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Arkansas Baptist Newsmagazine

3-10-1966

March 10, 1966

Arkansas Baptist State Convention

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"NOW THE LORD IS THAT SPIRIT
AND WHERE THE SPIRIT OF THE
LORD IS THERE IS LIBERTY."



Arkansas Baptist

newsmagazine

MARCH 10, 1966

So, let's not tear our shirts over the occasional advertisement of a Volks or a good, juicy, sweet onion. Let's be thankful for the material as well as the spiritual.

Erwin L. McDonald

Volks and onions

USUALLY we pay no attention to anonymous letters. But one that has come to us from "Burned up in Jonesboro, Ark." solves the problem of what to fill up this column with this week.

Writes the unhappy Jonesboro anonymity: "I read last week in the Feb. 17 issue, page 22 about a '1965 Volkswagen' for sale, also page 21 some 'sweet onions' for sale . . . I see nothing spiritual in these ads. Do you?"

"I can read 'for sale' ads in my *Jonesboro Evening Sun. Arkansas Baptist Magazine* is a wonderful magazine but I am tempted to drop it when I see you put these ads in it."

What's unspiritual about Volkswagens and onions? As a veteran driver of Renaults, I can sort of understand your unhappiness with the Volkswagen ad. But even a Volkswagen will get a preacher out to a preaching engagement, or a layman out to mid-week prayermeeting.

And who in the world can sit down to a quarter or a half of a delicious sweet onion, served with hot cornbread, pinto beans and turnip greens and not say, "Thank you, Lord, for this delicious meal!"

In the world we live in, you can never get to be so spiritual that you do not have to be concerned about such material things of life as food, clothing, shelter and transportation.

Joking aside, these material things are neither spiritual nor non-spiritual. It depends on what use you and I make of them. If we ever get to be so religious that we spurn the material things, we won't be spiritual very long—we'll be spirits.

We do have some limits here as to what we will allow to be advertised in the paper. As you have noticed, no doubt, we do not carry liquor ads, or tobacco ads; and we do not advertise corn salve and liver pills (although these once were respected items in our columns).

We'd be happy not to carry advertising at all, except for the fact that, as your own *Jonesboro Evening Sun*, we could not hope to pay the paper and printing costs without the income from advertising.

Since you thoughtfully withheld your name, you will not be hurt by this pointed observation. But it is a lot easier to run a business, like that of publishing this newspaper, from the outside rather than from the inside. But the bills have to be paid from the inside!

You might be interested to know that your Baptist paper still gets the same amount in dollars (\$15,000) a year from the Cooperative budget that it was getting ten years ago. But our costs have gone up a dozen times. By taking advertisements, we leave more in the Cooperative Program for missions.

IN THIS ISSUE:

A LETTER to the Editor and a recent article have brought us two interesting outlooks on the ministry. On pages 6 and 7, you'll find that O. W. Yates labels as "unrealistic" Jack Gullede's "Five-Talent Demands for a One-talent Disciple." On the same pages, C. W. Nash wonders just how much ministering is done in some of our pastorates. He answers the letter of Pastor Billy Kimbrough, entitled "No Way Out."

REMEMBERING the "old" days at Ouachita—the is the topic of Harriet Hall's column, "Feminine Philosophy—or intuition," this week. Mrs. Hall, whose father was president of the college, spent her early days on the campus. You'll enjoy her "Ouachita memories" on page 5.

PLAN for a decade, not a year, suggests Duke McCall, president of Southern Seminary, to the Southern Baptist Convention. Dr. McCall's speech was delivered after a portrait of him was unveiled at headquarters in Nashville. The illustrated story is on page 12.

GOVERNOR Carl Sanders of Georgia is to be one of the major speakers at the Detroit meeting of the Southern Baptist Convention. A preview of the May meeting is on page 14.

COVER story, page 14.

Arkansas Baptist — MEMBER: newsmagazine

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

March 10, 1966

Volume 65, Number 10

Editor, ERWIN L. McDONALD, Litt. D.

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401 West Capitol
Little Rock, Arkansas 72201
Published weekly except on July 4 and December 25.
Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$2.25 per year. Church budget, 14 cents per month or \$1.68 per year per church family. Club plan (10 or more paid annually in advance) \$1.75 per year. Subscriptions to foreign address, \$3.75 per year. Advertising rates on request.

Opinions expressed in editorials and signed articles are those of the writers.
Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press; AB Associational Bulletin

Why this decline?

IN a year that saw Southern Baptists reaching some new heights—more membership, more money given, more invested in church property—why were our baptisms in 1965 down by 12,784 over the not-so-high figure for the year before?

Dr. C. E. Autrey, Atlanta, director of the division of evangelism of our Home Mission Board, has some authoritative ideas as to how this came about. In an article in this issue of our paper, Dr. Autrey attributes the decline of conversions to four things:

1. Lack of concern for lost people on the part of our Southern Baptist churches;
2. Lack of know-how on the part of pastors and church leaders as to how to develop and maintain an evangelistic church;
3. A tendency of churches to conduct brief, routine revivals;
4. A necessary emphasis on program study and agency cooperation which, nevertheless, has "sapped momentum from grass-roots Gospel preaching."

One strong emphasis of this evangelistic leader is that we cannot afford to go on using the same routines in personal witnessing we have always used, if we can find better ways to witness.

We are glad that Dr. Autrey is optimistic about the evangelistic prospects for the current year. Read his article in full.

'Long-term or die!'

ANY who have been concerned about "a growing Southern Baptist power structure out of Nashville" have no basis for alarm, in the opinion of Dr. Duke K. McCall, president of Southern Seminary, Louisville.

Speaking a few days ago before the Executive Committee of SBC, in Nashville, Dr. McCall said:

"Control and the decision-making process of the denomination are spread over a wider and more representative group of Baptist leaders today than ever before in the history of the denomination. The Executive Committee of SBC has more power today than it had 20 years ago [when he was its director] and it will have more power ten years from now than it has today. But the flow of its power comes, not from the central organization down to the churches, but from the churches up to the Executive Committee."

The Louisville leader stressed the necessity for long-range planning, in his talk, reported elsewhere in this issue. Just as an individual who neglects to make any long-range plans is in effect willing himself to die, so is a denomination that merely plans from year to year, he

said. He urged that the SBC should get away from mere hand-to-mouth planning and plan at least in terms of decades.

We recommend as required reading the report of the McCall talk, for all Baptists who are concerned about the welfare and future of our denomination.

It happened down in Arkansas

We must listen!

WHAT is the new number for Arkansas Council on Human Relations?

I'd swear or affirm that the helpful young lady I talked with in the Information office of the telephone company told me it is Franklin 4-3541. I wrote it down that way and forthwith dialed it.

Somebody who sounded like Nat Griswold, executive director of ACHR, answered. But when I addressed him as "Brother Nat," I got a puzzled "Who? ! !"

"Nat Griswold," I said.

"Sorry," came the reply, "this is Culler's residence."

A second call to "Information" brought out the fact that the ACHR new number is FRanklin 6-3541. When I dialed that number, I got a prompt response from my friend Griswold on the other end of the line.

Did the first "Information" girl tell me wrong, or did she tell me right and I wrote it wrong? Since neither Baptist editors nor telephone employees—nor any other people, as for that—are perfect, I don't know.

