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Arkansas Baptist Newsmagazine, 1965-1969

Arkansas Baptist Newsmagazine

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5-5-1966

### May 5, 1966

Arkansas Baptist State Convention

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## NORTH PULASKI BAPTIST ASSOCIATION

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

ASSOCIATIONAL DIRECTORY  
 MODERATOR—Rev. J. C. Myers, First Baptist, NLR  
 Vice Moderator—Rev. Jack Livingston, Gravel Ridge Baptist, NLR  
 Clerk—Mrs. Betty Welch, Sherwood First Baptist  
 Treasurer—Mrs. T. A. Spencer, First Baptist Church, NLR  
 Historian—Rev. W. B. O'Neal, Gravel Ridge, NLR

VOLUME 65

LITTLE ROCK, ARKANSAS, MAY 5, 1966

Number 18

### NEWS OF ASSOCIATIONAL INTEREST

Two new pastors have joined our Association, and we extend to them a welcome. Rev. Ronald S. Griffin has assumed the pastorate of Marshall Road Church, Jacksonville. A graduate of the University of Corpus Christi and Southwestern Seminary, he has served churches in Texas, Oklahoma, and Ohio. Mrs. Griffin is the former Martha Sexton, of Cabot. They have two children, Phillip, 5, and Marsha, 1.

Rev. R. Wells Bishop has been at Berea Baptist Church, Jacksonville, for several months now. Rev. Bishop is familiar to many of you in this area, having served as pastor at Cedar Heights, Grace, and has had a radio ministry over a local station for some months. His most recent pastorate was at Carlisle, where he served for seven years. Mrs. Bishop is the former Mary Frances Beeler, and they have three grown children.

Rev. Ronald Raines, pastor at Cedar Heights church since last December, reports that the church has acquired their first parsonage, adjacent to the church.

117 were in attendance at the Sunday School Rally April 18th at Gravel Ridge Church. Bro. Waymack, Associational Sunday School Superintendent, reports that the attendance banner went to Bayou Meto Church, and Marshall Road was high percentage-wise. The final Rally this church year will be July 18th at Amboy Baptist.

Shirley Williams, new State GA Director, was the featured speaker at the GA Rally at NLR First Baptist Church April 26th. There were 210 girls and leaders present.

### BARING CROSS

Many are not aware of the mission work carried on by Baring Cross Baptist Church, in addition to their support of the cooperative program. This church has for a number of years sponsored the Southside Baptist Chapel, located at 2nd and Parker, which ministers chiefly to those living in the waterfront area. Rev. Dan Smith, a Junior student at Ouachita, is pastor of this mission, serving also as full-time youth director at Baring Cross during the summer months. Volunteer workers at the mission are James Walters, music director; Harold Rider, Sunday School superintendent; and Richard Priest, Training Union director. Regular services are held on Sunday, and on Wednesday night, with an average attendance of 55 in Sunday School and 20 in Training Union. Brother Rider also teaches a mission Sunday School class at the Missouri-Pacific shops, together with

### EXECUTIVE BOARD MEETING

Rev. J. C. Myers presided at a called meeting of the Executive Board April 6th at Central Baptist Church, and explained the purpose of the meeting was to discuss the granting of a liquor permit to a place of business at 2621 Main Street, adjacent to the North Little Rock high school. A Resolution was presented stating that such a store would be a bad influence upon our young people and that we strongly protest the granting of this permit, and condemn the poor judgment of those persons in public office who allowed such a travesty in our community. Motion was made, seconded, and passed unanimously that the Resolution be adopted.

On April 18th the Board met at Gravel Ridge First Baptist Church with Rev. Jack Livingston, Vice-Moderator, presiding. It was voted to reject a proposal by Block Realty that the Association sponsor an apartment project. Brother O'Neal, Historian for the Association, reported that in order to bring the history of the Association up to date during the five years of its existence, it will be necessary to get information from the different churches of improvements, any outstanding events, also new churches' histories that have been organized, etc. A request for aid for a new mission in Alaska was referred to the Missions Committee for their consideration. Following the business meeting, the members toured the newly-completed auditorium at Gravel Ridge.

Charles Lipscomb, each Sunday during the lunch hour for the workers there.

In addition to this, Baring Cross helps support two missionaries through the Foreign Mission Board—Mrs. Alvin Hatton, at Rio De Janeiro, and Fred Spann, who trains people in the church at Recife, Brazil, as music directors.

Ben Hope, pastor at Columbia Road Baptist Church in Olmstead, Ohio, is also aided by this church. Fred Spann and Ben Hope are former members of Baring Cross, surrendering for special service there, and Mr. and Mrs. Hatton are also former members.

Churches in our Association which began as missions of Baring Cross are Amboy, Levy, Central, Calvary, and Pike Avenue.

May God continue to bless the work of this church in the years ahead. Rev. K. Alvin Pitt is pastor, Jack Cowling serves as minister of education and Robert Hatzfeld as music director.

### NORTH PULASKI BAPTIST ASSOCIATION

March 21, 1966—Cash Balance	\$ 5,076.60
April 18, 1966	
Offerings March 21-April 18, 1966:	
Baring Cross Baptist	\$ 221.42
Bayou Meto Baptist	46.32
Bethany Baptist	29.41
Calvary Baptist	83.62
Cedar Heights Baptist	42.00
Chapel Hill Baptist	11.04
Crystal Valley Baptist	16.00
First Baptist, North Little Rock	143.75
Forty-Seventh Street Baptist	35.82
Grace Baptist	22.07
Gravel Ridge Baptist	36.25
Graves Memorial Baptist	76.00
Harmony Baptist	7.88
Hill Top Baptist	3.17
Levy Baptist	254.98
Marshall Road Baptist	27.56
Morrison Chapel	9.48
Oakwood Baptist	37.18
Pike Avenue Baptist	100.00
Remount Baptist	14.65
Runyan Baptist Chapel	29.65
Second Baptist, Jacksonville	41.64
Sherwood Baptist	21.58
Sixteenth Street Baptist	10.14
Stanfill Baptist	4.00
Sylvan Hills	40.00
Zion Hill Baptist	35.55

Total Offerings 1,401.16

Total Funds Available \$ 6,477.76

Disbursements:	
American National Bank—Lakewood...	\$ 600.00
L. R. Baptist Student Union	83.33
Home Mission Board—Pastorial	27.56
Aid in Mich.—April	37.50
Runyan Baptist Chapel—Pastoral	25.00
Aid—April	17.50
Arkansas Baptist Newsmagazine—April	17.50
Mrs. Betty Welch—Asso. Secretary	50.00
James Bros—Treasurer's Supplies \$21.41, TU \$2.27	23.68
Holiday Inn—Youth Rally 3-20-66	45.69
Pepsi-Cola Bottling Co.—Youth Rally	7.62
Colonial Baking Co.—Youth Rally	12.72
Wonder Potato Chip Co.—Youth Rally	2.75
C. Finkbeiner, Inc.—Youth Rally	14.65
Lynn Goodson—Youth Rally—Honorarium	25.00
Tom Stafford—Youth Rally—Honorarium	25.00
Troy Gray—Youth Rally—Honorarium	25.00
Gene Blagg—Youth Rally—Honorarium	20.00

Total Disbursements	1,015.44
April 18, 1966—Cash Balance	\$ 5,462.32
First Federal Savings	\$ 5,018.75
Balance owed on Lakewood Property	35,893.98
Mrs. T. A. Spencer, Treasurer	

### ASSOCIATIONAL CALENDAR

- MAY
- 1-8—Christian Home Week
  - 2—Associational VBS Clinic, Park Hill
  - 6-7—State RA Congress, Pulaski Heights Baptist Church
  - 8—Mother's Day
  - 8-14—GA Focus Week
  - 14—Youth Choir Festival, Hot Springs
  - 16—Executive Board, Jacksonville First
  - 16—Brotherhood Rally, Jacksonville First
  - 24-27—Southern Baptist Convention, Detroit, Michigan

# personally speaking

## 'Not discouraged'



MISS Tinkle shows objects of Nigerian art to Dr. S. A. Whitlow, executive secretary of the Arkansas State Convention, and Miss Nancy Cooper, WMU secretary.

THE shoe was definitely "on the other foot."

The most of the times when prayer involving foreign missionaries is heard in the mid-week prayer service here in Baptist Building, it is prayer from us employees of the Executive Board of the Arkansas Baptist State Convention for our foreign missionaries. But on a recent Wednesday morning the situation was reversed. We Baptist Building folks were sitting in our seats and a "real, live" missionary to Africa was standing before us —praying for us!

After hearing from Amanda Tinkle, Southern Baptist missionary nurse to Nigeria, about some of the many hardships and difficulties on the Nigerian mission fields, it was almost anti-climactic to hear her prayer for those of us here in luxurious America, asking God, among other things, to help us "not to become discouraged."

Oh, I am not wanting to imply that we don't need the missionaries praying for us. We most certainly do. And the fact that we are so highly favored with material blessings in our prosperous setting makes the need all the more urgent.

But when you consider what our day-to-day lives are like here in the States, as compared with what life is like in Nigeria and on other mission fields, it sort of makes you ashamed that you would ever need to have anybody pray for you that you not become discouraged.

In Nigeria the average per capita income is less than \$100. And the masses of the people are still in the clutches not only of ignorance but of superstition.

Of the 60 millions of people living in Nigeria, 44 percent are of the Islamic faith; 22 percent claim to be Christian; and the most of the rest are still pagan.

We are beginning to worry here in America about a shortage of doctors and nurses. But in one center in Nigeria there is only one hospital and one doctor to serve 300,000 people!

The great missionary need in Nigeria is for more missionaries, particularly preachers and doctors and nurses.

Why, asks Miss Tinkle, is God not calling more missionaries? Or is he calling and Baptists—parents and sons and daughters—are turning deaf ears?

Help us, Lord, not to become discouraged!

*Erwin L. McDonald*

## IN THIS ISSUE:

DR. C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, Washington, D. C., has just concluded a series of conferences over Arkansas for the discussion of church and state relationships. Beginning this week, we are carrying, in a series of weekly installments, the basic paper he prepared for the conferences, on the title "Church Policies and the Public Powers." Those who are interested will want to study this from week to week and preserve the papers in which the series appears, for further study. Page 6.

Cover story, page 5.

## Arkansas Baptist — MEMBER:

*newsmagazine*

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

May 5, 1966

Volume 65, Number 18

Editor, ERWIN L. McDONALD, Litt. D.

Associate Editor, MRS. E. F. STOKES

Managing Editor, MRS. TED WOODS

Field Representative, J. I. COSSEY

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

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

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

### Mother of the Year

ONE of the concerns of our secret committee for the selection of Arkansas Baptist Mother of the Year was that only one mother could be chosen. But there is a sense in which Mrs. H. A. Moore (see story elsewhere) has not won the honor of mother of the year over other mothers, but to share it with all mothers. For in honoring Mrs. Moore, we honor all mothers, with not a one of them being left out.

A mother's jewels are her children. And how rich Mrs. Moore is with six children, all of whom are leaders in their chosen fields.

The real worth and strength of a nation must be measured at its family level. The nation which has great homes—in which there are God-fearing parents and children—must be counted among the great nations.

It is good for us to observe Mother's Day (and Father's Day) each year, for this serves to remind us that a nation's greatest asset—or liability—is its people. Regardless of whether or not a mother works outside the home, she can have no greater assignment from the Lord than that of helping to bring up children in the fear and admonition of the Lord.

