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### May 12, 1966

Arkansas Baptist State Convention

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# SOUTHERN BAPTIST CONVENTION

460



**Arkansas Baptist**

*newsmagazine*

MAY 12, 1966

# personally speaking

## When the power's off

A POWER failure is always frustrating if not crippling. On a recent Saturday I was working hard in my office—as is my usual custom, Executive Board—when the lights went out at noon.

Soon it became evident that something had really happened to the power supply beyond one of those brief interruptions that come occasionally. So I had to make a big decision. Was I to call off my Saturday work and go home; maybe to fish or mow the lawn, or find a way to light my work and go ahead with it?

Of course, Operating Committee, you know what would be my decision. I dragged my work materials out of the dark caverns of the editor's office to an outside door where I could have real daylight, and went right ahead as the hero I was, for the remainder of the hour before the lights came back on.

The power was off, but I knew it and was able to adjust.

BUT the real tragedy is for a fellow's power to be off and for him not to know it.

This actually happened recently to my friend Jack Livingston, pastor of Gravel Ridge First Church, and to many of his church families.

The power went off in the middle of the night—a Saturday night. It must have occurred away up in the night, for Brother Jack had put the finishing touches on his sermons for that week and had already retired.

Came the Sunday dawn and the power was back on the way it had been when Jack and a lot of the other Gravel Ridgers had tucked themselves in for the night.

The Livingstons noticed that they seemed to have more time for Sunday morning leisure than usual, even with the usual getting ready of the kiddies for Sunday School. They did not know until Sunday School was over that they had missed it with their extra lolling around. Not long before time for the Sunday morning worship service, an anxious Sunday School superintendent called the parsonage to inquire of the pastor's state of health.

Only then did the Livingstons discover that they really did not have coming that extra hour and fifteen minutes that their electric clock had indicated was theirs. For the power failure in the middle of the night had lasted that long.

Now, any of you preachers and Sunday School teachers who like to spiritualize ought to be able to take this and really make something out of it. I have run out of space.

*Erwin L. McDonald*

## IN THIS ISSUE:

THE question of evolution may have seemed to be the most important matter before the 1925 Convention to Editor Clarence Stealey of Oklahoma, but to other financing of missions seemed more pressing. The story of the beginning of the Cooperative Program is told by W. E. Grindstaff on pages 6 and 7.

SIX laymen have served as president of the Arkansas State Convention. B. K. Selph devotes his "Beacon Lights of Baptist History," page 17, to the six.

IT is always beneficial to read and study Dr. Ralph Phelps' interpretation of the Sunday School lesson, and it is entertaining as well when he writes in the style he uses this week. On pages 22 and 23 are the story of Jehoiada and the woman Athaliah, who "went into orbit, ripping her Dior to shreds."

WHO will be the next president of the Southern Baptist Convention? Will it be a man who has diligently sought the high office? A recent editorial from the *Capital Baptist* comments on the situation, page 3. For those attending the Convention, there is late news on plans on page 13.

CONTINUING Dr. C. Emanuel Carlson's discourse on federal aid to education, on pages 8 and 9 is Part II, wherein he looks at the political principles of religious freedom.

APPROXIMATELY 250 students gathered at Camp Tanako for the BSU spring planning retreat. The news coverage with pictures is on page 11.

COVER story, page 15.

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MAY 12, 1966

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**EDITOR'S NOTEBOOK**

## 'Appreciation Day'

THREE Creeks Church (Liberty Association) has had a remarkable growth in membership and attendance, and in giving, in recent months. Rev. George Fletcher, formerly missionary of Perry County Association, is in his second tenure as pastor of the church.

On hand for the occasion were deacons who have served as deacons of the church for a total of more than a century.

There on a recent Sunday to help the church observe "Deacon Appreciation Day," I was amazed to see that more than half those in attendance—and the Sunday School attendance has been averaging above 100 for some time—were young people. Approximately 40 couples are enrolled in the young peoples' class.

The church is in great need of an additional educational annex and is beginning to consider plans for adding such an annex to the present building.

Fellowship and food were highlights of a "dinner on the grounds" in the church basement at the conclusion of the morning worship service.

### Guest Editorial

## Our next president

DISCUSSIONS are taking place all over the Convention on who will be the next president. From the reports we get, several fellows have been working for the job over the past couple of years. There seems to be a group who want to pass the position around. The procedure is so familiar—a fellow gets a few key positions which he uses to climb higher and higher until he obtains his self-appointed goal. For the assistance given by a few chosen friends, he promises to help these men on their way. We hope the Convention, Pastors' Conference, etc., will wipe itself clean of these self-promoting campaigners.—From Capital Baptist, Washington, D. C., James O. Duncan, Editor

## Editorialettes . . .

THE Christian should have at least a smattering of humility.

I am God's man. But I am not the only man God has called into his service.

My heart and life are enlightened by God's Holy Word, through the saving grace of the Lord Jesus Christ, through the leadership, enlightenment and power

of the Holy Spirit. But I am not the only one thus blessed.

God has given me whatever knowledge and wisdom I possess. But I do not yet have all knowledge. So, somehow, I must possess humility and I must be charitable in my attitudes toward others—particularly toward those who disagree with me.

WHEN the Revised Standard Version of the Scriptures first came out and extremists were having book burnings to destroy copies of the new Bible, Dr. J. D. Grey is said to have observed: "Well, we are making progress. We used to burn the translator, but now we just burn the translation!"

WHAT a marvelous thing the human mind is—even in the dullest of us. Recently I heard Brooks Hays say that the human mind—the size of a grapefruit—has 10,000 times more capacity for memory retention than any computer yet designed. Said Mr. Hays: "If a giant computer could be made with the storage capacity for knowledge that exists today in the minds of the people of the earth, the computer itself would have to be as large as the earth."

"IF a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (I John 4:20).

Can one be humble before God and proud and arrogant before men?

IT is a solemn and awesome experience to reflect on the fact that the people to whom we preach and write are looking to us for some word from God. Whether or not any one of us is able to communicate may depend upon whether we are clear channels or clogged channels. Sin clogs. Some of the most common sins in the lives of us preachers are conceit, an inordinate ambition for success, envy, jealousy. . . .

THE late Dr. W. O. Carver, a life-long professor at Southern Baptist Seminary, Louisville, Ky., gave a chapel talk one day at the Seminary on "My Bible."

His Bible, Dr. Carver said, consisted of what he personally was able to understand and appropriate from God's Word.

What if God should say to each one of us: "Here is the Bible, my revelation to mankind. Each one of you is to have all of this he can absorb and put into daily practice in sixty days. At the end of the sixty days, all of the Bible you have not been able to incorporate into your life will be blotted out."

How many of us would wind up with a pamphlet instead of a library of 66 volumes?

EZRA Pound has said: "You can spot the bad critic when he starts by discussing the poet and not the poem." Would that also be true of the one who starts with the preacher and not the sermon?

# 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.

### SBC name change

MY grandparents came to Arkansas from Atlanta, Ga. Back in Atlanta they belonged to a Baptist Church, which was one of the churches that helped to organize the Southern Baptist Convention in 1845.

It was this group of churches which gave it the beloved name "Southern Baptist Convention." Now there is much discussion about changing it. To those of us who have known and loved the convention by that name so long, it will be like burying an old and dear friend to do so. It is a good, honorable, proud name and has served us well since 1845. I know there are many Southern Baptists who will not want to give up the name, Southern Baptist. Neither do I, and I expect I'll shed some tears, but I realize my reason for not wanting to change is a selfish one.

When the name Southern Baptist Convention was first given it, it was appropriate. It fit us, now this is no longer true. We have outgrown it. It is like trying to hang on to, and wear a lovely dress that is bursting its seams. It doesn't fit us any more, and though we are loathe to give up the old, it's time to change and find one that fits us better, and, as one whose grandparents helped to give the convention its first name. I wish to add my vote to a name, already suggested several times. That of Cooperative Baptist Convention. It describes us, and is appropriate, not only all over our own country, South, North, East and West, but also all over the world.—Mrs. S. A. Hutchinson, Ft. Smith, Ark.

REPLY: Our suggested new name, proposed months ago, is "Baptist Convention USA." But "Cooperative Baptist Convention" would not be bad.—ELM

### On Catholic marriages

THE popes ruling on marriages between Catholic and Protestants does not change one thing in God's sight—only changed in sight of short sighted man.

Non Catholics have never been required to sign their religious freedom away from God. Only the weak and the ones that will compromise does the god

that sits on the throne in Rome have any effect on. May the Jehovah God have mercy on people that will compromise God's truth for non-truth.

All people are recognized as Christians in God's sight, if they are born of the Holy Spirit. John 3:5-6. Open religious freedom has always been true with God. There are no barriers except man and his unwillingness to accept the Word of God as it is written in the Holy Bible.—Frank Fryar, Route 1, Box 138, Cherry Valley, Ark.

Note to Editor: Please print this. I know you receive mail concerning this, but I never see it in print in the Arkansas Baptist.

REPLY: Now you have.—ELM

### Teen-age gratitude

LAST night my 16 year old said, "thank you for making me nice." I was at a loss as to how to answer but very happy to hear the words. During their study of witnessing another teenager made the statement to her that she was one teenager in the church that lived a Christian life all the time. She doesn't take compliments easily and was embarrassed but glad too. Then she came home and thanked me.

She won't know for some time how hard it is to say "no" when "all the others" are doing it. To have to say "no" when the teenagers tear out of church to race up and down the highways. When they tire of that thrill, they park for even greater "thrills." To have to say "no" when she wanted to go to some other questionable place or thing. To have to say "no" when I'm afraid it will make her an odd ball, square or whatever they call some one different these days. So much she won't know until she is a mother.

Just hearing those words of thanks are reward enough for me. My prayer is that she can feel and repeat those words in another six years.—An old fashioned mother

### 'So little charity'

TODAY we have so little charity, which is greater than faith, or hope, and without it we become as sounding brass, or tinkling cymbals. I Cor. 13:1.

God help us to be interested in these things enough to want to seek after them, and Lord make us aware of the fact that the same God who looked down on Jerusalem looks down on us today;

As we think of wisdom, understanding, and humility, do we search for, or follow after them in a manner exceptable to our Lord and Master?