But one thing I do know. It takes two to communicate! And the listening is every whit as vital to the communication process as is the "telling."—ELM

A STUDY conducted by a team of doctors at Mount Zion Hospital, San Francisco, Calif., has revealed that the aggressive, ambitious "go-getter" is more likely to have a heart attack. The records of 3,524 men showed that 85 percent of heart victims in the 39-49 age bracket had been identified as having a "preoccupation with competitive activity, vocational deadlines, and similar pressures." This would seem to imply that "go-getters" should slow down. But slowing down is not without its risks. There is always the danger of being rammed from the rear.

Some one—he must have been a Baptist pastor—has observed: "The one who rocks the boat is usually not at the oars."

LETTERS TO THE EDITOR

the people SPEAK

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

The Stallings book

LET me say now where "The People Speak" in the Arkansas Baptist News-magazine, how very grateful I am to all those who in any wise and in many ways have helped me in the selling of my recent book, entitled "The Commissioned Churches in the Current Crises." The first copies came off the press in late November, 1965. Since then about 800 books have been placed in twelve states and four foreign countries. The books have been bought by the Baptists (Convention, Landmark, Freewill and General) Methodists, Presbyterians and Catholics.

I am especially indebted to the good associational missionaries, pastors and other Baptist leaders, locally and denominationally, for generous help in this regard. The Baptist papers in Arkansas and in Oklahoma have been very helpful to me.

The books can be bought from me direct at the address given below or the Baptist Book Store of Little Rock, at \$2.50 for the paper back and \$4.50 for the cloth binding.—O. M. Stallings, 1931 Duncan Street, Conway, Arkansas

Onions pass muster

YOU are surely our most VERSATILE editor. Anytime a man can talk about the ecumenical movement AND sweet blue ribbon onions in the same issue, he has to be versatile! This is the best illustration I know of when Paul said: "I become all things to all people." (I bet you haven't had one critical word about the sweet onions—right?)—James L. Pleitz, Pastor First Baptist Church, Pensacola, Fla.

REPLY: See "Personally Speaking," page 2.

'Full-time' service

THE phrase "full-time Christian service" is gradually being replaced by the term "church-related vocation." This is as it should be. However, a death blow needs to be given the word "full-time" because too many are still using it.

Every Christian should be "full-time" in his service to Christ . . . Our other vocation would be our means of earning a livelihood. The main burning desire of every believer should be to do the will of God. For some this would mean being a businessman; for others it would mean becoming a missionary. Both would be in "full-time Christian service."

The term "church-related vocation" is good also in that it denotes more than the minister and missionary in the "full-time" category. There are more than one hundred positions that would fit into the term "church-related vocation."

Harold E. Ingraham, who for years has been with the Baptist Sunday School Board but is unordained, jokingly remarked to his friends recently, "Upon my retirement in 1966, I plan to enter into full-time Christian service."

—L. H. Coleman, Pastor
Immanuel Baptist Church
Pine Bluff, Arkansas

The preacher poet

The sea of thought

A sea of thought lies out before
The pilgrim on his way;
A vast expanse
Of hope and chance
Is open every day.
He sails thro waves and gentle
calms
As pilot and as crew;
He stays afloat,
He steers his boat
On courses old and new.

No raging waves forbid him speed
Nor reefs make constant threat.
As pilot guide
He has his ride
With seldom frown or fret.
But oftentimes he has a qualm,
He casts a backward glance,
Beholds his wake
And has an ache
Just for another chance.

—W. B. O'Neal



SPRING CLEAN-UP—Spring is right around the corner, and Royal Ambassadors are getting out their lawn mowers, hedge clippers, and hoes. One of the most common—and useful—RA service projects is cleaning up around the church after winter's storms have ended. RAs often do everything from picking up trash to cutting the new grass and pruning trees.

Feminine philosophy -- or intuition

BY HARRIET HALL

Ouachita memories

RECENTLY my mother and I had a very pleasant experience re-visiting Ouachita University.

We had been invited to be the speakers for the Founder's Day program and were given the delightful privilege of reminiscing publicly.

As soon as we arrived in Arkadelphia we began recalling the "then" and "now" picture. On Pine Street we saw the old Nowlin home, now occupied by college boys, and a short distance away on the same street we saw the old McMillan home, also now a home for college boys.

We drove by the home which was formerly the pastor's home of the First Baptist Church. Much to our surprise there stood the frame home (they were in the process of removing the old brick) looking much like it did many years ago when Dr. H. L. Winburn lived in it. I recalled some happy hours spent playing there, with two close friends — Nancy Winburn and Neno Nowlin (Flaig).

Next we drove to the campus, recalling again the "old" and the "new." The beautiful Berry Chapel now stands on the spot of the old President's Home, in which I lived from the time I was a young girl until I married. I thought of the words I had written in the introduction to *Green Shoot from Gum Log*:

"I loved the campus from the moment I first saw the large oak trees spreading their leafy branches above the winding Ouachita River below. This was my home. I had grown up here. I had taken my dolls in swimming in the little stream in the woods back of the gymnasium. I had cooked supper over a fire in the ravine that separated the gymnasium from the athletic field, long before the big

bulldozer had come to make a road there. I had watched my brothers play ball on the spot where Mitchell Hall now loomed before me. I recalled the view from the round room of the President's Home—there was nothing quite like a moonlit night with the tower of Old Main etched in magic radiance."

As we planned to go to the program in Mitchell Hall my mother did not want to make a long formal speech, but agreed to an informal interview. One of the questions which I asked was, "What did the campus look like when you first saw it in 1932?"

She began to describe the various buildings and casually commented, "At that time Old North Dorm was in very poor condition." This struck that audience of students (including many young men who are presently living in Old North Dorm) as very funny, and I had to wait a few minutes before I could be heard to ask other questions. At the close of the interview I asked, "What are some of the satisfactions that one feels, looking back over 17 years of service on a college campus?"

She mentioned several such as: the love and loyalty of fellow faculty members, the responsiveness of students during their stay on the campus and the joy of knowing the students in later years and feeling that in some small way you have had a part in their lives.

I noted with pleasure the many accomplishments of the present administration on the campus, recalling the contrast of the old "Depression Days" when there was no money and students had to pay for their education with beef, pork, lumber, and work.

Dr. Phelps had asked that some tribute be paid to the life of my father. I was glad to comply with this request by quoting the words from an editorial in the *Arkansas Democrat* written at the time of his death:

"The triumph of his life was that he never became academic at the expense of his warm human qualities. He had a philosophy of helpfulness, an abiding faith in

his fellows, that appealed to the heart as well as the mind. He brought the touch of adventure into the humdrum of everyday affairs.

"Though we grieve, there is no real loss in the closing of such a life. 'What though the mast be now blown overboard, the cable broke? . . . Yet lives our pilot still.'"

* * *

Comments, questions, or suggestions may be addressed to:

Mrs. Andrew Hall
Mount Sequoyah Drive
Fayetteville, Ark.

March history emphasis

THE Baptist History Commission recommends that each Association honor the oldest deacon in point of service in its territory at its monthly workers' conference in March. A five or ten minute period would allow a short biography or autobiography. The members of his immediate family who are active in the church or the denominational life may be pointed out. The length and extent of his own service to his community, church, and denomination would be items of human interest. The associational historian would be the logical one to prepare himself or arrange for another to prepare these short monthly emphases.

The History Commission would request a copy of papers presented in this series of Baptist Honor Emphases. It suggests to each association to call upon any commission member for whatever assistance he may render.