As we pause to honor our Arkansas Baptist Mother of the Year for 1966, we gratefully tip our hats to all mothers. May each mother be mindful of and eager to lay hold upon the great resources of God that are available through his grace to every follower of his.

Remember Mother this Mother's Day.

### 4,000,000 casualties

MORE than 4,000,000 persons were killed or injured on United States highways in 1965. This is the gruesome information supplied by the Travelers Insurance Companies in the firm's annual highway accident booklet. Deaths from highway crashes totaled 48,500 for the year and there were 4,100,000 persons injured.

Last year was the first time the highway casualties had gone above the 4,000,000-mark. Fatalities showed an increase of one percent over 1964 and injuries were up by seven percent.

The most dangerous time to be on the road, the Travelers report reveals, is from Friday through Sunday, more than half of all highway deaths last year having occurred on the weekend. And the most dangerous day was Saturday, which racked up 21.9 percent of all fatal highway accidents. Sunday accounted for 18.7 percent of the fatalities and Friday, for 15.4.

Young drivers—those under 25—again led the list of offenders. Although drivers in this age category represent only about 18 percent of all licensed drivers, they were involved in more than 30 percent of all fatal accidents and 28 percent of all non-fatal mishaps.

The most dangerous hours on the highways, it is reported, were from 5 to 8 p.m. During this time nearly 20 percent of all fatal accidents occurred and 19 per-

cent of all mishaps causing injury occurred during this three-hour period.

A total of 9,000 pedestrians were killed in 1965 highway accidents and nearly 275,000 injured. Pedestrians who cross between intersections run the biggest risk of being killed or hurt, the statistics reveal. More than 40 percent of the fatal accidents and nearly 32 percent of all non-fatal mishaps involving pedestrians occurred between intersections.

Although Travelers editorial cartoons indicate drinking of alcoholic beverages is a factor in the highway carnage, no statistics are given as to the number of deaths and injuries to be charged to intoxication. Other sources have estimated more than half of all accidents to be caused by liquor.

### Guest Editorial

### 'Across Editor's Desk'

A BAPTIST editor wrote a book.

Erwin L. McDonald, editor of the *Arkansas Baptist*, is the author of the new Broadman Press book, "Across the Editor's Desk."

That book presents the story of state Baptist papers in an attractive manner. With a great deal of humor, typical of the author, the book describes the position of the editor, the purpose of the paper, and prospects for the state paper of the future. It presents examples of "when an editor speaks," through reprinting editorials from most of the Southern Baptist state papers. A broad range of subjects is discussed in those editorials.

In this book problems faced by the editors are discussed by one with understanding. Editor McDonald quotes freely from the publications of his fellow editors. A chapter entitled "Readers Want Many Things" shows that not all readers have the same ideas about what should be carried in a Baptist state paper. That chapter does suggest the type of materials that most editors consider proper and acceptable.

To read this book will produce not only a better understanding of the purpose of a Baptist state paper, but deeper appreciation for the service rendered by it to the individual and to the denomination. One chapter, "Child of Necessity," describes the conditions under which state papers were established. It shows that there could have been no cooperation without information, and that such publications have made their contributions to the growth of Baptist work. Many of the outstanding leaders among Southern Baptists, whose opinions on vital issues have carried much influence, have been editors of state papers. Not only have the papers served as promotional organs, but they have contributed much to Baptist thought and have led aggressively in worthy undertakings. Dr. McDonald's book pays tribute to those whose pens have been used to strengthen and unify Baptists.

This editor thinks that every person reading "Across the Editor's Desk" should have a higher regard for his own state paper, therefore we recommend the book with pleasure.—Editor Horace F. Burns in *Baptist New Mexican*

# 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.**

### WMU annual meet

WMU Annual Meeting opens in Cobo Hall, Detroit [on May 22]. At 9:30 A.M. Dr. Francis DuBose will give the first of five opening meditations on the cities of the world. We shall be honored if you can attend our sessions.

May I take this opportunity to thank you for your support of the Week of Prayer for Home Missions. We noted the excellent photograph and promotion material *Arkansas Baptist* gave in its January 13 and 27 and March 3 issues. With this kind of cooperation we can hope for a growing concern on the part of Southern Baptists for missions work in the U. S. and also a gradual but steady increase in the Annie Armstrong Offering.—Alma Hunt, Executive Secretary, Woman's Missionary Union, Birmingham, Ala.

### Editor on TV

YOU did a good job for Baptists on TV this morning (Little Rock KTHV, Channel 11, April 22). Thanks from an old timer.—Irving M. Prince, Pastor, First Baptist Church, Cotton Plant, Arkansas

CONGRATULATIONS upon a terrific job Friday morning [April 22] on Channel 11.

You truly represented us SBCs in a very appealing, humble but assured, poised and positive manner.

Thanks, Erwin, for an excellent job.—Jay Heflin, President, Bruce-Terminix Co., Little Rock, Ark.

### Free Christian colleges

SOUTHERN Baptists are unable to support adequately a string of colleges across the South. So many of our fellow-Baptists feel that a church-owned college should be little more than a theological training ground for those going into church-related vocations. Because of our inability to provide financial support and our narrow view of what a college should be, I believe that we could better serve the Kingdom of God elsewhere.

In place of a convention (church) owned college, I would advocate a Christian college, self-owned and self-controlled. This free institution could strive for academic excellence in all fields without at the same time having to convince the Baptists throughout the state that it is not questioning established doctrines or undermining the faith of Baptist students. Also, most of our Baptist colleges would be in a position to receive much more financial support from sources that are now hesitant to supply it.

The search for truth in every field should indeed be a Christian endeavor. However, this search demands freedom, and this is what our Baptist-owned colleges do not presently have.—William W. Leathers, III, Louisville, Ky.

### Arkansas politics

AN alert reader from Winslow—Lt. Col. J. J. Holland (Ret.)—has written to the editor about the propriety of the Brooks Hays announcement for governor, carried in our paper of April 21. Writes Col. Holland:

"With all due respect to everyone concerned please explain the seeming

backdoor source 'By the Baptist Press,' and how this seeming political 'announcement' just happened to be published in our church supported paper. This in view of your own words 'of course my paper cannot come out for or against anybody.'"

**REPLY:** The Baptist Press is for the state Baptist papers what the Associated Press is to daily papers. Each one of the 29 Baptist papers of state conventions affiliated with the Southern Baptist Convention receives and uses on a regular basis the news service of the Baptist Press. And each of these papers serves as a reporter to the Baptist Press on any items from its locality of general interest to the Baptist papers.

The Hays story you read in our paper was the story as it was written by the Baptist Press in Nashville and sent out to all of the publications on their mailing list. It contained part of our report, along with other materials added in Nashville. The Arkansas editor was correctly quoted as to his appraisal of the Hays support. But he had not meant to be quoted on this particular material, having given it in answer to specific questions from Nashville and as background material.

When the BP story came, it was too late to ask that this particular quote be deleted—it was already in the hands of the other Baptist papers. We felt that in fairness to our own readers we should publish the story as it was likely to appear in other Baptist papers.

The fact that Mr. Hays is a past president of the Southern Baptist Convention made his announcement for the governor's race spot news for the Baptist Press.—ELM

## 'Across the Editor's Desk'

HAVE just read the first chapter of your book, *Across the Editor's Desk*. As I expected, it is filled with skilful writing and gentle humor—and I like that! I look forward to reading the remaining chapters.—Ethalee Hamric Editor, *Royal Service*, Woman's Missionary Union, Birmingham, Ala.

YOU are to be congratulated and highly commended for such a fine piece of work. Especially do you deserve credit for being able to combine the freedom of religion with the freedom of speech and, through the power of the press, manage to edit a paper which presents the Christian message.—H. Leo Eddleman, President New Orleans Baptist Theological Seminary, New Orleans, La.

WHAT a pleasant surprise I received when I arrived at the Operating Committee meeting last week, in being presented a copy of your new book "Across the Editor's Desk." I am very

anxious to read it. I would like to express my gratitude for the book as well as being a part of the ones to whom it was dedicated. I personally feel this is an honor.

A book like this has been needed for some time. Maybe through this medium there will be a greater understanding of this work and of the people who are in the organization.

We appreciate your work as our Editor and we trust that the knowledge received through the book will help us to be of greater help to you.

Kindest regards to all of your staff.—John T. Holston, Pastor, First Baptist Church, Batesville, Ark.

THANK you dear friend, for sending me a copy of your excellent book, *Across the Editor's Desk*. I have respect for you men who serve as editors and the contribution you make to all of us.—Glen E. Braswell, Executive Secretary-Treasurer, Colorado Baptist General Convention, Denver, Colo.

(Continued on page 18)

# Mrs. H. A. Moore, Ft. Smith, Mother of Year

DESSA Davis Moore, wife of H. A. Moore, Ft. Smith, and a member of Ft. Smith First Church, has been designated Arkansas Baptist Mother of the year.

Mrs. Moore, mother of six, was the unanimous choice of a secret committee of five appointed several weeks ago by the *Arkansas Baptist Newsmagazine*. She will be honored at the morning worship service of her church Sunday, Mother's Day, at which time Dr. Erwin L. McDonald, editor of the *Arkansas Baptist Newsmagazine* will present her a plaque of the cover of this week's newsmagazine.

## Nominations held over

Editor's Note:— The staff of the *Arkansas Baptist Newsmagazine* joins with the special Baptist Mother of the Year Committee in expressing deep appreciation for the many nominations received.

Said the Committee: "Our task was very difficult for we feel that any one of the mothers nominated would have been a worthy choice."

As consolation to those of you whose mother did not win the selection this time, all nominations will be carried over automatically for consideration next year along with any additional nominations received.—ELM.

Among the Moore children are two missionaries, a pastor's wife, a pastor, an architectural engineer and a former Western Union office manager.

Wanda graduated from Ouachita University and Southwestern Seminary, Ft. Worth, Tex., and served for three years as a missionary with the Home Mission Board of the Southern Baptist Convention. She has taught in the public schools of Arkansas for 13 years.

Roger attended the University of Arkansas and graduated from

## The Cover



—Portrait by George Fisher

the University of Kansas with a degree in architectural engineering. He is now on the staff of Reynolds Aluminum Company in Chicago.

Rosemary Moore Looney graduated from Western Union Telegraph School and was an office manager for several years for WU. She now has a family and is active in church work in Charleston.

W. Trueman Moore is a graduate of the University of Arkansas and of Southwestern Seminary. He formerly served as pastor of First Church, Jenny Lind, for eight years. He and his wife, the former Erma Jane Bassett, are now in their eighth year as Southern Baptist Convention missionaries in East Pakistan.

Don Moore, pastor of Walnut Street Church, Jonesboro, is a graduate of Ouachita and of Southwestern Seminary. He has pastored churches in Corum, Okla.; Elliott near Camden; and New Orleans, La.

Arlene Moore O'Neal teaches school in Ft. Smith, where her husband, George O'Neal, is pastor of East Side Church. She is a graduate of Ouachita.

Writes son Don:

"Enumerating Mother's church activities seems an impossibility. At the country church of Union Grove, near Greenwood, she taught Intermediates in Sunday School and Juniors, Intermediates and Young People in Training Union at different times. Many of the Training Union socials were held at our house.

"Many days and nights in the summer months, Dad and Mother walked more than a mile each way to take us to church. Even in misty rain we walked to church. During the winter months we went in a wagon with a hot rock at our feet under a quilt.

"During revival times Mother and Dad kept the evangelist and he always left our house with a suitcase of clean clothes.