We ask for these blessings in our prayers: Today, do we consider how we want to be forgiven, with the thought in mind that it will come in the same manner in which we forgive? Can we remember continually, that the beam in our own eye must be removed before we see the mote in our brothers eye? Do we try first to be above reproach, before we find fault with our brother? Oh that we might strive to assemble in the worship of God, for this purpose only, free from deceit, and come with the spirit of the publican, personal, begging to be forgiven as we are willing to forgive.

Pray for me that I might try to be the kind of man that I would expect in my fellowman, and that I may stand in a respectable manner before God according to His Will.

With appreciation for the nice reading we find in the Arkansas Baptist Newsmagazine.—Otis Hearn, Clinton, Ark.

### The answer sure

THE solution to modern man's problem is not to be found in the dynamic of regression, either personally or socially. If regression is a sign of emotional illness in the individual, it is also true of the society that regresses. The answer to modern man's dilemma and anxiety is not regression but a forthright, dynamic, militant, courageous development of a society of high morals and social responsibility which produces a basic security and purposefulness for its members.

Modern man needs not regression, but an adequate philosophy of life, free from an over amount of guilt, anxiety, and insecurity. The principles of the New Testament provide this philosophy. The solution is to be found not in regression but in a courageous move toward a fuller understanding of these principles.

The Apostle Paul once said, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

Christianity provides for every emotional need of man, if man will only dare to try it.—Dr. W. Maurice Hurley, Chairman, Dept. of Psychology, Ouachita Baptist University, Arkadelphia, Arkansas

### 'Across Editor's Desk'

YOUR book is going to do a lot to help Southern Baptists understand the place and work of the editors and their state Baptist papers. It meets a very real need and you have done an admirable work. I am going to read every page of it and I am sure it will be with much profit.

A tip-of-the-hat to you for doing not

## Feminine philosophy -- or intuition

BY HARRIET HALL

### Parent-teenager relationship

A RECENT letter tells of a teenage son who smokes, much to the mother's disappointment. The writer says her husband smokes and thinks if the son is going to smoke he should be allowed to do it at home. The mother mentions that neither her husband nor her son attend church now, though her son was active until recently.



MRS. HALL

SEVERAL factors about this problem are apparent at a glance. The son is now patterning his life after his father's. Children seek to be like those they love and admire. Their sense of right and wrong depends very largely upon emotional ties with their parents. Evidently this son has decided that he is becoming a man—and that he must demonstrate this by leaving off church attendance and declaring his independence in

only an excellent work each week as editor of The Arkansas Baptist News-magazine, but for producing a growing number of perceptive volumes dealing with vital matters.—Richard N. Owen, Editor, Baptist and Reflector, Nashville, Tenn.

### Student help needed

THIS letter is an appeal to you for help. Help in finding the names of those who are coming into the pioneer areas to attend school. It is also, a matter of helping to direct some students our way, if at all possible.

The work among Baptist students here in Indiana is at its infancy. We have BSU's on five campuses. However, there is a tremendous need to start BSU's in many other locations. Three of our existing BSU's are in desperate need of volunteer or part-time directors. These three are Evansville College, Ball State University, and Indiana State University. Both Ball State University and Indiana State University offer graduate work. Evansville Col-

such matters as smoking.

To this mother I will have to say (in all fairness to your son) I do not see how you can be too surprised when a son takes up a father's habit. If parents want their children to exercise self-discipline, they must set the right example themselves.

I knew one father who had two teenage daughters, and for their sake decided to give up smoking. He said later that his savings from his "cigarette money" put them through college.

I CANNOT blame any mother for wanting her children to have clean habits, but perhaps one point should be made clear. While I am not particularly fond of a smoke-filled room, I would prefer it to a tension-charged atmosphere of "bicker-bicker," though this may not be true in the letter-writer's home.

The ideal solution for this problem would be for the father to say, "I'll give up smoking rather than see my son take up my bad habits." But facing such a situation many fathers have said, "Do as I say, not as I do," or "I'm too old to change my ways now."

SOMETIMES a mother, in her great desire to protect her child from something she feels will harm him or her, will almost

lege is a Methodist school offering only Bachelors Degrees.

If you know of a student that is interested in coming our way or would even be willing to talk about it, I would be glad to correspond with that student and give them more information concerning the schools of Indiana, the possibilities of study and do every thing possible to help them find a place of service here in our state.—Bob Wayne, Secretary, Department of Training Union, Student Work, Church Music, State Convention of Baptists in Indiana, P.O. Box 24038, Indianapolis, Ind.

"FAMILY Portrait," a picture of the family of Jesus in the terms of an ordinary family which acts and speaks in modern-day language, will be the final production of the year for the Ouachita Little Theater. Performances will be at 8 p.m. May 12, 13 and 14.

alienate the affections of the child.

Parent-child relationships often are almost at the breaking point during the teenage years. The blame for such tension should not be placed solely on the child or the parents. It is usually caused by both.

The child needs to understand the reasons that make these years difficult for the parents. They may be experiencing physiological changes which result in some emotional instability. There may be heavier expenses, or problems concerning employment, etc., outside the home.

ON THE other hand, the parents need to understand the changes taking place in their children. They are often not prepared for the rapid pace at which the child begins to appear to be an adult.

Perhaps the pivotal point at this stage is the question of *authority*. The teenager is struggling to become an adult. He wants to be treated as a mature person. He often rebels at adult authority, yet whether he will admit it or not, he usually appreciates having his parents express their wishes and establish the "house rules."

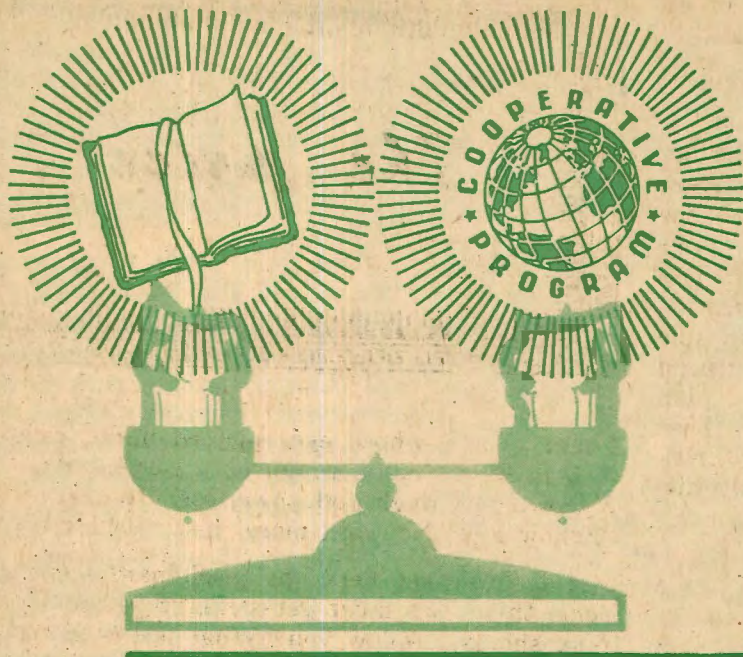
TO THIS mother, I will add a final word. I am sure you have made your wishes known to your son. If he can see a Christian attitude on your part, you may win in the long run. It is important that your son know he is loved by both parents, even when there is occasional disagreement as to personal judgment.

Mature love is not characterized by indulgence; rather it is made up of justice, guidance, and discipline. There may not always be perfect harmony between parents and teenagers, but if there is mutual love the experience together will be rewarding.

\* \* \*

Comments, questions, or suggestions may be addressed to:

Mrs. Andrew Hall  
Mount Sequoyah Drive  
Fayetteville, Ark.



# a true partnership in the gospel plan

BY W. E. GRINDSTAFF

"MR. President, Mr. President!" Three voices spoke almost as one. "Mr. President, do I have the floor?"

The president's gavel hammered vigorously. "The Chair recognizes Brother Stealey."

"Mr. President, we must settle this evolution issue at once," Clarence Stealey said. "Let the messengers to this annual session of the Southern Baptist Convention vote now. It's the most pressing matter before us in 1925. Brother Burts' money report can come later."

"Mr. President!" shouted Bronson Ray, taking advantage of Stealey's pause, "The editor from Oklahoma may think other matters are more important than money. But that's because he doesn't have our problems. He doesn't have the foreign missionaries looking to him for their salaries. He doesn't have debts piling higher every month and precious little money coming in to pay them. I tell you we're in a bad way. This Convention must do something before it leaves Memphis. . . ."

The gavel beat out an insistent interruption.

"Gentlemen, Gentlemen!" said President McDaniel. "Let's get on with the order of business. Brother Charles Burts has been standing here for ten minutes to give his report. We shall hear him now."

## Cooperative Program

Burts eyes moved over the big room and then back to the paper in his hand. He read slowly, his voice lifting slightly as he accented certain words and phrases. His was the first annual report of the Future Program Commission, of which he was general director. The report set forth and named the new unified budget of the denomination.

"From the adoption of this report it shall be known as the Cooperative Program," read Burts.

The report was adopted in routine fashion by messengers anxious to get on with debate on evolution. With that action, the Cooperative Program was launched May 13, 1925, at the Southern Baptist Convention in Memphis, Tenn.

The Cooperative Program was almost overlooked in the beginning. State papers were concerned with debts and debate. Few messengers paid attention to it or caught its significance. Three men revealed the attitudes of more messengers (*Religious Herald*, May 28, 1925).

"Happiness of former Conventions was not evident on the faces of delegates," said C. W. McElroy. "This was due, perhaps, to the depressing effect of our huge debts."

"The Convention was the least satisfying of all I have attended in 25 years," T. C. Skinner agreed.

"The Convention struck no high tide," Frank L. Hardy said. "We seemed not to be together."

These men, great as they were, evidently did not grasp the historic significance of what the Convention had done when it voted for a plan called the Cooperative Program. Many 1925 Convention-goers returning home probably would have been at a loss if they had been asked, "What is the Cooperative Program?" It is unlikely they would have been able to explain that it is the voluntary way Southern Baptists work together to spread the gospel—a plan that can be controlled by the churches, by those who brought it into existence. We can hardly criticize them now for lacking the perspective only history can give.

### Test of time

ONLY time could prove the new financial plan to be a democratic, flexible, inexpensive way to get the job done. Only as time passed would it come to be acclaimed as the unified budget of state conventions and the Southern Baptist Convention. Over the years, it would become a united and continuous appeal for many causes, cutting out the need for many special offerings, and giving day-by-day support for most work.

