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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

MARCH 24, 1966

Georgia philosophy

LEARN one new thing every day.

Make all the friends you can, and as few enemies as possible.

Think great thoughts.

Do one nice thing every day that you don't have to do.

THESE four things constitute something of a philosophy of life for Pierce Harris, pastor emeritus of First Methodist Church, Atlanta, Ga. And those of us who heard him speak recently at the annual banquet of Southern Baptist state executive secretaries and editors, in Athens, Ga., are better for his having shared them with us.

AS an example of the sort of thing he has memorized from day to day, Dr. Harris quoted the couplet:

"He who has a thousand friends has not a friend to spare;

He who has one enemy meets him everywhere."

HERE are some interesting Harris tidbits I have gleaned from my banquet notes:

"Any man who lives in a community and does not support some church is a parasite, and I can prove it."

Dr. Harris said he ran this in the newspaper column he writes and had over 700 letters of protest. "I never knew before that parasites were so sensitive," he added.

THE way to have a short winter, declares Dr. Harris is to "make your note come due in the spring!"

URGING all of us to make friends anywhere and everywhere, the venerable preacher confided: "One of the very best friends I have is in the penitentiary." And after a brief pause: "And I have a lot of other friends who ought to be there!"

"LIFE ain't all you want," he conceded, "but it's all you've got. So, stick a geranium in your hat and be happy!"

DETERMINING a lady's true age, says this sage, is like determining the correct mileage on a secondhand car. "You can be sure the speedometer has been turned back, but nobody knows how far!"

HARRIS said that on a recent flight from Birmingham to Atlanta, a stewardess announced, "If nothing happens, in sixteen minutes we'll be in Atlanta."

The Doctor said he turned to the big fellow who was his seatmate and said: "You know what that means? In sixteen minutes, we'll be in Atlanta or heaven!"

"I sure hope it's Atlanta," the seatmate replied. "I've

got a ticket to Atlanta!"

NOW, aren't you glad I went to Athens?

Erwin L. McDonald

IN THIS ISSUE:

WHETHER you sing in the choir or are a member of the seated congregation, you will be fascinated with the Church Music Department column this week. Dr. W. A. Criswell of Dallas wrote the article on the conduct of the choir. All church members will benefit by reading the column on page 15.

AROUND the nation the battle rages in newspapers, magazines and in the churches—"Is God dead?" The original statement was made by a faculty member of Emory College, Dr. Thomas J. J. Altizer. The question is answered by another member of Emory's faculty—Dr. William Cannon, dean of the Candler School of Theology. See "God is Not Dead at Emory," pages 6 and 7.

THE results of a recent survey conducted by research analysts of the University of California bring forth some surprising statements by members of other denominations. "American Baptist Merger" will be of great interest to most of our readers. Page 14.

TWO young Baptists, who met during a youth revival at Lake Village, are serving Fellowship Baptist Church in Mannheim, Germany. The story of their ministry is told by the wife, Mrs. Charles Long, in "This is Germany," on pages 16 and 17.

WE know there is a woman in your church deserving of the title, "Arkansas Baptist Mother of the Year." Read how you can get this title for her on page 8.

COVER story, page 4.

Arkansas Baptist —MEMBER:
newsmagazine

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

March 24, 1966

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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

West Virginia progress

SOUTHERN Baptists of West Virginia have postponed for the time being their plans to constitute a state convention.

According to the *Area Newsletter of Southern Baptists in West Virginia*, Charleston, W. Va., the West Virginians had been planning to set up a state convention by October this year. However, states the *Newsletter*, "in a recent meeting with representatives of the Home Mission Board . . . and after taking a hard, sobering look at the statistics involving the churches committed to becoming part of the new convention, the State Missions Committee voted to postpone constituting for the present."

The Home Mission Board and other Southern Baptist Convention agencies recommend that there be at least 50 churches with a total of 12,500 members or 70 churches with a total of 10,000 members before a state convention is organized, the *Newsletter* indicates. It reports that at present there are 41 churches and 8,900 members in West Virginia. "When the required number of churches and members have been reached," continues the *Newsletter*, "plans for constituting will proceed. All other requirements have been met."

In the meantime, the committee is beginning plans to enlarge the work of Southern Baptists in West Virginia through its organization budget and programs of education, missions and evangelism.

It is encouraging to know that another state is so close to having a Southern Baptist state convention. We join our prayers with the brethren in West Virginia that the work may prosper and soon reach the required constituency for a state organization.

Editorialettes . . .

CAR manufacturers have announced that certain brands will be equipped in 1967 with collapsible steering columns, in the interest of greater safety for drivers involved in traffic accidents. Why not a collapsible accelerator that would disappear from use in case of loose nuts at the steering wheel?

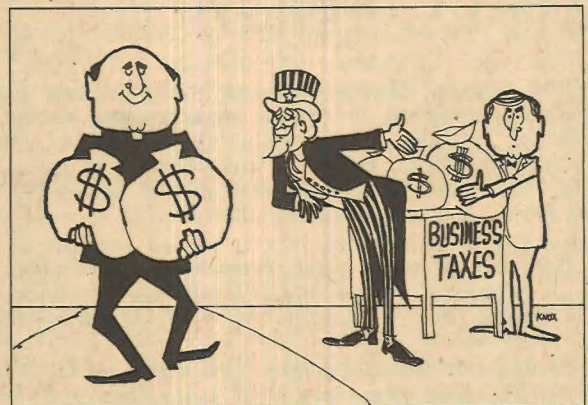
OUR Christian Life Commission reveals that the airplane industry, whose products are involved in the deaths of only 1200 persons a year, has a \$15 million annual safety program while the automobile, with products involved in more than 50,000 fatalities a year, spends only \$8 million on its safety program. And there is another striking contrast. Not many pilots have "one for the sky" before taking off into the wild, blue yonder. But there are still a lot of car drivers who insist on mixing liquor, gasoline—and blood!

"'MASTERCONTROL' begins its eighth year of broadcasting" will be the topic of the "Mastercontrol" program to be aired during the week of April 3-9. In this special issue of the Radio and Television Commission's popular program, Dr. Paul M. Stevens, originator of the program, with former program personalities Norvell Slater, Nick Ramsey and Max Anderson, will recall early days of the program and take a look at future prospects.

FRANCIS Cardinal Spellman, archbishop of New York, is the first Roman Catholic priest to be named Clergyman of the Year by the Religious Heritage of America since its organization in 1951. An engraved scroll and citation will be presented to him during the Washington Pilgrimage, June 23-25. The award is being made in recognition of the cardinal's leadership in the interest of better interreligious cooperation.

WHOEVER comes up with the "Quote of the Week" for *The Survey Bulletin*, published weekly by the Research and Statistics department of the SBC Sunday School Board, with Martin B. Bradley as secretary and editor, has been getting rather nosey lately. A recent "Quote": "Whatever you dislike in another person, take care to correct it in yourself."

Pass Right On By, Reverend



—From Church and State

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.

Booneville leaders

SHORTLY after I wrote you about the Westmoreland boys (Hermond's election as president of the Annuity Board), I read a piece that William L. May, a Baton Rouge layman, is the new president of the New Orleans Seminary board. W. L. also came out of that Booneville church.

I frankly don't know of any church anywhere that has turned out a higher percentage of Baptist workers. In addition to May and the Westmoreland boys (Hermond and Erroll and their sister, Alline, who married Wallace Rogers, now pastor at Corpus Christi), there's Theron Price, now head of the Dept. of Religion at Furman University; Walter Watts, pastor in or near Fort Smith; Clyde Godfrey, pastor somewhere in the west; and William E. Martin, pastor in Missouri. Jim Kincannon also came out of the church, served as pastor of Oklahoma churches, but died early of cancer. Also, Prudence Amos, now Mrs. John Riffey, a missionary in Brazil, is from the Booneville church.

The Booneville church has had some good pastors. Perhaps it is W. J. Hinsley who sowed the seed that developed such a harvest. Then there was M. F. Langley, now dead, and Wallace Rogers

and Lee Nichols. Others have come since then, but these are the ones I knew and remember.—C. E. Bryant, Publications Director, Baptist World Alliance, 1628 Sixteenth Street, N. W. Washington, D. C.

REPLY: We appreciate this letter from a distinguished former editor of Arkansas Baptist Newsmagazine, who is also from the Booneville First Church.—ELM

Preach or plow?

To Rev. C. W. Nash:

I hardly see how you could consider Bro. Kimbrough's article "amusing," that is unless you have a very unusual sense of humor. Or perhaps you were writing under the proposition that "the fewer ministers the better."

Perhaps Bro. Kimbrough should have used the term "pastorate" instead of "ministry," but I think most people who read the article knew what he was talking about. Any abridged dictionary would substantiate his use of the term "minister" as the work of a clergyman in the professional sense.

Nowhere in his article did he deny that every Christian has a "ministry" to perform. Nowhere did he belittle the laymen's opportunity to serve his Lord in the secular world. He merely lamented the fact that many, God-called (?), Ordained—set apart to preach the gospel, were leaving the ministry for secular employment.

Granted that men can still have a "ministry"—in the sense that every

The Cover

—Photo by Charles Phelps Cushing

SPRING PLOWING—"Lo the winter is past" (Song of Solomon 2:11).

Christian layman has a ministry—but he doesn't need to be ordained to do this.

And when the day comes that we let some "contentious member," as you put it, determine whether or not we leave the pastorate for secular employment, then we'd better start re-examining our "call." Maybe the call was not to "preach," but to "plow."—J. Ronald Condren, Pastor First Baptist Church, Alma, Ark.

The preacher poet**Mind versus soul**

"One's mind is his soul,"
Said my good friend, Joe,
"And it is your boss
Wherever you go.
You make up your mind
What course to pursue
And do as your mind
Gives orders to you."
"But, what is that power,"
I challenge my friend;
"That makes up the mind
To go or to send?
Who operates mind
As 'twere a machine,
Or sends it afield
Where pastures are green?
No, brother, the soul
Is boss of the brain
And holds all its power
For loss or for gain,

—W. B. O'Neal

Facts of interest

.... THE General Electric Company is now making a material that looks and feels like concrete, but which stretches and bends like rubber. It can be used for covering floors, walls, pavements, and other surfaces. It is waterproof, crackproof, acidproof, and resistant to wear. Known as "Traffic Topping," the material consists basically of silicon for abrasion-resistance and durability, and rubber for flexibility.

.... One out of every eight persons in the United States enrolled in college is attending classes in California. Total college population for the state is 790,000. New York is second, with 540,000 college students.

.... Every sixty seconds a new fire starts in an American home. Fire losses for the past two years total more than \$1.3 billion. Smoking and carelessness with matches are the major causes of fire, starting about 500,000 of them a year.—The Survey Bulletin

Lottie Moon offering increase

BY IONE GRAY, DIRECTOR OF PRESS RELATIONS

THE Southern Baptist Foreign Mission Board appointed 22 missionaries, at its March meeting, appropriated \$15,000 for relief of flood victims in Argentina, and heard reports from two of its area secretaries who have just returned from overseas.