"When we had services only once a month, the college student-preacher spent the week-end with us. A grown man testified many years later that the thing that won him to the Lord was the sight memory of Mr. and Mrs. Moore taking their children to church in a wagon."

Currently Mrs. Moore is teacher of the Phebean class in Sunday School and director of the Junior 12 department in Training Union, in Ft. Smith First Church, and Mr. Moore is an active deacon and substitute teacher of the Business Men's Bible class.

Mrs. Moore, now 69, retired from public school teaching seven years ago.



# WHY

## change the name

## of our

## Convention?

—BY CHARLES CHANEY  
PASTOR, FIRST BAPTIST CHURCH  
PALATINE, ILLINOIS

LAST year the SBC agreed to a motion that the question of changing the name of the Convention be studied by the Executive Committee of the Convention. Much discussion pro and con about the matter has appeared since then. Since I made that motion, I would like to say why I believe we must put the machinery in operation that would bring this change about.

**“Southern” is inadequate and inaccurate. Perhaps “Southern” did once describe our Convention, but not now when we have churches in all 50 states.**

Some say the title “Southern” refers not to a section of the country but to a doctrinal position common only to us. Perhaps so when we use the name ourselves, and even when informed evangelicals of other denominations speak of us. But the name “Southern Baptist” does not connote doctrine to the average person. The multitudes of lost men in “pioneer” areas and in the traditional areas of the SBC think of the name “Southern” only in geographical terms. Understandably, many feel that “Southern Baptist” churches are only for southerners just as

Spanish-speaking churches are for people who speak Spanish.

In light of this, it is absurd to speak of “Southern” Baptist Churches in Wyoming, Maine or Alaska. Our Convention is not a “Southern” Baptist convention. It has affiliated churches in every state of our nation. It should have a name that describes our national character.

Not only is the name inadequate in describing the nationwide scope of our Convention, it is also inadequate to describe our constituency, especially those in the newer Convention areas. Our “pioneer” churches contain many people born and reared outside the South. A recent study in Columbus, Ohio, by Edwin T. Boling, a pastor, showed the membership of SBC churches to be 43 percent nonsouthern. The average age of these churches was four years. The name “Southern” does not properly define these new Baptists. The development of churches beyond the traditional southern states makes the present name inadequate and demands that we find a more inclusive name to identify this greater fellowship of Baptists.

**A second reason why our name should be changed is that the present name is misleading and detrimental in some areas to attracting people to hear the Gospel.**

It is simply fantastic what ideas and associations the word “southern” conjures in the minds of many people who are not native to that part of our country! I grew up in a SBC Church, was trained in SBC schools, and have been a SBC pastor for fourteen years. But not all people have been so culturally conditioned. The word “southern” has social, economic and sectional overtones that make it a hindrance to preaching the Gospel to many persons in many places in this country.

But should this seem strange? What if a group went to central Texas, where I grew up, and advertised services sponsored by a group called the “New England Baptist Convention”? No matter how genuinely Christian and biblically fundamental they might be, not a lost man in that area would go to “that Yankee church.” “Southern” is as offensive to many in other sections as “Yankee” is to Southerners.

**We are not called to impose a sectional culture on people but to proclaim Jesus Christ and gather churches.**

Consider two misunderstandings of the word “southern” by many Americans that hinder our approach to them with the Gospel. One is “Barney Goo-gelism.” “Southern” does not, in the minds of most people in the North, East, and West, call up pictures of Nashville, Atlanta, Miami or Houston, or visions of beautiful farms, ranches, and plantations, or recollections of great colleges, universities and churches.

Rather the word brings the image of the comic strip character, "Snuffy Smith," living in a run-down shack and fighting "revenueurs." In religious terms this means snakehandling, anti-intellectualism, and excessive emotionalism. One pastor, who has led in the development of a strong church in one of the Chicago suburbs, said humorously, "I have been here seven years and I am still trying to convince some people that I wear shoes."

Other people associate the word "southern" with racial prejudice. In Park Forest, a large and well known suburb of Chicago, there is one two-acre site, originally set aside for a church, still available. It was offered to a new Greek Orthodox church in the area for \$18,000. When the mission committee and pastor of the nearby Temple Baptist Church of South Chicago Heights attempted to secure the land for a Southern Baptist church in the area, the developer said: "You are Southern Baptists. We have thirty-two Negro families in our community. What will be your policy about them? If they come to your church will they be welcome?"

In spite of the fact that the pastor assured the man that it was the policy of the church to have a ministry to all the people in the community, the price for the land to Southern Baptists was \$60,000. The pastor and the committee are convinced that the reason for this is that, for that man, the word "southern" could mean only one thing.

True, there are pockets of southern people in many industrial areas of the North, East and West that welcome "southern" churches. However, this is in many places a transient and diminishing group. Even when they stay in these areas their children do not consider themselves "southerners." They become natives of the area in which they are reared. It would be much easier to explain to people from the South that the Convention has changed its name than it is now to explain to a non-southern prospect that "Southern" does not in fact mean "southern."

Some object, "Change our name will not change us." How true! That is why it is wise to change our name. We are what we are, not because of our name, but because of our commitment to Jesus Christ and to His Word. Nor will a new name change our message or our methods. A new name can more adequately describe us as we are and eliminate some of the hindrances to a wider acceptance of our message.

**Third, our name should be changed because of our affirmed purpose to proclaim Christ to the entire nation.**

If our strategy is nation-wide, let our name be also. If our mission is not sectional, let our name not be sectional. Let our purpose be, under the leadership and power of God's Holy Spirit, to dot every city, town and countryside with warm, evangelical churches, ordered on New Testament principles, and proclaiming the New Testament message. Let the name of our Convention follow suit. Let us not flagrantly contradict our strategy with a fundamental thing like our name.

In Dallas, Wayne Dehoney said:

"We must break out of the Bible-belt South, and grow a denomination in these vast urban and industrial centers whose people will determine the future political and economic and moral destinies of our nation."

Arthur B. Rutledge told the Pastor's Conference that in fifty years our churches should be well established in all fifty states and would be the most strategically located churches of any denomination in the nation.

For reasons of strategy let the name of the Convention be changed. If not for today, let us change it for tomorrow. Let us look to the future and to advance.

"But," some say, "if we change our name wouldn't people still call us 'Southern Baptists'?" True, but not always true. The American Baptist Convention changed its name sixteen years ago. Some people (mainly Southern Baptists) still call that group the "Northern Baptist Convention." But not as many people make that mistake in 1966 as in 1956. There will be even less in 1976. The time for us to change our name is now. The whole process will take almost a generation.

Kenneth L. Chafin got to the root of the matter in Dallas:

**I think we need to ask ourselves the question, Are we really ready to become a demonination made up of Baptist messengers from every state in the Union? The obvious answer is Yes, but the more realistic answer is NO. Are we ready for a national strategy in evangelism?**

It is one thing to have our Convention made up of men from Ohio, New York and Washington who were bred, brought up and trained in the South and who have only gone to these areas out of a sense of missionary call. (These men can be trusted, we think.) It is quite another thing to have Convention messengers who have never been in Alabama or Texas or Georgia, and who talk, walk and think like "Yankees."

Are we ready for this? Do we really want to win this whole nation to Christ with all that it involves? I say that we do! And I say that one of the best ways to begin is to drop our commitment to tradition, to break with our cultural pride, and to identify ourselves with this whole nation by finding a name that not only will better describe us as we are but will also describe us in terms of our God-given task and divinely destined future.

I am not promoting a single new name for us. There are many names that could better describe us than "Southern." One possibility is "The United States Baptist Convention." This name is short, geographically descriptive, and lends itself to popular adaption and use. With it we could popularly call ourselves "U. S. Baptists." However, I am only interested in having a name that would accurately describe us, facilitate our efforts at evangelism in new areas, and prepare us for the future that God has planned for us.—Condensed from an article in April 1966 issue of *Home Missions*



# Church policies and the public powers

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

SOME of our friends, inside and outside of the Baptist movement, maintain that we have two alternatives—either give up our emphasis on religious liberty or give up our institutions. But life does not come in that kind of package.

In fact, this is a false formulation. Religious liberty, that is, man's acceptance and preservation of freedom and responsibility under God, represents our understanding of the gospel. This is the meaning of creation and of redemption, and it cannot be given up.

Conversely, fulfillment of God's claims upon us is the reason we join together to have institutions. An institution is simply a means of concerted effort. There is no "either-or" in this. It must be both. The only real question is "how" in these changing times.

What kinds of institutions? How organized and controlled? What scope of ministry? With such questions before us we must struggle and work out our understanding of the churches' ministries.

Let us then begin by refusing the "box" that is offered, and thereby rejecting the unthinking answers regarding our faithfulness to God.

## I. What are the Biblical bases of our concern for freedom?

IN preparing to talk with you I went back and read some of the discerning statements made half a century ago by Dr. E. Y. Mullins, president of Southern Baptist Theological Seminary and president of the Baptist World Alliance. The whole Baptist movement is deeply indebted to the clear mind of Dr. Mullins, and I was strongly tempted just to read you the message he gave to the Baptist World Congress in 1923 on "The Baptist Conception of Religious Liberty."

It is unfortunate that so many Baptists in recent decades have let themselves become "institutionalists," that is, let their minds begin on the assumption that God made some institutions and those institutions make men. This is not the Baptist movement. There have been other theologies which in other times have thought that way, but not Baptist. Listen for a moment to Dr. Mullins:

Religious liberty rests upon man's original creation in God's image. The purpose of God in creation did not appear until the dust stood erect in the form of man, as a free and self-determining being. Man as a person created in God's image, free and spiritual, competent

to deal directly with God, with an upward look, an endless discontent with the finite and temporal, a passionate yearning for the infinite and eternal; man, endowed with a conscience ringing in the soul like an alarm bell against wrong doing; man, with a will of his own which he can misuse and bring on moral ruin, but which he can surrender to God; man, with an intellect hungering for infinite truth and eternally discontented; man, with a heart which no earthly object can satisfy; man, self-willed and sinful and then penitent and believing, redeemed by the power of Jesus Christ, Redeemer and Lord; man, recreated in the Divine image, with the witness of the Spirit in his soul, telling him of his eternal destiny; man, as a child of God seeking to walk worthily of his calling, and heir of all the ages—this is the being and these the endowments which demand that great boon we call religious liberty.

**Creation, redemption, and concern for man**  
THROUGH five days of creative work God watched the expanding universe of force, of matter, of plant and animal life. He saw that it was good. It moved through space with the perfection of nature, but it was unrelated to himself, to his nature and purpose. So on the sixth day God made man—"in his own image," with a bent to creativity, a competence for spiritual communication with God, the creator, and with a responsive spirit that could answer to the heartbeat and the call of God. He gave man "dominion," which means he gave freedom and responsibility under himself. The role of man in the universe was given by God, and he determined how he would communicate with man.

At this point it is important that we share an understanding of both the creation and the incarnation in Christ. Both say to us that God begins with man. His love and his purpose focus on man, and he assigns to man the responsibility and the competence for concerted actions. That is, man must make his institutions—both church and state. Man can invest powers into each that are appropriate to that institution's reason-for-being. Thus our Christian concern for church-state relations begins in our concern for man's proper fulfillment of his freedom and responsibility under God.

Every so often some one berates me with the

(Continued on page 18)

## Elliff heads Missions-Evangelism



J. T. ELLIFF

THE Executive Board of the Arkansas Baptist State Convention has elected the Rev. J. T. Elliff as secretary of the Department of Missions-Evangelism to succeed Dr. C. W. Caldwell, who retired Feb. 15, after 19 years of service. Mr. Elliff will assume his duties May 1.

