registered at the retreat.

**New Arkansas Baptist Subscribers**

Church	Pastor	Association
<b>Three months free new church:</b>		
Westside, Warren	James L. Heflin	Bartholomew
<b>One month free trial received:</b>		
Floral	M. F. Burge	Independence
<b>New Budget After Free Trial:</b>		
Crosby Church, Searcy	W. W. Dishong	Calvary Association

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Evangelism

Evangelism clinics

THE Associational Evangelism Clinic is not the only way to get our people conscious of their task of witnessing. But, if response is any measure of usefulness, then the Associational Evangelism Clinic is worth trying. It should rank first among priority meetings.

During this associational year we have had 18 clinics and/or conferences with 1550 people in attendance, for an average of 86 per meeting. This includes scores of pastors, music and educational leaders, Sunday School superintendents, Training Union directors, W.M.U. presidents, Brotherhood presidents, deacons and young people. Many of those people pledged to try to win someone to Christ this year.

Personally, I'd like to believe that these clinics, along with "The Adult Thrust," plus coming back to taking a bona fide survey and locating our prospects, plus enrolling more lost people in our Sunday Schools, have led to revivals "breaking out" all over the state.

In the clinics we have shown films on soul-winning and filmstrips. One filmstrip that has been helpful has been "The Ministry of the Deacon," furnished free from the Sunday School Board. If you need this filmstrip, write me.

If each association would have a good clinic, then follow this with an Associational Evangelism Conference, I have no doubt we would baptize many more people. A Church Evangelism Clinic will also be helpful. Evangelism is the function of the whole church.

When we meet the conditions of II Chronicles 7:14 God is obligated to give revivals.—Jesse S. Reed, Director



For Y W A s

SUMMER MAGIC includes a Houseparty for all members of Young Woman's Auxiliary. The date for this magic is June 18-20. The place is Ouachita Baptist University. The total cost is \$6.50. The purpose is MISSIONS!

Outstanding leaders who will share in the gathering are: Mr. Nathan Porter, Personnel Department, Home Mission Board; Mrs. Donald Rollins (Marianne), Alaska; Mrs. Maurice Anderson, Hong Kong; and Mrs. Ernest Mosley, Hawaii. Mrs. Floyd Richardson, Warren, will direct the music.

Information concerning the Houseparty has been mailed to YWA leadership and may be obtained by writing the WMU Office, 310 Baptist Building, Little Rock. Reservation may be made by sending \$2.00 with name and address to this same office. All YWA girls, directors and counselors are invited to share in the moment of SUMMER MAGIC.



MRS. DONALD ROLLINS



NATHAN PORTER



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## The church ministry

I KNOW that it is the desire of all born-again Christians to be used for the glory of Christ. We are saved for service; and yet, it has been said that 10 per cent of our people do 90 per cent of the work which is done in our churches.

It is our church's responsibility not only to win, but to develop and use the people we have to win others in a never-ending cycle. The Church Development Ministry will help to use the unused in the work of our church, our community, and our world.

It opens many possibilities through the survey and enables us, by self-examination, to establish goals we might work to attain. It keeps before our people the great needs which exist, and it helps to meet these needs. It is also rewarding in that a record is kept so that our boys and girls of tomorrow might see what we do today and how we met the tasks which confronted us.

Almost every church is engaged in this ministry, although they haven't stated their intentions.

For these reasons, our church voted to enter the Church Development Ministry.

We have taken a survey and examined the work of our church to find existing needs, then have tried to meet them. As a result, two new classes have been organized, and committees have been set up as provided for in the newly adopted constitution.

If nothing else has been accomplished, at least we have more of our people in active service in the church. Other projects have been adopted, and it seems that the busier we keep, the greater is the interest shown.

The Sunday School, Training Union, Wednesday night attendance, and offering have increased. The church is growing and becoming stronger. Our Lord has truly blessed us through the Church Development Ministry. —Gaines Armstrong, pastor, Antioch Church, Hot Springs.

## 'By any other name'

THERE is an old saying that "a rose by any other name is just as sweet." And while we won't dispute this statement, most of us are content to keep on calling a rose a rose.

We might make a paraphrase of the above by saying that "a Brotherhood by any other name is still a Brotherhood!"

It is interesting to find some churches, both in Arkansas and elsewhere, who have substituted "Men of the Church," or "Baptist Men's Club," or "Baptist Men," for the word BROTHERHOOD. We find no fault here. If the men are doing the work of a Brotherhood, any name will suffice. BUT —!

No church can have an effective men's organization without a spiritual program of work, and spiritual leadership. We stand on this statement! Some churches, because they have tried Brotherhood without ever coming up to the level of what is really involved in Brotherhood, have decided that something else is better; and so they have adopted a new name. But the truth is that under any name a Baptist men's organization must involve its men in a spiritual program, and keep them so involved, if it is to be a worthwhile organization.