Simply stated, the Cooperative Program would become the unified mission budget of each state convention affiliated with the Southern Baptist Convention, as well as the Southern Baptist Convention itself. What the unified budget would become to each church, the Cooperative Program would be to each state convention and the Southern Baptist Convention.

### Baptist control

THE Cooperative Program is a voluntary plan of cooperation in world missions which Southern Baptists created in 1925 and still control.

A practical plan for meeting human need, the Cooperative Program is democratic in design, flexible in nature, and economical to operate.

As a budget for most denominational work, the Cooperative Program is the main channel for financing state convention and the Southern Baptist Convention work.

As an appeal for most denominational causes, the Cooperative Program has eliminated numerous special offerings. It is the best means for regular and continuing financial support of all co-operative enterprises.

The Cooperative Program is a true partnership in the Gospel plan!



I met a man whose eyes pierced mine, went deep  
And in whose hand, rough as a carpenter's,  
My own felt weak and powerless. He said,  
"Follow me." No word more, just "Follow me."

I said, "Now see here, my good man, there are  
Some things we must get straight before I go.  
Why should I follow you? What is the gain?"  
He said, "I am the way, the truth, the light."

I said, "But light I have, and truth  
Enough to do, any way—why, what means this?  
Have I no way, that I should follow you?"  
His answer was a gaze that turned my eyes  
To looking deep inside myself. I found  
My light was as the darkness before him.  
And truth I only had in shares and splinters,  
Pieces that would never form a whole;  
And, looking for a way, I found but turning,  
No way, and, had there been a way, no light.

Again I said, "But what's the cost?" He said,  
"What will you pay?" (I thought, "How very odd!")  
"What will I pay? Well, let me see . . . How's this:  
Four hours a week—no, make it five," I said,  
"Five valuable hours each week I'll pay."  
But in his gaze I saw it: "Not enough."  
"Then how is this: the five hours, and, to boot,  
A sizeable percentage of my pay,  
Say, ten percent? To prove my good intent  
I'll make it ten percent before deductions."  
Again the gaze said "Not enough." I cried,

"But, man, what would you have me pay? I can  
Give nothing else, except my very blood!"  
"Blood would not be too high a price," he said,  
"But, no, blood's not the price." And I:  
"What, then? What is the price of truth  
And light and way?" He said, "The price I paid,"  
And, turning, left me.

Only when he'd gone  
Did I begin to wonder who he was;  
He never gave his name. But still I hear  
"The price I paid," and, hearing, know again  
What then I knew, when first he spoke the words.  
The price I was afraid to pay, a life,  
He paid. Its cost was not too much for him.  
Can such a fair price be too much for me

—David Hicks



# Church policies and the public powers

BY C. EMANUEL CARLSON, EXECUTIVE SECRETARY  
BAPTIST JOINT COMMITTEE ON PUBLIC AFFAIRS

## II. What are the political principles of religious freedom?

MANY Baptists have assumed that the full significance of religious liberty for political practice is captured by the phrase, "separation of church and state." This discreteness of institutional relations is a highly important aspect of freedom, but it cannot adequately serve to communicate all the dimensions of religious freedom. Quite apart from the absence of this vocabulary from the constitutions of both the federal and state governments, modern complexities require more specific and precise formulations of the principles involved.

As a beginning in the direction of this need I offer a list of seven political principles which seem to be inherent in the practice of religious liberty. It is not my purpose at this point to defend this specific list, but rather to illustrate the possibility of a more precise formulation. If such principles can become clearly identified and can gain some consensus among us, we will have a frame of reference for the evaluation of current proposals.

No one principle can be an absolute. We will certainly find that in practice they set limits on each other, and they require fine adjustments of balance. It is in such precise actions that we must contribute to the practice of freedom in today's situations.

### 1. Voluntarism in religious experience requires a limited state.

**COMMENT:** When man accepts a role in the universe which is rooted in an act of faith relating him to a being, a power, or a commitment beyond the acceptance of organized society, he makes religious liberty a necessity for his own fulfillment. The Baptist movement is not only theistic but it is Christian in that we see man as dependent upon God, that we can know God in Christ, and that we should marshal life in his service by the power and the wisdom of the Holy Spirit. Such commitments logically and pragmatically necessitate that the state be a limited power.

In the American political system the protection of this principle is provided basically in the "establishment" clause and in the "free exercise" clause of the First Amendment.

### 2. The state is accepted for purposes of social organization and for the planning and the supervision of the common good, including the juridical protection required in No. 1.

**COMMENT:** The statement in No. 1 does not imply "individualism" at any level of life, but rather

it implies the ready acceptance of organized society's obligation to provide the structures, the institutions, the opportunities which enable man under God to fulfill his reason for being. It should be noted that with Baptists emphasis on religious freedom has been consonant with free public education, public provision for the marriage contract, public places for the burial of the dead, public protection of safety, public regulation of travel, etc. All the basic needs of human dignity are the obligations of organized society.

The scope and functions of government are prescribed by the state and federal constitutions as interpreted to meet new conditions.

### 3. Justice is due people because they are people, regardless of their religious convictions or groups.

**COMMENT:** When society makes provision for its members by any collective action it must provide for all in the category involved, avoiding any discrimination based on religion. If society undertakes to use its surpluses to give free lunches to children, it must make every reasonable effort to include all, of a given age, of a stated need, etc., but it must avoid feeding or not feeding on the basis of religion. This is a concept of justice which is necessary to the practice of religious liberty.

This principle is constitutionally rooted in the "equal protection" and the "due process" clauses of the federal constitution, and in similar provisions of state constitutions.

### 4. Participation in the activities of society and the opportunity to prepare for and to actually play the various social roles, including free communication of ideas, must be equitably defended for all the people regardless of their belief.

**COMMENT:** Enrollment in society's educational facilities, eligibility as candidates for office, participation in political parties and processes, opportunity to hold any and all jobs and employments, access to the facilities for health, relief, and retirement, are illustrative of the broad freedoms in society which are to be guarded with equity regardless of religion.

The protection of this principle rests on the "no religious tests" clause, on the "equal protection" clause, and on "due process."

### 5. The institutional powers and functions of organized society must be distinguished and separated from those of organized religions.

**COMMENT:** The separation of church and state is an important principle for implementing religious liberty. This separation, however, can be so defined as to prevent the free exercise of religion. Since institutions are in constant change as to structures, powers, and functions, to be meaningful "separation" requires a continuous process of analysis and sorting of the proposals and the categories of service. For Baptists, both church and state are seen as functional agencies whose activities arise out of responsible human actions. This means that Baptists cannot let themselves be institutionalists of any kind, nor yield absolute authority to any human authority. Since authorities are all seen as being less than absolute, it is inconceivable that their discreteness could possibly be absolute.

For this protection we have the "no establishment" clause of the First Amendment, and similar provisions of state constitutions.

6. **Similar human values can and should be served by several kinds of institutions, each operating in the context of its own philosophy and reason for being.**

**COMMENT:** Yielding a monopoly of powers and services to any particular institution or category of institutions makes human opportunity dependent on the institutional complex, and thereby erodes human dignity and freedom. This principle applies in health facilities, in education, in welfare, etc. A child should be nurtured by the insights, the values, and the distinctive experiences available in different institutions and should not be seen as the product of a particular educational program. Neither should he be subject to some one social or political institution.

For this protection we have such provisions as the "right of assembly," the right of "free exercise" of religion, and the "due process" of law clauses.

7. **Important as church and state are in their respective spheres, human beings should be given full freedom to associate themselves together for the pursuit of goals or objectives as they see fit.**

**COMMENT:** The right of association on a voluntary basis affords a constant possibility of new

agencies and new programs. Such *ad hoc* combinations may well be viewed as part of organized society and given public resources providing the guidelines of public policy are respected and the objective is the general common good. Guidelines can also be provided to prevent such publicly supported associations from being religious or political "fronts."

The protection of this principle includes the "right of assembly," the right of "free exercise" of religion, the right of property, and the "due process" of law clauses.

#### A summary observation.

BAPTISTS, however, have been most vocal in demanding that religious liberty must be recognized as a **civic right** and that it be actively protected by law and by judicial procedures. Sometimes we have neglected to face the implications of this demand. We are really saying that religious liberty requires not only the limitation of government but the proper actions of government. The concern for religious liberty under God calls upon governments to perform their proper civic roles. There is a built-in idea of teamwork in the concept of religious liberty. The point of this message is that we must give more time and attention to the nature of that teamwork so as to be more explicit on the roles of the churches and of the states.

The word "separation" denotes an important emphasis, but it is inadequate for program purposes. It is specific enough for some of our speeches and for promotion efforts, but it does not answer our policy questions on scores of points. Working relations are involved all along the line—in the registry of deeds, in the public cemetery, in the public schools, in the public university, in the public post office—everywhere there are interactions which are not explicated by the word "separation."

Many now speak of "cooperation" of church and state. That word also has a validity, but it, too, is a broad word. It has little meaning until it is made specific.

[To be continued next week]

## News about missionaries

MISS Hazel Borland, Southern Baptist missionary journeyman to Hong Kong, was scheduled to arrive in the States April 16 on medical leave. She may be addressed at Box 627, Eudora, Ark. Born in Lake Village, Ark., she lived in Eudora while growing up. A 1964 graduate of Arkansas Agricultural and Mechanical College, College Heights, she taught school in Pine Bluff, Ark., before she was employed by the Foreign Mission Board in 1965 for a two-year journeyman assignment.

REV. William E. Haltom, Southern Baptist missionary to the Bahamas who is now in the States on medical leave, has been appointed a chaplain by the U. S. Veterans Administration. He and Mrs. Haltom are now living in St. Louis, Mo., where he is attending chaplains' school (their address: P. O. Box 46, Jefferson Barracks, St. Louis). He expects to begin work at Veterans Administration Hospital, Salisbury, N. C., on June 1. Mr. Haltom is a native of Little Rock, Ark.; Mrs. Haltom, the former Ruth Miller, is a native of Altus, Okla. When they were

appointed missionaries in 1947 he was pastor and director of youth and mission work at First Baptist Church, Altus.

REV. and Mrs. James A. Lunsford, Southern Baptist missionaries to South Brazil, plan to live in Plainview, Tex., during their current furlough (address: 2105 Houston). Born in Paducah, Ky., he lived there and in Jonesboro, Ark., while growing up; she, the former Lena Jewell Conway, was born in Jackson County, Oklahoma, but grew up in Lawton, Okla.