Mr. Elliff came to the employment of the Convention Nov. 1, 1961, as director of the division of Religious Education, which comprised the departments of Sunday School, Training Union, Church Music and Brotherhood.

During this period of time a great deal of coordination and correlation has been effected in the work of these departments. Valuable experience has been gained in the area of fiscal policies used in the Division. Many of these principles of program budgeting will now be incorporated in the other departments of our Convention work.

There are no plans at this time to fill the vacancy in the Division. A Convention committee appointed at the annual session last November is now making a study of the programs of the agencies of the Convention to-

gether with the Executive Board programs. The Executive Board will likely review all of the phases of its work before any further action.

Before coming to the Convention Mr. Elliff was in the pastorate for 27 years, serving churches in Arkansas at Lake Village, Fordyce and, for eight and one-half years, as pastor of Bethany Baptist Church, Kansas City, Mo. During his tenure of service with the Bethany Church he led the congregation in establishing four missions with a financial outlay of \$357,000. During the last full year of service there his church baptized 130 people into their fellowship, and the church and missions together that year baptized a total of 245 people.

Brother Elliff is well qualified by education, training and experience to lead our Convention in a challenging program of missions and evangelism. He is a graduate of Ouachita University and Southwestern Seminary, Ft. Worth, Texas. He is married to the former Jewell Carter of Warren. He and Mrs. Elliff have three sons, all of whom are preparing for the ministry, and one daughter, Mrs. Bailey Smith, whose husband is a Baptist pastor serving in Texas.—S. A. Whitlow, Executive Secretary.

### DEATHS

Mrs. Ernestine L. Henley Smith, 58, wife of Carroll B. Smith, Little Rock, Apr. 26.

She was a teacher in McRae Elementary School and a member of Immanuel Church.

Mrs. Carrie Shaw, 77, Conway, Apr. 27.

She was the widow of John W. Shaw and a member of Second Church.

Stanley Charles Beck, 76, Little Rock, Apr. 27.

He had been employed by Arkansas Power and Light Company 35 years before retirement. He was a member of the Baptist Tabernacle and a veteran of World War I.

Dr. Carl H. Schulkey, 63, a North Little Rock dentist, Apr. 26.

He was a deacon of Central Church, a member of Park Hill Lions Club, a Mason, a member of the Eastern Star and a member of the American Dental Association.

Mrs. Anna E. Work, 71, Ft. Smith, Apr. 25.

She was a member of Spradling Church.

Mrs. Lula Austin Close, Lonoke, Apr. 24.

She was a member of Lonoke Church. Gotham Poe, Woodson, Apr. 24.

He was a member of First Church. First Lt. Chester L. Lee, APO San Francisco, Apr. 1 in Vietnam.

He was a member of First Church, Norphlet.

Walter A. Dodds, 72, Star City, Apr. 20.

He was a member of First Church, a retired teacher and a former sheriff of Lincoln County. He was a Mason.

William Ernest Kizer, 61, Collins, Apr. 21.

He was a retired foreman for Missouri Pacific Railroad and a member of Collins Church.

Mrs. Mary Jane Hall, 83, Waldron, Mar. 26.

She was born in Scott County and lived there most of her life. She was a member of First Church, Waldron.

Mrs. Evelyn Key, 72, Little Rock, Apr. 25.

She was a former clerk in the Pulaski Chancery Court and a member of Second Church.

Mrs. Ruby R. Reaves, 71, Ft. Smith, Apr. 23.

She was a member of Trinity Church. Mrs. Billie June Nicklaus, 38, Benton, Apr. 25.

She was a member of First Church. Mrs. Myrtle Cox, 75, Hot Springs, Apr. 23.

She was a member of Central Church and a charter member of Oaklawn Garden Club and the Iris Society.

Alfred B. Abbott, 63, Hot Springs, Apr. 24.

He was a native of Indiana and had lived in Hot Springs for 50 years. He was a member of Second Church.

Christopher Nelson Carpenter, 70, DeWitt attorney and abstractor, Apr. 24.

He was a native of DeWitt and a member of First Church.

Mrs. Una Jacks Medlock, 80, Arkadelphia, Apr. 26.

She was the widow of James Medlock and a member of Unity Church.

Charley John Miller, 69, Scott, Apr. 26.

He was a retired farmer and a veteran of World War I. He was a member of the England Masonic Lodge, the American Legion and Toltec Church.

# From the churches . . .



by the church to furnish, equip and enlarge our church library. Dr. Draper had a great interest in a good library for our church.

## Little Rock Immanuel

MISS Amanda Tinkle, Southern Baptist Missionary nurse on furlough from her station in Nigeria, was the honoree at a dinner given by her Sunday School class, the Business Women's Class, Apr. 23, at the home of Mrs. Maggie Williamson. The dinner was given as an expression of love and best wishes for a member-in-service before her imminent return to her field.

Mrs. J. C. Fuller is the class teacher, and Mrs. Sam C. Herrin is the president. Thirty-six members were in attendance.

## Huntsville First

JAMES R. Scott was ordained to serve as deacon Apr. 24.

Interrogator was Pastor J. D. Farrell; Deacon Herbert Smith presented the candidate; Deacon Quentin Goyne presented the Bible; Deacon John McDonald lead the ordination prayer; Rev. Wayne Scott, Huntsville, father of the candidate, preached the sermon.

## Bauxite First

ON Apr. 17 Leonard Gould, Horace Henthorne and James Ellis were ordained as deacons.

The presbytery was made up of Steed Huggins, Clarence Shell Jr., Homer Shirley, Hugh Owen, Frank Kirkpatrick, John Reed, E. N. Fletcher, Ray and F. M. Robinson, pastor. Mr. Owen Central Association missionary, delivered the message.

## Mountainburg First

CHARLES Coleman was ordained a deacon Apr. 24.

Participating were: George W. Domerese, pastor, Concord; Harold Clegg, pastor, Van Buren Second; Eddie Smith, pastor, Webb City; Paul E. Wilhelm, Clear Creek, associational missionary; Frank Lamb and Wayne Montgomery, deacons of Van Buren First; Scott Richardson and Mark McCabe, deacons, Mountainburg First; Robert Pittman, Mountainburg pastor, moderator.

## "Baptists Who Know, Care"

Church members will support Baptist work in Arkansas and around the world if they are informed of the needs by reading the ARKANSAS BAPTIST NEWS-MAGAZINE.

## Little Rock First

THE Adult Choir worked six months on memorizing the music to bring Handel's "Solomon," music drama, to life in performances in the sanctuary Apr. 23 and 24.

The three acts showed the dedication of the Temple; Solomon's wisdom in finding the true mother of a disputed child; and the Queen of Sheba's visit to Solomon's court.

Bob Smith (above right) sang the title role. Other parts were Sheba, Sat-

urday evening, Tamara Maertens, and Sunday evening, Theresa Brown; the two women sung by Ann Rice and Mary Evelyn Wallace; Pharaoh's daughter, Judy Lucas (above); Jadok, the high priest, Marvin Taylor; Levite, Audris Zidermanis; attendant, David Bain and Eddie Rackley.

Jimmy Buck was in charge of lighting; sets and properties by Jean Smith, Fred Jenkins, Bill Plummer, Ramon Mallett and George Irvin.

Arkansas Orchestra Society provided the accompaniment. Dr. Jack Jones (above center) was the conductor, and Mrs. Jack Jones, organist.

## Warren First

WE welcome Minor E. Cole to serve as interim pastor until a regular pastor can be secured. Mr. Cole served as interim pastor of this church before the calling of Dr. Draper and, also, as pastor from 1932-40.

The Memorial Fund Committee, in accordance with wishes expressed by the Draper family, is holding funds contributed to the memory of Dr. Draper, unless otherwise specified, to be used

## Paris First

THE work at the Scranton Mission is getting underway. Floyd Trisler, deacon, is chairman of the mission committee. Members of the group are Mrs. Ross Martin, Mrs. Fred Raney, Frank Taylor, John Tillman and Holton Primm.

The state Missions Department has made an allocation for the building. The foundation and concrete slab for the floor is down and the masonry work well underway.

## OBU paper rated

THE Ouachita Baptist University student newspaper, *The Signal*, captured third place in general excellence in the Arkansas College Publications Association competition at the convention held Monday of last week in Little Rock.

The awards were gained in competition with 11 other members of the Association, and were presented at a luncheon at the Hotel Marion. Taking top honors in the general excellence category was the *Harding Bison*. The *Bison* also got the sweepstakes trophy. Second in general excellence was the *Campus Herald* of Arkansas A&M.

The *Signal* also won a third place award in advertising.

An individual award of second place for photography went to Richard Congdon of the *Signal* staff.

Although certificates were not presented, the column "Tiger Tales" by Curtis Montgomery took a fourth place award, and an editorial by Betty Rowe entitled "Merry Xmas" was in the top six of more than 30 entries in that category.

A critique of the paper said, "You have a fine newspaper, one that manages to reflect the distinctive spirit of your campus. This is not an easy thing to achieve. The result is a lively, interesting production."

DR. ANDREW M. Hall, pastor of First Church, Fayetteville, has just completed a series of eight devotionals for *Open Windows Magazine*. These will appear in July of 1967.

## Ouachita Association

WALTER Watts has resigned as pastor of Acorn Church.

Calvary Mission has called for the help of associational churches for organization into a church May 8. Pastor is Leonard Liles. Calvary is a mission of First Church, Mena.

## Revival news

BARTON, Dewayne Whitman, Jackson Avenue Church, Memphis, evangelist; 4 by baptism; 6 by letter; Jim Davis, pastor.

HELENA First, Apr. 24, William C. Kerley, evangelist; Gerald Qualls, singer; both students at Southwestern Seminary; 1 by letter; 3 on profession of faith; James F. Brewer, pastor.

WEST HELENA Second, Apr. 24; John Finn, First Church, Cotter, evangelist; Billy Ferguson, singer; 12 by baptism; 2 additional professions of faith; 4 by letter; Lendon Jackson, pastor.

LEXA, Edward R. Black, Memphis, evangelist; Herbert "Red" Johnson, Mountain Home, singer; 9 professions of faith; 2 by letter; Glenn Hicks, pastor.

CROSSETT North Crossett, Apr. 15-24; youth revival first three days, Tom Elliff, evangelist; Stanley Owen, song leader; both Ouachita University students; assisted by three other students, Carolyn Sue Hart, Harriet Gabbie and David Wallace; Pastor John C. Robbins, concluded, Allen Waldrop, Hamburg, singer; 6 by letter; 25 rededications.

EL DORADO Ebenezer Church, Apr. 17-24; Dr. Luther Hall, Farmerville, La., evangelist; Robert Hall, Ft. Worth, singer; 4 by profession of faith; 1 by baptism; 1 by letter; Kenneth R. Everett, pastor.

WYNNE Fitzgerald Church, Apr. 10-17; E. C. Edwards, pastor, Calvary Church, Harrisburg, evangelist; 2 for baptism; 3 by letter; James L. Tallant, pastor.

MENA Dallas Avenue Church, Apr. 10-17; Allen T. McCurry, evangelist; Sam Whitlow, song leader; 19 professions of faith; 18 for baptism; 13 by letter; 150 rededications; W. T. Byrum, pastor.