Baptist men need personal in-

## Religious Education

### Siloam help needed

AS usual, we have opportunities for deserving young people to help as waiter and waitresses at Siloam for each of the three weeks. We also need adult men and women as dormitory counselors for our young people. For these services the Assembly pays the person's room, board, reservation and insurance for the week.

Church groups bringing as

involvement in missions, both in studying about missions, in praying for missions, in giving to missions, and in actually doing mission work in their own church-field. This is a must!

Another sacred responsibility of Baptist men is to be involved personally, actively, continually, in soul-winning. This activity is the cutting-edge, "the point of the plow," of missions.

Also our men must be involved in those activities which add up to true Christian stewardship: Stewardship of body, of mind, of influence and example, of money, of time, of life. Stewardship constitutes the reservoir of resources for missions.

A fourth necessary involvement for Christian men is in their work with the boys of their church and community, to help reach boys for Christ and the church and for service to the Lord while they are still boys. The boys are a part of the reservoir of our future leadership in missions.

Now World Missions, plus Christian Witnessing, plus Personal Stewardship, plus Royal Ambassadors, add up to the program of Brotherhood. If you can find a better program, please let us know about it so that we can add to the Brotherhood program any elements of work which may be lacking. Yours for a better work with the men of your church! — Nelson Tull.

many as 15 young people will have the way paid of two counselors from the church. We will also pay for one additional counselor from a church for each additional ten young people attending the Assembly.

This year may well be our best at Siloam. Our faculty is excellent. We expect 600 to 800 people each week.

Posters have been mailed to all pastors. Please help get them on church bulletin boards. Write me about dining hall and dormitory work. Write John Cutsinger about reservations. — J. T. Elliff

## Choir festival records

**State Choir  
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MANY of our singers, or their parents, have already placed their orders for a recording of this year's choir festivals.

If you have not done so, surely you will want to get your order in immediately.

Included on this recording is the music from the Primary, Junior, and Youth Festivals. This is a professionally made recording in a beautiful jacket. It will be a souvenir which you will be proud to have, and which will bring you listening enjoyment for years to come.

Send \$3.50 with your order now to Church Music Department, 401 West Capitol, Little Rock. Orders received immediately will be filled by May 30.—Hoyt A. Mulkey, Secretary.



LOOKING at the thematic poster for this year's Southern Baptist Convention Tithes. . Now! emphasis are from left to right James V. Lackey, Stewardship Commission, Ralph Douglas, Arkansas, and J. C. Hatfield, Virginia. The Southern Baptist Convention goal is two million tithers. Arkansas' goal is 104,000 and Virginia's goal is 97,000. The campaign began Apr. 1, 1965, and will close Mar. 31, 1966.

## Training Union

### Who are the other Baptists?

A FLIP chart, "Who Are The Other Baptists," to be used as a learning aid for the July units in *Baptist Adults*, *Baptist Young Adults*, and *Intermediate* quarterlies will be listed on the church literature order form for the third quarter. (Attention, Training Union leaders: If one person is responsible for ordering literature, be sure to study carefully the order blanks and order the materials that your unions will need, such as flip charts. The cost of the flip chart is \$1.00 per copy.)

Why not take advantage of this new learning aid? Why not use this and other learning aids and learning methods to improve your union? Why not get away from giving "parts" on a program? Why not change your union from a "program" meeting to a learning session? It can be done if

only two people in any union would decide they want to make their union something worthwhile. Be sure to read in the May issue of the *Religious Education News* the article "Six Ways to Revolutionize Your Adult Union."—Ralph W. Davis, Secretary Training Union Department

### 'Intensive study'

A NEW program known as "The Intensive Study Program" will begin at Ouachita University in September with the fall term, Dean Henry Lindsey has announced.

This program, unique and experimental in its approach, will have as its purpose the provision of special assistance for those students who have difficulties with their academic study programs. It will also provide help for other students who wish to improve their study habits and to advance in their academic achievements.

According to Dean Lindsey, the primary purpose will be to aid those students who are on probation to get off probation and back to a normal program of study.

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### Ridgecrest speakers

TWO Arkansas Baptist pastors are scheduled to speak during a Southern Baptist youth conference set for June 24-30 at Ridgecrest (N. C.) Baptist Assembly.

They are: Robert L. Smith, pastor of First Baptist Church, Pine Bluff, and Dr. John H. McClanahan, First Baptist Church, Blytheville.

The conference, for noncollege youth, will feature two separate programs for intermediates and young people. Smith will be evening inspirational speaker for the younger group, and Dr. McClanahan will be evening inspirational speaker for the older group.