Dr. Baker J. Cauthen, executive secretary, reported that the Board had received (as of March 4) \$9,429,158.70 from the 1965 Lottie Moon Christmas Offering. This is more than \$1,000,000 above what had been received at this time last year. (Books on the offering remain open until May 1.)

Seven million dollars of the 1965 Lottie Moon Offering was included in the Board's operating budget to support missionaries and such ministries as evangelism and church development, Christian education, and medical and publication work. The remainder will be used for buildings and equipment.

Dr. Cauthen reviewed the support which comes from the Board's other chief source of income: in 1964 it received 52.27 percent of Southern Baptist Convention Cooperative Program funds; in 1965, 49.28 percent; and in 1966 "may receive 48.68 percent."

"The Foreign Mission Board's operating budget must be increased a minimum of \$2,000,000 annually in order to sustain the advance now being made," Dr. Cauthen said.

2,077 overseas

THE March appointees bring the Board's overseas staff to 2,077 (including 104 persons in various programs of short-term service). The new missionaries, their places of birth, and fields of service are: J. Charles Allard and Gloria Little Allard, both of North Carolina, for Equatorial Brazil; Martha Ann Blount, Texas, for South Brazil; Billy L. Bullington, Arkansas, and Evelyn Robinson Bullington, Texas, for Togo; Robert D. Burgin and Sylvia Beth (Tillie) Lester Burgin, both of Texas, for Korea; Harry E. Byrd and Jean Farrell Byrd, both of North Carolina, for Guatemala;

Pratt J. Dean, Alabama, for Japan; Richard S. Dreessen and Betty Covington Dreessen, both of Oklahoma, for East Africa; Siegfried G. Enge, Germany, and Donna Winch Enge, Oklahoma, for Argentina; LeRoy B. Hogue and Janell Ohagan Hogue, both of Oklahoma, for Taiwan; E. Truman Mays, Kentucky, and Wanda Wolfe Mays, West Virginia, for Nigeria; George W. Poulos, Missouri, and Della Singleton Poulos, Texas, for Greek-language work in Europe; and S. Wayne Wheeler, Georgia, and Annette Montgomery Wheeler, Florida, for Honduras.

"We rejoice in the indications of sustained ad-

vance in missionary personnel," said Dr. Cauthen. "The outlook for 1966 indicates that we may be able to appoint approximately 225 missionaries, including a group of missionary journeymen." (Journeymen are young people with talents and training needed for specific jobs in the Board's work overseas. They are employed for two years of service.)

Flood victims helped

THE relief appropriation will be used to alleviate suffering caused by floods that have persisted in northeastern Argentina for more than a month. Rain-swollen rivers have driven thousands of people from their homes, and yellow fever is now becoming a danger.

The Argentine Baptist Mission (organization of missionaries), requesting the \$15,000 appropriation, said that many Baptist families in the stricken area have lost all their possessions. The Mission plans to use the money to feed, clothe, and shelter flood victims. It will be administered through the Argentine Baptist Convention, which is receiving relief offerings from Argentine churches.

Everett L. Deane, treasurer, reported that during the first two months of 1966 the Board received slightly more than \$7,000 in designated gifts for relief. In January the Board set aside \$100,000 of Cooperative Program money for relief. After the appropriation for Argentina, approximately \$83,000 remains in the Board's relief fund.

Outlook in Iran

DR. John D. Hughey, secretary for Europe and the Middle East, reported on prospects for opening mission work in Iran. He and Dr. Cauthen visited that country last fall, and he returned in February for further survey. The Foreign Mission Board's application to send missionaries to Iran is now being considered by the Iranian foreign ministry.

"Iran is a developing country," he said. "Old ways and beliefs, including Islam, are being left behind. Most educated people are not religious. The number of Muslim converts to Christianity in Iran is small, but there are more than in all the rest of the Middle East."

A student center might be opened at the new and growing National University of Tehran, where, he said, no effort is now being made to reach students with the gospel. And work might be initiated in the fertile, heavily populated region around the Caspian Sea, perhaps with a Baptist community center in a town there, he said.

(Continued on page 14)

GOD IS NOT DEAD AT EMORY

BY WILLIAM CANNON
DEAN OF THE CANDLER SCHOOL OF THEOLOGY
EMORY UNIVERSITY

FROM the volume of my mail and the contents of most of the letters, I am aware of the grave concern and, in some instances, the "righteous indignation" of the Christian public over the recent reports of "The God is Dead Movement." Especially is this true of the constituents of Emory University, people familiar with Emory's origins and appreciative of her traditions. Most of these letters have come to me from lay people, businessmen, church women, and the parents of students. They have written to me because I am Dean of the School of Theology, and they naturally think that all religious instruction at Emory University is given through the faculty of the School of Theology over which I preside.

Knowing the hundreds of ministers who were educated in these halls and the sterling quality of their proclamation of the gospel, the public finds it difficult to understand how a movement of this sort could exist at Emory University.

I understand and appreciate this concern. But there are certain facts that the general public ought to know as well as certain attitudes and principles of academic procedure that assure the best operation of a large university.

First of all, let me state clearly the facts in the situation. Dr. Thomas J. J. Altizer, who is reported in the press as one of the four most prominent thinkers of the "God Is Dead Movement," is not a member of the faculty of the Candler School of Theology. His courses are not listed in the catalogue of this School, nor does he have anything to do with the contents of our curriculum. The Dean and Faculty of the School of Theology were not involved in his appointment to the faculty of Emory College, though I am persuaded that his views were not at that time apparent to anyone, for he has been at the University for a number of years and most of his present religious ideas have been fashioned in

the course of his career here. The administration of the School of Theology exercises no supervision over his work, since he teaches in Emory College, which is the College of Liberal Arts and Sciences of the University.

Dr. Altizer is not a Methodist. He is not a clergyman but a layman. Therefore, he is free from ecclesiastical direction.

The Candler School of Theology of Emory University is one of the twelve official seminaries of the Methodist Church. The majority of its faculty comes from the ranks of the Methodist ministry. Each Methodist faculty member is a member of a Methodist Annual Conference, is assigned by a bishop, and is accountable to the Church.

The Department of Bible of Emory College, where Dr. Altizer teaches, consists of a number of learned and gifted teachers. Though they respect Dr. Altizer and work well with him as a colleague, they do not necessarily share his religious point of view. The head of that department is Dr. Jack Boozer, a Methodist clergyman and a member of the North Alabama Annual Conference. He is an alumnus of the Candler School of Theology and at present is acting chaplain of Emory University, where he preaches on Sunday morning to a congregation of students and faculty about God. Another is the well known and much beloved former Dean of Students, E. H. Rece, who won the Thomas Jefferson Award for distinguished service to Emory University. A third is Dr. Will Beardslee, an eminent scholar in the field of New Testament and Chairman of New Testament Studies in the Graduate Division of Religion of Emory University. Thus undergraduate students have many opportunities for instruction in religion besides those provided by Dr. Altizer through his classes. The Dean of Emory College is Dr. John C. Stephens, a perpetual deacon of the Episcopal Church, and a devout and faithful Christian.

One of the newspaper reports, which disturbed a great many people, contained Dr. Altizer's testimony that Emory University has given him "total, full support" in his work; and many people took that to mean that the University subscribed to his opinions. This is not the case at all. All it means is that the University accorded him time and opportunity for his research, complete freedom of thought, and the incentive to engage in creative scholarship. So far as I know, there is no one either on the Board of Trustees or in the Central Administration of the University, who, if he had tutored himself in Dr. Altizer's thought, would subscribe to his principles. In fact, it is very difficult to know what those principles are. If he means by "God is Dead" that many people have abandoned Christianity as their practicing philosophy of life and are, therefore, indifferent to God as he is revealed in Christian faith, then there is a lot of truth in what he says; and the Church ought to exercise herself in a new and more vital mission of evangelism. However, if, on the other hand, he means that God as a transcendent being once existed but now no longer exists, that to me is difficult to entertain as a rational concept, for God by definition is both the creator and sustainer of all that is, and his very transcendence makes him immune to the ravages of temporal existence. If he means that God is no more than a projection of man's idealism and was once a convenient device for accomplishing good ends in a time of superstition but is now irrelevant in a world of science, then that view is clear and comprehensible and is held by many people. It is, however, atheism and is not compatible at all with the Christian religion. If, on the other hand, Dr. Altizer and the other proponents of the "God is Dead Movement" believe that modern circumstances demand new thought patterns in order to convey the Christian redemptive message to mankind, then we should at least give them a hearing, for what is seriously proposed should always be seriously considered. As yet, they have not clearly stated what they actually believe.

This leads me to my final observation. I have stated the facts in the case. Now I want to consider the attitudes and procedures that are necessary in the operation of a large university. The basic attitude is academic freedom. When a person is brought to a faculty he is given the opportunity to think freely and is encouraged, both in the laboratory and in the study, to engage in creative scholarship that will lead to new discoveries and open new frontiers of learning. To be sure, we run great risks in this; but the gains far outweigh the risks. Even in religion, we ought to be confronted with ideas with which we violently disagree. One learns far more from reading the works of thinkers who disturb and challenge him than from thinkers who confirm his own opinions. For example, one of the tragedies of pre-war Europe was that the prime ministers of

Great Britain and the heads of government of the other democracies who had to deal with Adolph Hitler had never read *Mein Kampf*. Any man in the United Nations Assembly or in the United States Department of State who today does not know firsthand the economic and political philosophy of Karl Marx and Lenin is not competent to represent the best interests of democracy. In fact, if our leaders in government had known in the 1940's, immediately following the war, what they know now, Communism would never have been allowed to expand as it has over the surface of the earth.

From all I hear, Dr. Altizer is an interesting teacher, and the fact that his thought is now receiving national attention indicates his gifts as a philosopher and religious thinker. He is not a theologian in the technical sense of the word. Theology is the study of God and his relationship to the universe. Dr. Altizer is an analytical student of Comparative Religion and has been influenced by Buddhism, one form of which is a religion without God.

This is the age of religious freedom. Even the Roman Catholic Church, which for centuries has said that only truth has the right to exist and that error must be restrained, has now altered her opinion and has opened her doors to religious freedom. She has done this, believing that truth will win on its own merits. People have rights. They must be shown by persuasion, not coercion.

I am sure this "God is Dead Movement" will stimulate careful and considered thought on the part of many traditional theologians. Already one distinguished member of the faculty of the Candler School of Theology, Dr. Mack B. Stokes has begun a rejoinder to these opinions. This will itself be a gain. It took the Gnostics and Montanists of the second century to cause Irenaeus to write his masterpiece "Against Heresies." It was the Arian Extremism of the fourth century that produced the orthodox doctrine of The Trinity. It was the teaching on indulgences in the sixteenth century that led Martin Luther to publish his Ninety-Five Theses, which initiated the Protestant Reformation. It was the deism of the eighteenth century that fired John Wesley into a flaming evangelist.