MOUNTAIN PINE Church, Apr. 3-10; Garland A. Morrison, evangelist; Herbert "Red" Johnson, song leader; 48 conversions; 45 for baptism; 7 by letter; Wayne B. Davis, pastor.

HOT SPRINGS Park Place Church, Apr. 10-17; Herbert Hodges, First Church, England, evangelist; Hoyt Mulkey, Little Rock, song leader; 8 professions of faith; 6 for baptism; 3 by letter; O. Damon Shook, pastor.

OMSTEAD Harmony Church, May 8-15; Roy Stillman, pastor, evangelist; Troy Treadway, music director.

FT. SMITH Towson Avenue, Apr. 18-24; Charles Rosson, Siloam Springs, evangelist; 3 by baptism; 1 by letter; John P. Stell Jr., pastor.

CLARKSVILLE SECOND, Mar. 27-April 6; Marvin Sorrels, missionary to the Cherokees in Oklahoma, evangelist; 4 professions of faith, 1 surrendered to be a foreign missionary; J. Pat Shields, pastor and music director.

LAMAR Apr. 10-17; Bob Denton, pastor, evangelist; Wayne Johnson, music director; 12 additions by baptism, 1 by letter; 27 dedications.

CONCORD, near Alma; Charles D. Graves, pastor, First Church, Van Buren, evangelist; 7 by baptism; 1 by letter; 1 other profession of faith; George W. Domerese, pastor.

WEBB CITY Ozark; Apr. 3-10; Murl Walker, Ft. Smith, evangelist; Mrs. Louise Bond, music director; 3 by baptism; 28 dedications; Eddie Smith, pastor.

VAN BUREN First; Apr. 4-10; Fred T. Cherry, Oklahoma, evangelist; 5 by baptism; Charles D. Graves, pastor.

PHOENIX AVENUE Tulsa, Okla.; Mar. 27-Apr. 3; Eddie Smith, pastor, Webb City Church, Ozark, evangelist; 6 by baptism; 2 by letter; 18 dedications; David L. Land, pastor.

WEBBER FALLS, Okla.; Bob Shoemaker, pastor, Oak Grove, Van Buren, evangelist; Harold Biggs, music and educational director, First Church, Van Buren, music director; 12 by baptism, 2 by letter; 2 other professions of faith.

## Nominating committee

PRESIDENT Don Hook of the Arkansas Baptist State Convention has appointed Bill Hargis of Warren to fill the vacancy on the convention's Nominating Committee caused by the death recently of Dr. James Draper.

President Hook has asked Dillard Miller, pastor of First Church, Mena, to be chairman of the committee, which had had Dr. Draper as its chairman.

Other members of the committee are: W. O. Vaught, Jr., pastor of Immanuel Church, Little Rock; Charles Graves, pastor of First Church, Van Buren; and Curtis Mathis, pastor of Central Church, Jonesboro.

## BSU installs

NEW SBU officers have been installed at Arkansas Baptist Hospital School of Nursing by Miss Carol Burns, Little Rock University faculty member.

Officers are: Miss Donna Wierick, El Dorado, president; Miss Shirley Barber, Little Rock, vice president; Miss Ann Benson, Wynnewood, Okla., recording secretary; Miss Janice Krasselt, Little Rock, corresponding secretary.

## SBC chartered bus

SEVERAL men from the Little Rock area have chartered a bus to the Southern Baptist Convention. It will leave First Church, Little Rock, parking lot at 2 p.m. Sunday, May 22. It will arrive in Detroit at 8 a.m., May 23. The bus will leave Detroit about 4 p.m. Friday afternoon and arrive in Little Rock early Saturday.

The round trip is \$30 per person. There are still about ten seats available on the bus. Reservations may be made by sending check payable to Pulaski County Baptist Association, 401 W. Capitol.

## UA group meets

THE Baptist Former Students' Association of the University of Arkansas will meet at 2 p.m., May 7, in Little Rock, at the Waller Chapel of Second Church. Dr. Roy Fish, professor of Evangelism at Southwestern Seminary, and former BSU President at the University of Arkansas, will address the group.

The group has given nearly \$10,000 during the past 15 years toward construction of and furnishing and equipping the present University Baptist Center. Dr. Robert H. Langston, Harrison, is chairman.

## Preaches first sermon

W. L. BRUCE Jr., son of Mr. and Mrs. W. L. Bruce, Batesville, preached his first sermon Apr. 24 from the pulpit of West Church.

The churches licensed the young man to preach and T. R. Coulter Jr. presented him with his certificate.

The 15-year-old youth made his announcement at the state Training Union youth convention that he had surrendered to the ministry.

TRINITY Church, Searcy, has launched a campaign to raise \$50,000 for the construction of a new auditorium.

## Marianna pastor



LEWIS E. CLARKE

REV. Lewis E. Clarke, pastor for eight years of Maple Avenue Church, Smackover, has resigned to accept the pastorate of First Church, Marianna.

Mr. Clarke is a graduate of Ouachita University and Southwestern Seminary, Ft. Worth. He is at present serving his second term on the Arkansas Baptist State Convention Executive Board. In the Liberty Baptist Association he is serving as the Stewardship Chairman.

In 1961 Mr. Clarke organized and directed the Scotland Evangelistic Crusade and in 1965 he organized the Baptist Pastoral Exchange between Scotland and England.

In 1963 he was elected the president of the Flying Parsons of the Southern Baptist Convention and owns his own plane in which he flies persons in time of need, without charge except for fuel.

His former pastorates include churches in Bristol, Va. his home State; Texas; and First Church, Altheimer.

The Clarkes have two sons, David, in the U. S. Navy; and Dwight, 8. Mrs. Clarke is the former Ethelene Hiler of Bristol, Va.

The Clarkes plan to move on the new field on May 9.

Before entering the ministry, Mr. and Mrs. Clarke were employees of the Federal Bureau of Investigation, Washington, D. C.

## The Bookshelf

*The Healing Gifts of the Spirit*, by Agnes Sanford, Lippincott, 1966

The author, an Episcopalian, was born in China, of missionary parents, and was educated at Peace Institute, Raleigh, N. C., and at Agnes Scott College.

For many years Mrs. Sanford has believed in the healing power of prayer. In this book, the third she has written, she gives step-by-step suggestions of how to help others through prayer. She discusses her own cure and the gift of healing in general. She also has a chapter on the gift of tongues.

*The Soul of the Symbols*, by Joseph R. Eerdmans, 1966, \$3.95

The author, who, incidentally, received his doctorate from Southwestern Baptist Seminary, Ft. Worth, Tex., contends that the Lord's Supper is the most powerful proclamation of the gospel the church can make. The Communion service, he believes, contains objective spiritual meaning for ordinary men, and it is his concern in this volume to assert the contemporary significance of Holy Communion.

*What's Best for Your Child—and You*, by David Goodman, Association Press, 1966, \$3.95

The author is well qualified to write on his topic by his wide personal experience as a marriage and family counselor, as a lecturer to parent education groups, and as a father.

Dr. Goodman reassures readers that just about every problem they encounter with their children is normal and surmountable. He deals with the full spectrum; discipline, faith and morality, sex, school, delinquency, the special problems of adolescence, and many more.

Throughout his book, Dr. Goodman emphasizes the importance of the example set for children by their parents. He shows that the model of adulthood is absorbed by the children from the parents unconsciously.

ARKANSAS churches registering new church libraries in March were: Canfield church, Canfield, with Wayne Peterson, pastor, and David Nelson, librarian; Sulphur City church, Fayetteville, with Euell Wright, pastor, and Joyce Raehl, librarian; Tennessee church, Texarkana, with A. F. Worley, pastor, and Mrs. Bennie Johnson, librarian.

By the BAPTIST PRESS



*GRADY COTHEN, executive secretary of the Southern Baptist General Convention of California since 1961, has been elected president of Oklahoma Baptist University, Shawnee, effective July 1. (BP Photo)*

## Change clergy status?

WASHINGTON, D.C. (EP) — Congress has been asked to approve a bill which would change the status of ministers under the Social Security Act from "self-employed" to "employee." The bill's sponsor is hopeful it will induce thousands of ministers now enrolled to accept coverage.

## Facts of interest

... AN estimated 138,000 violent deaths were reported in the United States in 1965. About 106,000 of these were classified as accidents; 22,000, as suicides; and 9,600, as homicides. Final counts are expected to increase for each major category of violent death except accidents not involving motor vehicles.

... Two-home families become more numerous as American wealth increases. One housing industry study estimates that over 150,000 second homes were built last year, more than 50 percent above the 1960 number. Projections for this year run as high as 250,000.

... Computers of the Internal Revenue Service are examining portions of the more than 100 million income tax returns expected this year. The computers will not only catch errors in arithmetic, but also will catch the person who files more than one return in hope of getting a double refund.

... Value of degrees—A survey of 1960 graduates of the University of Illinois engineering school shows that those who went right to work with bachelor's degrees now average \$818 a month. Those who remained to get master's degrees average \$893. Those who stayed on for doctor's degrees already average \$900, despite the short time they have had on the job.

... Total advertising expenditures rose in 1965 to \$15.1 billion from \$14.1 billion in 1964. Television ad spending rose 9.1 percent to \$2.5 billion. Newspaper ads, still the largest single segment of the total, rose 6.9 percent to \$4.4 billion.—The Survey Bulletin

## No Seminary breakfast

THE New Orleans Seminary Alumni Association will hold its annual alumni breakfast in Detroit during the Southern Baptist Convention. The May 26 meeting will be held at 7:30 a.m. in the Pick-Fort Shelby in Detroit.

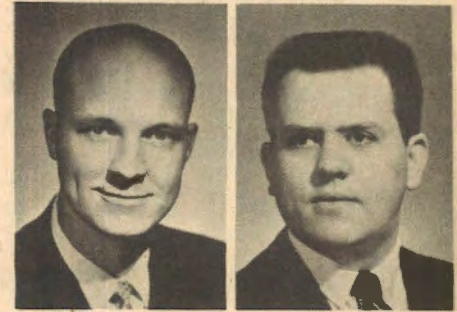
## Catholic church in WCC?

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.



*NASHVILLE — DR. WIL-LAM J. PURDUE and Dr. J. T. Ford (top row) will be speakers for the 1966 Training Union leadership and youth conferences at Ridgecrest (N. C.) Baptist Assembly. Dr. Purdue, pastor, First Church, Kingsport, Tenn., will speak during the week of July 14-20. Dr. Ford, pastor, First Church, Alexandria, Va., will speak July 21-27. Music director for the first week will be Hoyt Mulkey (bottom left), music secretary for the Arkansas State Convention, Little Rock. Aubrey Edwards, minister of music, Belmont Heights Church, Nashville, will be music director the second week. The Training Union conferences are sponsored by the Training Union department of the Sunday School Board, under the direction of Dr. Philip B. Harris, department secretary.*

## 'Meditation' in school

BOSTON (EP) — Governor John A. Volpe has signed into a law a bill permitting public schools in Massachusetts to open the school day with a period of "silent meditation."

He acted after Attorney General Edward W. Brooke ruled that provisions of the bill were not in conflict with the First Amendment to the U.S. Constitution.

## Departments

### Church Music

#### 1966 Broadman music publications

SINCE Jan. 1, the following materials have been released by Broadman which might prove valuable for your church's use:

1. "Hymn Tune Preludes for the Piano, No. 1", compiled by Max Lyall, are arrangements of the 1966 Hymns of the Month suitable for service music.