## Ouachita election

JOHNNY Heflin of Little Rock polled a clear majority to defeat three opponents for student senate president at Ouachita University. Over a thousand votes were cast in one of the heaviest turnouts in years.

Floyd Taylor, Urbana, defeated Danny Bufford, Paragould, for first vice president. Rich Terry, Tyronza, defeated Doug Holt, Little Rock, for second vice president. Unopposed were Carolyn Hart, Crossett, for secretary, and Mary Jane Speer, Booneville, for treasurer.

Alan Wooten, Little Rock was elected senior class president. Other officers for the class of '67 include Russ Burbank, Overland, Mo., vice president; Marian Mack, Russellville, secretary; Nita Wood, Helena, treasurer; and Charlotte Halbert, Star City, Ruffin Snow, Ft. Smith, Benjy Kirby, Little Rock, and Mary Ellen Earls, Mulberry, senators.

Junior class officers will be headed by Walter Ellis, Malvern, president. They include: Thearon McKinney, Forrest City, vice president; Anna Eaves, Arkadelphia, secretary; Beth Massey, Malvern, treasurer; and Doug Carter, Malvern, Gary Cheatham, Little Rock, Wayne Johnson, Clinton, and Becky Dryer, Mountain Home, senators.

Scotty Andrews, Hope, defeated Ray Turnage, Searcy, for sophomore class president. Also serving the class will be Charlie Hight, North Little Rock, vice president; Jimmy Stewart, Fort Worth, treasurer; Marilyn McAtee, Smackover, secretary; and Ron Harrod, Dumas, Lynda Flanagan, Forrest City, Mac Sisson, Crossett, and Phil Olinghouse, Little Rock, senators.

C. A. WYNN is the new pastor of Black Oak Church, Washington-Madison Association.



JAY N. "Boo" Heflin, Little Rock, senior student at Southwestern Seminary, participated in the second annual Preaching Week at the Seminary recently.

## DEATHS

Mrs. Evelyn Bratton Rogers, 57, Little Rock, a registered nurse serving as unit supervisor of pediatrics at the Arkansas Baptist Medical Center, May 5.

Mrs. Rogers was born at Paragould. She was a member of Pulaski Heights Church, the board of the medical center credit union, Arkansas Registered Nurses Association and the Certified Public Accountants Auxiliary.

Ira H. Whorton, 51, Cabot, May 4. He was a native of Pope County and a graduate of the University of Arkansas. He was a deputy civil engineer at Little Rock Air Force Base, a veteran of World War II, a member of First Church, a 32nd degree Mason, a board member of the American Institute of Electrical Engineers, a member of the City Planning Commission and a member of VFW.

Mrs. Carrie Cottrell, 86, Van Buren, May 3.

She was a lifelong resident of Crawford County and a member of Concord Church.

Mrs. Mettie Lee Matthews Simmons, El Dorado, widow of Maynard Holt Simmons, May 3.

She was a lifelong resident of El Dorado and a member of First Church. She taught in its Sunday School for 40 years and was a member of the Woman's Missionary Union.

Mrs. May Martha Hughes, 59, Hot Springs, Apr. 26.

She was a member of Park Place Church.

Mrs. Ruby Freeman, 72, Ft. Smith, Apr. 26.

She was a member of Grand Avenue Church.

## Missionary child drowns

CHARLES Fite, eight-year-old son of Mr. and Mrs. Horace W. Fite, Jr., Southern Baptist missionaries to Brazil, is believed to have drowned May 1 in a river near Ceres, Goiaz, Brazil. His body had not been recovered when word of the accident was cabled to Foreign Mission Board headquarters.

Mr. and Mrs. Fite may be addressed at Caixa Postal 36, Ceres, Goiaz, Brazil. Mr. Fite is a native of Mena, Ark., and Mrs. Fite is the former Salle Taylor, native of Lehman, Tex. (Both grew up in Crosbyton, Tex.) Missionaries to Brazil for 16 years, they have worked with a Baptist agricultural school in Ceres for eight years.

They have three daughters, Anna Ruth, 19, Mildred, 13, and Julia, 12.

J. R. Tankersley, 78, Ozark, Apr. 27. He was a retired farmer and merchant and a member of Kibler Church.

Mrs. Agnes Brown Singletary, 71, Little Rock, widow of J. T. Singletary, Apr. 29.

She was a member of West Side Church.

Calvin Baugh, 53, Grady, Apr. 28.

He was a building contractor, a veteran of World War II and a member of First Church.

Fred C. Hansen, 73, Stuttgart, Apr. 29.

He was a retired contractor and a member of First Church.

Mrs. Virdelle Higginbotham McDonald, 60, Hamburg, Apr. 28.

She was a member of First Church. James A. Abbott, 73, Cabot, Apr. 30.

He was a member of Zion Hill Church. Mrs. Queen Elizabeth Dooley, 81, Damascus, Apr. 30.

She was a member of Friendship Church.

Billy Edward Cobb, 31, North Little Rock, May 3.

A sawmill employe, he was a member of First Church.

Earl Herrington, 70, former pastor of Central Church, North Little Rock, Apr. 30 at Ft. Worth, Tex.

He was a graduate of Ouachita University and Southwestern Seminary. Among the other churches he served as pastor in Arkansas, Louisiana and Texas was Beech Street Church, Gurdon. He also served as evangelist for the Arkansas State Convention.

Sadamoto Kawano, Japanese Baptist leader, Mar. 26, after a long illness. A professor at Seinan Gakuin, Baptist University in Fukuoka, for several decades, he was president of the school for a few years.

# BSU spring planning retreat attracts 250 students to Camp Tanako

A RAINY, cold week-end did not dampen the spirits of 250 Arkansas students as they met for their annual Spring Planning Retreat, at Camp Tanako, near Hot Springs.

The three-day session began with a lively presentation of numbers from "For Heaven's Sake," a musical satire on contemporary Christian living. The numbers were done in a professional style by the BSU of University of Arkansas.

During the week-end, Dr. Bill Pinson of Southwestern Seminary spoke on subjects taken from the musical, "Use Me O Lord," "Get Me Out of The Box," and "He's Making Us Over."

Another highlight of the retreat was the presentation of the sixteen students who will serve this summer under the Arkansas Summer Mission program. The \$7,000 project is underwritten by students' contributions. For the first time in the history of Arkansas student work a Hendrix student and a Westark Junior College student have received appointments.

Saturday night's banquet carried the theme of "Sound of Music." Serving as master of ceremonies was Gene Herrington of the Arkansas Democrat. Installation of new state officers was held by Bob Hartsell, speech instructor, of Southern State College. Howard Bramlette of the Nashville student office was banquet speaker.

Training sessions for newly elected local campus officers were held on Saturday, as were training periods for not only the sixteen Arkansas summer missionaries but other Arkansas students who have been appointed by the Home Mission Board for summer employment. These latter sessions were led by Lawson Hatfield. Morris Ratley of Levy Church led the music at the retreat.

J. H. Street of Newton, Miss., served as Bible teacher and Mrs. Street as campfire speaker.



*JON Stubblefield of University of Arkansas (left top), State BSU president, poses with his newly-elected successor, Tom Stafford of Arkansas State College.*

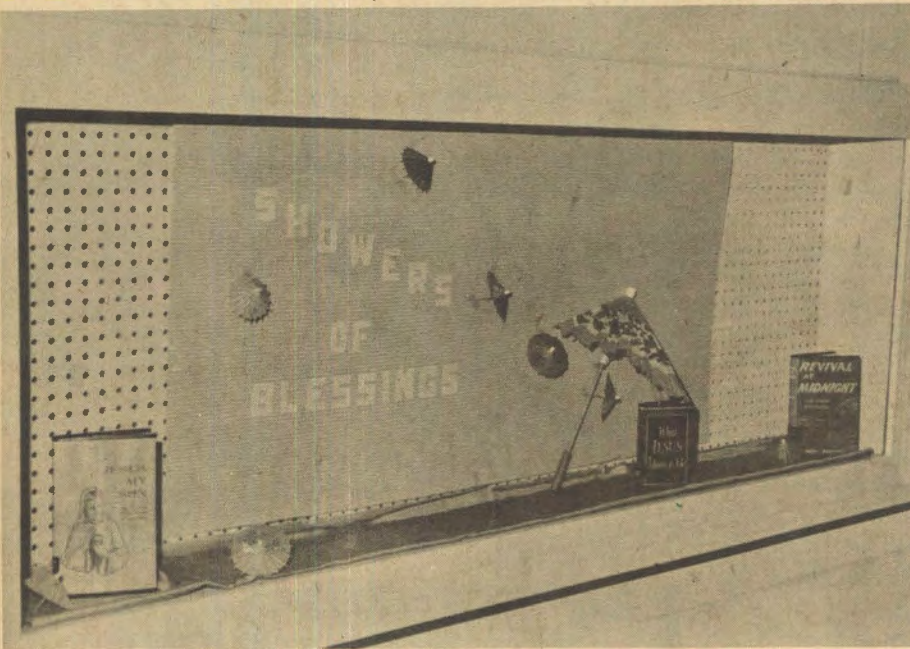
*SHIRLEY Smith of Arkansas State, BSU secretary, chats with her successor, Freda McKissic of University of Arkansas Medical Center.*

*COATS, and even blankets, were proper attire for a cool week-end for the 250 students at Spring Planning Retreat at Tanako.*

## New Arkansas Baptist subscribers

Church	Pastor	Association
One month free trial received:		
Gregory	Ray Jackson	Calvary
New Budget After Free Trial:		
Red Ch., Cash	pastorless	Mt. Zion
Douglassville, First	Don Grendell	Pulaski Co.
Beech Grove, Paragould	George McGhehey	Greene Co.
Maple Grove, Trumann	E. W. Teague	Trinity
Fairview, Delight	Donald R. Upton	Red River

## From the churches . . .



### Little Rock Tyler St.

"SHOWERS Of Blessings" was selected as the spring revival theme of the library by the Church Library Committee.

The 985 volume library is housed in the new education building, and consists of a carpeted 18 feet 4 inches x 25 feet 2 inches area, with a curtained, all glass east front. The north wall is lined with books, and Christian Training Diplomas for teachers and workers are displayed on the south wall. The library is furnished with a heavy oak round table with cushioned oak chairs. The library has regular hours and is featured weekly in the church bulletin.