God is not dead at Emory. He is very much alive in the teaching and leadership of this great Christian University. We are big enough to absorb and use all forms of opinion. We exercise the privilege of discussion, dialogue and debate. We are strengthened and in turn we strengthen others by having to give a reasonable account of the faith that is in us against strong and intelligent opposition. We never progress by restriction and exclusion.—*Arkansas Methodist* (Reprinted from the *Wesleyan Christian Advocate*)

OBU dining hall to be enlarged

CONSTRUCTION of an addition to Birkett Williams Dining Hall to feed 718 more students per meal was authorized to begin immediately by the Ouachita University Board of Trustees in its quarterly meeting Mar. 10.

The present dining hall, completed in 1959, can now feed 1,206 per meal.

Teacher salaries were boosted sharply, a fact which was reflected in a record budget of \$2,227,280.92.

"The trustees felt that substantial increases for teachers were necessary to maintain quality education at Ouachita," said Dr. Ralph A. Phelps Jr., who was re-elected as president for a 14th term.

All present faculty members were re-elected. Promoted to tenure were Dr. Wayne Everett, Dr. Maurice Hurley, Herman Sandford, Kenneth Sandifer, and Thurmond Watson.

In other action, the trustees:

1. Voted to enter into lease agreements for two privately constructed dormitories, one for men and one for women, to be ready in the early fall of 1966.

2. Voted to confer the honorary Doctor of Divinity degree on Lucien Coleman, projects co-ordinator of the Brotherhood Commission of the Southern Baptist Convention. He received his B.A. from Ouachita in June, 1953, was a practicing attorney for a number of years and a member of the Arkansas legislature before becoming an ordained minister. He is a native of Lepanto.

3. Voted to name the speech and drama center now under construction for Mr. and Mrs. Earl Verser of Eudora, who are giving \$50,000 toward the cost of the building. To be ready by September, it will be known as Verser Speech and Drama Center.

4. Voted to name a new tennis center the Dunklin Memorial Ten-

nis Center in memory of the late Irby Dunklin of Pine Bluff. The center is made possible by gifts from George and Jimmy Dunklin of Pine Bluff, sons of Mr. and Mrs. Irby Dunklin.

Arkansan in the news

FORMER Arkansas pastor Danny Griffin was featured in a front-page story (Section B) of the *Charlotte News*, Charlotte, N. C.

Mr. Griffin, a former pastor of Elliott Church, became pastor of Wilmont Church, Charlotte, several months ago. He and his church place a strong emphasis on youth work. The *Charlotte News* item featured the church's Boy Scout program.

Boone-Newton

NEW pastors in our association are Eugene Oldham, Woodland Heights Church; Odell Lene, Oregon Flat Church; Elzie Gravitt, Everton and Western Grove Churches.

Alpena Church is being served by James McBee as interim pastor.

Wallis to K. C.

ARKANSAS native S. Richard Wallis, pastor for nearly nine years of First Church, Clinton, Mo., has resigned effective March 31 to become pastor of Bethany Church, Kansas City.

Pastor Wallis is a native of Harrison and a graduate of Ouachita University. He has the master of theology degree from Southern Seminary, Louisville, Ky.

Mrs. Wallis is the former Miss Evelyn Holeman, Camden.

As a member of the evangelism team for the Missouri-Australia Crusade in the spring of 1964, Mr. Wallis preached in the cities of Sydney and Newcastle, in New South Wales, and in Melbourne, Victoria.

The Bethany Church has a membership of 1634, a Sunday School enrollment of 1483 and a Training Union enrollment of 485. The church has a library of more than 2000 volumes and the value of its property is estimated at \$1,095,000. The annual budget is about \$150,000.

From 1944 to 1947 Mr. Wallis was pastor of First Church, Clarksville.

NEW Antioch Church ordained Willard Davenport and James Johnston as deacons Feb. 20.

Mother of the Year rules set

A SECRET committee to select the Arkansas Baptist Mother of the Year has set up the rules for entries:

No Baptist Building employee or relative is eligible.

The entry may be sent in by anyone for a mother who is a member of an Arkansas Southern Baptist Church. The entry should be typewritten, and accompanied by a recent photograph.

Information requested:

A brief biographical sketch with age or approximate age.

Names and ages of children and their accomplishments (talents and abilities).

The present marital status.

Church affiliation and activity, past and present.

Educational background.

Characteristics or training reflected in the family.

Entries should reach *Arkansas Baptist Newsmagazine*, 401 West Capitol, Little Rock, no later than April 15.

Pastor ordained



PASTOR VESTER

RAVENDEN Springs Church recently ordained its pastor, O. E. Vester Jr. to the full gospel ministry.

J. Russell Duffer, missionary of Gainesville-Current River Associations, served as moderator. Marion Berry, pastor of Reyno Church, led in the questioning. Doyle Wesson, pastor of Witt's Chapel Church, led the ordaining prayer, J. V. Looney, a deacon in the Ravenden Springs Church, presented the Bible; and Jimmy Whitlock, pastor at Viola Church, preached the message.

OBU band picked

THE 18-member Ouachita University Stage Band, directed by Assistant Professor Marvin Lawson, has been selected as one of the nine top college stage bands in the nation, it has been announced.

The band will appear in person at the Collegiate Jazz Festival, Mar. 25-26 at Notre Dame University, South Bend, Ind., for the picking of the national winner.

Mt. Zion

STRAWFLOOR has called John Bliss, Jonesboro, former pastor of Amagon.

James Clayton has resigned as pastor of Buffalo Chapel and accepted the pastorate of Dyess.

Revival news

SMACKOVER Maple Avenue Church Apr. 24-May 1; A. M. Stewart, pastor, Lochee Baptist Church, Dundee, Scotland, evangelist; C. E. Spencer, Bartlesville, Okla., music director; Lewis E. Clarke, pastor.

HARRISON Eagle Heights, Apr. 3-10; Charles Taylor, evangelist; Hulen Powers, singer; H. Dale Jackson, pastor.

FORDYCE First Church, Apr. 10-17; Thomas Hinson, pastor, First Church, West Memphis, evangelist; George Baker, minister of music, First Church, El Dorado, music director; Cline D. Ellis, pastor.

SMACKOVER First Church, Apr. 17-24; T. R. Coalter, Batesville, revivalist; Ed Spencer, music director; D. C. McAtee, pastor.

BLYTHEVILLE Gosnell First Church Mar. 7-13; Jack Parchman, Memphis, evangelist; "Red" Johnson, Mountain Home, singer; 58 professions of faith; 10 by letter; William L. Kreis, pastor.

MAYNARD Witt's Chapel Church, Mar. 6-13; John Fugua, evangelist; 6 professions of faith; 2 by letter; 2 surrendered to the ministry; Doyle Wesson, pastor.

BLYTHEVILLE First Church, Apr. 11-17; Dr. R. Paul Caudill, evangelist; Earl Holloway, music director; Alvis B. Carpenter, pastor.

BOONEVILLE First Church, Apr. 24-May 1; Dr. Wallace Rogers, pastor, Parkdale Church, Corpus Christi, Tex., former pastor of First Church, Booneville, evangelist; D. Hoyle Haire, pastor.

LITTLE ROCK Tyler Street Church, Apr. 3-10; Dr. T. L. Harris, evangelist; Harold Hightower, pastor.

HELENA First Church, Apr. 17-24; William C. McKerley, pastor, Justin, Tex., Church, Southwestern Seminary graduate student, evangelist; James F. Brewer, pastor.

PARAGOULD Immanuel Church, Mar. 28-Apr. 3; Bobby Crabb, pastor, North Main Street Church, evangelist; Marvin May, pastor.

MT. ZION Association, Bowman Church, Mar. 6-18; Theo Cook, North Little Rock, evangelist; W. O. Qualls, Lake City, singer; 10 on profession of faith; 7 for baptism; 30 for rededication; Victor Faulkenberry, pastor.

PINE BLUFF Immanuel Church, Apr. 10-17; Dr. Dan Cameron, evangelist; Carbon Sims, singer; Dr. L. H. Coleman, pastor.

PRAIRIE GROVE First Church, Mar. 9-13; youth led by team from B.S.U., University of Arkansas; Jon Stubblefield, evangelist; Darrell Rippy, music director; 2 professions of faith; Peter L. Petty, pastor.

WILSON First Church, Feb. 28-Mar. 6; Dickson Rial, pastor, Orchard Hills Church, Garland, Tex., evangelist; John Dresbach, music director, Wilson, song director; 22 for baptism; 1 by letter; 50 rededications; 1 for special service

Paul Stockemer, pastor.

JONESBORO city-wide revival, May 11-12 Fairgrounds; Walter Ayers, Little Rock, evangelist; Jack Jones, Little Rock, singer.

HOT SPRINGS Park Place Church, beginning Apr. 10; Herbert Hodges, evangelist; Hoyt Mulkey, song director; O. Damon Shook, pastor.

MAGNOLIA Central Church, Apr. 24-May 1; Robert C. Davis, missionary to Vietnam, evangelist; Loyd L. Hunnicutt, pastor.

SILOAM SPRINGS Harvard Avenue, May 8-15; Dr. Otis Strickland, president, Dallas Baptist College, Dallas, Tex., evangelist; Charles Rosson, pastor.

Clear Creek



JOHN W. CURTIS

REV. John W. Curtis, a native of Tennessee, resigned as associate pastor of the Fielder Road Church, Arlington, Tex., to become pastor of Kibler Church, near Alma, effective March 20.

Mr. Curtis pastored two years at Lakeside Church, also in Arlington. He is a graduate of Arlington State College and Southwestern Seminary.

Mrs. Curtis, a native of Oklahoma, also attended Southwestern Seminary. The Curtises have four children: John W. Jr., 14; Stanley and Steven 12-year-old twins; and Linda, 11.

THE Division of Fine Arts of Ouachita University will present Raymond Hardin, senior voice major from Little Rock, in his senior voice recital at 8 p.m. Mar. 29 in Mitchell Hall. Hardin, a tenor, will be accompanied by Charley E. Dunaway, also of Little Rock.

Recreation clinic at Little Rock



MR. OLDENBURG



MRS. ALEXANDER



MR. MITCHELL

MEMBERS of all Southern Baptist churches in Pulaski County are invited to attend a church recreation clinic Apr. 4-6 at First Church, Little Rock.

At the clinic, which is sponsored by the Baptist Sunday School Board and the Pulaski County Association, conference topics will include: family recreation, sports in the church, day camping, social recreation, adult and senior adult recreation, drama (fun and serious), and church camping.

Grover Andrews, assistant academic dean at Little Rock University, will conduct two conferences

at the clinic on crafts in Vacation Bible School and retreats. Faculty members will stress working through existing organizations of the church to get the job of the church recreation leader done.

Other faculty members are: Leon Mitchell, sports and facilities consultant with the BSSB's church recreation department and director of the clinic; Mrs. Ann Alexander, youth director, First Baptist Church, Jackson, Miss.; and Bob Oldenburg, social recreation consultant, BSSB church recreation department.