2. "Hymn Tune Preludes for the Organ, No. 1", arrangements of the same hymns, was compiled and edited by Samuel W. Shanko. Both of these range from easy to medium-difficult arrangements and are the first in a series for church and department pianists.

3. An SATB Easter cantata, "Of Time and Eternity", by Mary E. Caldwell is available in score and recording. It is based on the four seasons of the year to highlight the life, crucifixion, death, and resurrection of Jesus Christ. This is a medium-difficult to difficult cantata with one soprano solo.

4. Ten separate octavos have been made available from previous publications for directors who do not wish to purchase collections. Entitled "Walter Ehret SAB Choral Series", these anthems are designed for adult and youth choirs with a shortage of men or an absence of tenors.

5. "Songs for Primaries No. 2" is a record album of three 7-inch records including 31 additional songs from the book "Songs for Primaries".

6. "Select Songs for Children No. 3" is the last of three albums to give Beginners a complete recording series of all the songs in the book "Songs for 4's and 5's". A native Arkansan, Mary Sue Berry, is the soprano soloist.

7. A Junior record album, "Hymns for Junior Worship, No. 2" is also available, making the second in a series of four recordings of the four-year-cycle core of hymns of Juniors.

8. Dr. Claude Rhea is the compiler of a collection of 17 gospel songs entitled "Claude Rhea's Favorite Gospel Solos".

For more information, price lists, or ordering you may contact the Baptist Book Store, 408 Spring Street, Little Rock.—Hoyt A. Mulkey, Secretary

### The preacher poet

#### Address to time

O, fleeting Time! O, heartless Time!

O, hard - pressing, deathless Time!

How, how may I thy speed defy?

Or with thy racing pace comply?

By you I'm sought and ordered 'round,

With unseen imps of haste I'm bound.

Am I a wasteful, foolish guy  
To let these impish moments by?

Or must I count it chiefest fun  
To nab, or capture every one?

Else should I fold my hands in ease

And let these imps my conscience tease?

O, gracious Time, you seem to seek

The strong, the able—not the weak;

Yet none's so frail, so low in strength

They do not need they measured length.

—W. B. O'Neal

### Brotherhood

#### Approaching changes

MUCH is in the air nowadays about imminent changes in Brotherhood organization and work. Are changes really coming? And, if so, what are the changes?

To answer these questions, let me say that there are changes and the changes are being made to conform to the assignment made at the last Southern Baptist Convention meeting to the Brotherhood. The assigned task of Brotherhood is "Missionary Education and Missions Activities Involving Men, Young Men, and Boys."

Look for the following changes

es to be made in the over-all Brotherhood program by the fall of 1966:

1. The name "Brotherhood" will largely disappear; and, as far as the local church is concerned will be applied only in the title of the general director of the three-fold program (involving men, young men, and boys). He will be known as the Brotherhood Director.

2. The organization for the men of the church will be known as Baptist Men; for the young men as Baptist Young Men; and for the boys the title of Royal Ambassadors will be retained.

3. The organization of Baptist Men will be simplified. The officers will be: president, vice

president, and secretary. There will be only two leaders: mission study leader, and mission action leader. The mission action leader will have under his leadership one or more action committees, as needed.

4. The organization for Baptist Young Men will be similar to that of Baptist Men.

5. The Royal Ambassador organizations will remain unchanged.

Literature setting out the above changes in detail is now in process of preparation and will be distributed when ready. In the meantime plan to continue Brotherhood work as is until the new year begins in October.—Nelson Tull

## Feminine philosophy -- or intuition

BY HARRIET HALL

*Oh, to be  
a child again...*

WHEN I was a child I often ran up the stairs at our home. On one of these flying trips I nearly collided with my father at the top of the stairs. I will always remember his answer to my apology. He just smiled and said, "That's all right, Harriet. I just wish I had half the energy you do."

I bounced back down the stairs, taking them in an unladylike two or three at a time, thinking little more about his comment. Years later I was to recall it many times.

Adults would like to recapture many of the things which children possess, but perhaps energy would rank near the top of the list. Someone has said we can all find more energy if we:

- (1) Learn the difference between resting and being bored
- (2) conquer resentment
- (3) find new interests
- (4) learn to handle tensions
- (5) adjust to our own supply of energy

But energy is not all that children possess. On a recent windy day the neighbor's children neatly sailed a red kite into one of the big oak trees in our back yard. Who but a child would have had the courage to even try to put a kite up over all those trees? While the children's father hauled out a ladder and retrieved the red blob of paper (isn't that what fathers are for?) I smiled to see a red bird floating by the tall oak. Did I detect a superior air on the part of the bird?

Each of us has something of the child in him . . . or her. It is a pleasant thought to be a child again, if for no other reason than to escape momentarily the pres-

ures of adult responsibilities.

Herbert Hoover once said that children are the most wholesome part of the race "for they are freshest from the hand of God." He also said, "We adults live a life of apprehension as to what they will think of us; a life of defense against their terrifying energy; a life of hard work to live up to their great expectations."

The children of today must be nurtured in the things of Christ for they will be at work tomorrow building the kingdom of God.

It is important to teach our children aright, but it is also important to learn from children. In their eyes is faith, in their attitude is hope, and in their warm little hand is love. The Bible says that the inescapable condition of entrance into the kingdom of Heaven is that we become as a little child.

John Greenleaf Whittier has given us this thought in verse:

We need love's tender lessons  
taught

As only weakness can;

God hath his small interpreters,

The child must teach the man.

It is well to remember that there is a vast difference in "becoming as a little child" and "becoming a little childish."

Paul said, "When I became a man, I put away childish things." (I Corinthians 13:11b).

As parents it is our privilege to thrill with children in their joys, pray with them in worship, and hold them close in time of disappointment or tragedy. We must not grant them pleasures that will end in pain. We must seek daily guidance from God for wisdom that we may send our children of today into tomorrow's world as young men and women with a mission of service.

Comments, questions, or suggestions may be addressed to:

Mrs. Andrew Hall  
Mount Sequoyah Drive  
Fayetteville, Ark.

## Sunday School

### Leadership Training Materials

THE release date for the new *Leadership Training Materials* is May 15. The Baptist Book Store cost for the package is \$3.50, which contains "Training Potential Leaders," a basic training course, which is a complete manual for the course director; and a specialized training course "Training Workers for the Sunday School." This is a manual for the course superintendent. This manual gives an overview of the entire course, a look into each unit of study, and a detailed procedure for each session of the course.

Many have looked for a training course for teachers and officers which could be used on Sunday mornings, evenings, and possibly Wednesday evenings. This is it.

The course is organized in such a way that a minimum of 26 sessions in Sunday School specialized training is offered. It may be carried out in three months at two sessions per week. The course includes four basic Sunday School study books with additional resource materials recommended.

Throughout the course, principles of teaching and learning are studied, lesson preparation steps mastered, and class members participate in observation of teaching, practice teaching and evaluation of teaching.—Lawson Hatfield, State Sunday School Secretary

### TOURS 1966

Europe June 23—July 27 (Five weeks) For high school juniors, seniors, college students and adults

Washington, D. C. May 28—June 7 For junior high students

Contact:

James Luck  
MAGNOLIA YOUTH TOUR CLUB  
Box 455  
Magnolia, Arkansas



## New leadership manuals available

FIVE new Training Union leadership manuals will be released in June. The manuals are designed to guide the churches in establishing a Training Union program based on the latest training concepts.



MR. DAVIS

The new manuals will be in Category 18 of the Church Study Course. The titles are: *A Church Training Program* by Philip B. Harris; *A Church Training Adults* by Robert S. Cook; *A Church Training Young People* by Carlton Carter; *A Church Training Intermediates* by Bob R. Taylor; and *A Church Training Juniors* by Margaret Sharp. The *New Church Member Orientation Manual* by Waldrup was released last year.

The release of these new books makes it possible for a church to have up-to-date manuals for general officers and the leadership of each age group. Up-to-date manuals for Nursery, Beginner, and Primary leaders are already in the Church Study Course.

These manuals will be taught at the first assembly at Siloam Springs, June 27-July 2.—Ralph W. Davis

## The cup of time

I tasted unsweetened loneliness,  
I could not swallow pride.  
I sipped from the rim . . . hate's  
bitterness  
And in constant thirst, I cried.

A toast to God . . . I lifted above,  
And with it my pardon's plea;  
My thirst was quenched by  
His outpouring love,  
And the cup overflowed for me.  
—Peggy Vining

## First fruits from the dead

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

*But now is Christ risen from the dead, and become the first fruits of them that slept—I Corinthians 15:20.*

PAUL has been walking down the dark road of the assumption that there is no resurrection from the dead (vv.12-19). Findlaf calls this the *reductio ad impossibile*. For the sake of argument the apostle accepts this "impossible" position to show the consequences of such a denial. And having gone to the extreme of misery, he suddenly turns back with the glorious avowal of the resurrection from the dead as attested in Christ's resurrection.

"But now" is emphatic. Now what? Christ is risen "from [ek, out of the realm of] the dead." And his resurrection makes Him "a firstfruits" or the "firstfruits" (*aparche*). In the papyri this word is used for legacy-duty, entrance-fee, and firstfruits. This last meaning is found in the Septuagint, the Greek translation of the Old Testament.

When the grain began to ripen the Law of Moses commanded that the first sheaves should be offered unto the Lord (Lev. 23:10ff.). This was the "firstfruit" of the general harvest which was to come.

Prior to Jesus's resurrection others had been brought back to life, but they were to die again. Christ was the first to be resurrected to die no more. So He became the "firstfruits" of those who would be raised to life eternal. In Him the harvest or resurrection had begun. Thereafter, "Christ the firstfruits; afterward they that are Christ's at his com-

ing" (I Cor. 15:23). His was the firstfruits preceding the general harvest, our resurrection.

The words "them that slept" render two Greek words (*ton Kekoimemenon*). In the latter word you can see our word "cemetery." Therefore, Christ is the "firstfruits" of the harvest which will empty every cemetery. It is a glorious assurance and a blessed hope.

## Who is Father of Year?

LET us have your nomination for the Father of the Year. The winner will be announced in our issue of June 16.

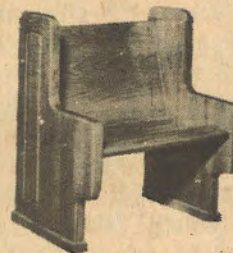
The committee, a secret one, has suggested that the same rules apply for Arkansas Baptist Father of the Year as for Mother of the Year:

Nominations may be made by any one for a father who is a member of an Arkansas Southern Baptist church.

Employees of the Baptist Building and their close relatives are excluded.

Recent photographs should accompany the entry. The entry, typewritten if possible, should contain all pertinent information about the man: his church and civic activities, his children and their accomplishments and any other information the nominator considers of importance.

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TOO?



**AND YOU, YWA MEMBER — High School Girl, College Co-ed, Nurse, Business Girl, Director, Counselor—**

**YOU CAN GO to the YWA Conference, Ridgecrest, June 14-22!**

Arkansas girls will travel by chartered bus leaving Little Rock at 7 a.m., Tuesday morning, June 14, and returning to Little Rock, Thursday, June 23. The cost of \$85.00 includes round-trip bus fare, motel rooms en route, room and meals at Ridgecrest, travel insurance, registration fee—in fact, all “necessities” except meals en route. Make your reservation TODAY by sending \$15.00 to Miss Nancy Cooper, 310 Baptist Building, Little Rock, 72201.