—George T. Blackmon
Executive Secretary
History Commission

THE Ouachita University Madrigal Singers will appear on KARK-TV, Channel 4, at 12 noon, Thursday, Mar. 10, and will present selections from their "Pops Program" which will be given at Ouachita later in the month.

GOD'S MAN AND GOD'S PEOPLE

EDITOR'S NOTE: Presented here are two additional viewpoints on the relationship of pastor and people.

Pastor or church — which?

By O. W. YATES
LEXINGTON, KY.

I HAVE read with a great deal of interest Jack Gullledge's article on "Five-Talent Demands for a One-Talent Disciple." [Our issue of Jan. 27]. The article is wholly unrealistic and practically ignores the weaknesses of the pastors while magnifying the injustices of the churches. For the last 56 years I have known many stories of pastors and churches which were unplanned so far as the New Testament goes. Practically all of our churches have consecrated and dedicated leadership that would rebel against doing an injustice to the God-called man that they have as pastor.

No one would deny the restlessness of our day in the pulpit and also in the pew. There are multitudes of causes for this restlessness which could not be enumerated. Surely it is an indication of our thoughts being on other things rather than upon the Holy Spirit. When pastor or church or both have their minds upon material and secular things; when humanism takes the place of spirituality; and when we are more interested in organization and numbers than we are in evangelism and spiritual power, we may expect confusion to reign throughout our Christian fellowship.

On 'parting company'

THERE are multitudes of reasons why the pastor and church should decide to part company. Many times the pastor has been there long enough. He recognizes it, but no attractive church calls him. The leaders of the church are conscious of the condition and usually give him plenty of time to make the change. The pastor may not be living up to the moral, spiritual and leadership standards that the church has. Unless the pastor realizes the situation the church, sooner or later, will find it necessary to do something about it. Many churches have been unusually patient in order to give their pastor sufficient time to make new adjustments.

In this period of increased demands, educational and otherwise, on the part of the churches, they have eliminated a number of poorly prepared and

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These also serve

By C. W. NASH
STEPHENS

THE letter in the Feb. 10 issue by Pastor Billy Kimbrough of Wheatley entitled "No Way Out" was amusing.

Really, I believe our brother is a little confused about the meaning of the word "ministry." Just because a dear pastor has to leave the pastorate and do secular work to make a living for his family does not mean he is giving up the ministry. I have several fine, consecrated preacher friends who have left the pastorate and other places of service but they have not left the ministry. There is more than one avenue in the ministry.

Sometimes I wonder just how much ministering is done in some of our pastorates. Preaching three sermons a week (sometimes to congregations who had rather be somewhere else), attending the administrative part of the church and listening to the complaints and gripes of the membership who want sympathy and don't intend to do anything to better their situation, is not altogether the ministry.

Ministry opportunities

The ministry as I understand it from the reading of the New Testament is teaching the Gospel, whether to one by the wayside or to the multitudes. It includes the quiet moments of prayer and Bible study, visiting and caring for the sick, feeding the hungry, clothing the naked, daily encouraging believers, etc. Some of the brethren who have left the pastorate do these things. For example, one of the brethren who left the pastorate and is doing secular work spent some time with a contentious deacon who was starting a move to get rid of his pastor. After prayer, reading the Bible and reasoning, the deacon was helped to see the error of his way and now he is supporting his pastor. The pastor who would have had to leave the pastorate is still doing a fine job on his field of service. The pastor never knew what brought about the change in his deacon.

Another instance I know about. One of these "straying" pastors was working for a company who

(Continued on page 7)

Pastor or church, which?

(Continued from page 6)

otherwise ill equipped ministers from the pulpits of their churches. These men have found it necessary to find employment elsewhere. Many are very unhappy unless they have regular preaching appointments. Therefore, a great deal of trouble in our churches is pastor-inspired. Usually, because of poor leadership or a breakdown in moral standards, divisions occur. Likely there are as many* pastors throughout the Convention, who should have been relieved earlier of their churches as there are pastors who were relieved unjustly or unwisely.

What can be done

The facts concerning the pastors and the churches stare us in the face. Where do we go from here?

1. The entire denomination must assume the responsibility for the training of young people for adequate Christian leadership. God will call them if their training has placed them in calling distance of him. This must start in our homes, and our churches with our children, and it must be continued through our seminaries and universities. They must understand what the Bible teaches and what Baptists believe, or the churches will hesitate to call them.

2. The churches throughout the Convention must be brought to a closer walk with God. "Be ye not conformed to this world, but be ye transformed" is our admonition. The churches, then, will not throw all the responsibilities on the one-talented preachers, but will have a vision of the possibilities of a dedicated membership. The local church is Christ's organization, and those who serve in it, whether pastor or people, must have an understanding of the importance of witnessing around the world.

When a young man is called of God to preach the unsearchable riches of his Gospel, he does not need the discouraging picture of a minister sitting on dynamite, but he needs the encouragement of his pastor and dedicated friends of his local church. He should be on the prayer list of everyone who is interested in his success and in the spread of the Gospel.

There will always be some to speak words of discouragement to the prospective pastor, but if he is called of God and keeps his mind upon God's leadership, his success will surprise even his critics. Christ never promised an easy road, but promised to go with us all the way. Many favors and blessings appear along through life that were neither foreseen nor anticipated. We need more men and women to hold up the prophet's hands.



These also serve

(Continued from page 6)

had a client from another state to call on them and he won the client to Christ and the man returned home a Christian husband and father, joined the church with his family and is now a fine Christian witness for his Lord.

Then there was the case of a former pastor turned traveling salesman. The preacher-salesman picked up a hitch-hiking college student and won him to Christ. Today this student works for one of the largest companies in Arkansas and is an outstanding layman in his church and a great witness for Christ. Other examples could be given but these will suffice.

Our Lord did most of his witnessing by the well, the wayside, on the streets and on the hillsides. It was he who said, "And whosoever will not receive you . . . shake off the very dust from your feet, for a testimony against them."

The Apostle Paul even found it necessary at times to do secular work in order to carry on the Lord's work and I believe Paul was acceptable to the Lord.

I sincerely trust our friend at Wheatley can go on successfully in the pastorate (ministry), but should some "contentious member" decide it is time for him to go and he has no place to go the straying brethren will not consider him strayed but will pray for the Lord to open up a way for him to carry on his ministry.

By the way, a detour does not necessarily keep one from reaching his destination; sometimes he just has to travel a different route.

Seminars scheduled

SEMINARS for leaders of youth are being held in six centers in south Arkansas during the month of March under the sponsorship of the Christian Civic Foundation. Dr. William E. Brown, executive director of the Foundation, and Dr. George F. Ivey, pastor of First Methodist Church, Camden, are leading the seminars, which deal with alcohol problems, sex education and mental health.

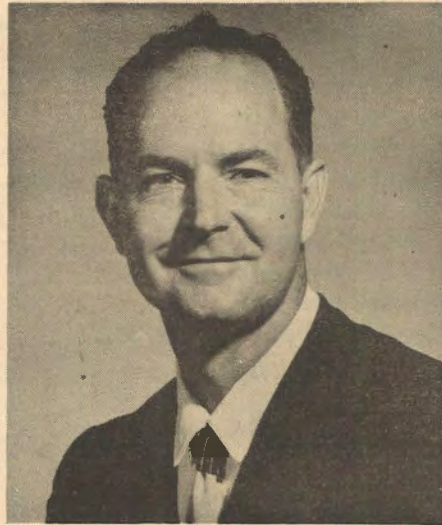
Meetings already held include one at Lakeside Methodist Church, Pine Bluff, March 7; and one at Tigert Memorial Methodist Church, Hot Springs, March 8.