The sliding panel library display window is approximately 2 x 6 feet with indirect lighting. The display fronts the inner hallway of the educational building, and is scheduled for quarterly rearrangement. The display is suitable for display of church organizational awards or citations as well as occasional church picture group displays.

The Library Committee has been instrumental in encouraging church mem-

bers to present to the library select book copies in memory of church and family members, as well as gifts.

The church librarian is Mrs. Shirley Buchanan, a volunteer worker. The Library Committee consists of Mr. Norman Young, chairman, Mrs. Harold Oliver, Mrs. Paul Orton, and Miss Martha Howard.

Harold Hightower is pastor of the 17-year-old, 500-member church.

### Springdale First

MAY 1 marked a significant day in our church. The church is now debt free in advance of the proposed date of final payment.

Dedication services on that day began with Dr. G. O. Hilburn, professor of religion at Baylor University, preaching.

Dinner followed the service. Burton A. Miley is pastor.

### Blue Eye, Mo., First

FOUR were ordained as deacons Apr. 17. They are Booker Cox, Stanley Badley, Joe Arnold and Herb Thomason.

## Get your entry in!

LET us have your nomination for Father of the Year and don't forget to enclose a recent photograph.

We are happy to be receiving entries from around the state for the outstanding father who is a member of a Southern Baptist Church in Arkansas.

Let us hear from you!

## Singers at SBC

THE Ouachita Singers, a group of 32 singers from Ouachita University, directed by Professor Charles W. Wright, have been invited to represent Arkansas Baptist by presenting concerts of sacred music at the annual Southern Baptist Convention in Detroit, May 24-27.

The Singers have also received an invitation to present a full concert to the Church Music Conference of the Convention during the week.

The Singers will make concert appearances in Dexter, Mo.; Chicago, Ill.; Flint, Mich.; Buffalo, N. Y.; Bloomington, Ill.; Kansas City, Mo.; and Toronto, Canada. They are also scheduled to appear on Canadian Television in Toronto.

The Singers will leave from Arkadelphia May 19 and will return May 27.

## Current River-Gainesville

WALTER Collison is the new pastor at Moark. St. Francis Church has called E. V. Ginn.

J. B. Huffmaster has resigned the Shiloh, Clay Church and moved to Moreauville, La., where he has farming interests.

Shannon and Witt's Chapel Churches have broken ground to construct new educational buildings.

DR. DALE Cowling, pastor, Second Church, Little Rock, will be the assembly preacher and Bible teacher at Windermere Baptist Assembly, Roach, Mo., for the first of two Training Union leadership weeks July 25-29.

By the BAPTIST PRESS

## Admits Negro members

ORLANDO, Fla. (BP) — Two Negro ladies who presented themselves for membership at the Tangelo Baptist Church in Orlando, Fla., on Easter Sunday, have been accepted as members by unanimous vote of the church.

The church's pastor, R. L. Jones, said it was the first time a Southern Baptist church in his area of the state had admitted Negro members, "and as far as I know, a first for the state."

There was no opposition; not even any discussion during the church's regular business session during which time the church traditionally acts on all membership requests.

"This is not to say all has been easy," said the pastor, "but we have come a long way and we feel most of our trouble is behind us."

Jones said that during the past year, the church had lost two or three families because the church had enrolled several Negro children in Sunday School.

In June of 1965, when a new Air Force outfit moved into Orlando, several Negro families moved into the community, but there was no real trouble in the community, said Jones.

"Several deacons and I visited these families just like we did any other newcomer," the pastor added. "Within a month or two, several (Negro) children enrolled in the Sunday School. We only lost two or three families as a result of this."

Jones said that the two new Negro members, Mrs. Carrie Seale and Mrs. Doris Toomer, had been attending the church for three months.

"They joined our church because our folks have shown a Christian attitude," he said. "It was a joy to see folks who a year ago were hard-core segregationists to go forward and welcome these people."

Mrs. Seale was accepted by transfer of membership from a

National Baptist church in Jacksonville, Fla., and Mrs. Toomer was received "by baptism from a Methodist church," reported Jones.

## Alabama editor

BIRMINGHAM, Ala. (BP) — Hudson Baggett, a professor of religion at Samford University (Baptist) here for the past eight years, has been named for the new editor of the *Alabama Baptist* weekly newspaper of the Alabama Baptist State Convention.

The board of directors for the state Baptist paper unanimously elected Baggett to the post. He assumes the position effective June 1.

The 138,000-circulation tabloid paper has been without an editor since the death of Leon Macon in November of 1965. Baggett has been one of several guest editorial writers since then.

Before becoming professor of religion at Samford University, Baggett was pastor of the First Church of Florence, Ala.

Previously he served as pastor of the Panama Baptist Church in Cullman, Ala., the Shades Valley Baptist Church in Birmingham; and the Salem Baptist Church in Alabama.

A native of Alabama, Baggett is a graduate of Samford University (then Howard College), and Southern Seminary, Louisville, Ky., where he earned the doctor of philosophy degree.

## SBC sessions switched

NASHVILLE (BP) — The Southern Baptist Convention's Executive Committee has voted by mail ballot to switch the meeting sites of the 1967 and 1968 conventions because a new auditorium facility in New Orleans will not be ready in time.

The 1967 convention will meet in Miami Beach and the 1968 convention will be held in New Orleans, by action of the Executive Committee.

## Rooms almost gone for SBC in Detroit

DETROIT (BP)—Only a few hotel and motel rooms are still being held for Southern Baptists' use during the annual Southern Baptist Convention here, May 24-27, the convention housing bureau has reported.

As of the last week in April, a total of 4,048 rooms had been assigned to Baptists planning to attend the convention. The housing bureau had reserved a total of 4,330 rooms for those expected to attend the convention.

This does not mean, however, that it is now impossible to get hotel or motel accommodations in Detroit, convention leaders said. It only means that the rooms which had been set aside for convention use are almost all assigned.

The big response in room reservations is some indication of possible attendance, and SBC Executive Committee Executive-Secretary Treasurer Porter W. Routh has estimated that about 13,000 Southern Baptists are expected to be registered messengers for the meeting.

Total attendance, including many who do not register or who attend only a few sessions, will go far beyond the 13,000 mark.

Baptists who plan to attend the convention, but have not yet secured accommodations, should write immediately to the Detroit Convention Bureau, 626 Book Building, Detroit, Mich., 48226; or to Robert Wilson, 2619 Cass Ave., Detroit, 48201. Cass is chairman of the SBC housing committee.

PORTLAND, Ore. (BP)—Roland P. Hood, Portland, Ore., has been elected executive secretary-treasurer of the Baptist General Convention of Oregon-Washington.

Hood, director of the convention's division of cooperative missions since 1952, will take over officially the position he has held on an interim basis for the past 15 months.

### Beginning a new task

MY first desire upon assuming new duties is to give voice to some words of genuine appreciation. I owe the Religious Education Division staff a great debt of gratitude for over four years of cooperation in trying to improve the ministry of Religious Education to our churches. The staff has encouraged and inspired me by a willingness to work together to achieve worthwhile goals.

I express my appreciation to Dr. Whitlow and the Executive Board for their confidence in asking me to assume this important role for Arkansas Baptists.

Last, but not least, I want to thank Dr. Caldwell and all present and past staff members in Missions-Evangelism for laying such a great foundation for the future.

Now I publicly dedicate myself to this new task. I am challenged by it. I am grateful to believe there is a desire on the part of many people to magnify this phase of our work by strengthening all worthwhile present activities and developing new approaches which will make state missions and evangelism more effective for Christ.

May I have your prayers and counsel, especially now as we may be tempted to hasten to the task without adequate study and preparation. Pray that all of us who represent your work of Missions and Evangelism will as never before, be the instruments of God's will for the building up of His work.—J. T. Elliff, Secretary



# BAPTIZED FOR THE DEAD

BY HERSCHEL H. HOBBS  
*Pastor, First Baptist Church,  
Oklahoma City, Oklahoma, and  
past president, Southern Baptist  
Convention*

*Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?*  
—I Corinthians 15:29.

THIS is one of the most puzzling verses in the Bible. Over fifty different interpretations have been offered. For an extended discussion of it see my *Messages On the Resurrection* (Baker, 1959).

That Paul is speaking of Christian baptism is quite clear. "Which are baptized" renders a present passive participle, "the ones being baptized." In this context it probably means "the ones being baptized from time to time." "For" is *hyper* which may be rendered "over," "instead," "in behalf of," "for the sake of," "about," or "concerning." A. T. Robertson prefers the last meaning. "Dead" is masculine, and so cannot mean "for dead works." This word can refer to dead bodies or to the spiritually dead.

But to what does Paul refer? Tertullian more than a century after Paul speaks of certain heretics who were baptized in the place of lost dead in order to save them (cf. Mormons). There is no evidence that this was done in New Testament times. So Paul evidently did not refer to this. It grew out of a misunderstanding of Paul's words. Some hold that it means that certain ones were saved and baptized as the result of the testimony of Christian martyrs. But this stretches the meaning unduly.

Does not the meaning grow out of the significance of baptism itself? "Baptism" (*baptisma*) refers not to the act but to the meaning of the act of being baptized. The meaning is to portray

the death, burial, and resurrection of Christ; (a dead body); the death and burial of the old life, and the resurrection to walk in a new life in Christ (spiritually dead); and the Christian's faith in the final resurrection (dead body; cf. Rom. 6:1-5). Now if neither Christ nor we are raised, then the act of Christian baptism loses its meaning. If Christ was only dead and buried, its portrayal would be to place one in the water and leave him there.

So Paul is not here speaking of a new, strange doctrine or practice. He is simply saying that Christian baptism itself is a picture of death, burial, and resurrection. And if the dead rise not, neither Jesus nor the Christian, then there is no meaning in baptism itself. It would be an empty ritual rather than a symbolic ordinance.

### Training Union

#### If I were a pastor

IF I were a pastor I believe I would conduct a New Member Orientation program along the following lines:

1. I would preach seven Sunday mornings on the doctrinal foundations underlining the new member orientation.
2. I would teach the new member orientation manuals on Sunday night or during a week night to my leadership. During that same time I would work out the program for that individual church.
3. For the entire quarter I would use the new member orientation manuals which I would order from the Sunday School Board as a unit of study for Junior, Intermediate, Young People and Adult unions. I would order the Bible readers leaflet (2c each) since the Bible readings would not be in the orientation materials.
4. I would then conduct the new member orientation program for all new members with the program set up according to the needs of the individual church.