Reader's Digest writer

CYRL E. Bryant, Washington, D. C., a former editor of *Arkansas Baptist Newsmagazine*, is the author of a major article in the February issue of *Reader's Digest*, "Our Nation's Spiritual Landmark." The article tells the story of the Washington National Cathedral, which has been under construction for 59 years and is not to be completed until about 1985. Mr. Bryant is editor of *Baptist World*, a publication of the Baptist World Alliance.

Greene County

WILBUR Griggs was ordained to the ministry Feb. 27 at Walls Chapel Church. Mr. Griggs attended Southern College, Walnut Ridge, and will soon receive his degree from Arkansas State College, Jonesboro. He is pastor of Walls Chapel.

George McGhehee has been called as pastor of Beech Grove. He resigned several months ago because of ill health.

Donald Shopher has accepted the call of Brighton Church.

From the churches . . .



Clarksville First

FIVE deacons were ordained at our church Feb. 13. They are pictured above in the front row, left to right: Jack Hobbs, Cecil Bradley Jr., W. J. Rimmer, Whitney Johnson and Carroll Massengale.

Pastor Carroll D. Caldwell (top right) preached the ordination sermon. Serving as clerk was Paul E. Wilhelm (top left). Mr. Wilhelm is missionary of Clear Creek Association.

Others participating but not pictured are Gerald Jackson, pastor, First Church, Ozark; Eddie Smith, pastor, Webb City Church; Julian Rowton, pas-

tor, East Mount Zion Church; John P. Mathis, Hagarville pastor; Bobby Denton, Lamar pastor; Ronald Edmonson, Pittsburg Church pastor; Faber L. Tyler, deacon at Ozark First; Lowry Sears, East Mount Zion deacon; and nine deacons from Clarksville First Church.

Webb City

BILL Dewitt and Sid O'Bar were ordained as deacons Mar. 6. Paul E. Wilhelm, associational missionary, served as moderator. Carroll D. Caldwell, pastor, Clarksville First Church, brought the message.

Others taking part were George W. Domerese, pastor, Concord Church; L. H. Harwell; and Eddie Smith, Webb City pastor.

Brownsville

THIS small church in Caroline Association has baptized 25 percent of its Sunday School enrollment of 40 this year.

The 58 registered members have been increased by 20 percent in 1966.

A youth revival is scheduled for Apr. 8-10.

Gerald Rowe is pastor.

DEATHS

Lorayne M. King, 54, Little Rock, Mar. 14.

Mr. King retired last December as a Little Rock police officer. He was a member of Gaines Street Church, Western Star Masonic Lodge and the Arkansas Consistory. He was a veteran of World War II.

Ralph Edward Blenden, 64, Little Rock, Mar. 12.

He was a deacon of Baptist Tabernacle and formerly was Sunday School superintendent. Mr. Blenden was a cashier for the Blass Company.

Joe Canady, 53, Strong, Jan. 24.

He was a member of Knowles Church, Strong. Mr. Canady was a member of the school board and a charter member and past president of the Kiwanis Club of Strong. He had been a pulpwood dealer for the past few years.

Seth Carroll Bisbee Sr., 61, Route 1, Hensley, a retired machinist, Mar. 14.

Mr. Bisbee was a deacon of Barnett Memorial Church.

Thomas M. Trotter, 56, Pine Bluff, a carpenter, Mar. 16.

He was a veteran of World War II, and a member of Centennial Church and Redfield Masonic Lodge.

Mrs. Ola Vene Langston Duke, 46, wife of North Little Rock Alderman Paul O. Duke, Mar. 16.

A native of Van Buren, she had lived at North Little Rock 18 years. She retired last year as head bookkeeper at Twin City Bank after 10 years employment. She was a member of Baring Cross Church and the Home Builder Bible Class.

William S. Fieberg, 58, Hot Springs, Mar. 15.

A native of Chicago, he had lived in Hot Springs 11 years. He was a retired auto mechanic and a member of Memorial Church.

New Charleston pastor

WYNDELL Deaton is the new pastor of North Side Church, Charleston.

A native of Arkansas, he is a graduate of Ouachita University and attended Golden Gate Seminary.

Previous pastorates included Northside Church, Star City; Bethlehem Church, Gurdon, and Board Camp Church.

Mrs. Deaton is the former Miss Joyce E. Brown of Bentonville. They have one child, Tammie Lynn, 2.

BASIL Goff has resigned as pastor at Ravenden due to ill health.

MARCH 24, 1966

Ft. Smith church honors pastor



JAMES Woodward, chairman of deacons, presents the silver tea service to Mrs. Haley. Others pictures are Mr. Haley and the children, David, 3, July, 7, and Allen, 12.

ORVILLE Haley was honored by North Side Church, Ft. Smith, Feb. 27, marking the beginning of his eleventh year as pastor.

A reception was held in the afternoon for the pastor and his family and they were presented with a silver tea service.

The church formerly was located in a downtown area but due to the changing neighborhood, it

became necessary for a move to a new location. In the two years since the church has been located at 5023 Mussett Road, membership has more than doubled. The original unit has become inadequate and plans are now being drawn for a second unit which will be the auditorium.

The reception was sponsored by the Mary Martha's Sunday School Class with Mrs. Bill Holiman serving as chairman.



NEW ORLEANS—Three Arkansas men who attended the workshop for associational missionaries Feb. 26-Mar. 4 on the New Orleans Seminary campus are from left to right, Ray J. Cowart, Perryville; J. Russell Duffer, Gainesville; and Carl Fawcett, Arkansas Valley.

Children's worker

MISS Pat Ratton will join the staff of Second Church, Little Rock, Mar. 25, as director of children's work.



MISS RATTON

Miss Ratton is a native of Smackover. She was graduated from Southern State College in Magnolia. Miss Ratton taught in the elementary grades of public schools in El Dorado for two years. She served in First Church, Little Rock, as educational secretary for two years, and then as educational secretary and director of children's work in First Church, Texarkana, Tex. She was educational secretary of Travis Avenue Church, Fort Worth, while she attended Southwestern Seminary.

Miss Ratton comes to Second Church from Immanuel Church in Pine Bluff, where she has been director of children's work for three years.

L. A. DOYLE is the new pastor of Midway and Hilltop Missions, First Church, Mountain Home.

McGehee First builds parsonage



New home for McGehee First's pastor.

FIRST Church, McGehee, recently built a pastor's home of approximately 3,000 square feet.

The parsonage committee was composed of Buren Sharpe, chairman; Roger Horan, C. D. Salley, Mrs. Bobby Fraser, and Mrs. Dick

Graded choir clinics

SAXE Adams, Sunday School Board Church Music Department, and Miss Eleanor Harwell, Arkansas State Convention department, will lead the Pulaski Association graded choir clinics Mar. 28-29.

Monday will be devoted to beginners and Tuesday to primaries. Sessions are at 2 and 7:30 p.m. at Calvary Church, Little Rock.

THE churches of the Arkansas Valley Association report a total of 327 baptisms for 1965, showing an increase of 66 over the previous year. According to Harvey Gray, publicity director for the association, this indicates that it took an average of 29 Baptists of the association to win one person to Christ last year.

Bill Lewis speaker

BILL H. Lewis, former pastor of Second Church, Monticello, was selected as one of five speakers to address the wives of service personnel at Travis Airforce Base recently. Women from eight West Coast bases attended the meeting.

Mr. Lewis, pastor of Castlewood Church, Vallejo, Calif., spoke on the subject, "Dealing with the problems of today's youth."

Little Red River

REV. Milton Edmonson, pastor of Brownsville Church, Rt. 3, Heber Springs, has resigned to accept the pastorate of Center Ridge Church, Heber Springs. Mr. Edmonson teaches mathematics in the Heber Springs High School.

REV. H. M. Dugger, pastor of Quitman Baptist Church, and former missionary in Little Red



MR. DUGGER

River Association, has resigned effective Apr. 1. He will enter semi-retirement, and at the same time pastor Mt. Hebron Church at Joy, White County.

Mr. Dugger is a native of Beebe, where he and his wife, Ava Barentine Dugger, were married Jan. 3, 1925. He was ordained to the ministry in 1931.

In the years 1931-1949, he served as pastor of eleven churches, with a salary ranging from \$14 in 1931 to \$1,475 in 1948. He baptized 110 persons into these churches.

On Jan. 1, 1950, Mr. Dugger became missionary for Big Creek Association. He held this position until Oct. 1, 1955, when he became missionary of Little Red River Association and moved to Heber Springs. He continued as missionary there until he became pastor of Quitman Church, Jan. 1, 1965.

While a missionary, Mr. Dugger organized five churches, eight Sunday Schools, five Training Unions, and ten missions. He conducted 77 Vacation Bible Schools, enrolling about 4,000 pupils, and in which there were more than 500 professions of faith in Christ. He has preached approximately 75 revivals, and has preached and taught in churches throughout north Arkansas.

The Duggers' only child, Geraldine, is the wife of Dr. Billy J. Walsh. They serve as Southern Baptist Missionaries to Mexico.

SBC News and Notes

By the BAPTIST PRESS

SS taxes increase

SOCIAL Security taxes increase (for all ministers in active service who are participating in Social Security) beginning Jan. 1, 1966, by approximately one-third of one per cent (actually .35 per cent) for pay for Medicare. In addition, the tax rate for all self-employed persons, as previously scheduled, will be increased from 5.4 per cent to 6.15 per cent. The maximum salary on which the Social Security tax is collected will increase from present \$4,800 per year to \$6,600 per year. Since ministers are considered self-employed (and normally have no salary deduction for taxes), they will not "feel" the increase in taxes until they pay their income taxes. A minister will find that his Social Security tax for 1966 will be increased by 14 per cent if his "income tax" salary is \$4,800 or less, and by 56 per cent if his salary is exactly \$6,600. The maximum increase in these taxes will be in the neighborhood of \$147 per year (this is the increase which most ministers should anticipate for 1966 if their salaries are over \$6,600 per year).

When the subject of salary is discussed, it would be well for ministers to call the attention of the officers of the congregation to these facts. Many church officers do not yet realize that ministers pay all the Social Security tax and that ordinarily the church pays no share of it.—Ministers Life and Casualty Union

TOWSON, Md. — A freshman student at Morgan State College in Baltimore, Miss Barbara Horton, has become the first Negro member of Calvary Church, Towson, Md., by unanimous vote of the congregation. The church's pastor, Leland Higginbotham, said he believed the church is the first white, Protestant congregation in the Towson area to receive a person of the Negro race into

membership. She is not, however, the first Negro member of a Southern Baptist Church.

NASHVILLE — Workshops for church workers with the mentally retarded will be held in connection with two Training Union and two Sunday School leadership conferences at Southern Baptist assemblies this summer.

The Training Union dates are: June 30-July 5 at Glorieta (N.M.) Baptist Assembly and July 21-27 at Ridgecrest (N.C.) Baptist Assembly. The Sunday School dates are: July 7-13 at Glorieta and July 28-Aug. 3 at Ridgecrest.