Other meetings scheduled are: March 17, 10 a.m., First Methodist Church, Texarkana; March 22, 10 a.m., Asbury Methodist Church, Little Rock; March 23, 10 a.m., First Methodist Church, Monticello; and March 25, 10 a.m., First Methodist Church, El Dorado. Each of the seminars is planned to close by noon.

Invited to participate in these meetings are: pastors of all churches, leaders of youth programs in women's organization, teachers and counselors of church youth groups, PTA leaders, high school counselors, parents, and any other adults with an interest in the problems young people are facing today.

Dr. Ivey is a recognized authority in the fields that will be discussed and is in constant demand as a lecturer and seminar director for young people and their leaders in all parts of the United States. Dr. Brown has been director of the Civic Foundation for seven years and during this time has made a special emphasis on the education of young people as a major part of the organization's program.

JOHN Williams has resigned as pastor of Hatfield Church to accept the pastorate of Hatton, Ouachita Association.



CORRECTION—In our story of Mar. 3 we reported that Carbon Sims (above) has resigned from Second Church, Hot Springs, to accept the position of minister and youth at Immanuel Church, Hot Springs. Mr. Sims' new position is at Immanuel Church, Pine Bluff.

Cantata auditions

AUDITIONS for the solo parts in the Pulaski County Association's presentation of Dubois' "Seven Last Words" will be held Mar. 14 at 7:30 p.m. at Pulaski Heights Church. The passion week cantata is being given as a joint project of the two associations in Pulaski County on Apr. 7. Dr. Robert Burton, Little Rock native and professor of Choral Activities at Southwestern Seminary in Ft. Worth, will conduct.

Soloists will be limited to members of Baptist churches in the county and the chorus will be composed of members of the various choirs in the associations.

GEORGE Baker, minister of music, First Church, El Dorado, is the author of an article, "The Sunday Evening Order of Service," in the March issue of *The Church Musician*, monthly publication of the Sunday School Board's Church Music Department.

DEATHS

M. E. Daniels, 53, North Little Rock, Feb. 24 in a Missouri-Pacific mail train derailment at Benton.

A resident of North Little Rock 27 years, he was a member of Park Hill Church and of the Brotherhood of Locomotive Firemen and Engineers.

Roy Edward Green, 58, Little Rock, Feb. 27.

He was assistant service manager at Jennings Motors and a member of First Church.

Paul V. Merritt, 63, Camden, Feb. 26.

He was a Mason and a member of First Church.

Earl G. Robinson, 75, Benton, Feb. 26. He was a member of First Church.

Henry McQuaid Barclay, 75, Little Rock, Feb. 27.

He was a veteran of World War I and a member of South Highland Church.

Lloyd T. Moore, 75, DeQueen, circuit clerk of Sevier County since 1961, Feb. 27.

A native of Louisiana, he was a member of First Church and a Mason.

Maynard Mitchell Howard, 87, North Little Rock, retired locomotive fireman for the Missouri Pacific Lines, Feb. 26.

He was a member of Baring Cross Church and the Big Rock Masonic Lodge.

Mrs. Coriner Gooch Guest, 84, Little Rock, widow of Isaac L. Guest, Feb. 26.

She was a member of Longview Church.

Mrs. Minnie Jane Oliver, 81, Waldron, Feb. 8.

She was a member of First Church and formerly had been a member of Central Church, Magnolia.

Mrs. Christena M. Brashier, 93, Waldron, Feb. 18.

A longtime member of First Church, she was the widow of Richard Brashier.

Mrs. Helen Jackson Lee, Montgomery, Ala., formerly of Little Rock, Feb. 26.

She was the widow of Powell Lee, a Southern Baptist director of evangelistic music, and the daughter of the late Mr. and Mrs. J. G. Jackson of Little Rock. Her mother was executive secretary of Arkansas Woman's Missionary Union 1914-1929.

Frank Dale Green, 56, Malvern, Feb. 28.

He was a member of First Church. Ollie Bert Murphy, 75, El Dorado, Feb. 26.

He was a retired railroad clerk for Missouri Pacific and a member of First Church.

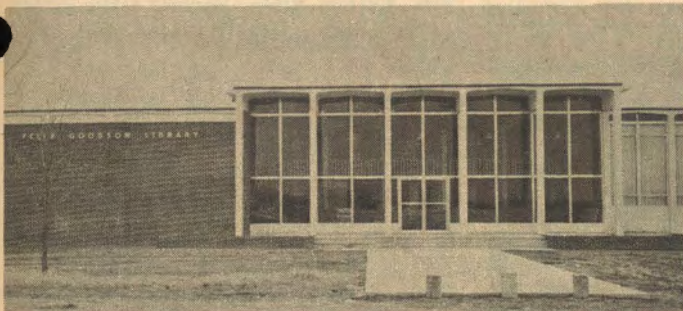
Mrs. Pearl Stegall, 82, New London Community, Union County, Feb. 26.

She was a member of New London Church.

Charlie W. Roach, 45, Curtis, Clark County, Mar. 1.

He was a crane operator for Reynolds Metal Company and a member of Richwood Church.

Southern College library dedication March 11



SOUTHERN Baptist College will dedicate the Felix Goodson Library building Mar. 11. Mrs. Winthrop Rockefeller (center) will address the faculty, Board of Trustees, and honored guests at a luncheon in the school cafeteria at 12:30.

Mrs. Rockefeller is president of the National Association for Mental Health. She has been instrumental in the development of the Arkansas Association for Mental Health and served as its president for three years.

W. Clements Stone, (right), who gave a \$100,000 gift toward the construction of the building, will be the principal speaker at the official dedication at 2:30 p.m. in the College Chapel. Mr. Stone is president of the Combined Insurance Company of America.

The library costs approximately \$240,000. It will house 40,000 volumes and seat 200 people in the reading room. The entire building is air-conditioned.

Mr. Goodson (left) is assistant to President H. E. Williams of the college and a donor and fundraiser for the school.



DEATHS

Mrs. Pearl Howard Davis, 80, Camden, Mar. 1.

A member of Bethel Church, she formerly lived at Okolona, Clark County. James Frank Burns, 51, Bauxite, Mar. 1.

He was a foreman with Alcoa Mining Company, a member of Trinity Church, and a veteran of World War II.

R. J. Wood, 42, principal of White Oak Elementary School, Ozark, Mar. 2.

A native of Altus, he was a member of First Church and a Mason.

Mrs. Betha Funk Hout, 77, Malvern, Feb. 26.

She was a member of Third Church, a lifetime member of the Parents-Teachers Association and a member of the Women's Missionary Union.

Mrs. Minnie Forbes Robinette, 83, Route 4, Little Rock, Mar. 4.

She was a member of Ironton Church and the Church Extension Department.

Doyle Prince, 57, Quitman, Mar. 2.

He was a retired farmer and a construction worker and a member of Pearson Church.

Clarence Eugene Pinkston, 62, Phoenix, Ariz., formerly of Little Rock, a retired painter, Feb. 28.

He was a member of First Church North Little Rock.

EDWARD B. Edmondson, Iron-ton Church, Little Rock, has accepted the pastorate of South Mc-Gehee Chapel. He moved on the field Mar. 8.