—Ralph W. Davis, Secretary

## The pastor is the main evangelist

IN II Timothy 4:5 Paul says to Timothy, "Do the work of an evangelist." The pastor is the main leader in a church in winning people to Christ. He is the heart of evangelism in the church. We need pastor-evangelists today with flaming hearts who will be all things to all men that they may "by all means win some."

Some pastors in our state win great numbers of people to Christ each year. They have not succumbed to the many excuses offered today as to why it is hard to win people to Christ.

Those pastors are men who believe souls are lost in sin. They believe in hell. They have a burning compassion for the souls of men. The ideal pastor today combines the gifts of herald, teacher and shepherd.

Some of the best revivals I ever had in the churches where I was pastor were when I did my own preaching. I challenge each pastor to preach a revival in his own church in 1967. Let's have "pastor-led" revivals. Use your own local musicians, get your teachers and officers and the members of your church dedicated to do three things: pray, do house-to-house visitation and attend the revival. Take a new census and assign prospects to Sunday School classes and individual personal workers. When the pastor does his own preaching, the church members feel a larger share of the load.

Pastors, please make plans now to hold revivals in your own churches next year. This is important because pastors teach more theology, win more people to Christ, inspire and instruct more people in missions and evangelism than any organization in the church. The most important meeting going on in Southern Baptist life is where the pastor leads the church in a worship service, where

the good news is proclaimed and the invitation is given for people to trust Christ as their Saviour. These meetings reach more lost people consistently than any other type meeting held. However, there comes a time of reaping in revivals that we cannot afford to miss. We must always have revivals. Yours for more souls won, Jesse S. Reed, Director

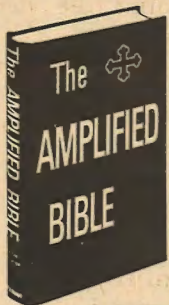
## The Cover



*BEST NATIONAL Study Conference—Members of the steering committee for the Baptist Education Study Task (BEST) leave the Southern Baptist Convention Building in Nashville after approving plans for the first BEST National Study Conference in Nashville, June 13-16.*

*Continuing their discussions on the conference are (left to right) Rabun L. Brantley, Nashville, general chairman of BEST; R. Orin Cornett, vice president of Gallaudet College in Washington, D. C., and former director of the Division of Higher Education for the U. S. Office of Education; Bruce Heilman, administrative vice president of George Peabody College, Nashville; Albert McClellan, Nashville, chairman of the BEST steering committee; and John A. Fincher, dean of Samford University, Birmingham, Ala., chairman of the SBC Education Commission. (BP Photo)*

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DR. HERSCHEL H. HOBBS, Past President, Southern Baptist Convention—Pastor of the First Baptist Church, Oklahoma City, Oklahoma

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# PERSPECTIVE

by  
Robert J. Hastings

## Legend of fire

LISTEN to the legend of the fire.

A man and his dog stood too close to the flames and were burned. Weeks passed before they saw another fire. Again, they stood too close and felt the sensation of heat and pain. The third time, they approached the fire with caution. By then, both perceived that whereas fire warms and comforts, it also pains and burns.

Beyond this *sensation* of pain

and *perception* of danger, the dog went no further. But the man took a third step: *conception*. He conceived how to start a fire, how to keep it going in spite of wind and rain, how to extinguish it, and how to harness its energy in a steam locomotive.

Sensations, perceptions, conceptions. Animals and man alike know the first two. Man alone conceives how to take the raw materials of the universe and rearrange them to make life safer and more pleasant.

Religiously, man is capable of all three. Some are content to remain on the plane of sensation—"I enjoyed the service" or "That song really touched me" or "The Lord surely means a lot to me." Others experience perceptions: "If I go to church, I feel better"

or "When I take a part, I get more out of it."

A few go on to conceptions: they conceive how to relate Sunday's faith to Monday's opportunities. Life to them is not a problem but a challenge. God is not someone to be "used" or "enjoyed," but rather an omniscient Creator who has placed within man the ability to answer 90 percent of his own prayers. Not 100 percent mind you, but surely 90 percent, or else he would never have commissioned Adam to "subdue" the earth.

Man is still man and not God, and God is still God and not man. But man is like God when he refuses to be limited to sensations, when he becomes a partner with God in harnessing the flames rather than crying over his burns.

## Brotherhood

### Brotherhood encampment

THE annual State Brotherhood Encampment will be held at Paron Camp, Friday and Saturday, June 24 and 25. According to a well stabilized pattern, there will be three sessions: Friday afternoon, Friday evening, and Saturday morning.

G. A. Ratterree, Brotherhood secretary of Florida, a man known and loved by many Arkansas Baptist men, will be with us as speaker and conference leader. We welcome this wonderful Christian man back to Arkansas and to our Brotherhood Encampment.

Other fine personalities will appear on the program, a balanced program including every activity which Baptist men enjoy when they get together. A copy of the program and an Encampment poster will be sent to every church and every Brotherhood officer throughout the state, in the near future.

Come and rub shoulders with some great Christian men and receive information and inspiration which will help you to be a better man, a more effective Christian, and a more dedicated laborer with God, in the days ahead.

### LUCIEN COLEMAN

IN the Rockefeller Field House at Ouachita University on Sunday afternoon, May 29, at 4 o'clock. Lucien Coleman, Associate Brotherhood Secretary of

the Brotherhood Commission of the Southern Baptist Convention, will be awarded an honorary degree. We do not know any man that deserves this special recognition any more than Lucien Coleman. If you can be among those present on that Sunday afternoon you will have the privilege of joining hands and hearts with those who want to honor a man who has done more with life than many, many of the rest of us. Be there if you possibly can come!—Nelson Tull

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*Beacon Lights  
of Baptist History*

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

**Laymen presidents  
of the Convention**

SIX laymen have served Arkansas Baptists as convention presidents, a total of 18 years in the convention's 118 years history.

It has been 41 years since a layman served in this capacity. G. W. Puryear served last, 1923-25. He was a deacon in First Church, Jonesboro, 45 years. A trustee of six banks, and president of 13 business concerns he nevertheless, found time to serve his church and denomination. He believed in giving his tithe and a great deal of time to his Lord.

Interesting, it is, that the remaining five laymen served in succession from the years 1903-1918. They were: John Ayers, W. E. Atkinson, H. T. Bradford, P. C. Barton and J. W. Conger.

Available records show the Convention was 54 years old before a layman, John Ayers, was elected president. He was a deacon in one of the churches in Ft. Smith for 40 years, and a merchant in the city. In early youth he had been disillusioned by a group of Baptist preachers and came to despise Baptists. After his conversion, and desire to unite with a church, he became convinced Baptists held New Testament teachings and joined them. He served with them faithfully, and as Convention president two years.

W. E. Atkinson moved to Arkansas in 1857. Having attended Washington and Lee University he was admitted to the bar in 1864. He was chancellor of the Ninth District when he died in 1933. After living several years in Prescott he moved to Little Rock. Here he served as deacon in Second Church. Three times president of the convention, supporter of Baptist work in general, he was also a great friend of Ouachita College (now University).

Student Union



*JON Stubblefield (left) of the University of Arkansas has just completed serving as state president of Arkansas Baptist Student Union for 1965-66. The newly elected president for 1966-67 is Tom Stafford, (right) Arkansas State College. Tom was elected at the recently held State Spring Planning Retreat.*

*Jon is a pre-ministerial student and is serving as pastor of Bethel Heights Church, Fayetteville. Tom is also a pre-ministerial student and is pastor of Oak Grove Church, Current River Association—Tom J. Logue, Director*

Hon. H. T. Bradford came from Georgia to Arkansas, near Lonoke, in 1953. He served as county judge, legislator, and State Commissioner of Mines. He was a deacon 40 years and president of the convention three years.

P. C. Barton resided in Jonesboro. Member of First Church, deacon, businessman, and president of the convention four terms, he also served his denomination beyond the borders of his state. Four of his brothers were ministers. A friend said of him after

his death, July 20, 1940, "His was a long and beautiful life."

The last mentioned layman convention president is J. W. Conger. President of five colleges in his life time would classify him as an educator. He came to Arkansas from Tennessee. He helped organize a college at Searcy and Ouachita College at Arkadelphia. He loved to teach. Much loved both without and within the denomination, he served twice as convention president.

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Fayetteville



At First Baptist  
Fayetteville

SAM PRESTIDGE  
Dallas, Tex.



At Central Baptist  
Magnolia

JOE KING  
Fort Worth, Tex.



At immanuel Baptist  
Little Rock

Not pictured: Don Wright, Fayetteville, at Second Baptist Church, Hot Springs. Please note that the Little Rock festival is changed from Second Church to Immanuel.

*It just isn't so!*

It makes me mad...my face gets red

Whenever I read that "GOD IS DEAD."

I guess the writer of such a fact is suffering through life with a serious lack.

Do you suppose he's never heard the lilting song of a mocking bird?

Perhaps that he has never seen a bright new crocus of early spring?

I guess that he will not know the rest to be found in Christian happiness.

It's sad because he does not know...For God still lives, and loves him so.

—Peggy Vining

Sunday School

**What is so rare?**

WHAT is so rare as a day in June participating in Vacation Bible School?

By now, most churches have set dates, started training, ordered materials and completed plans for Vacation Bible Schools.

How long has it been since you conducted a Mission Vacation Bible school? Perhaps your church could sponsor and conduct a mission school with just a bit of added effort.

You will have most of the basic materials already in hand. Some of the workers would assist in a mission school later in the summer. Young people, some home from college, could help, too.

Where?

At a mission preaching point where the pastor may now preach.

In a rural church where a school may not be conducted otherwise.

In a nearby community.

Under a tree a few blocks from your church.

Under a carport in a nearby neighborhood.

Do it. You'll be glad, like Orphan Annie says, "all over."

You might thus start a permanent mission Sunday School.

You could start a new church, all because of a mission Vacation Bible School.

This, too, is proclamation.