WAKE FOREST, N. C.—The board of trustees of Southeastern Baptist Theological Seminary meeting here elected Raymond Bryan Brown as academic dean and approved construction of a new student center building. Brown, professor of New Testament interpretation since 1964, will assume his new duties as academic dean by Aug. 1, 1966. The seminary faculty had unanimously recommended him to the post.

COLUMBIA, S. C. — A 17-member committee of the South Carolina Baptist Convention met here recently to begin a detailed study of the convention's policy on church-state separation and federal aid to Baptist institutions. During its organization meeting, four sub-committees were named to delve into the issue and report back to the larger committee. The sub-committee will seek to prepare a definition of terms, list the purposes of Baptist institutions, explore the areas of denominational involvement in government support, and study government programs available to church-related institutions.

ATLANTA—The Southern Baptist Chaplains Commission has put out a call for Baptist ministers ready for immediate commission and active duty in the United States Navy. The demand was brought on by a Navy adjustment of the number of Baptist chaplains and by the stepped-up manpower needs resulting from the war in Viet Nam. This is the first time the Navy has been far enough behind in recruitment of chaplains to offer commission and active duty within 60 to 90 days, according to George W. Cummins of Atlanta, director of division of chaplaincy for the Southern Baptist Home Mission Board.

ATLANTA—The Southern Baptist Home Mission Board approved career missionary status for two couples during its February board meeting, and assigned them to Baptist mission centers. Mr. and Mrs. James C. Brinkley, Ft. Worth, soon will be directors of the Kathleen Mallory Baptist Good Will Center in Baltimore.

New pastor at the Johanning Baptist Mission Center, Washington, D. C., is Kenneth Edison Burke Jr., former pastor of Jamestown Church, Jamestown, Ky. Mrs. Ruby Jane Burke also has been appointed by the board to serve with her husband at the Johanning Center, a program of the Metropolitan Church in Washington.

News about missionaries

LISA, third child of Rev. and Mrs. Edward W. Nelson, Southern Baptist missionaries to Chile, was born Feb. 8. Mr. and Mrs. Nelson may be addressed at Casilla 9796, Santiago, Chile. He was born in Davenport, Iowa, but grew up in Houston, Tex.; she, the former Gladys Samp, was born and reared in Ipswich, S. D. When they were appointed missionaries in 1957 he was music director at Immanuel Church, Little Rock.

AMERICAN BAPTIST MERGER?

BY PAUL ELLEDGE
SUPERINTENDENT OF MISSIONS
KANSAS CITY, KANSAS, ASSOCIATION

TWO recent news releases concerning the American Baptist Convention are of general interest and concern to all Baptists everywhere. The first told of the possibility of merging the eleven seminaries related to the convention, not with each other, nor with seminaries of other Baptist bodies, but with the theological institutions of other denominations. The possibility of The American Baptist Convention uniting with six other Christian denominations, none of which is Baptist, was the subject of the second news article. The close relationship between the two is obvious.

Dr. Robert G. Torbet, President of the American Baptist Convention, while speaking to a press conference in Sunnyvale, California, described the Convention as "progressive and liberal," and stated frankly that, in his opinion, it differs significantly with the more conservative Southern Baptist Convention. Thus he appears to agree with the well-known majority view of Southern Baptist leadership.

Two major obstacles to merger with the Methodists, United Presbyterians, Disciples of Christ, Episcopalians, The United Church of Christ and Evangelical United Brethren were singled out by Dr. Torbet. They are congregational government and infant baptism.

The November 15, 1965, issue of *The National Observer* reports the results of a survey conducted by two research analysts of the University of California which seem to support Torbet's views. The tabulation below indicates in order the percentage of people in Southern Baptist churches, and four of the six denominations on the above list, who answered "yes" to specific doctrinal statements.

Belief in God

I know God really exists and I have no doubt about it. 1. Southern Baptists (99 percent); 2. American Baptists (78 percent); 3. Disciples of Christ (76 percent); 4. Presbyterians (75 percent); 5. Episcopalians (63 percent); 6. Methodists (60 percent).

The Divinity of Christ

Jesus is the Son of God and I have no doubt about it. 1. Southern Baptists (99 percent); 2. American Baptists (76 percent); 3. Disciples of Christ (74 percent); 4. Presbyterians (72 percent); 5. Episcopalians (59 percent); 6. Methodists (54 percent).

The Virgin Birth

Jesus was born of a virgin. Completely true. 1. Southern Baptists (99 percent); 2. American

Baptists (69 percent); 3. Disciples of Christ (62 percent); 4. Presbyterians (57 percent); 5. Episcopalians (39 percent); 6. Methodists (34 percent).

Christ as Saviour

Absolutely necessary. 1. Southern Baptists (97 percent); 2. American Baptists (78 percent); and Disciples of Christ (78 percent) (tie); 3. Presbyterians (66 percent); 4. Episcopalians (47 percent); 5. Methodists (45 percent).

Thus, it appears that, though it is true that American Baptists are liberals as compared with Southern Baptists, they are conservative as compared with the other denominations with which Dr. Torbet proposes merger.

In addition to the questions referred to by Dr. Torbet one wonders how American Baptist churches, especially those which are conservative in theology, will react to Dr. Torbet's proposal that they merge with other denominations, especially those which are more liberal in theology.

One also wonders how it can be hoped that a Baptist Convention can possibly merge autonomous Baptist churches with those of other Christian bodies.—*Baptist Digest*, Wichita, Kan.

Foreign Mission Board

(Continued from page 5)

Dr. Hughey was told that names and addresses of Christians living in the Caspian Sea area, as well as of persons interested in Christianity, would be available to missionaries. At present there is only one woman missionary in that area.

Dr. Winston Crawley, secretary for the Orient, recently returned from a month overseas, during which he visited in Japan, Okinawa, Taiwan, the Philippines, Hong Kong, Vietnam, Thailand, and Pakistan. His report dealt exclusively with the Board's work in Vietnam, where more missionaries are badly needed to help maintain current work amid the hindrances of war and to assist in the opening of work in additional towns and cities.

"There is real hazard in Vietnam," he said. "Not so great as most Americans may think, but nevertheless real and serious. However, the missionaries accept hazard as part of their calling. And they are inspired by the remarkable opportunities and responsiveness of the field."

Church Music

WMU speaker

Conduct of the choir

IN every liturgical church there is no choir back of the officiating minister. In most other evangelical churches the choir is to one side, many times in a divided chancel where they face each other. One purpose of these arrangements is to get rid of the distracting influence of those who sing in the choir. Usually choir members move around, look around, gawk around, look at each other, look bored, look disinterested, and in a thousand other ways distract from the worship of the Lord.

In our church the choir is back of the pulpit immediately behind the preacher. It is our persuasion that the prayerful interest of the choir in the sermons and in the message and in the appeal can be used of the Holy Spirit of God to interest others in the call of Christ. This means that the choir can look at the congregation while singing; but when the minister begins to preach they are to look at him. When their eyes get tired they can bow their heads in prayer and then look back at the pastor.

This is an absolute MUST for choir members.

This is a discipline that all of us must immediately learn. The congregation, looking toward the front of the auditorium, sees every member of the choir constantly, either directly in the line of vision or indirectly from either side. It would be better not to have any choir at all than to have a choir where even one member showed disinterest in the service and in the sermon and in the appeal. The choir has its greatest opportunity to honor God in riveting its attention upon the message of the hour. (By Dr. W. A. Criswell, pastor, First Church, Dallas, Tex.)



MRS. J. R. LOBAUGH

AT each of the five sessions of the annual meeting of Arkansas Woman's Missionary Union, Mrs. J. R. Lobaugh of Kansas City, Kans., will bring a message on personal witnessing. She will draw on her own rich experiences for illustrations and inspiration.

For three years Mrs. Lobaugh has been recording secretary of Woman's Missionary Union, auxiliary to the Southern Baptist Convention. Prior to that she was president of Kansas Woman's Missionary Union, student worker at Willjam Jewell College and educational director in a local church.

Following a concert by the choir of A.M. & N. College on Tuesday night, Dr. James D. Belote, president of Hong Kong Seminary since 1952, will speak on the subject, "Today's World: The Christian's Workshop." While in the states on furlough, Dr. Belote is teaching in the missions department of New Orleans Seminary.

Among other missionary guests who will appear on the program are Josephine Scaggs of Nigeria; Mrs. C. Hudson Favell of Ghana; Mrs. Melvin Wasson and Amanda Tinkle of Nigeria; Mrs. John

A. Abernathy, emeritus missionary to the Orient.

The annual meeting will begin with an evening session Monday, Mar. 28, and close at noon on Wednesday. The place of meeting is First Church, Pine Bluff, where Dr. John H. McClanahan is pastor and Mrs. Clyde Caughman is WMU president.—Nancy Cooper, Executive Secretary & Treasurer

Attendance Report

Church	March 13, 1966 Sunday School	Training Union	Ch. Addns.
Altheimer, First	138	51	
Berryville, Freeman Heights	176	80	
Bigelow	79	46	
Blytheville			
First	575	178	2
Chapel	61	46	
Gosnell	384	150	35
New Liberty	129	57	
Trinity	200	83	
Camden			
Cullendale, First	407	148	
First	506	144	
Dumas, First	288	67	2
El Dorado			
Caledonia	36	31	
Ebenezer	196	78	
Immanuel	442	173	
Trinity	188	98	
West Side	213	62	6
Ft. Smith, Towson Ave.	161	57	1
Greenwood, First	297	123	14
Gurdon, Beech St.	151	61	3
Harrison, Eagle Heights	214	79	
Imboden	121	76	
Jacksonville			
First	447	148	1
Marshall Rd.	139	69	
Second	239	64	
Jasper	48	17	
Jonesboro			
Central	476	157	2
Nettleton	263	112	
Little Rock			
Immanuel	1,135	436	3
Rosedale	261	102	2
McGehee, First	430	159	1
Chapel	100	50	
Magnolia, Central	619	225	5
Marked Tree, Neiswander	119	85	
Monticello, Second	275	132	
North Little Rock			
Baring Cross	655	188	2
Southside	53	21	
Calvary	408	94	
Forty-Seventh St.	227	99	6
Gravel Ridge, First	199	94	2
Runyan	80	40	
Park Hill	853	268	5
Sixteenth St.	50	30	
Pangburn	53	33	8
Pine Bluff			
Centennial	224	94	3
First	843	159	
Green Meadows	93		
Second	201	79	
South Side	710	249	
Tucker	25	12	
Watson Chapel	188	80	
Springdale			
Berry St.	131	63	
First	433	133	
Sylvan Hills, First	278	82	5
Texarkana, Beech St.	453	153	1
Community	27		
Van Buren			
First	415	159	
Oak Grove	210	125	
Second	68	26	
Vandervoort, First	49	26	
Ward, Cocklebur	64	37	
Warren			
First	441	129	
Southside	73	42	
Immanuel	252	76	
Westside	84	34	
West Memphis			
Calvary	283	131	
Ingram Blvd.	230	78	

This is Germany!