# Expressions of appreciation



DR. CALDWELL



THE letters below expressing appreciation are in reality to all our Baptists who have supported the state mission program through the Cooperative Program. We thought you would be interested in reading some excerpts.



"Dear Bro. Caldwell:

"Received your nice and much welcome letter yesterday telling us the Mission Committee has approved pastoral supplement for our church for another year. . . Just can't tell you how very grateful we are and how much it will be appreciated. We ask an interest in your prayers down there for our church and for the lost in our community. We pray God's richest blessings on all of you."—Mrs. Prince Lindsey, Lone Rock Baptist Church.



"Dear Sir:

"The hearts of all of us were thrilled with the reception of your letter in the morning mail which reported the approval of the \$2,000 grant to be applied on the purchase of our new property. We express our gratitude to you and your good committee for your kind consideration of our needs. This will hearten and inspire our people in no small way. Wish you could have had your ear to the receiver and heard the response as we called a few of our people and reported your approval."—Delbert L. Garrett.



"Dr. C. W. Caldwell:

"Inclosed you will find check in the amount of \$2.00 from Bigflat Baptist Mission in White River Association. This is to Cooperative Program. This isn't very much, but we want to have a part in world missions."—Cecil Harness.

"Dear Dr. Caldwell:

"I was delighted and greatly relieved when I went to the post office today and received your most gracious letter informing us that the Missions Committee had approved our request for \$2,000 assistance on the building here at Westside. In fact, I was so happy that I stopped my work to have a prayer, praise and thanksgiving service with only the Lord and me present.

"God has certainly answered our prayers, and I have prayed much about this matter of obtaining help for Westside Baptist Church. This fine gesture on the part of you and the Missions Committee should inspire this church on to a much greater work in the years ahead.

"We thank you and Arkansas Baptists for coming to our aid when it looked almost, if not hopeless, for a small church. I shall ask our church to authorize a letter of appreciation in our next business meeting.

"Thank you again, and thank the Lord!"—B. D. Smith.



"Dear Dr. Caldwell:

"May I speak for the Bull Shoals Mission and extend to you and your Missions Committee our thanks for the \$450 for the payment on our building debt. That will help us out of an embarrassing situation and at the same time help us meet our payments through these lean months."—M. E. Wiles.



"Dear Dr. Caldwell:

"I have finished reading the April 8 issue of the Arkansas Baptist and am thankful for the good work you and the Missions Committee are doing in Arkansas."—James F. Kinney, Wayne, Oklahoma.

"Dear Dr. Caldwell:

"The Board of the Girls Training School could never begin to tell you how very much we appreciate the splendid job Brother McNeill is doing for our girls. I understand that it was through your efforts that he is with us as chaplain.

"We are so grateful for all the time and effort Brother McNeill is exerting for the girls. We are just praying that in the near future we can have him full time.

"Being a Baptist myself I feel even more grateful for this contribution to the welfare of these girls who have come to us, and am convinced that nothing we do has the potential for lasting good that this service has.

"Thank you very much for all you did to make it possible for this fine, dynamic, young dedicated man to serve on our campus."—Clara Mae Speaker, Sec'y.



"Dear Dr. Caldwell,

"When I read your article in The Arkansas Baptist Newsmagazine last week, I was reminded I haven't told you recently how grateful I am to you, State Missions, Miss Cooper, and all who did so much for us at Tomahawk. I thank God for you and that you were concerned enough to do for us what you did. It's something that means even more to me all the time as I continue to serve God in my small way. Words fail me to express myself when I look at my Christian family and these dear children we love so much and think what might have been if Southern Baptists hadn't cared. I'm sure there are many from Tomahawk who can tell you the same of their own individual families."—Mrs. A. D. Burnes, Granger, Washington.

## Baptistry leak?

DOES your baptistry leak? If it does, that's bad. But it is not all bad for at least it means you are using it. However, you should be able to use a baptistry without the mess and damage caused by leaks.

Perhaps you are building a new church and want to consider a leak-proof pool.

Reminiscing, I recall having performed the ordinance of baptism under many conditions.

The first time I baptized a new convert was in the St. Francis River near Marianna. No problem there, except to chase off a yard-long blue racer snake.

Other baptistries I have used include a Texas stock "tank" which was not a tank at all, but a muddy pond in a pasture. Once I used Elizabeth Creek, a beautiful stream with natural holes of clear water. It seemed these were created for the very purpose of baptizing.

At Ashdown, the janitor called the baptistry in the church, the "baptizin-hole." This must have been a recall from his boyhood days of a summertime swimmin' hole which doubled as a place for baptismal services the second week of August.