—Lawson Hatfield, State Sunday School Secretary

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The Bookshelf

Sports Alive!, by James C. Hefley, Zondervan, 1966, \$2.50

The author, who grew up in the Ozark hills of Arkansas and attended Arkansas Tech and Ouachita College, is well established as an editor and writer. He now devotes his full time to an "interviewing ministry, meeting with Christians in many professions, and learning from them the secrets of their spiritual growth." In this volume he gives us an in-depth approach to twenty great athletes, including Frank Broyles.

Said Paul Dietzel, former football coach for the U. S. Military Academy, West Point: "I am most impressed with this book. You have got together some of the finest men in the history of our country. The comments they have made are such that most young men will pause long enough to let some of these thoughts sink in..."

Evangelism, It's Theology and Practice, by A. Skevington Wood, Zondervan, 1966, \$2.95

Dr. Wood, a Fellow of the Royal Historical Society, was closely associated with the Billy Graham "Tell Scotland" movement and is well known as preacher, broadcaster, convention speaker, and writer.

Here he presents an urgent plea that evangelism be made an essential part of the task of the Christian church today. He analyzes some of our preconceived ideas of what constitutes evangelistic effort, showing that many of these are definitely non-Biblical and have no basis in Scripture. He calls for a recognition of the fact that evangelism must be on a person-to-person basis.

Sketches of Funeral Sermons, by F. E. Erdman, J. M. Rinker, and others, Baker Book House, 1965, \$1.95

Found here are 60 full and original sketches for messages for those difficult, and often sudden and unexpected occasions. The variety is illustrated in a few of the sermon titles: "Death of Our Little Ones;" "Duration of Human Life;" "The Death of a Christian;" "An Unexpected Requisition;" "A Whole Family in Heaven;" "Preparation for Death;" "Death at the Door;" and "We Are Not Left Comfortless."

God is Not Dead, by Gordon H. Girod, Baker Book House, 1966, \$2.95

The author is pastor of the Seventh Reformed Church in Grand Rapids, Mich.

This book features messages on trends, philosophies and movements of our day. Some of the questions it deals with include: Does scientific advance really preclude a "God out there?" Can adultery be a "kind of holy communion?" You have heard that God is dead. Who say so? Was God ever alive for these people?

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### Revival news

**LITTLE ROCK** Gaines Street, May 15-22; Dr. Wilbur Herring, evangelist; Ben Price, music director; Russell Clearman, pastor.

**ANTOINE** Church, Red River Association, May 30-June 5; Nelson Greenleaf, pastor, First Church, Red Bluff, Calif., evangelist; Charlie Couch, music director; Darrell Stone, pastor.

**WOODSTOCK, Ill.**, Calvary Church, Apr. 20-29; Theo Cook, North Little Rock, evangelist; Elmer Crosby, Warren, singer; 1 on profession of faith for baptism; E. O. Martindale, pastor.

**INDEPENDENCE** Association Cushman Church, May 8-22; Theo Cook, North Little Rock, evangelist; E. S. Sneed, pastor.

**EL DORADO** Temple Church, Apr. 10-17; Doyle Creech, Camden, evangelist; 5 by profession of faith; 1 for special service; 29 rededications, Scott Allison, pastor.

**CROSSETT** Magnolia, Apr. 24-May 1; Walter Burrell, Tallulah Falls, Ga., evangelist; Jamie McElroy, Crossett singer; 16 professions of faith; 2 by letter; Vaughan Denton, pastor.

**LITTLE ROCK** Holly Springs, Apr. 25-May 1; Ed Walker, Levy Layman, evangelist; 5 for baptism 2 by letter; 49 rededications; Bill Elliott, pastor.

### Ouachita composer

**NASHVILLE**—Bill Trantham, member of the music faculty at Ouachita University, Arkadelphia, is composer of "Berceuse," included in a collection of 10 original organ numbers found in a new book.

The book, entitled *Worship Service Music for the Organ*, will be available May 15 from Broad-

man Press in Nashville. The music was written specially for the collection by a total of ten music educators and church choir directors. Samuel W. Shanko, instrumental consultant in the Baptist Sunday School Board's church music department, Nashville, compiled the collection.

"Worship Service Music for the Organ" will be available in the Little Rock Baptist Book Store.

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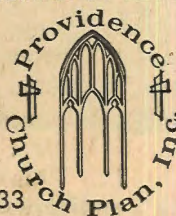
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# Ancient jewels



BY THELMA C. CARTER

WHEN we think of jewels, we are likely to think of the sparkling rings and bracelets found in jewelry stores. Yet some of the most beautiful jewels in the world are in famous museums in Italy, England, Germany, France, Egypt, the United States, and other countries. These museums keep their beautiful gems and jewels under lock. Special guards usually are nearby.

Many jewels have been found in the ruins of ancient cities in Palestine. They have been in tombs, temples, and palaces. Many of them are as beautiful as they must have been when they were made hundreds of years ago.

When men first began digging into the ruins of ancient buildings and tombs, they found more than gems and precious jewels. They also found on the walls carved pictures which showed goldsmiths at work making jewelry. They showed people wearing rings, bracelets, and necklaces at feasts, weddings, and special festivals.

Bible history tells that kings, pharaohs, and queens took great pride in wearing jeweled crowns, gold chains set with precious stones, and many rings and bracelets. They also had special rooms in their palaces and tombs in which they kept collections of jewels. Royal families put their wealth into private collections.

We are told that, when Egypt was rich and prosperous, its goldsmiths designed and made the most delicate and beautiful jewelry in that period of time.

In times of war, the conquering king had the special privilege of taking jewels, along with valuable pieces of art and other plunder, from the people he had conquered. Such action is described in the Bible: "When Jehoshaphat, and his people came to take away the spoil of them, they found . . . more than they could carry away" (2 Chronicles 20:25).

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# A trip through Bibleland

BY DOT WOMACK

IF you could tour Bibleland and saw the things listed below, of what person in the second column would you be reminded? Some names are used more than once. Others will not be needed at all.

- |                     |            |
|---------------------|------------|
| 1. A burning bush   | A. Daniel  |
| 2. A harp           | B. Abraham |
| 3. A golden calf    | C. Joseph  |
| 4. A den of lions   | D. Jonah   |
| 5. A sling          | E. Moses   |
| 6. A beautiful coat | F. Joshua  |
| 7. Tables of stone  | G. David   |
| 8. A great fish     | H. Aaron   |

Answers

- 24:12); 8. D (Jonah 1:17)  
 (Genesis 37:3); 7. E (Exodus  
 5. G (1 Samuel 17:49-50); 6. C  
 32:1-5); 4. A (Daniel 6:16-17);  
 Samuel 16:23); 3. H (Exodus  
 1. E (Exodus 3:1-4); 2. G (1

# Houses

BY ETHEL JACOBSON

A tortoise's house  
 Is something he wears—  
 Nothing he ever  
 Leaves or shares.  
 He can't entertain in it,  
 Can't run around in it.  
 One spare square inch  
 Is not to be found in it.

I like a house  
 I can play in and run in  
 And bring home my friends  
 After school to have fun in;  
 A place that has space  
 Where a family shares  
 Its loving and laughter,  
 Its praises and prayers.

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It isn't that WORD authors  
use *different* words . . .  
It's the *way*  
they use  
them.



**HELP! I'M A LAYMAN** (coming, May) \$3.50  
Kenneth Chafin

A book for the layman who may be puzzled about relating his confession to his profession.

With great care, but with excitement and a very evident awe of the great truths involved, Dr. Chafin discusses how the Church and the Bible speak to the layman who has made an initial commitment to Jesus Christ, but feels there is something yet to be discovered . . . growth and maturity ahead.

**THE GOD WHO SHOWS HIMSELF** \$3.50  
(coming, April)  
Carl F. H. Henry

Dr. Henry shows, in eight brilliant essays, how God has thrust Himself into the cutting edge of twentieth century life, preparing the way for Biblically sound grappling with Race, ecumenism, education, and evangelism.

**THE TASTE OF NEW WINE** \$2.95  
Keith Miller

Here is a life-changing book that will help you open your life to God. A successful Oklahoma oilman, Miller began to see there was more to life than the bland secular existence he was living. If your walk with the Lord has bogged down into a dull routine, try this exciting perspective on God's work in willing modern disciples.

**GET IN THE GAME!** \$2.95  
Bill Glass

Foreword by Billy Graham

Bill Glass tells in his own words how he grew up as a football player, how he came to Christ, and a part of the maturing process he has been through on his road to pulpits all over America. There are plenty of fascinating side glances at the other hard-nosed professional football players.

**WHY—IN THE WORLD?** \$2.95  
Harvey C. Warner, Editor

Exposing the obvious lack of spiritual motivation which characterized the "evangelical" church as late as ten years ago (and in some places even today), 12 leaders call for a spiritual resurgence—for continuing spiritual renewal—for reaching non-institutional contemporary man outside the institutional church.

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# A priest saves a kingdom

BY RALPH A. PHELPS JR.\*

TEXT: II KINGS 11-12; II CHRONICLES 22-24

MAY 15, 1966

A PRIEST who was more than casually involved in politics and who, by this involvement, rescued



DR. PHELPS

J u d a h from wretched ruler-ship was Jehoiada, subject of this week's lesson. Jehoiada became involved in unpriestly affairs of his country because of the despicable conduct of Athaliah, who was queen and ruler from 842 to 837 B.C. The mean gene must have been dominant in this daughter of Ahab; for, after being a "counselor in doing wickedly" (2 Chronicles 23:3) to her son Ahaziah during his one-year reign as king, she seized the throne upon his death by the hand of Jehu. To insure her position, "she arose and destroyed all the royal family" (2 Kings 11:1).

In addition to being a blood-thirsty feline, Athaliah was a Baal-worshipper in religion and non-Davidic in lineal descent. She never had much popular support and was therefore fairly easy for Jehoiada to topple from the throne.

Since the study topic centers on this political-action priest, let's look at him in several roles.

## I. Conspirator.

WHEN Athaliah executed her royal head-roll around the palace, she overlooked Joash, Ahaziah's year-old son, who was hidden by Jehosheba, Jehoiada's wife. It seems a bit odd that the queen didn't know how many grandchildren she had, but maybe the old lady was growing forgetful in her old age. Or maybe she took the word of some lackey who only

half-did his murder assignment so he could get off early to go fishing. Anyway, this sloppy murder job was eventually to cost her both her throne and life.