BY SANDY YOUNG LONG



SANDY



CHARLES

(SANDY Young Long met her husband, Charles, when she served as pianist and he as preacher in a youth revival at Lake Village Church, arranged by the Student Department. Sandy is the daughter of Mr. and Mrs. Curtis Young, Parkin. She attended Ouachita University and the University of Arkansas, and graduated from the University of Arkansas School of Nursing.

Charles Long is a graduate of Mississippi College and New Orleans Seminary. He is the first full-time pastor of the Fellowship Baptist Church, and English speaking church, in Mannheim, Germany.)—Tom J. Logue, Director

NARROW streets with Volkswagens of every color; tiny stores on nearly every block—the meat market (Metzgeri), the grocery store (Lebensmittel), and the bakery (Backerei); little rosy-cheeked children hurrying by on their roller scooters; elderly men and women riding their bicycles with a loaf of bread strapped on the back fender; new apartment buildings going up everywhere—this is Germany!

Sometimes it is difficult to realize that less than a year ago, Charles was finishing his seminary work in New Orleans. How excited we were when he was called to be the first full-time pastor of the Fellowship Baptist Church in Mannheim, Germany.

We arrived in Frankfurt during the last big snow of the winter. Germany looked like a winter wonderland.

Even though we had sent our snapshots to the church, we were not sure we would be recognized by the three church members who were to meet us at the airport. But the joke was on us, for almost as soon as we stepped off the plane, Mr. and Mrs. Charles McGuire from Chester, Pa., and Mrs. Emmett Reese from Lexington, Miss., recognized us. The “preacher’s wife” was wearing a new spring straw hat; BUT all the other ladies on the plane were wearing fur hats, which were much more appropriate for the cold and snow of Germany!

Very fortunately for us, we spent our first week in Germany with the John Conrads, a family that speaks fluent German. This helped tremendously since Charles and I knew only the phrases “Guten Tag” and “Auf Wiedersehen.”

The Conrads were helpful to us in so many ways, but especially in renting an apartment and in “registering.” One would have to live in Germany as a civilian before he could possibly understand all the registering that is necessary to remain here as a foreigner.

During our second week we moved into a most comfortable apartment. We have self-controlled central heating (a radiator in each room); many apartments have only oil or coal stoves. Also, in most apartments, the landlord controls the heat and he turns it off from May 1 until Oct. 1, no matter

what the temperature is outside. This is quite chilling news to most Americans from the South! We also have hot water in both our kitchen and our bathroom; most apartments have hot water in only one of these rooms.

The location of our apartment is ideal. We live in Viernheim, a small town about the size of Wynne, but with about three times as many people. Our house, like most other houses, has three families living in it. We are only a five-minute drive from Benjamin Franklin Village, the army post where most of our church families live; and we are only a 15-minute drive from our church in the city of Mannheim.

Within one block of our home, we have two grocery stores, a restaurant, a beauty salon, a barber shop, a laundry, a service station, a drug store, a dry goods store, and a library. No, we don't live downtown. In most small German towns there are numerous stores (usually in the front of the owners' houses) in nearly every block. This makes the daily shopping of the German housewives much easier. Most Germans have limited storage space, and sometimes no refrigerator, so daily shopping is a necessity. One of the amusing things about shopping is the many leather, straw, or mesh shopping bags in which the shoppers carry their groceries. Just in the last two or three years have the grocerymen been using paper bags, and many merchants still do not use them.

Germany is such a progressive country in many ways that it is difficult to realize that so much of it was destroyed during the war. In fact, one of the few buildings in Mannheim that shows the evidence of war is our own church building. We rent an old German Baptist Church which is the bottom floor of a five-story apartment building. Even though the outside of the building does show signs of the war, the inside is quite attractive and looks much like a church in the States. We are one of the few English-language churches with stained glass windows and a baptistry.

As with most of the other churches in our convention, we are cramped for space. Germany is such a crowded country that large buildings are very expensive and very scarce.

The German Baptists share many of their churches with us. Most of them are anxious to share their facilities with the Southern Baptists inasmuch as the Foreign Mission Board contributed considerably in rebuilding their churches. Although these facilities are very convenient, there is frequently a time conflict between the two church groups. It is difficult for German Baptists to understand how we Southern Baptists can possibly have so many meetings.

Some of our church groups have remodeled old buildings for their churches. Every kind of building from a carpenter's shop to a night club is being used.

Although our churches are technically not a part of the Southern Baptist Convention, our European Baptist Convention (English-language) gives systematically to the Cooperative Program and has the same organizations as our Stateside churches. We also have a yearly summer retreat in Interlaken, Switzerland, one of the most beautiful places I've seen. This is our Ridgecrest and Glorietta all wrapped in one!

This convention is composed of about 30 churches and several missions in England, Italy, Spain, Luxembourg, France, and Germany. The membership of these churches is composed of military personnel, although some churches do have civilian families who are employed by such companies as Du Pont and John Deere.

One of the most enjoyable things about our work is our association with the military families. They come from virtually every state in the Union, and their military services includes almost every country from Viet Nam to the Dominican Republic. Surely some of our finest Christians are in the military! Not only are we gaining a better understanding of the Army way of life, but we have a growing appreciation for the men who are working full-time in the defense of our country.

Although Charles and I continue to ask many questions during the course of a conversation, we have learned the meaning of many army terms such as "slick sleeve," "happy hour," "APC," "deuce-and-a-half," "E 8," and "Spec. 5."

We are also trying to learn another language more difficult than the Army talk; we are studying German. We, along with three of our missionaries to Germany, are in language school at the University of Heidelberg. We are hoping soon to be able to converse with our German friends.

Europe has many opportunities for Southern Baptists. Presently our own church, only about two years old, is taking steps to start a new mission at Worms, Germany. No matter where our people go, they feel the acute need for a church life just as they would have in the States. They want their children to have Sunday School, Training Union, RA's, GA's, YWA's and all the organizations that are so much a part of a Baptist church.

This new English-language work is a challenge to all of us in Europe. Charles and I both feel so fortunate that we have this opportunity of mission work and of such close association with our missionaries.

In *Cold Blood*, by Truman Capote, Random House, 1965, \$5.95

THIS best-seller represents a very successful experiment by Mr. Capote to make a contribution toward the establishment of a serious new literary form: "The Non-fiction Novel."

In *Cold Blood* presents a true account of a multiple murder and its consequences. It tells in striking style about the murder of four members of the Clutter family at their home in Holcomb, Kan., on Nov. 15, 1959, and traces the remarkable effect of this on the community and the young men who committed the crime.

Long before the convicted killers—Richard Eugene Hickock, 33, and Perry Edward Smith, 36—were hanged for the crime, Capote had got to know them and many others involved in the crime intimately.

Author Capote was born in New Orleans on Sept. 30, 1924. His first novel, *Other Voices, Other Rooms*, was an international literary success. He has continued to hold a place in the front ranks of contemporary American writers. In *Cold Blood* is his ninth published book.

Luke and the Gnostics, by Charles H. Talbert, Abingdon, 1966, \$2.75

This New Testament research has as its objective "to open up an approach to the Lucan literature which is only gradually merging as a live option among N. T. scholars." The author feels that the author of Luke-Acts needs to be heard today on such things as the canon, the ministry, the role of tradition, and hermeneutics.

People of the Lord, by Harry Buck, The Macmillan Co., 1966

Here is a new introduction to the Hebrew scriptures that provides a revealing context for them. But this book does not, through restatement of content of the Hebrew scripture, make direct reading of them superfluous. Chapters typically open with a selective list of Biblical passages that should be read concurrently. Perspective initial reading of these references is assisted by a set of concise notes on them that is displayed just below the list.

This book encourages a mature awareness and understanding of the scriptures even for beginning students. Not only does it offer conclusions, but it shows how scholars achieve their opinions and, on debated issues, presents major contending viewpoints.

Perspective on the Old Testament is given through treatment of the historical and cultural environment and heritage of Israel. Author Buck relates the scriptures, history and faith of Israel to development of the neighboring Near East of ancient times.

Four study areas

LET us notice various units of study in the quarterlies and how they relate to the study areas:

1. Systematic Theology (Doctrines)

Junior: "Who Are We?" (July, 1966)

Intermediate: "What Do I Need to Know About God?" (April, 1966)

Young People: "Beliefs About Some Fundamental Doctrines" (May-June, 1966)

Adult: "Who Jesus Is" and "How the Holy Spirit Does His Work" (February-March, 1966 in both quarterlies)

2. Christian Ethics (Morality)

Junior: "Christians Must Choose" (February, 1966)

Intermediate: "What is the difference when I say 'I am a Christian' and 'I am Christian'?" (June, 1966)

Young People: "How Is a Christian Different?" (April, 1966)

Adult: "Menace of Gambling" and "Sickness in Society" (Sept. 1967)

3. Christian History

Junior: "What the World Was Like" (in New Testament times)—(Jan. 1966)

Intermediate: "A study of the Church" (October, 1965)

Young People: "How We Got Our Bible" (February, 1966)

Adult: "History of New Testa-

ment Churches (Young Adult—April-June, 1966)

4. Church Polity (government) and Organization

Junior: "A church Is People" (April, 1966)

Intermediate: "How Do I Accomplish the Tasks of my Church?" (Nov. 1965)

Young People: "What Church Loyalty Means" (March, 1966)

Adult: "Our Convention Doing Its Work" (April, 1966)

Notice how Primaries study systematic theology:

"Learning about God,"

"The Meaning of Christmas"

"Learning about My Bible"

"Helpers at my Church"

—Ralph Davis

God cares

"If God ever lived, which I doubt," Spoke the cynic to his friend, "He now is dead and no longer cares;

On that you can depend."

"God truly lives, and in His heart," Said the Christian to his friend, "There is love for His creation And on that you can depend."

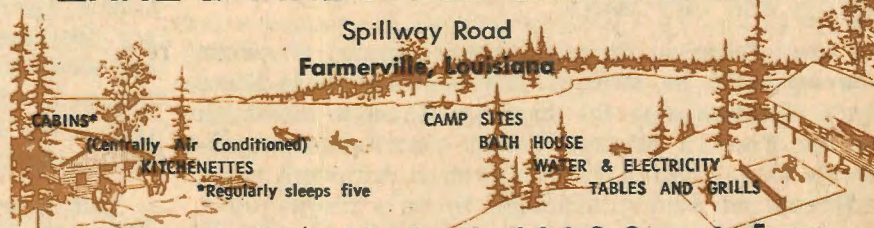
In the midst of life's discouragements,

And the hurt of a thwarted goal, There is one who takes due notice, For He cares for your soul.

God of comfort, love, and mercy— Constant, for His love is true— He knows of all our infirmities, And I'm sure he cares for you."

Ernest D. Justice

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Elementary workshops

"TOGETHER We Build the Child" is the theme for a new venture in leadership training in Arkansas.