The baptistry at Ashdown (20 years ago) was framed of wood and lined with light weight sheet metal. The soldered joints frequently broke under the weight of the water. It leaked more often than not. They have a better one now.

At DeQueen a few years later, we lined a new baptistry with sheet lead. Lead will hold a seam real well. Lead is flexible and repairs easily, if you can find the leak. It is also expensive.

At Calvary, Little Rock, the baptistry leaked every time the dew point rose. It too, was lined with sheet metal. Calvary now has a new building and a leak-proof baptistry.

At Fordyce, the old church had a concrete pool. It was cracked, patched, painted, re-cracked, re-

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patched, re-painted. It must have leaked, but since it rested on the ground, it didn't hurt a thing. Their new baptistry is a good one.

Many churches are now using a new material for baptistries. It is called fiberglass. Some boats are made with fiberglass. They don't leak (they say) and if something knocks a hole in them, they are easily patched with a can of fiberglass.

Somebody figured that if fiberglass boats were dry, fiberglass might make baptistries leak-proof. They are about right.

Write us for a list of companies which manufacture fiberglass baptistries. — Lawson Hatfield.

### Wanted by June 1

Two experienced church secretaries. Financial secretary, book-keeping knowledge a necessity. Educational secretary, should be familiar with office machines and possess stenographic skills. Write P. O. Box 1663, Pine Bluff, Ark. 71602.

**BAPTISTRIES — SPIRES**

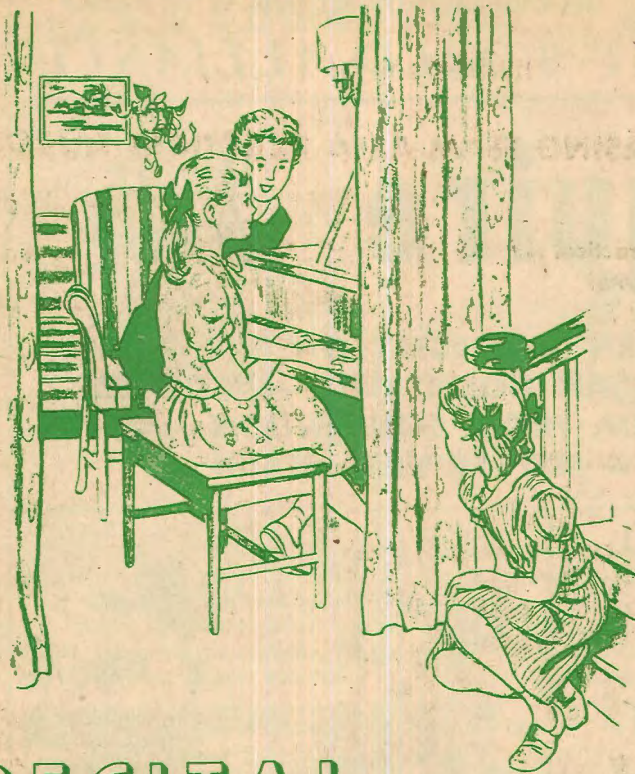
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She had a pretty new dress to wear, too. She had been afraid it might not be finished in time, but it was.

Running up to Ella at recess on Friday, Rose Marie grabbed her friend's arm and gave it an excited squeeze.

"My new dress is finished," she told Ella. "It came yesterday. Come home with me a minute after school, and I'll show it to you."

"All right. I do want to see it," said Ella.

As soon as school was out, the two girls skipped along to Rose Marie's home. And, oh, the dress was such a pretty one. It was blue with filmy white. It made Rose Marie's blue eyes look bluer than ever.

Ella's own dress looked neat when she slipped it on the next afternoon. Although it was not new, it would be all right. Ella was glad her mother was so handy with a needle.

Rose Marie went to the recital a little early. She wanted to see Ella just a minute. Then she would take her place in the audience.

"Oh, oh, oh!" she gasped as she started in the room.

Four-year-old Freddy, Ella's special pet, had come smiling and bouncing into the room with a chocolate drink in his hand. He had stumbled and had spilled the drink. Some of it had splashed on the back of Ella's dress.

It was nearly time to begin the recital. Ella wouldn't have time to go home and change. Anyway, she didn't have another dress to wear. Now she couldn't play in the recital, and she had practiced for it so hard.

Poor Ella stood there shocked and dumb and almost crying.

Rose Marie hurried to her. "Come on, quick!" she said. "Slip in here and put on my dress. I'll wear yours. We're the same size."

"But—but—but . . ." Ella protested.

"Oh, I can wear yours all right in the audience. The spot won't matter so much there."

All the time she was talking, she was taking off her own pretty, new blue dress.

"Hurry!" she said, as she helped Ella slip out of the soiled dress.

A short time later Rose Marie was seated in the audience. She arranged Ella's dress so that the dirty spots would show least.