Revival news

OMAHA New Hope Church, Apr. 3-10; C. W. Caldwell, evangelist; Elmer Cox, pastor.

NORTH LITTLE ROCK Crystal Valley Church, Feb. 20-27; Theo Cook, evangelist; "Uncle" Purl Stockton, singer; 8 on profession of faith; 1 by letter.

NEW ORLEANS Napoleon Avenue Church, Jan. 2-9; Billy Walker, Southern College, Walnut Ridge, evangelist; Ben W. Northcutt, New Orleans Seminary, music director; 14 for baptism; 4 by letter; 11 rededications; Waif F. Hamilton, pastor.

FISHER First Church, Mar. 21-29; C. W. Caldwell, Little Rock, evangelist; Shelby Bittle, pastor.

MALVERN Gilead Church, Mar. 13-20 Theo Cook, evangelist; J. Miller, singer; Frank Taylor, pastor.

NORTH LITTLE ROCK Pike Avenue, Apr. 10-17; R. H. Dorris, pastor, evangelist; J. A. Gilbreath, administration, Arkansas Baptist Medical Center, song director.

MALVERN First Church, Mar. 14-20; C. W. Caldwell, Little Rock, evangelist; Mark Short, Arkadelphia, singer; Merle Johnson, pastor.

HOT SPRINGS First Church, Mar. 13-20; Dr. Ben Elrod, vice president, Ouachita University, evangelist; Lehman F. Webb, pastor.

PINE BLUFF Immanuel Apr. 10-17; Dr. Dan Cameron, pastor, First Church, Fort Smith, evangelist; Dr. L. H. Coleman, pastor.

FELSENTHAL Church, Mar. 7-13; Dale Shirey, pastor, evangelist; C. H. McCrary, song director.

Pulaski County

SECOND Church, under the direction of Morris Young, has begun the Shannon Hills Chapel. The association approved the buying of a portable unit for use in the Shannon Hills area. After the permanent structure is erected at Shannon Hills, the portable unit will be moved to another location. This unit will seat about 100.

V.B.S. CLINIC has been changed from Mar. 15 to Mar. 24. The time is 9 a.m. until noon at Gaines Street Church.

THIRTY-FIVE churches have already been committed to Schools of Missions. The Home Mission Board and the Foreign Mission Board have already been asked for the 35 missionaries.

From the churches . . .

Gravel Ridge First

WE hope it will not be long until we shall see our new church building looking much like the architect's drawing. The men of our church have been turning out in good numbers with a willing spirit to help us work on the building each Saturday.

The ladies, too, have taken a hand by preparing and serving a delicious hot dinner each Saturday noon. We will continue to have a work day at the church each Saturday until we move in.

Little Rock Immanuel

DURING the year Immanuel will celebrate her 75th birthday. Dale Ward has been chosen chairman of a committee to make plans for the events.

The exact date Immanuel was organized is Apr. 17. The Committee has decided to have a week of celebration Apr. 16-23. Our only living former pastor, Dr. C. C. Warren, is being invited to come back to speak Apr. 16. On the 17th the actual organization of the church will be re-enacted and a torch will be brought from the corner of 16th and Jones to light the flame of celebration. That evening a drama, depicting Immanuel's 75 years of history, will be presented in the church sanctuary.

During the week a home coming will be held and all former Immanuel members invited for an evening of fellowship. The Committee has chosen Mrs. Arthur Allen to write a history, and the committee plans to have the book ready for sale the week of the celebration.

Stuttgart First

ALTHOUGH the planned spring revival does not begin until Mar. 13, revival fires have already begun to burn, even during the month of February. January was a record month financially and attendance wise; but February has been a record month financially and in reaching people for Christ.

The laymen of the church have been sponsoring a visitation program through prayer breakfasts, special prayer groups and weekly visitation on Thursday nights. Three Sundays straight have resulted in 14 additions to the church, 5 of them on profession of faith. New families are being reached and enlisted in all three Baptist churches of Stuttgart.

A city-wide religious survey was planned for Sunday, Feb. 27, or Mar. 6, depending upon weather conditions. North Maple and Southside

Churches are cooperating with First Church in this essential project of finding prospects for the Lord, and reaching them in the weeks ahead.

Perhaps part of the explanation of the wonderful spirit existing in the church today is: (1) A record Lottie Moon contribution of \$2,700 during Christmas; (2) A 12½ percent increase of the Cooperative Program to \$18,000 for the coming year; (3) Plans to be in a building program of approximately a half million dollars early this spring; (4) A record of almost 400 tithers in our church.

Attendance in Sunday School and worship services both morning and evening during January and February have been almost at a record peak, except for the extreme Sundays with snow and ice on the ground.

El Dorado First

OUR pastor has received another honor. On Sunday, July 25, 1965, Dr. Don B. Harbuck delivered a sermon entitled, "The Prize and the Path." A member of our church asked for a copy of the sermon and, unknown to the pastor, the sermon manuscript was mailed to the Freedoms Foundation at Valley Forge.

On Feb. 18, Dr. Harbuck received notice from Freedoms Foundation that he had been awarded the 1965 George Washington Honor Medal for his sermon. The awards are made to a select group for outstanding efforts to improve public understanding and appreciation of the basic constitutional rights, freedoms and responsibilities of citizenship.

Jacksonville Second

THE church was host to a Bible Conference Feb. 27-Mar. 4. Outstanding pastors, authors, and evangelists from all over the state participated in the discussions of Bible subjects ranging from sanctification and predestination to the home. Carlton E. Brown, minister of music, was in charge of special music.

Springdale First

CHURCH Treasurer D. O. Smith advises that the last note of indebtedness has been redeemed. This was made possible by a designation to debt services. This leaves the church without any financial indebtedness after 12 years of building, totaling almost \$600,000. The church has consistently raised its missions gifts through all the building program and paid her debt six years ahead of schedule.

The Bookshelf

The Anchor Bible, Psalms 1-50; Edited by Mitchell Dahood, Doubleday, 1966, \$6

This is Volume 16 of The Anchor Bible, a new translation in 38 volumes, each with introduction and notes. The translator and editor is professor of Ugaritic Language and Literature at The Pontifical Biblical Institute in Rome. The translation relies heavily on contemporary linguistic evidence, laying "heavy stress on the Ras-Shamra texts and other epigraphic discoveries made along the Phoenician littoral." It tries to capture as much as possible—within the limits of language and the scope of present scholarship—the poetic qualities of the original Hebrew. Its attempt is to render accurately not only the meaning of the Psalms but their poetic forms and rhythms as well.

Security from Above, by Charles H. Schmitz, Abingdon, 1966, \$2.50

The key word in our society today is "security." Governmental, sociological, educational and religious agencies direct much of their efforts at providing security. Yet, there is more of a feeling of insecurity than ever before. What, then, is sufficient for today's world? Wherein can man find true security? The author suggests answers for the student, the educator, the executive, the scientist, the churchman and the ordinary man.

Three new Broadman Readers Plan books recently off the press are:

How to Deal with Controversial Issues, by William M. Pinson, Jr.; Keep Out of Paradise, by Marjorie Mills Vandervelde; and Memos for Christian Living, by James L. Sullivan. These books are available through the Baptist Book Stores at \$1.50, or they may be secured in paperback, along with nine others to be issued during the year, by subscribing to the Broadman Readers Plan at \$10.50 for the year.