MRS. HUMPHREY

Wom-an's Missionary Union, Church Music, Training Union and Sunday School Departments are being joined in a coordinated effort to provide

four regional Elementary Workshops, Apr. 25-29. This training is for every person in your church or association responsible in any way for the teaching of Nursery, Beginner or Primary-age children.

Plan to attend the one nearest you. The schedule and faculty will be the same at each location. First session each day will begin at 2 p.m. with a continuous program through 8:30 with one hour free time for a sack lunch. Drinks will be provided by the host church for a fee.

- Check the following locations:
- Monday, Apr. 25—First Church,
- Tuesday, Apr. 26—Grand Avenue Church, Fort Smith
- Thursday, Apr. 28 — First Church, Paragould
- Friday, Apr. 29—First Church, Pine Bluff

There will be special interest conferences which will rotate in order for each person regardless of age-group to get the benefit of each discussion, there being one exception where those who work with bed babies and toddlers in every organization will have a special conference led by Eugene Chamberlain, supervisor, Children's Unit, Editorial Section, Sunday School Department, Baptist Sunday School Board. This conference or leader will not rotate.

All others will have the advantage of other outstanding leadership such as: Miss Evelyn George,

Beacon Lights of Baptist History

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

John Washington Hulseley

CALLED "John the Baptist of Western Arkansas and Eastern Oklahoma," John W. Hulseley exemplified this title by preaching 55 years in this designated area.

He was converted in the summer of 1889 during a revival near Cameron, Okla. His wife did not accompany him to church that night, but heard him shouting praises to God more than a mile away as he was returning home. She was his first convert. . .the next night she made her profession of faith.

His new way of life was a little difficult for some of his friends to accept. A few days after his conversion three of his drinking buddies tried to force him to drink with them. In the fight which followed he whipped all three. His change must have convinced them. A short time later they were converted and joined the church.

He never went beyond the fourth grade in school but applied himself diligently in study. In time he read Latin and Greek. For years he did mission work among

Mississippi Convention, Training Union elementary director discussing, story telling; Mrs. Roy Clayton, Oklahoma qualified worker, creative activities; and Mrs. Robert Jones, Jacksonville, Fla., music. Each of these special interest conferences will be pitched to meet the needs of any two and three year Nursery, Beginner or Primary worker regardless of church organization.

Let us make Apr. 25-29 red letter days for children's workers in Arkansas. Mark your calendar and be with us when the conference begins, staying through the program chocked full of goodies for each of us.—Mary Emma Humphrey, Elementary Director

the Indians in Eastern Oklahoma, preaching in their language. He was said to preach with the mark of an educated man.

Mr. Hulseley was ordained Sept. 1, 1889, and served churches in Oklahoma until the early 1900's, when he came to Arkansas. Dr. Otto Whittington held a revival in Mt. Ida in 1814 and organized a church with more than 100 members. His father-in-law, J. W. Hulseley, became its first pastor. He served this church for 30 years, and Antioch church, near Hot Springs, for 23 years.

Stricken with a heart attack, Nov. 8, 1944, he recuperated enough to fill his preaching engagement at Antioch four days later. On Monday, he left home to attend the Arkansas Baptist State Convention in Little Rock, which he had not missed since 1900. His condition steadily grew worse and he never left the home of his son, John. This veteran minister who was born at Arkadelphia, Mar. 17, 1864, died in Little Rock, Nov. 17, 1944. His wife, six sons, and daughter were with him at that time. He was buried at Mt. Ida.

In acknowledgement of his services, the Caddo River Association voted Mar. 30, 1945, to erect a memorial tabernacle on the association's assembly grounds in the Caddo Mountains near Norman, Ark.

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BIG NAME



BY FLORINE BEHANNON

JOHN Douglas Bennington, the third, walked up the back road toward the Jenkins farm. He kicked the loose yellow dirt, which swirled in clouds back into his face and settled on his blond crew cut. He needed to think, and he always went to the Jenkins farm when he had a problem.

The boy liked to stand beside the white railing fence. He watched the cattle grazing on the hillside. He saw the white ducks swim and dive for insects on the pond near the house. He could forget for a while that he was the smallest boy in his sixth-grade class.

Today John was troubled. He was almost twelve. After his birthday he no longer would be eligible to play on the peewee football team. It wouldn't make too much difference, he told himself, because he usually had to sit on the bench anyway. He knew he could run as fast as anyone else if he ever got hold of the ball. But he was getting tired of watching all the time.

John had tried out for basketball. He was too short to reach the basket no matter how high he jumped. The only thing big about him was his name, he thought, and he wished that was something

else. He just knew he would never be anything but a disappointment to his father and grandfather, the two John Douglas Benningtons before him. Both had been great athletes in their high school and college days.

John heard someone call. He looked around to see Cindy Jenkins running to catch up.

"Wait for me, John. I want to talk to you," she said.

John hesitated as he wondered what she could want to talk to him about. He didn't feel like talking to anyone today, especially Cindy. Even she was taller than he was. He stopped, however.

When Cindy reached his side, she asked, "Are you going to try out for track tomorrow? You should be real good. I've seen you running real fast lots of times."

"Oh, I don't know," John said as he reached out and pulled up a handful of weeds from the side of the road. "Maybe I will and maybe I won't."

"Well, I think you should. I know you'd be real good at track."

When the two reached the gate, John stopped at his favorite spot.

Then Cindy said, "Come on inside. Probably Mother has some fresh cookies. She usually bakes on Thursday."

Mrs. Jenkins had baked cookies. She put a large plate of them on the table and poured two glasses of cold milk. She cautioned the two not to eat so much that they wouldn't be able to eat supper. The sun was getting low by the time they had finished eating.

John hurried out the door, knowing he would have to hurry to get home before sundown. He turned to take one last look at the farm. Then he saw Cindy's little sister Susan, who was about three. She was going toward the pond with an ear of corn in her hand to feed the ducks.

Susan was getting closer and closer to the pond. John could hear her calling to the ducks. He saw them come running toward her outstretched hand to get the corn she was offering. The ducks, in their hurry to get the corn, flocked around her. She slipped and fell into the shallow edge of the pond.

John leaped over the fence and ran toward the pond. He called to Mrs. Jenkins as he ran.

John had pulled Susan from the water onto the grass before Mrs. Jenkins reached the pond. Susan was not hurt, but her clothes were wet. She was frightened and crying.

Mrs. Jenkins thanked John as she picked up the little girl to take her to the house.

"You're a fast thinker, John, as well as a fast runner. Susan might have drowned if you had not acted so quickly."

Once again John started toward home. The sun was down. It might be completely dark before he reached home. He didn't mind that at all as he went whistling down the road. He was thinking that probably he would try out for track tomorrow after all.

(Sunday School Board Syndicate, all rights reserved)

Feminine philosophy -- or intuition

BY HARRIET HALL

Forgive yourself

A FRIEND once confided in me concerning some events in her past, and shared a poem entitled "Lament" which contained these lines,

"Why can't you be a quiet ghost
When I have buried you?"

I was reminded of these lines after receiving a letter the other day, excerpts of which are as follows:

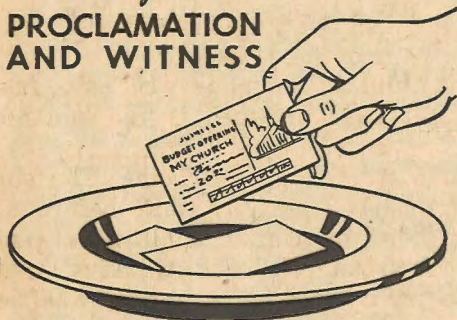
"Recently you wrote about appreciating your pastor. For a number of years I had wondered just how people could ever bring themselves to talk with their pastor about their problems. This past year found me placed in the hospital—a bad case of nerves. My doubts and fears about facts concerning my past played havoc with my nerves and my body wasn't physically able to cope with it. . . . I found myself wanting desperately to talk with my pastor.

Expecting a good tongue lashing and probable condemnation, I was surprised with the understanding I found. . . he was more concerned that I needed peace with God than he was with my past. . . I was letting it (a past mistake) defeat me. God forgives and forgets and He's helping me to also forget."

THAT MY CHURCH MAY FULFILL ITS MISSION

through

PROCLAMATION AND WITNESS



MARCH 24, 1966

Herein is a lesson we all need: We must not let our God be too small; we limit God when we think He forgives, but does not forget.

An attractive college girl came to my husband for counsel. While in a small high school she had been introduced to a sailor. She had never been in love before and succumbed to the "experienced" attention of the young man. Now, several years later, she had met, dated, and fallen in love with a fine young man of highest Christian character. Guilt feelings concerning her past loomed large. She must have shared Huck Finn's comment when he said, "Conscience can take up more room than all the other parts of a fellow's insides."

"Have you asked God to forgive the sins of your past?" her pastor asked.

"Many, many times," she answered.

"Do you realize that God has limited Himself to the degree that He cannot remember the sin Himself? That is, He forgives and forgets." At first the girl looked startled. Then the truth began to dawn in her pretty head: "What needless torture! Why should I go through life punishing myself for a wrong which God has already forgiven and forgotten!" Her tension lessened; her best smile appeared.

Feelings of guilt over past sins may come to all of us, whether the sin is large or small, but when God forgives us, he expects us to forgive ourselves. This is not to say at all that we should ever be blase about sin. Rather, we should be eternally grateful that God took the initiative in our behalf to atone for our sins. What a wonderful Savior!

* * *

Thank you to many readers for interesting comments and questions which will help make up the contents of future columns.

Comments, questions, or suggestions may be addressed to:

Mrs. Andrew Hall
Mt. Sequoyah Drive
Fayetteville, Ark.

Arkansas Valley

REV. Jewell Tucker has resigned his pastorate of Petty's Chapel, preaching his last sermon Sunday evening, March 13.

Friendship Church has called and now has a new pastor, Rev. Donald Coon. Mr. Coon comes from Shady Grove Church in Clear Creek Association.

First Church, Brinkley, has called Rev. Jack Clack, Wilson, Texas, who will begin his new pastorate the first of April; he is a graduate of Ouachita University.

The following churches have announced plans for spring revival: Barton Church, Rev. Jim Davis, pastor, April 10-17, with Rev. DeWayne Whitman, pastor of Jackson Avenue Church, Memphis, Tenn., as evangelist, and with Truman Owens as music director.

Friendship revival begins April 4.

First Church, Helena, pastor James F. Brewer, April 17-24, with Rev. Wm. C. Kerley, Southwestern Seminary, as evangelist, and Gerald Qualls, also of Southwestern, as song director.

Second Church, West Helena, April 18-24; pastor, Lendol Jackson; Rev. John Finn, pastor of First Church, Cotter, as evangelist, and Billy Ferguson, song leader.

Lexa: pastor, Rev. Glenn Hicks; March 28-April 3, Rev. Edward R. Black, Memphis, Tenn., evangelist; and Herbert "Red" Johnson, singer.

Associational Missionary Carl Fawcett recently attended a seminar on associational missions at New Orleans Seminary.

The Sunday School Training School, postponed from Feb. will be held May 9-12 Marvell Church.