And Ella—well, she never had played so well.

"I'm proud of you," said her teacher when the recital was over.

"You played beautifully, Ella," said an older friend, "and what a pretty dress you're wearing!"

Ella caught Rose Marie's eye. A warm spark of friendship flashed between the two girls.

(Sunday School Board Syndicate, all rights reserved)

## RECITAL DRESS

BY VEDA GROUP

"I wish I had a new dress for my recital," said Ella wistfully.

"I wish you did, too," answered her mother, "but we just can't manage to get one right now. We talked about it, you know. You thought you'd rather go on with your music lessons and get along with fewer new clothes."

"Oh, I would, Mother. You know I would. I love my music. I won't really mind about the dress—not really."

Her mother smiled. "I know you do love your music, and I want you to keep on with your lessons. I'll do what I can with your dress, too. I can put a new collar on it, and a rosette at the belt should be pretty."

The old dress did look nice when Mother had touched it up. She was good at touching up food, clothing, and other things around the house and yard.

Recital day was coming fast. Ella kept practicing hard. She did want to play well that afternoon. She had been practicing so much that she hadn't been with her chum, Rose Marie, as much as usual.

Rose Marie didn't study music. She liked to draw and work with water colors. She was going to Ella's recital though. She didn't want to miss it.



# The Bookshelf

# ARKANSAS BAPTIST HOSPITAL

**The Farewell to Lincoln**, by Victor Searcher, Abingdon, 1965, \$5.95

What television did for the funeral of President John F. Kennedy, this book does for the funeral of President Abraham Lincoln. The reader is made an eyewitness as the funeral journey progresses from Washington to Springfield, Ill.

Beginning with the fall of Richmond (April 3, 1865), Author Searcher traces the historical moments leading to Appomattox, where the surrender of the Confederacy took place; to Ford's Theatre in Washington, where Mr. Lincoln was assassinated; to the funeral services in the nation's capital; and through the 12-day journey to Springfield, where the President was buried.

**God's Power to Triumph**, edited by James R. Adair, Prentice Hall, 1965, \$3.95

In these 200 pages are found 46 inspiring stories of trial and triumph as people have turned troubles into tail winds and used problems as stepping-stones to rich blessings.

**Why Wait Till Marriage?**, by Evelyn Millis Duvall, Association Press, 1965, \$2.95

In this plain-speaking book, Dr. Duvall sets out to help young adults in high school and the early college years to understand the sensible reasons for our sexual moral standards, which are so widely violated. She takes up every argument, one by one, that has been used to justify premarital sexual relations, including such bewhiskered excuses as: "Our sex morals are old-fashioned." "What harm can experimenting do?" "But we're really in love." "It's the only way to know whether we're really right for each other." And she undermines with facts the fallacious, latest rationalization: "But it's perfectly 'safe' today."

Dr. Duvall is well known here in Arkansas, not only from her many helpful books, but from her appearances here in family conferences. We predict for this latest of her books a good market.

**John Keats, The Making of a Poet**, a biography by Aileen Ward, The Viking Press, 1963, \$7.50

In the first full-scale biography of Keats in more than 25 years, Miss Ward has produced a memorable image of the artist engaged in a significant process of "self-making." She traces Keats' developing awareness of identity from his years as a medical apprentice: through his decision to become a poet and his struggle for personal as well as poetic mastery; through family trials, the death of his beloved younger brother and the beginnings of his attachment to Fanny Brawne; to the final, triumphant expression in his last poems, written on the eve of his decline into illness and death.