Author Pinson, of the faculty of Southwestern Baptist Seminary, Ft. Worth, sets forth principles for dealing with controversial issues which exist as a normal part of life. He believes modern Christians should strive to deal with controversial issues in a creative and constructive way.

Mrs. Vandervelde, housewife and free lance journalist of Emmetsburg, Iowa, tells the intriguing story of her visits among two isolated Indian tribes of Panama—the Chocos in Darien and the Cunas in the San Blas Islands.

Dr. Sullivan, executive secretary-treasurer of the Sunday School Board of the Southern Baptist Convention, provides here 28 devotional essays dealing with everyday problems and occurrences.

Arkansan is editor

NASHVILLE—Dr. Ernest L. Hollaway Jr. began work Feb. 24 as editor of young people's Life and Work materials in the Sunday School Board's Sunday school department.

Since 1949 Dr. Hollaway had served as a Southern Baptist missionary to Japan. For the past 10 years he was missionary associate in the Sunday School department of the Japan Baptist Convention.

During his years in Japan, Dr. Hollaway conducted Sunday School conferences in Taiwan and Okinawa and was chairman of a city-wide evangelistic crusade in Nagoya, Japan.

His teaching experience includes special courses in religious education for the seminary department of Seinan Baptist University, Fukuoka, Japan, and a church administration course for Tokyo Gospel School.

He has written numerous articles and pamphlets on Sunday School work which have been published in Japanese and has supervised the translation of "Building a Standard Sunday School" and "The Book We Teach" into Japanese.

Before going to Japan, Dr. Hollaway was minister of music and education at First Church, Salem, Ind. He served in this capacity and also that of associate pastor at Southside Church, Wichita Falls, Tex., and at First Church, Stephenville, Tex.

A native of Arkansas, Dr. Hollaway has a B.A. degree from Ouachita University, Arkadelphia, Ark. He has B.D., M.R.E. and D.R.E. degrees from Southwestern Seminary, Ft. Worth.

Washington-Madison

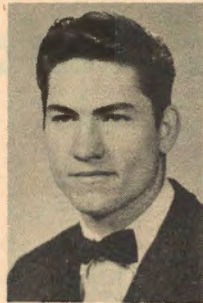
CARL Nelson, Huntsville, has accepted the pastorate of Window-rock Church, Ft. Defiance, Ariz.

CHARLES Gwaltney, Pilot Project director, has accepted the position of minister of education in a church in San Antonio, Tex.

MARCH 10, 1966

In new position

RALPH Sanders, Foreman, began his duties as music-youth director of First Church, Foreman, Feb. 13.



MR. SANDERS

Crawford.

James L. Ryan is pastor of the church.

MU Omicron Chapter of Ouachita University, has recently been named as "Best Chapter of Province Eight" of Phi Mu Alpha Sinfonia, national honorary music fraternity for men. This honor was announced by Dr. Russell Mathis of the University of Oklahoma. The local chapter was selected from all chapters at leading colleges and universities in Arkansas, Oklahoma, and Kansas.

Grant given OBU

OUACHITA University received a \$1,000 grant for unrestricted use from Gulf Oil Corporation March 1. The check was presented to Dr. Ralph A. Phelps Jr., Ouachita president, by J. A. Griffey, area sales manager of Gulf.

This was one of 221 such awards, totalling \$221,000, that Gulf will distribute this year as unrestricted grants to as many universities and colleges under its Aid-To-Education Program.

MR. and Mrs. Albert I. Bagby, Southern Baptist missionaries, returned to South Brazil Jan. 4, following furlough in the States. Directors of American Baptist College, Porto Alegre, they may be addressed at Caixa Postal 118, Porto Alegre, Rio Grande do Sul, Brazil. Son of missionaries, he was born and reared in Brazil; she, the former Thelma Frith, was born and reared in North Little Rock.

Charter biology club

DR. H. E. Williams, president of Southern College, recently presented the newly organized C. F. Gwinup Biology Club its charter. The club is named in honor of C. F. Gwinup, long time professor of science at Southern College, and is chartered by the National Science Clubs of America. Already it plans to be examined for admittance to Tri-Beta National Honorary Society in 1966.

The club is sponsored by the Department of Biological Sciences, with Professor Robert Moulton and Mrs. Myrna Holland directing its activities.

Mt. Zion

PASTORAL changes:

Cyril Miller, pastor at Pitts, to Alsop.

J. T. Watson, pastor at Murphey's Corner near Newport, to Providence.

Don Moore, pastor, Franklin Avenue Church, New Orleans, to Walnut Street Church.

Donald Bishop, Jonesboro, to Red.

Vernon Bradley, Bono, to First Church, Porter, Okla.

DR. and Mrs. J. W. Carney, Southern Baptist missionaries to Pakistan, may now be addressed at Box 7, Comilla, East Pakistan. Born in Greenwood, Miss., he grew up in Camden, where she, the former Virginia Holt, was born and reared. When they were appointed missionaries in 1962 he was a physician in Pikeville (Ky.) Memorial Hospital of the Miners Memorial Hospital Association.

JAMIE Ruth, fourth child of Rev. and Mrs. James M. Watson, Southern Baptist missionaries to Spain, was born Dec. 7. Mr. and Mrs. Watson may be addressed at Calle de Triana, 31, Madrid 16, Spain. He is a native of Grandfield, Okla.; she, the former Ruth Vineyard, was born in Greenwood, Ark., and lived there and in Mansfield, while growing up.

By the BAPTIST PRESS

'Plan long-term or die!'

NASHVILLE—The Southern Baptist Convention should map its plans in terms of decades rather than on an annual basis, or else face decline and even death, a Baptist seminary president said here.

"When you make short plans, you are telling yourself to die," said Duke K. McCall of Southern Baptist Theological Seminary in Louisville, Ky. "Any institution or organization today which makes short plans is ordering itself to die."

"We ought to quit using the year as the unit of our planning and at least progress to the decade," he said.

McCall, who served as executive secretary-treasurer of the SBC Executive Committee from 1946 to 1951 before becoming president of the denomination's oldest seminary, made statements in an address to the Executive Committee almost exactly 20 years after becoming the denomination's top executive at the age of 32.

Earlier, a portrait of McCall had been unveiled and glowing tribute was given him by J. R. White, Montgomery, Ala., president of the seminary's board of trustees. The portrait will hang in the Southern Baptist Convention building here near a portrait of Austin C. Crouch, the first executive secretary of the Executive Committee.

In his speech to the committee after the presentation, McCall told of trends in the denomination and the need for planning for the future.

"If you don't plan today for 25 million Southern Baptists by the year 2,000, you have decided that Southern Baptists are to shrink into insignificance as a proportion of the population of America," he declared.

50,000 Churches?

HE said that by the turn of the century, there ought to be at least 50,000 churches affiliated with the SBC. He pointed to major factors that have worked on Southern Baptist life: the growth in number, wealth, and the geographical extension of Baptists.

"Twenty years ago there were 5½ million Southern Baptists. The report just given to you shows 10¾ million members. We have just about doubled in size in 20 years.

"This growth has done something to our organization, something to the leadership of our convention which I want you to see," McCall said. "The Executive Committee has been at the very heart of the change."

He said that there has been a

democratization of the leadership within the convention.

"Control and the decision-making process of the denomination are spread over a wider and more representative group of Baptist leaders today than ever before in the history of the denomination," he said.