Associational Interpretation Clinic was held March 22 at Marianna Church.

—Harvey Gray, Publicity Director

WHAT IS THE CHURCH?

BY RALPH A. PHELPS JR.*

TEXT: MATTHEW 16:13-19; I COR. 12; COL. 1:15-20; I PETER 2:4-10
MARCH 27, 1966

TWO young men had been viewing the world-famous paintings in the Louvre for about ten minutes when one said to the other, "Let's get out. There's nothing here for us."

An old guide, overhearing the remark reprimanded, "Young gentlemen, the paintings in this gallery are not on trial. They have proved themselves. Those who view them are on trial."

With this Sunday's lesson, we begin a three-weeks series on "The Church and Its Mission." Although the Christian church is the target of many criticisms in our time, the critics are not about to destroy it. It has proved itself; those who view it are on trial.

The best way to understand the nature and mission of the church is to look at the New Testament, which is an authoritative guide for a Christian. Dr. J. B. Tidwell used to say, "The Bible throws a lot of light on the commentaries." It also throws a lot of light on theological dissertations. Let's look at what the New Testament teaches.

I. The church's builder, Matt. 16:13-19

FOLLOWING Simon Peter's declaration at Caesarea Philippi, "Thou art the Christ, the Son of the living God," Jesus said, "Upon this rock I will build my church." So much discussion has been devoted to who or what the "rock" was that there is a tendency to forget the most important fact in the statement that Jesus Christ is the builder of the church.

Although the Master was an excellent carpenter, nothing that he made with his hands has survived. As the master builder of the ages, however, he constructed through loving sacrifice an institution

which has survived the storms of twenty centuries and still stands securely. The nature and ability of the church's builder guarantee that "the gates of hell shall not prevail against it."

II. The church's head. Col. 1:18-20

CONCERNING Jesus Christ, Paul says, "He is the head of the body, the church." The head of the church is not a Catholic pope, a Baptist pastor, or a board of deacons. Anything which detracts from the lordship of Christ in his church is a form of heresy.

In front of a small Texas church years ago I saw a sign which said, "The Lord is our Shepherd. Brother Moore is our undershepherd." Their building was small, but their rank-order was great.

III. The church's body, I Cor. 12:12-31.

WHILE Christ is the head, believers constitute the body of the church. Everyone who believes in Christ is thus joined to him and becomes a member of the spiritual body of which Christ is the head. Dr. W. T. Conner wrote, "We are thus incorporated into Christ and become members of him."

This truth is plainly spelled out in I Cor. 12:12-31 as a part of Paul's longer discussion of the relative value of spiritual gifts. Here Paul uses his favorite term for the church, "the body of Christ." In (or by) one Spirit believers were all baptized into one body (I Cor. 12:13), Paul said. Regardless of what their pre-conversion status had been—Jew or Greek, slave or free man—they became a unity in Christ. The unity of the Spirit produced the unity of the body, as it still must if there

is any real oneness.

Paul uses the analogy of the human body to stress the way different members of the church are unified parts of the whole. Just as the eye, arm, leg, ear, etc. is a part of the total physical being of an individual, so each member who is a part of the body of Christ is a part of that body. Those parts of the body which may not be beautiful to view are nevertheless essential to life (12:22-26) and have a vital function to perform. Just as the various parts of the human body must function harmoniously if the physical organism is to prosper, so must the various members of the body of Christ work peacefully and cooperatively if the church is to prosper. Just as a man's fist would not declare war on his chin, one part of the body of Christ should not work in hostility toward another part. If one member suffers, all the other members suffer with it; and if one member is honored, all the members experience a common joy (12:26).

IV. The church's status, I Peter 2:4-10.

The privileged status of a Christian who is a part of the body of Christ is pointed out by Peter, who declares that those who are a part of the "building" erected upon the living stone of Christ are (1) an elect race, (2) a holy nation, (3) a royal priesthood and (4) a divine possession. Those who were followers of Christ had all the things which the Jews before his advent had claimed for themselves by virtue of the fact that they were members of the Jewish congregation or nation.

The stone which the builders rejected had become the chief corner stone. Christ, rejected by the great body of Jews, had become the chief stone in God's building plan, yet because of the unwillingness of many to obey the Word of God they found in Christ not a Saviour but a stone of stumbling and a rock of offense.

Those who did accept him, however, walked out of darkness "into

his marvelous light" (2:9). Those who make him Lord today and who are a part of his living body, the church, are not groping in darkness but walking in brilliant light as the people of God. What is given up when one follows Christ is nothing compared to what he gains.

Addendum:

WHEN one studies all the New Testament texts relating to the church and not just those selected by the lesson planners for today's study, he learns that there are two uses of the term "church." The first describes the church general—the whole company of the regenerate of all times, ages and places. The other is the local church—a company of regenerate persons in a community who voluntarily unite themselves in accordance with Christ's laws to promote his kingdom in themselves and throughout the world.

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LIKE SWEET ONIONS? NEW BLUE RIBBON ASSORTMENT
 600 sweet onion plants with free planting guide \$3 postpaid fresh from Texas Onion Plant Company, "home of the sweet onion," Farmersville, Texas 75031.

A Smile or Two

It was like this

THE manager called in one of his top salesmen and angrily waved beneath his nose the expense account the salesman had filed.

"This is robbery," he said. "Highway robbery! I was once a salesman myself. I know what things cost. I don't mind the ordinary larceny, but this swindle sheet is outrageous. How in heaven's name," he exploded, "can you possibly spend \$198.50 for food in a single day in New York?"

"Easy," explained the salesman. "All you do is skip breakfast."

Questions, questions!

OLD gent: "What does your father do for a living, sonny?"

Tommy: "He chops down trees."

Old gent: "And what does he do when he has chopped them down?"

Tommy: "He chops them up."

Gory story

THE two cannibals were chatting after a hearty meal.

"That was certainly delicious," said the one.

"Yes, my wife does make a good soup," replied the other, "but I'm going to miss her."

Unfair competition

MOTHER sought to effect an improvement in the deportment of the children by offering a reward each Saturday for the most obedient member of the family during the week.

"Shucks! That's not fair," young Oscar complained. "Dad will win every time!"

THE band was about to play Glenn Miller's famous tune—"Pennsylvania 6-5000"—except nowadays it's been retitled—"Area Code 213, 807-5666."

UNIVERSITY OF ARKANSAS
 —3 BLOCKS
 DOWNTOWN—3 BLOCKS
 FIRST BAPTIST CHURCH—½ BLOCK

SANDS MOTEL

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 BAPTISTS

I do not choose . . .

A WASHINGTON matron once boasted she could make President Coolidge talk. Cornering him at a dinner, she thought to make good her boast.

"Oh, Mr. President," she said, trying to disarm him with frankness, "I have made a bet that I can make you say at least three words."

"You lose," Coolidge replied.

EXPERIENCE helps, but somehow you never have it until just after you need it.

Letter home

"DID it make you nervous to ask your father for spending money?"

"No, I was calm—and collected."

MANY teen-agers these days are apt to get married before making any serious decisions.

Your wife?

A CERTAIN man in this community has an aptitude for after-dinner speaking. At a dinner party his wife was asked which after-dinner speech of his she preferred.

The lady looked up with a long-suffering expression. "I think the best after-dinner speech I ever heard him give," she sighed, "was this: 'Dear, I'll help with the dishes.'"

THE fellow who thinks he knows it all is especially annoying to those of us who do.

COMMERCIAL traveler: One who goes to the refrigerator during the sponsor's message.

Religious News Digest

By Evangelical Press

Missions institute

WHEATON, Ill. (EP)—Designed to meet the needs of missionaries on furlough and accepted candidates, the tenth annual Summer Institute of Missions convenes on the Wheaton College campus June 7 to July 15. Dr. H. Wilbert Norton, professor of missions at Wheaton and veteran missionary, will coordinate the program.

A missionary in the Congo for 10 years under the Evangelical Free Church before becoming president of Trinity College and Seminary, Dr. Norton joined the Wheaton graduate school faculty in September. He toured the world's mission fields in 1965, and will direct a Missionary Leadership seminar during the Inter-session June 7-17.

Religious outlook

NEW YORK (EP)—Members of an interreligious fact-finding mission to the Soviet Union reported here that the outlook for religion in Russia appears reasonably bright for all groups except the Jews.

The state of religion in the USSR was discussed at a press conference at the Overseas Press Club here by five representatives of the Appeal of Conscience Foundation, following an 11-day visit to Moscow and Leningrad. Members of the mission visited churches and synagogues and talked with religious leaders and Soviet officials responsible for regulation of religious organizations in the USSR.

"The Soviet government is waiting for religion to die but they are beginning to wonder if it is

going to die," said Dr. Bosley. "The religious forces are re-grouping and are not by any means licked. Religion isn't lying around waiting to die. It is moving and mobilizing in a significant way."

'Cold war' GI bill

WASHINGTON, D. C. (EP)—The so-called Cold War GI Bill, which awaits action by the Senate after 381-0 passage in the House, is expected to help at least 30,000 servicemen already entitled to its benefits to become ministers, priests and rabbis.

While the Veterans' Administration office here said there is no way to project just how many will avail themselves of this type of training, past performance—through the World War II and Korea Conflict GI Bills—indicate the 30,000 figure is well within bounds.

Under both previous bills, a total of 60,000 men have studied for the ministry.

Tax-exemption

ANNAPOLIS, Md. (EP)—Real estate tax exemption for churches and synagogues does not violate the U. S. or Maryland Constitutions, but is a recognition of the contributions to the general public welfare made by the religious institutions; the State Court of Appeals declared here.

The court ruled in a case originally brought by Madalyn Murray of Baltimore, a professed atheist. She had initiated the Maryland litigation resulting in the 1963 Supreme Court ban against mandatory prayer and Bible reading in public schools.

In December, 1964, the tax exemption case was dismissed by Circuit Court Judge Wilson K. Barnes. Plaintiffs had 30 days to appeal to the Maryland Court of Appeals.

The state's highest court now has ruled in favor of the tax exemption, saying that while this benefited religious organizations, the exemption was not in violation of church-state separation.

Baptist vitality

NEW YORK (EP)—Optimistic reports on the health and vitality of Baptist churches in the Soviet Union were given here by two American churchmen—Protestant and Roman Catholic—just returned from a visit there.

Dr. Harold Bosley, minister of Christ Church (Methodist) in New York, described the Russian Baptists as "infinitely ingenious" in circumventing the Soviet ban on religious education of children and youth. Dr. Bosley was a member of an inter-religious study team which spent 11 days in Moscow and Leningrad visiting churches and synagogues and assessing the status of religious bodies under Soviet control.

Increases interest rate

PHILADELPHIA (EP) — Directors of the Methodist Investment Fund, which loans construction capital to churches, decided here to increase temporarily the interest rate paid to investors from five to five and one-half percent per year.

The action was taken, it was stated, both in recognition of higher rates being paid by commercial financial agencies and to stimulate new MIF investments.

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