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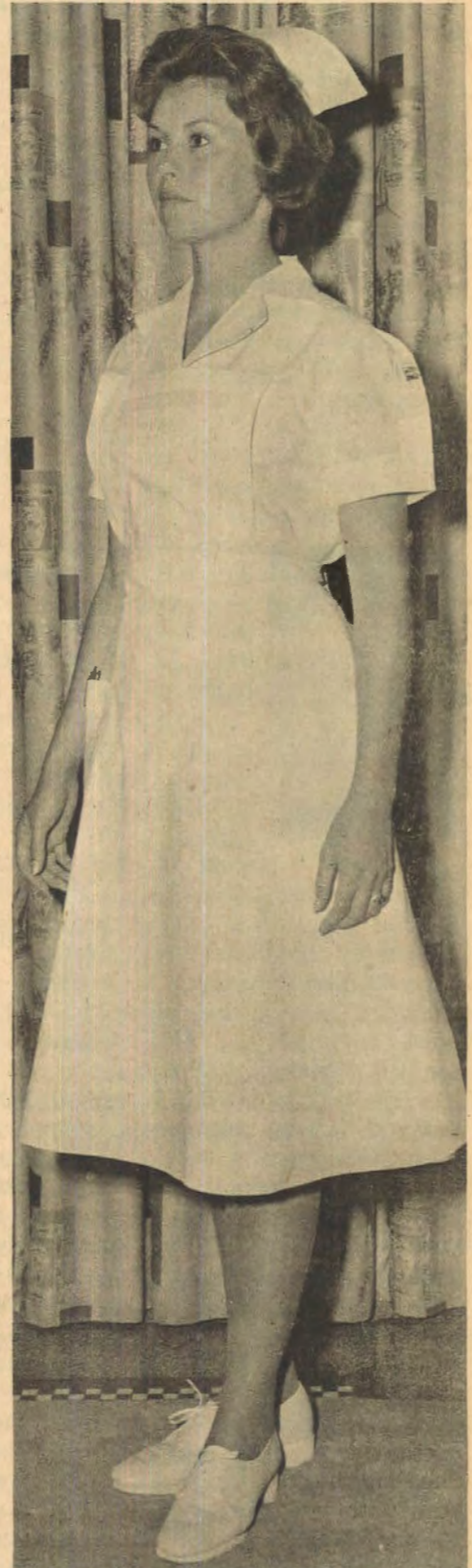
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Uniform modeled by Miss Joy Gross

# Obedience exemplified

LEWIS A. MEYERS\*

TEXT: II SAMUEL 5:1-12; EXTRA V. 13-25

MAY 16, 1965

*THE Accounting:* Actually, verse eight is omitted from the printed text, but it should be embraced in supplemental reading, and I Samuel 16 should be reviewed. Starting his reign in 1010 B.C., David was to enjoy the regal chair for 40 years. The incidents of this lesson gathered about Bethlehem and Hebron, five and twenty miles, respectively, from Jerusalem.

*I. The Anointing:* We see in the story of the anointing (I Sam. 16:1-12) the place of a Provident



DR. MEYERS

hand where obedience becomes the characterizing factor of a life. As in probably all successful careers, many incidents may be found in the study of David which appear to be almost beyond the pale of human understanding. Special significance is to be attached to many of the incidents surrounding the young man who, although still in his teens, gave public evidence of God-likeness. Let us regard, for instance:

First, that in David's case nothing was left to speculation, there was the anointing or pouring of oil upon the head in the "midst of his brethren";

Second, that this purposeful dedication of David for a specific intent also occasioned the "setting apart" of all of Jesse's household;

Third, that a dedication and a re-dedication or anointing was experienced by David, to wit: when called from his father's

\*Dr. Myers, a former editor of the ARKANSAS BAPTIST, is now retired and living in Hot Springs.

flocks at Bethlehem, when anointed King of Judah, and when crowned King of all Israel. May we observe here, particularly for the benefit of our called young men and young women, that any one is fortunate who, under total surrender to God's will, can number extraordinary and provocative experiences by the score. Don't be afraid to testify of them.

We are to see: 1. That while David's mother is not scripturally named, that she was mentioned by Ps. 86:16 when David himself said that he was the son of the Lord's handmaid; 2. That all men under a conversional experience receive a spiritual anointing for kingdom membership, not because of their goodness but because they have been "made meet for it" 3. God's anointed in the pulpit needs a sanctified membership. Witness Samuel's act at Bethlehem.

*II. The Acclamation:* The acclaiming Elders (II Sam 5:3-7) were of mature age and of upright conduct. Before David at Hebron they represented all the 12 tribes of Israel and they were ready to acclaim him as the king of the entire kingdom. We may say that David was to experience one more of the fruits of obedience. They reminded their king of two things, namely: God had chosen him first, and that God's choice was their satisfaction, that they were of one blood which should be a guaranty of their allegiance. David's response was a covenant "in the name of Jehovah."

Some feel that our presidential oath, "So help me, God," does, in some measure, approximate the meaning of Israel's King and recognizes that the relationship is a covenant one.

Then, there was the league in which a reciprocal agreement in-

troduced a cooperative responsibility of the leader and the one led. This was important since many of the tribes across much of their history had been at enmity. The Covenant took place in the course of a three-day feast (I Chron. 12).

The lessons presented here, embrace: first, that it is he who has become faithful in little that later is given the opportunity to become faithful in much; second, schooled in suffering and enriched by many experiences, David had, in Maclaren's language, "Been welded into a fitting instrument for God's purposes"; third, that one may wax stronger and stronger because "the Lord of Host is with him."

The last lesson inspires the question, "Could one desire for himself a greater reason for his success than the sense of God's presence?"

*Broadman Comments*, our Baptist publication, entitles this lesson "A Leader Committed to God." Douglass entitles the lesson, "A Dedicated King." Others use different words, but we think "Obedience Exemplified" more nearly preserves a general theme.