**Go to Ridgecrest for a date with the world!**

**A WORLD OF TRAVEL**

Arkansas' bus will travel via Memphis, Nashville, Gatlinburg, Cherokee, Asheville—from the low lands to the mountain top. The Hermitage, Upper Room, Parthenon, Cherokee Indian Reservation and Baptist Mission work, Biltmore, Mount Mitchell—all are probable travel stops.

**A WORLD OF FRIENDS**

Missionaries: Valeria Sherard, Alaska; Edna Woolfer, Washington; Dr. and Mrs. Jasper McPhail, India; Mr. and Mrs. David Stull, Peru; Lenora Hudson, Japan; Dr. Jean Dickman, Gaza; Mattie Lou Bible, Brazil.

Denominational Leaders: Betty Bock, NEW YWA DIRECTOR; Mrs. Charles Standridge; Dr. Jesse Fletcher, Louis Cobbs; Dr. Charles Boddie—International Guests—Arkansas Girls!

**YWA Conference**

**RIDGECREST**

**JUNE 14-22, 1966**

*Beacon Lights of Baptist History*

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

**First missionary of Triennial**

REV. G. H. Hough was the first volunteer to mission work to be appointed by the Triennial Convention.

Minutes of the Executive Board's meeting, Mar. 6, 1815, reveal that young Hough had made application for employment as a missionary of the Board. The Board requested that the corresponding secretary have the applicant to appear before the group for examination at its next meeting. His expenses for coming to Philadelphia were to be defrayed out of the general fund.

Mr. Hough was examined at the Apr. 11 meeting and heartily endorsed. The Board voted to send

him to join Adoniram Judson in Rangoon as soon as practicable. He would be publicly and solemnly set apart at a suitable time for the missionary service.

Two hundred dollars were given the newly accepted missionary for his immediate use. He had incurred expenses on his trip to Philadelphia, and would need money now as he sought passage to India. There would be incidentals.

Luther Rice attended this meeting. His heart must have beaten a little faster as he heard the name of his dear friend, Judson. He wanted to return and help carry on the work, but he was doing what he had come to the United States to do. Besides, the Board felt that it was necessary for him to stay at his task at home regardless of how desirous he was of rejoining his missionary brother. He was the man for the hour at home.

On Thursday, Apr. 18, 1815, Mr. Hough delivered \$58 to Luther Rice. This gift had been made by

the New York Missionary Society. He had borrowed Mr. Rice's wagon and horse to make this trip.

Rich assisted in setting Hough apart as a missionary Thursday, Apr. 25. No doubt this recalled to mind his own ordination three years before on a bitterly cold February night. The next night he heard Mr. Hough preach.

Acting for the Board he gave money to the young missionary for expenses. He paid a washerwoman's bill of four dollars for Mr. Hough. This must have given him cause for rejoicing when he recalled how he had to scurry around the last minute to find money for passage when he sailed in 1812.

Mr. and Mrs. Hough joined Judson in India in October, 1816. He began studying the language and best ways to witness in the strange country. He helped erect an open shed where Judson preached, to and discussed the gospel with the passersby. In 1819, Hough and his wife went to Bengal. They were gone only a short time when they returned to Rangoon.

## Letters

(Continued from page 4)

I HAVE just finished reading your complimentary copy of *Across the Editor's Desk*—the first chapter, that is—with real appreciation. You have taken a subject which might have been of limited reader interest, and done it so well, so freshly, that it is positively fascinating. I shall complete the book in the next week or two, and if I have any better evaluation, I will share it with you. Congratulations, and thanks.—Harold G. Sanders, Executive Secretary-Treasurer, Kentucky Baptist Convention, Middletown, Ky.

THANKS, Erwin, for the book. It starts off real interesting. (My wife has commandeered it for the present.)

... I completed it last night. Good!  
—Andrew M. Hall,  
Pastor, First Baptist Church  
Fayetteville, Ark.

I DON'T know whether it was due to the new fangled sticky cover or not,

## Church policy

(Continued from page 8)

question, Why do you insist on being Biblical about this matter? Why not just start with Jefferson and the U. S. Constitution? And, of course, I must answer, because the meaning and the purpose of it all are rooted in the plans of God. Institutions are means, not ends. No church can claim to be the church under the Lordship of Christ if it simply builds its program on the American constitution. In short, our real problems today are not problems of church-state, but questions regarding the nature of man's response to God, the nature of faith, the nature of love, the meaning of hope, and how to express these concertedly.

In the light of these insights, how must we program our concerted activities through churches to the glory of Christ?

I can well believe that our Lord wants us to change much about our Baptist institutions, but I cannot believe that he wants us to strip our churches down to worship services and Sunday School. The Christian's calling is a calling to concern for people, and with Christ we must be concerned for their health, for their food supplies, for their personal competence. These concerns mean institutional programs of concerted action.

The nature and the organization of these institutions must be adjusted to the conditions in which we live. We must take into account the questions of needs not otherwise met. The institutions are tools for service. They are neither ends in themselves nor are they devices for power or prestige.

In short, I am trying to say that we as churches and church members must work through institutions, but we have the duty of periodically reviewing our traditions and our methods and to hear again the distinctive instructions of the Spirit of God. Out of this must arise commitments that are

but I just couldn't put down your book until I finished reading it.

Of course, its subject is one dear to my heart. But your presentation greatly heightened the pleasure of reading.

May many more good books come from your typewriter, to keep pace with the excellent paper you produce week by week.—Leonard E. Hill, Managing Editor, The Baptist Program, Nashville, Tenn.

DEAR "Nephew"

Thank you very much for sending us a copy of your book "*Across the Editor's Desk*." It is well written and informative and sets out the ideals of an editor. We are enjoying the book and we appreciated the attitude of your card and the joke.

May our Master bless you in your work.

The Sam McDonalds  
Sheridan, Ark.

[EDITOR'S NOTE: "Uncle" Sam McDonald of Sheridan is the man whose question to me years ago—"What does an editor do, anyhow?"—inspired me to write the book—*Across the Editor's*

*Desk*. He is the one referred to in the opening chapter of the book.—ELM]

SOMEONE from the Sunday School Board sent me a complimentary copy of your book, *Across the Editor's Desk*. I will read it with a great deal of interest. I appreciate your giving us this story. It is one that needs to be told.—T. B. Lackey, Executive Secretary-Treasurer, Baptist General Convention of Oklahoma, Oklahoma City, Okla.

WORDS cannot express my full appreciation to you for sending me a copy of your book, *Across the Editor's Desk*. I shall read this with pleasure and profit. Especially, I will be deeply interested in it because of my love and appreciation for you and our friendship through the years.

Thank you again for your kindness and generosity. May the Lord's blessings be upon you as you continue to lead us all to obey as never before the Great Commission of the Lord Jesus.—Horace G. Hammett, General Secretary-Treasurer South Carolina Baptist Convention

more than an institutional tradition about church-state relations.

## Room for flexibility and growth

THE American nation has been fortunate in a wisely drawn basic law, the U. S. Constitution. It is stated in broad principles that have allowed great flexibility and growth. It has come to be known as the "living Constitution," because it lends itself to new and fresh meanings as the conditions of life change. There was room in the Constitution for the coming of railroads, of radio and television, and the many new facets of life. But these required new applications of principles.

Some find it difficult to go beyond words to any deeper or more permanent principles. Let me remind you of two conditions: first, Baptist history is at least twice as long as the history of the Constitution, and much broader geographically. And, second, the Constitution is a national instrument of government. To assume that it represents spiritual directives for the church of Christ is to make the church one with the state.

In the churches' thoughtful times they recognize that Christ is Lord. He is the authority in the church, here and everywhere. Only in its own Biblical and spiritual revelation and call can the church gain its directives.

The political instrument is the basis for political power. But only a spiritual base can be the source of spiritual power for the church. To deny the Biblical basis of religious liberty is to deny its roots in God's plans, and to subject it fully to the whims of constitutional moods and conventions.


Our task is to let those basic spiritual insights find expression in a civic order that limits the scope of government and leaves place for other organizations of other programs, including the churches.

(To be continued)

# WHAT MAKES ONE STORE BETTER THAN ANOTHER?

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## TO MOTHER

*—with love*

BY FRANCES CARFI-MATRANGA

TOMORROW would be Mother's Day. Ronnie counted his money again. He had two dollars and thirty cents, which he had taken a long time to save. He knew exactly what he was going to buy—the gold butterfly pin with tiny green stones for eyes. It was in the window at the Gift Shop, and he knew Mother liked it.

When Ronnie arrived at the Gift Shop, the butterfly pin no longer was in the window. He hurried into the store, hoping it hadn't been sold.

The saleslady was busy with a customer. She didn't even notice Ronnie. As he waited, he saw the pin. It was on a tray on the counter among some other pieces of jewelry. Ronnie sighed with relief.

He saw that each piece of jewelry on the tray was marked with a price tag. He leaned close to see the price of the butterfly pin. Three dollars and thirty cents! But he had only two dollars and thirty cents—not nearly enough. He needed another whole dollar. It would take weeks to save that much more from his allowance. By that time Mother's Day would be past.

Ronnie felt like crying. Then he saw that the saleslady was still busy. She didn't even seem to know he was there.

He reached out, picked up the pin, and dropped it into his pocket. Then he walked out of the store without looking back.

Outside Ronnie paused. The butterfly pin was his now, but he didn't feel happy about it. In fact, he felt terrible.

Why had he done it? Because the saleslady wasn't looking? But God was looking, he thought, as he felt a lump rise in his throat. And God had told him through the Seventh Commandment, "Thou shalt not steal."

Ronnie slipped his hand into his pocket and felt the pin. It was exactly what Mother wanted. But if he gave it to her, he would always remember how he had taken it—and he would feel ashamed, just as he felt right this minute. He swallowed hard and wiped the sweat off his forehead.

As soon as the other customer left the store, Ronnie went back inside. He was trembling.

The saleslady raised her head and smiled at him from behind the counter.

"May I help you?" she said. Then she looked at him closely as he moved toward her. "What's the matter? You look pale."

"I—I . . ."

Ronnie bowed his head. Slowly he took the butterfly pin from his pocket and placed it on the counter.

"I—I took it," he said, feeling his face grow hot, "before—when you were busy."

He couldn't look at the saleslady. He felt too ashamed.

"I'm sorry," he whispered.

The saleslady didn't answer right away. At last, she said, "Why did you do it?"

"I wanted to buy it for my mother for Mother's Day, but I have only two dollars and thirty cents." He still could not look at the woman.

"Why did you bring it back?" she asked. "I didn't see you take it. You could have kept it."

Ronnie shook his head. "It's wrong to steal. I'm sorry I did it."

When he felt a hand on his head, he looked up. The saleslady was smiling.

"I'm sure you'll never do it again," she said softly. "Well, let's see now . . ."

She looked through the jewelry on the tray. She picked up a chain that had a tiny pendant dangling from it.

"Would your mother like this? It has been reduced to two dollars."

Shiny little stones like diamonds were in the pendant.

"It's pretty," said Ronnie. "I'll take it."

When Ronnie walked out of the store again, he had a light heart. Maybe his present wasn't the butterfly pin, but he felt sure Mother would like the necklace. And he could give it to her with love—and no shame.

Ronnie whistled all the way home.

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

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

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

Date: \_\_\_\_\_ Signed: **X**

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# Justice established in Judah

BY RALPH A. PHELPS JR.\*

TEXT: II CHRONICLES 17-20

MAY 8, 1966

IF Jehoshaphat were in office today and conducted himself as he did between 873 and 849 B. C., he would probably be considered a religious nut and would be condemned for mixing religion and politics. Fortunately for him, he lived in a day in which biographers approved of good-guy kings; so he comes off quite well in the account recorded in chapters 17-20 of 2 Chronicles.