The former Executive Committee leader said that the committee now has more power than it did 20 years ago when he was its director, and that ten years from now the Executive Committee will have even more power. But the flow of its power goes, not from the central organization down to the churches, but from the churches up to the Executive Committee, he emphasized.

"This flow of power from the churches is more thoroughly safeguarded today than ever before in



PORTRAIT UNVEILED: A portrait of the second executive secretary of the Southern Baptist Convention's Executive Committee, Duke K. McCall of Louisville, Ky., was unveiled in Nashville during a meeting of the Executive Committee. McCall, president of Southern Baptist Theological Seminary in Louisville, Ky., since 1951, became executive secretary of the Executive Committee 20 years ago, 1946, at the age of 32. The portrait of McCall is shown by J. R. White (right) of Montgomery, Ala., president of the board of trustees at Southern Seminary. Mrs. McCall looks on. (BP PHOTO)

the history of the convention," he declared.

"If power flows from the churches to the committee, thank God and relax," he said. "But if it (power) ever flows from the central organization down to the churches, then get on your knees and pray God to send the hurricane."

The power flow

IT is the direction of the flow of power that is important, not the amount of power, he said.

McCall also said that during the past 20 years there has been a great diversification culturally, educationally, economically, and theologically of the Southern Baptist Convention.

"Twenty years ago, we were an almost homogeneous group of people. Most of our Southern Baptists were 'upper-lower-class' or 'lower-middle class' socially. We were essentially rural in our culture. Theologically we were so homogeneous that the only force that really bothered us was J. Frank Norris [a fundamentalist from Texas].

"But my children are not country boys reared in the city. My children are city boys, culturally urban, with the sophistication and the academic approach of the city. We are no longer one homogeneous people."

Calling for broader plans to meet the challenge of increasing diversification, McCall urged clear thinking among Baptist leaders and constant guards against dispensing with "what you think is irrelevant and useless in the ordering of your decision-making process."

"The one think that is obvious today is the need of longer-range planning," he reemphasized, as he urged budget planning, not on the current annual basis, but in terms of decades.

The changing world

CITING as an example how quickly knowledge is advancing, McCall said that about one-fourth of whatever Baptist ministers are thinking now will be obsolete in 1976. "Now I'm not talking about basic biblical revelation. I'm talk-

(Continued on page 16)

Sees 'weak' revivals

Editor's Note: Following is reaction to release of annual SBC statistics (see our issue last week) on baptisms, from the director of the evangelism division of the SBC Home Mission Board.

ATLANTA—Southern Baptist baptisms totaled only 361,634 last year, down 12,784 from the not-so-high 1964 figure.

The reaction to this should be a reshaping of strategy, according to C. E. Autrey of Atlanta, director of the Southern Baptist Home Mission Board's division of evangelism.

He pinpoints four major factors in the 1965 decrease:

- 1) Lack of concern for the lost on the part of Southern Baptist churches.
- 2) Lack of knowledge on the part of pastors and church leaders in how to develop and maintain an evangelistic church.
- 3) The tendency to conduct brief routine revivals, even at times cut to weekends only.
- 4) The necessary convention-wide emphasis on program study and agency cooperation that has sapped momentum from grass-roots Gospel preaching.

"This report should call the attention of our leaders and pastors to the fact we're just not meeting our challenge," Autrey said. "I think much of the recent program study and research projects are necessary, but we've taken the emphasis off reaching the lost."

Autrey said the failure of Southern Baptists to pick up and go beyond 400,000 baptisms in the last few years could, at least in part, be rooted in the heavy stress on internal scrutiny.

He called for creative efforts in local revivals, emphasis on personal witnessing, and an awareness of the Holy Spirit to jolt new life into SBC churches in 1966.

He said he expects a 1966 campaign on personal witnessing to boost the baptism figure over 400,000 before the end of this year.

"With the current emphasis on personal witnessing, I predict that in 1966 we will reach 400,000 baptisms," Autrey said. "I would predict more than that if we would bring our revivals out of the routine and show some concern for the lost."

The 1966 round of winter evangelistic conferences, which drew some 50,000 Baptist pastors and laymen, hammered away at the need for successful Baptist programs in academic communities, Autrey said.

"If students get involved, then they bring new life to our churches when they spread out across the land," he said. "And, if faculty and churches in academic communities get involved, more students get involved."

Most of all, Autrey said, Southern Baptists need to be creative, and to get away from the routine in revivals and personal witnessing.

"We must change our approach in evangelism whenever necessary, in the Old South as well as in pioneer sections of the country," he said. "We need to give more preparation and time to our revivals, and we need to make our members aware of the challenge and the opportunity to witness."

Detroit Convention program set

NASHVILLE—Nine Baptist ministers and the governor of Georgia are slated to deliver major addresses during the Southern Baptist Convention's annual meeting May 24-27 in Detroit, Mich.

The outline of the convention program was released here by the convention's committee on order of business, headed by Morris Wall, chairman. Wall is pastor of First Southern Church, Yuma, Ariz.

Sessions of the 109th annual Convention, expected to attract about 12,000 Baptists from throughout the nation to Detroit, will be held at Cobo Hall on the banks of the Detroit River.

Gov. Carl Sanders, Atlanta, Ga., is the only major program speaker who is not a Southern Baptist minister or denominational leader. Gov. Sanders, himself a Southern Baptist layman, will address the convention following the report of the SBC Christian Life Commission, Friday afternoon, May 27.

Program opens May 24

THE four-day convention will open Tuesday evening, May 24, with two major program messages—the annual convention sermon delivered by Ray E. Roberts, executive secretary of the State Convention of Baptists in Ohio, with offices in Columbus; and the annual president's address by Wayne Dehoney, pastor of First Church, Jackson, Tenn.

Dehoney will preside over the convention for the last time, serving this year his second term as president of the 10.6 million-member convention, the largest Protestant-evangelical denomination in the nation.

Sessions scheduled for Wednesday, Thursday and Friday nights during the convention will emphasize missions and evangelism.

Reports of the Southern Baptist Home Mission Board and Foreign Mission Board will be delivered during Wednesday and Thursday night sessions, and the convention

will close with a special service designed to launch a gigantic hemisphere-wide evangelistic crusade planned for 1969 called "The Crusade of the Americas."

The evangelistic effort will be launched with messages by Herschel H. Hobbs, pastor of the First Church, Oklahoma City, Okla., and a vice president of the Baptist World Alliance; and by Roberto Porras Maynes, executive secretary of the National Baptist Convention of Mexico, with offices in Mexico City.

Berquist to speak

AN address on theological education by Millard J. Berquist, president of Midwestern Seminary, Kansas City, Mo., will highlight the Thursday morning convention session, May 26, following reports by each of the six SBC seminaries.

Four prominent Southern Baptist pastors will deliver messages to close out the morning, afternoon, and evening sessions on Wednesday, May 25, and the Friday morning session, May 27. They are, in order of appearance: Warren Hultgren, pastor, First Church, Tulsa, Okla.; W. Douglas Hudgins, pastor, First Church, Jackson, Miss.; H. Franklin Paschall, pastor, First Church, Nashville, Tenn.; and Monroe Swilley, pastor, Second Ponce de Leon Church, Atlanta, Ga.

For the second time, the convention will include a period for dialogue between the messenger (delegates) and the executive heads of the convention's agencies. The messengers will deposit their written questions in special boxes and the panel of denomination leaders will give impromptu answers during the Friday morning period.