*III. The Accession:* After the acclamation of king and people, no time was lost in accession. The whole Jewish race of the day felt that they were particularly destined to unite and expand. The seemingly impregnable Jerusalem made a strong challenge (verses 6-10). While scarcely more than a military fort, at first, it had antiquity that pointed back to Abraham and Melchizedek, being known as the "City of Priests" and as Salem, which means "peace." In its accession, David gave the highest command to the warrior who could effect an entrance. Joab wins the place of prominence and henceforth he is definitely aligned with the valorous deeds of God's people. David moved in with his general, Joab, and across a thousand years his name is to dominate this great center.

This opens a vista of thoughts: first, that Jerusalem was magnified to heaven first by David, but

it was Christ who started the Christian dispensation that secured its name and that made its place on history's page an indelible one; second, that Jerusalem's restoration to the Jewish race within the last generation, again appears to have been definitely in line with a divine purpose, after centuries of Arab occupancy; third, that while Jerusalem is not predominately Christian, it is no longer paganistic.

Doctors Hester and Pearce, in *Broadman Comments*, underscore a fine point when they remind that a success granted by God is granted for God. Any gifts that we possess must be so treated.

IV. *The Accomplishments*: Quite aptly, this Sunday School lesson study gives a bright mention of the building of the king's palace with timbers from Tyre, and the projection of plans for the erection of the temple, a feat to take place under Solomon. Under David, the subjugation of Palestine was accomplished. Ultimately the old "Ark of the Tabernacle" was restored to God's House.

There is the prompting of this final thought: Having asked and received a blessing, we must never forget the giver of that blessing. Herein lies a timely suggestion to materially prosperous America.

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## A Smile or Two

### Old Army game

GENERAL Smith called the motor pool on the phone and asked the sergeant how many vehicles were there.

"Five trucks and two limousines," the sergeant said.

"What are the limousines for?" asked the general.

"To haul fat generals around in!" was the reply.

"Do you know who this is?" asked the general.

"No."

"This is General Smith!"

"Do you know who this is?" asked the sergeant.

"No."

The sergeant said, "Well, then, so long, fatty," and hung up.

### Rewrite

SHAKESPEARE: "I've written a good play, but the title is too long."

Ann Hathaway: "What is the title?"

Shakespeare: "I call it 'Julius, grab the girl quickly, before she gets away'."

Ann Hathaway: "Why not just call it 'Julius Caesar'?"

### Etiquette

JOE: "What do you call a 200-pound man with a machete?"

Sam: "Sir!"

### Which church?

AN Englishman who was new in the community spent his first Sunday morning in his neighborhood church. The minister was particularly longwinded that day, and the Englishman finally turned to the man sitting next to him and whispered, "How long has he been preaching?"

"About 30 years," was the answer.

"I say," replied the astonished Englishman, "he must be almost finished!"

SPEAK well of your enemies. Remember, you made them.

## Attendance Report

Church	May 2, 1965 Sunday School	Training Union	Ch. Adns.
Berryville Freeman Hgts.	151	62	
Blytheville			
Gosnell	311	105	1
First	625	200	2
Chapel	83	34	
Trinity	210	65	2
Camden			
Cullendale First	426	172	
First	529	118	1
Conway Pickles Gap	87	49	
Crosssett			
First	591	142	
Mt. Olive	234	100	
Dumas First	313	80	2
El Dorado			
Caledonia	39	37	
Ebenezer	159	85	4
First	794	550	1
Immanuel	491	175	3
Parkview	203	67	
Trinity	203	104	1
Eureka Springs			
Rock Springs	48	34	
Greenwood First	256	98	1
Gurdon Beech St.	177	64	
Harrison Eagle Hgts.	259	87	
Hope First	474	125	1
Huntsville Calvary	50	25	
Jacksonville First	488	144	2
Jonesboro			
Central	631	203	2
Nettleton	275	155	
Lavaca	253	155	4
Little Rock			
Forest Highlands	214	113	1
Immanuel	1215	445	5
Rosedale	314	107	2
McGehee First	457	158	
Chapel	78	48	
Magnolia Central	771	264	55
Marked Tree			
First	186	49	
Neiswander	146	96	2
Mena First	312	98	
Monticello Second	275	145	
North Little Rock			
Baring Cross	642	167	
Southside	54	23	
Camp Robinson	23		
Calvary	459	114	1
Central	269	100	3
Grace	98	51	3
Gravel Ridge First	214	89	
Runyan	64	38	
Park Hill	882	219	3
Sixteenth St.	35	20	
Sylvan Hills First	270	136	2
Pine Bluff			
Second	189	61	
South Side	688	302	6
Tucker	39	31	
Watson Chapel	190	78	4
Siloam Springs First	338	162	
Sherwood First	201	89	
Springdale First	451	129	1
Star City North Side	105	80	3
Van Buren			
First	499	139	
Second	66	34	
Vandervoort First	58	26	
Ward Cacklebur	48	34	
Warren			
First	456	152	
Southside	88	81	5
Immanuel	303	91	
Westside	106	71	2
West Memphis			
Ingram Blvd.	244	103	