Son and successor of Asa, Jehoshaphat was the fourth king of Judah, the southern kingdom. He was a remarkable man in many ways, not the least of which was the fact that he was a political idealist. He longed to see Israel and Judah reunited under a common rule; and, although he did not accomplish this, he did see an end to the warfare which had gone on almost constantly between these two nations since the death of Solomon.

## I. Military leader.

EVEN as a warrior, Jehoshaphat weighed the religious elements carefully. He and Ahab, king of Israel, joined forces to fight Syria, a common enemy. Before they went into battle, Ahab's four hundred prophets proudly announced the success of the forthcoming expeditions. Jehoshaphat was not satisfied with the opinion of these pseudo-prophets paid to produce pious palaver, however, and insisted that Ahab talk to Micah. This prophet said that Israel would be "scattered upon the mountains, as sheep that have no shepherd."

Despite this gloomy forecast, the planned attack on Ramoth-gilead was carried out. Jehoshaphat, commanding two tribes, was in no position to veto the course of Ahab, commanding ten. In the

battle, Ahab was killed and the allied armies completely routed.

Although walloped by Syria, Jehoshaphat was more successful in dealing with Edom and finally brought it under his control. This brought Judah increased wealth since it gave her control of most of the caravan routes from Aabia (17:5; 18:1).

In 17:10, the statement is made that "the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, and they made no war against Jehoshaphat." The reason they did not make trouble is explained in the verses following; he commanded numerous and outstanding troops, and he placed these in fortified garrisons around the kingdom.

When a great host of Moabites, prepared to attack Judah at Engedi, Jehoshaphat did what some people even then must have considered a silly thing. Instead of whipping off to see if he could find some allies among his former enemies, he called a prayer meeting. In 20:5-12, the king prayed passionately for divine assistance. He could serve as a helpful example to rulers in trouble.

The next morning when the people went out toward the wilderness of Tekoa, Jehoshaphat said to them, "Hear me, Judah and inhabitants of Jerusalem! Believe in the Lord your God, and you will be established; believe his prophets, and you will succeed" (20:20). The people then sang and praised the Lord. What a preparation for battle!

When Judah came to the watchtower in the wilderness, she saw the enemy host stacked up like cordwood and dead as a hammer. They had gotten into some sort of monumental hassle among them-

selves and had committed group murder—and simultaneously! It took Judah three days to gather up all the spoils of battle, after which happy task they assembled and blessed the Lord.

## II. Educational organizer.

THIS king also carried out a systematic program of teaching among the people of Judah. Whether he organized primitive school districts is not clear, but it is apparent that he devised a circuit-riding teacher system. Certain of the Levites, princes and priests were sent through the land to instruct the people. They taught throughout the kingdom, "having the book of the law of the Lord with them" (17:9).

## III. Judicial reformer.

PRIOR to this time, justice had been administered in each village or city by the elders who sat in the gate of the town. Apparently their judging was somewhat like hometown umpiring or refereeing—considerably less than totally objective. Justice in the courts was reaffirmed, and Jehoshaphat appointed judges who were installed in key cities to replace local elders. A "court of appeals" was established in Jerusalem to furnish the people a fair hearing on both religious and civil matters.

In *A History of Israel*, Bright says that Jehoshaphat's plan was "to normalize judicial procedure, to root out injustice and also to provide . . . adequate machinery for the appeal of disputed cases." This plan had much to do with gaining the king a reputation for justice.

## IV. Religious conserver.

JEHOSHAPHAT was a spiritual leader both by example and in program. He prayed, encouraged the people to worship Jehovah, gave great credence to divine leadership in affairs of state, and resisted the encroachment of Baal-worship.

The chronicler in 17:1-6 praises the religious faithfulness of this

king, whose "heart was courageous is the ways of the Lord" and who "sought the God of his father and walked in his commandments."

Although the story of this monarch does not suggest the origin of the expression, "jumping Jehoshaphat!" used in Bat Man, it does teach that the verdict of the ages may deal more gently with a man of God than his contemporaries do. Faithfulness to God is ultimately rewarding.

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IT'S beginning to look as if those who maintain that the world owes them a living are going to win.

ONE thing we know about the speed of light: it gets here too early in the morning.

ORATORY is the art of making sounds from deep in the chest sound like important messages from the brain.

MAY 5, 1966

## A Smile or Two

### Accompaniment

THE boy was practicing his violin lesson in the house, while out on the porch his younger sister was playing with the dog. As the boy scraped away on his fiddle, the hound howled dismally.

The sister stood it as long as she could, then she poked her head in the open window and said: "For goodness sake, Jimmy, can't you play something the dog doesn't know?"

### Don't tell on me!

FRED: "Who was that gorgeous blonde I saw you with last night?"

John: "I'll tell you if you promise you won't say anything about it to my wife."

Fred: "I promise."

John: "It was my wife."

### Everyone asks

A YOUNG debutante was enthusiastically describing her new boy friend, Bob, to her father.

"He sounds very nice, dear," said the father, "but does he have any money?"

"Oh, you men are all alike," answered the girl. "Bob asked me the same thing about you."

### Life of crime

TWO modern youngsters were discussing the subject of piggy banks.

"I think it's childish to save money that way," was little Mary's firm opinion.

"I do, too," Annie agreed. "And I believe also that it encourages children to become misers."

"And that's not the worst of it," Mary added. "It turns parents into bank robbers."

### All this and color, too

TELEVISION sets are three dimensional — they give you height, width, and debt.

## Attendance Report

April 24, 1966

Church	Sunday School	Training Union	Ch. Addns.
Berryville			
Freeman Heights	132	62	
Blytheville			
First	526	146	2
Chapel	97	36	
Gosnell	272	105	1
New Liberty	137	43	
Camden First	460	152	
Crossett First	427	134	
Dumas First	289	79	
El Dorado			
Caledonia	48	47	
East Main	298	111	
Ebenezer	220	101	5
First	706	487	4
Immanuel	465	180	10
Ft. Smith Towson Ave.	157	87	4
Greenwood First	268	124	
Gurdon Beech St.	137	81	
Harrison Eagle Heights	216	55	
Jacksonville			
Bayou Meto	112	98	2
First	386	150	2
Marshall Rd.	157	70	4
Second	200	90	3
Jasper	50	25	
Jonesboro			
Central	467	170	
Nettleton	252	91	1
Little Rock			
Immanuel	1,019	417	3
Rosedale	229	115	8
McGehee First	352	150	
Chapel	80	39	
Magnolia Central	738	290	1
Monticello Second	221	118	
North Little Rock			
Baring Cross	539	174	
South Side	54	13	
Calvary	325	109	
Gravel Ridge First	170	89	
Runyan	54	36	
Park Hill	856	305	11
Sixteenth St.	36	28	
Pine Bluff			
Centennial	197	109	
South Side	501	221	
Tucker	31	16	
Springdale First	405	131	4
Star City First	224	95	
Sylvan Hills First	265	112	16
Texarkana Beech St.	458	155	19
Community	41		7
Van Buren			
First	390	147	2
Oak Grove	157	87	4
Second	73	46	
Vandervoort First	51	33	
Walnut Ridge First	298	113	
Ward Cacklebur	42	26	1
Warren			
First	356	121	
Southside	73	52	
Immanuel	239	96	2
Westside	72	34	
West Memphis			
Calvary	233	119	
Ingram Blvd.	230	101	
Second	87	49	

THE worst kind of reducing pill is the one who keeps on telling you how he did it.

ONE of the most unnerving things happened at the airport last week. The pilot of my flight was in line ahead of me at the flight insurance counter.

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# Religious News Digest

By Evangelical Press

## Religious Heritage marks anniversary

ST. LOUIS, MO. — Religious Heritage of America is marking its 15th anniversary this year with a three-year expansion program designed to make it a national organization with year-round activities at the grass roots level.

The climax of each year's activities will continue to be the Annual Pilgrimage, which will be held this year on June 23 and 24 at the Statler-Hilton Hotel in Washington, D. C.

The 1966 Awards Dinner is scheduled for June 23, with the top honors going to Francis Cardinal Spellman, archbishop of New York, as Clergyman of the Year; Marian Anderson, the noted contralto, as Church Woman of the Year; and former Rep. Walter H. Judd, as Lay Churchman of the Year.

Expansion of RHA was announced by Lisle Ramsey, president. The first step was opening of national executive offices in St. Louis, the establishment of a public relations office in New York and the appointment of an associate director. The present headquarters in St. Louis at 7808 Maplewood Court are being occupied on a temporary basis until a decision can be reached on a permanent location.

Mrs. Elvira T. Marquis, an experienced journalist, speaker and consultant to the State Department, was named associate director, with offices at 2939 Van Ness St., N. W., Washington, D. C. 20008.

The national public relations office has been established at 301 East 48th Street, New York, N. Y., 10017, under the direction of Claire Cox.

## Dr. Brunner dies

ZURICH (EP) — Dr. Emil Brunner, world famous Swiss Protestant theologian and author who lectured at many European and American universities, died here April 6 at the age of 77. He was a professor of theology at the University of Zurich from 1924 until his retirement some years ago when he was named professor emeritus. Later he suffered a stroke which left him with a speech impediment.

## Death penalty voted

OTTAWA, Ont. (EP) — Canada's House of Commons voted, 143 to 112, to retain the country's death penalty—by hanging—for premeditated murder and treason.

A resolution to abolish capital punishment was defeated by the legislators in the first "free vote" held in many years. Under this procedure, each delegate voted according to his own conscience without party lines or allegiances to hamper him.

If passed, the resolution would have called on the Canadian government to draft legislation ending the death penalty.

## Debate held 'obsolete'

CHICAGO (EP) — Many of the past theological disputes between Protestants and Catholics are now "obsolescent" and unjustifiable, a noted Lutheran theologian told a Catholic-sponsored interreligious symposium here.

Dr. George A. Lindbeck of Yale University Divinity School asserted that it is becoming "increasingly difficult to develop a comprehensive and consistent theological justification for either Protestantism or Roman Catholicism as they now exist."

The associate professor of historical theology was one of ten Catholic, Protestant and Orthodox scholars to address about 1,000 persons attending a symposium on "The Theological Task Confronting the Church Today."

Dr. Lindbeck said that Catholics and Protestants "are regaining the Biblical view of salvation as the passage from the old to the coming age."

## NYC Graham crusade

NEW YORK (EP)—The Protestant Council of the City of New York will extend "fraternal cooperation" to the Billy Graham Crusade scheduled for New York City in 1968 but has declined to sponsor the event as it did in 1957.

The decision—made at a meeting of the Council's board of directors in December, 1965—was subsequently confirmed by the General Assembly.

According to the board's resolution, "The Council agrees to extend its fraternal cooperation to Billy Graham and his team . . . however, it is not prepared at this time to sponsor such a crusade but wants to assure Mr. Graham of warm admiration, friendship and cooperation."

Dr. Dan Potter, executive director of the Council, said there were "two big factors" that influenced the decision.

"The Billy Graham Crusade is an all-out thing," he explained. "Sponsorship would mean that several members of my staff as well as myself would have to give large amounts of time to preparing for it." This would not be practicable at the present, he said, because the Council is "still preoccupied with World Fair and Kennedy Airport Chapel" fundraising.

In addition, Dr. Potter said, "the Billy Graham Crusade is controversial in terms of sponsorship."

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