When Joash was seven, the priest entered into a conspiracy with some junior officers and the Levites from all the cities of Judah. An armed guard would surround the young king in the temple as he was announced as the king's son and proclaimed a successor to the throne, a true descendant of David. Anyone who tried to lay a hand on the boy was to be slain.

## II. Crusader.

THAT Jehoiada was efficient in getting his candidate in office and the incumbent out is revealed in a few short verses. Things went just as planned, and the people celebrated wildly, blowing trumpets and shouting, "Long live the king" (2 Chron. 23:11).

Hearing the hubbub, Athaliah went to the house of the Lord and saw for herself the cause of the hullabaloo. She immediately went into orbit, ripping her Dior to shreds and screaming, "Treason! Treason!" (2 Chron. 23:13). Although technically correct in her labelling of the affair, she failed to prolong her reign.

Jehoiada seems to have had scruples about knocking the old gal off in the temple, so he ordered her dragged outside. His men executed her at the entrance of the horse gate of the king's palace. In the light of her horsy career, the place was fitting.

## III. Covenanter.

JEHOIADA immediately made a covenant between the Lord and the king and the people "that they should be the Lord's people" (2

Kings 11:17). This God-king-people axis was to prove a good one for sound government.

Again Jehoiada is seen as a man with little patience for theory apart from action. No sooner had the covenant been made than a great crowd of the people marched on the house of Baal, tore it down, and smashed its images and altars. They also killed Mattan, the priest of Baal. Since Jehoiada was calling the signals, he undoubtedly had a big hand in smashing Mattan and his Operation False Worship.

## IV. Counselor.

APPARENTLY Jehoiada served as regent during Joash's minority, and when the king reached manhood the priest continued as a valued adviser. The historian declares that Joash (also called Jehoash) "did what was right in the eyes of the Lord all his days, because Jehoiada the priest instructed him" (2 Kings 12:2).

It is assumed that this good counsel did not include Joash's marrying two wives. The account says that Jehoiada "got him two wives" (2 Chron. 24:3) but gives no indication of whether the priest approved or disapproved this polygamous arrangement.

Under the influence of Jehoiada, King Joash ordered the temple purified from the abominations of Athaliah, whose pagan sons had broken into the house of the Lord and "used" all the dedicated vessels. He also ordered the temple repaired, but he must have had some of history's slowest fund-raisers. Although collectors had been theoretically at work for years in gathering money for the temple project, "by the twenty-third year of King Joash the priests had made no repairs on the house" (2 Kings 12:6).

Jehoiada solved the problem of funds that seemed to be wandering into somebody's pocket instead of getting into construction. He bored a hole in the lid of the collection box and saw to it that

there was no hole in the bottom. Here is an object lesson still applicable in the handling of funds. With "leakage" stopped, work started.

### Epitaph.

THE chronicler's epitaph to this politician-priest is a high tribute. When Jehoiada died at the age of 130, he was "buried in the city of David among the kings, because he had done good in Israel, and toward God and his house" (2 Chron. 24:15). Though far from perfect, Jehoiada used his talents effectively for his nation and his God.

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### Small world

A GROUP of American tourists were being guided through an ancient castle in Europe. "This place," they were told, "is 600 years old. Not a stone in it has been touched, nothing altered, nothing replaced in all those years."

"Well," said one woman drily, "they must have the same landlord I have."

## A Smile or Two

### Lost and found

A WOMAN telephoned the police to report that thieves had been at work on her car. "They've stolen the steering wheel, the brake pedal, the accelerator, the clutch pedal, and the dashboard."

The police sergeant said he would investigate.

Then the police phone rang again. "Don't bother," said the same voice. "I got into the back seat by mistake."

SIGN in a clock-shop window: "There's no present like the time."

### He'll never know

SAID one teenager: "You know, I'm starting to wonder what my parents were up to at my age that makes them so dog-goned suspicious of me all the time!"

### Gave him the bends

A PREACHER, who is about 25 pounds overweight, went to his physician for some reducing advice. The doctor wrote out a prescription and also gave him a bottle of little blue pills.

"These are not to be swallowed," he directed the patient. "Spill them on the floor several times a day and then pick them up."

### Reassuring

A YOUNG teenager was going on her first date with a new boy friend. As always, the father was nervous.

"Are you sure this fellow is a good driver?" he asked.

"Oh, yes," the girl replied. "He has to be one. One more arrest and he'll lose his license."

HAPPINESS is learning your daughter's boy friend has had his electric guitar repossessed.

## Attendance Report

Church	Sunday School	Training Union	Ch. Addns.
Berryville, Freeman Heights	144	70	
Bigelow	64	47	
Blytheville			
First	537	144	1
Chapel	73	35	
Gosnell	265	100	2
New Liberty	155	68	
Trinity	194	67	
Camden			
Cullendale, First	400	145	3
First	576	147	9
Crossett, First	426	125	
Dumas, First	284	56	
El Dorado			
Caledonia	46	27	
East Main	303	117	3
Ebenezer	151	70	
First	781	526	2
Immanuel	463	170	
Ft. Smith, Towson Ave.	142	57	
Greenwood, First	253	106	
Gurdon, Beech St.	143	75	
Harrison Eagle Heights	217	74	
Jacksonville			
First	452	139	
Marshall Road	168	80	5
Second	201	83	1
Jasper	57	31	
Jonesboro			
Central	421	171	4
Nettleton	239	103	1
Little Rock			
Forest Highlands	483	234	4
Immanuel	1,206	415	4
Rosedale	253	89	3
McGehee			
First	353	130	
Chapel	86	45	
Magnolia, Central	800	280	11
North Little Rock			
Baring Cross	623	197	1
South Side Chapel	45	14	
Calvary	414	92	
Forty-Seventh Street	202	93	
Gravel Ridge First	217	97	2
Runyan Chapel	65	35	4
Park Hill	862	255	1
Sixteenth Street	45	25	
Piggott, First	354	184	
Pine Bluff			
First	822	172	8
Second	217	74	
South Side	787	250	10
Tucker Chapel	27	15	
Watson Chapel	194	111	
Springdale			
Berry Street	102	53	1
Elmdale	337	99	4
First	430	131	
Star City, First	241	115	
Texarkana, Beech Street	433	135	1
Community Mission	33		
Van Buren			
First	406	150	4
Second	59	37	
Vandervoort, First	39	21	
Ward, Cocklebur	52	34	2
Warren			
First	413	111	
Southside Mission	61	78	
Immanuel	282	90	1
Westside	68	28	
West Memphis			
Calvary	243	141	4
Ingram Blvd.	245	98	3

### This is people?

A SIX-YEAR-OLD girl submitted the following composition on "people" to her teacher.

"People are composed of girls and boys, also men and women. Boys are no good at all until they grow up and get married. Men who don't get married are no good either. Boys are an awful bother. They want everything they see except soap. My ma is a woman, and my pa is a man. A woman is a grown up girl with children. My pa is such a nice man that I think he must have been a girl when he was a boy."



# Religious News Digest

By Evangelical Press

## Catholic Church in World Council?

NEW YORK (EP) — How would the World Council of Churches answer if the Roman Catholic Church should ask now to be admitted into its membership?

The general secretary-elect of the WCC said here that it is "quite certain. . . I would predict it now . . ." that the World Council "would say 'Yes, they are eligible.'"

"We would have to say yes, or go out of business," said Dr. Eugene Carson Blake, stated clerk (chief administrative officer) of the United Presbyterian Church in the U.S.A. On Dec. 1 he will succeed Dr. W. A. Visser 't Hooft in the top WCC executive position.

Questions about Catholic Church membership in the World Council, and the general state of ecumenical endeavor, were posed to Dr. Blake in the course of an interview on the WCBS Radio program, "The World of Religion," on April 7.

## Radio writing Africa

NAIROBI, Kenya (EP)—The first comprehensive training course in radio writing and program production techniques for African churchmen began here May 11 at a newly established training center of the All-Africa Conference of Churches.

Most of the 16 members of the first "class" are nationals from 12 African countries. The group includes one Roman Catholic layman as well as representatives from eight Protestant denominations.

## Censorship greater peril

CHICAGO (EP)— A warning that "demons far more perilous than sexual wantonness" may have been invited into the life of the nation by the recent U. S. Supreme Court ruling on obscenity was sounded in a recent issue of *The Christian Century*, ecumenical weekly published here.

While admitting a grave problem involving national preoccupation with "lasciviousness and perversion in all forms of public media," a lead editorial in the magazine at the same time saw an even more dangerous development in encouragement of "federal censorship" through the High Court's decision.

Commenting on the Court's declaration that the manner in which a piece of material is promoted can be a determining factor in defining whether or not it is obscene, the editorial said:

"The introduction of advertising and promotion as factors in the testing of obscenity clouds rather than clarifies the problem; for by this test the *Bible*, a Sears Roebuck catalog and *Little Women* could be made obscene even though not obscene per se.

"Few people will quarrel with the argument that advertising and promotion can in themselves be pornographic, but that they can confer obscenity on a particular piece of material is an unwarranted conclusion."

## Greater church role

PORTSMOUTH, Eng. (EP) — The Church of England's treatment of women workers within its ranks is described as "little short of disgraceful" by Bishop John Phillips of Portsmouth. In a diocesan letter, he pleaded for a greater role for women in the Church. Bishop Phillips wrote: "I have no intention of referring to the ordination of women to the priesthood, which is a subject on its own and about which we await the findings of a commission set up two years ago by the archbishop."

## 'God is dead' chant

MOSCOW (EP) — Mobs of jeering beatniks shouting "God is Dead" staged wild anti-religious demonstrations outside Yelokhovskiy Cathedral here as 8,000 Russian Orthodox worshippers jammed the shrine for Easter services.

Dispersed only after mounted police and volunteers had turned firehoses on them, the demonstrators had filled the streets for blocks when Patriarch Alexei of Moscow, supreme head of the Russian Orthodox Church, led choristers and priests in a ceremonial procession around the cathedral in the traditional Easter search for the body of Christ.

## Jehovah's witnesses

ATHENS (EP)—Athens police arrested two women, members of the Jehovah's Witnesses, on a charge of proselytizing among Greek Orthodox residents.

Angeliki Kutraki, 36, and Calliopi Theodoropulu, 26, were taken into custody as they distributed Witnesses periodicals and booklets at homes in a nearby suburb.

After a hearing, they were released pending completion of a police investigation. Their trial will follow.

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