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# Religious News Digest

By Evangelical Press

## Stan Freberg honored

WASHINGTON, DC.. (EP) — Stan Freberg, Hollywood, noted radio ad-man and comedian, was cited by the United Presbyterian Church's Division of Radio and Television for his "brilliant contribution to Christian broadcasting."

Specifically he was honored for writing and producing for the division three one-minute religious radio spot announcements aimed at unchurched listeners, combining light conversation, a jingle, and pop-type music with a Broadway beat.

The same jingle is repeated in each of the three announcements. It goes like this:

"Where'd you get the idea  
You could make it by yourself?  
Doesn't it get a little lonely,  
sometimes,  
Out on that limb. . . without  
Him. . .  
It's a great life but it could be  
greater,  
Why try and go it alone,  
The blessings you lose may be  
your own."

## Methodist merger

ST. LOUIS, Mo. (EP)—Unification of three Negro Methodist denominations with a total of some 2.7 million members was seen here by leading bishops of the Churches considering the merger.

The churchmen, representing the African Methodist Episcopal, African Methodist Episcopal Zion and Christian Methodist Episcopal Churches, stated in a conference that they were in favor of an "inclusive non-racial Methodism."

The Negro Methodist representatives expressed hope that the united Church could be established

## In the world of religion

. . . . DANIEL Pourchot, a Lutheran minister, has gone to France and Switzerland to arouse interest in a unique Christian pavilion to be built for the 1967 World's Fair in Montreal. The pavilion, which will cost \$3 million, will be a joint effort by seven churches or denominational groupings—Roman Catholic, Anglican, United Church of Canada, Presbyterian, Baptist, Eastern Orthodox, and Lutheran.

. . . . Students of Union Theological Seminary, Richmond, Virginia, have adopted two resolutions urging the Presbyterian Church in the United States (Southern) to act immediately toward reunion with "Northern" Presbyterians and to reaffirm its support of the National Council of Churches.

. . . . Announcement has been made in Berlin that \$1.7 million has been allotted for 43 projects in 25 countries by the distribution committee of the ongoing "Bread for the World" campaign of the Evangelical Church in Germany (EKID). Since its inception six years ago, the EKID campaign has raised over \$25 million, financing over 500 projects in Africa, Asia, and Latin America.

. . . . Solemn ceremonies with strong ecumenical overtones marked the opening of the first unit of a YMCA building under construction in Nazareth, Israel. The unit includes a chapel, library, club, classrooms, an auditorium, a dining room, and a snack bar. The inauguration was attended by representatives of all religious communities in Israel: Protestant, Anglican, Greek Orthodox, Roman Catholic, Eastern Rite Catholic, Jewish, and Moslem.

. . . . The Church of Jesus Christ of Latter-day Saints (Mormon) was formed in Fayette, New York, April 6, 1830, by Joseph Smith and five others. Membership is now 2,234,916, an increase of 117,465 for the year.—The Survey Bulletin

by 1972. Earlier, merger of the three bodies had been anticipated by 1968. The AME Church in May of 1964 adopted a resolution at its General Conference calling for expediting of the union plan.

## Stand on Viet Nam

SYDNEY (EP) — Ten Anglican bishops here declared that some of the contentions of Australian Prime Minister Robert Menzies on the situation in Viet Nam are "open to grave moral question."

They were replying to a public statement in which Sir Robert rejected a call from 13 Anglican bishops that Australia support the efforts of Pope Paul VI, the United Nations, and the governments of Canada, France and India in taking positive steps "towards an honorable and peaceful settlement of the fighting in Viet Nam." Sir Robert had said that some sections of the bishops' letter "surprised" and "distressed" him.

In their reply the bishops stated that they "cannot think that we, or others more distinguished, are hopelessly deluded in asking that negotiations become the objective of Australian diplomacy."

## 'The Deputy' ban

ROME (EP) — A leading article in *L'Osservatore Romano* defended police action in closing Hochhuth's drama "The Deputy," which is critical of Pope Pius XII for his failure publicly to condemn Nazi treatment of the Jews, with a reminder that a 1929 Concordat prohibits in Rome any manifestation of hostility to the Pope.

An article described by *The Guardian* as "ranging from injured majesty to sarcasm" declared that the play was "a deliberate and calculated insult" to Italian Catholics.

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