Most of the convention will be devoted to annual reports from the agencies related to the convention. Theme for the meeting will be "God's Word For A New Age."



THE SPIRIT OF DETROIT: On the City-County Building in downtown Detroit, where the Southern Baptist Convention meets in May, stands the great symbol wall and a bronze figure. Engraved in the marble wall is the scripture, II Corinthians 3:17, which expresses the very meaning and spirit of the activities which the building was designed to house, according to city-county officials. The scripture says: "Now the Lord is that Spirit, and where the Spirit of the Lord is, there is Liberty." A fitting scripture for the city which hosts the Southern Baptist Convention, which will emphasize the scriptures through its theme "God's Word For A New Age." (BP PHOTO)

St. Louis in 1971

NASHVILLE—A recommendation that the Southern Baptist Convention meet in St. Louis, Mo., for its 1971 sessions will be presented to the convention when it meets May 24-27 in Detroit, Mich.

The SBC Executive Committee voted to recommend that the 1971 convention meet June 1-4, 1971 in St. Louis.

Sessions would be held in the Kiel Auditorium, which seats a maximum of 14,243, and 10,680 in the main arena.

Departments

Student Union



DR. JOHN W. DRAKEFORD

Workshop speaker

DR. John W. Drakeford, a native of Australia and professor of Psychology and Counseling at Southwestern Seminary, will speak at the annual Student Directors' Workshop for Arkansas Baptist Student Directors to be held at Paron, Mar. 14-15. This year the college pastors in the state will also meet with the directors. Dick Bumpass, president of the directors' organization, has planned the program and will preside at the meeting.

Dr. Drakeford is a graduate of the University of Sydney and the New South Wales Baptist Theological Seminary in Australia. He served for three years as a chaplain in the Australian Army in the Pacific. Dr. Drakeford came to the U. S. in 1954 and has received several degrees from American institutions. He is the author of four books and speaks frequently on "Master Control," a radio program of the Radio and Television Commission. His talks at the Ar-

kansas meeting are "A Rationale for Sexual Morality" and "Integrity Therapy—A New Direction in Psycho-Therapy."

George Amos of the English faculty at Arkansas State Teachers College and Dr. S. A. Whitlow will also speak to the directors and pastors.—Tom J. Logue, Director

Woman's Missionary Union

Gains recorded

INCREASED giving through the three special mission offerings, instituted by Woman's Missionary Union but now receiving church-wide promotion and support, are among the gains recorded in Arkansas for the past year.

Lottie Moon Offering for Foreign Missions—\$334,066 (12.13 percent plus)

Annie Armstrong Offering for Home Missions—\$90,809 (15.46 percent plus)

Dixie Jackson Offering for State Missions—\$52,274 (19.81 percent plus)

These offerings should be remitted by church treasurers to the treasurer of the Arkansas State Convention, who is now receiving the 1966 Annie Armstrong Offering for Home Missions. Credit is given the church remitting and every designation honored.

STATE WMU ANNUAL MEETING
First Church
Pine Bluff
Mar. 28-30
Theme
PROCLAIMING THE EVERLASTING GOSPEL

IT'S REPORT TIME

MID-YEAR progress reports will be due Mar. 31! Each WMU organization should complete form in report book and submit to WMU president at the end of the quarter.

WMU Presidents, "On the mark!" Receive reports from every organization! Forward them to associational president by Apr. 5.—Nancy Cooper, Executive Secretary and Treasurer.

Film men chosen

GREGORY Walcott has announced at Hollywood that Logos Corporation has signed two contracts for "Bill Wallace of China." Joseph LaShelle, winner of the Academy Award for "Laura," will direct the film about the Baptist missionary for world-wide theatrical release.

Douglas Green, production designer at Universal Studios has taken a leave of absence and is presently writing the screen-play. He will also act in the capacity of producer.

OBU scholarships

SCHOLARSHIP Interview Day at Ouachita University has been set for visiting high school seniors on Saturday, Mar. 12.

Interviews will be given between 10 a.m. and 12 noon.

The students will be counseled concerning the Theodore Blake Academic Scholarship for freshmen and the departmental scholarships in science, journalism, and home economics to be awarded for the 1966-67 school year.

Students interested in music auditions should contact Dr. Robert Bruner, chairman of the fine arts division, for appointments for auditions on Saturday, Apr. 2.

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West Memphis



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MRS. WILLIAM PERKINSON
Texarkana



At First, Camden

MRS. GEORGE BAKER
El Dorado



At Immanuel, Ft. Smith

MRS. CHARLES MAYO
Benton



At First Jonesboro

MRS. WILLIAM WILHELM
Memphis, Tenn.



At Calvary, Little Rock

Plan long-term

(Continued from page 13)

ing about all of the things that accumulate around your understandings of the significance, the meaning, the method of communication of that revelation.

"Human beings can . . . project their purposes down the corridor of the centuries if they wish. It is this unique capacity to transcend the present, to live one's life by reaching into the past and stretching one's purposes into the future to live, not at the mercy of the world but as a builder and designer of that world, that has been described as the distinction between human being and animal or the incredibly intelligent machines man has made."

LET'S HEAR IT FOR THE BAPTIST FILM CENTERS!



That's what I like to hear, lots of enthusiasm! You know, The Baptist Film Centers have just opened in 10 cities across the Southern Baptist Convention. They've installed the latest and best in equipment, and they have purchased the best of the new films for you.

Teen-agers just must see AM I A PHONEY. It's the greatest! It's about a new girl in school who lures an active Christian boy away from Church life . . . but I'll give the story away if I say more. It's 30 minutes, in full color, and rents for \$15.00.

Now, let's hear it again!



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- To distribute Manual II to churches already engaged in planning and give instruction in its use
- To conduct separate meeting for churches interested in the total programing process

WHO SHOULD ATTEND?

Pastors, Chairmen of Deacons, Chairmen of Budget or Finance Committees, Sunday School Superintendents, Training Union Directors, WMU and Brotherhood Presidents, Missions Committee Chairmen, Music Directors.

SCHEDULES

7-9 p.m.

Manual II Instruction

- 7:00 Review of Programing Process
7:10 Instruction in Strategy Selection
7:30 Instruction in Organizational planning (Simultaneous Conferences for all officers named above)
8:30 Instruction in Correlation, Review and presentation to church
9:00 Dismiss

Instruction in Programing

- 7:15 The Process
8:30 Questions and Discussion
9:00 Dismiss

DATES AND PLACES OF MEETINGS

Springdale, First	March 14
Mountain Home, First	March 15
Osceola, First	March 17
Paragould, First	March 18
Russellville, First	March 14
Fort Smith, First	March 18
Little Rock, First	March 21
Hot Springs, First	March 24
Bald Knob, First	March 17
Stuttgart, First	March 21
Texarkana, Calvary	March 18
Pine Bluff, First	March 14
Monticello, First	March 15
Smackover, First	March 17

Comments by churches engaged in programing

Gene Box, First, Gravette:

"It is my conviction that a church accomplishes no more than the plans which it has made. I became convinced of this when I noticed that our church was accomplishing very little. I soon realized the reason to be that we had planned very little. To correct this our Church Council began work on a program of long-range plans. At about the same time the Church Strategy Program came out. We obtained copies of Manual I, made a study, and decided this to be the help we needed."

Bill Taylor, First, Fort Smith:

"Our new council is doing a fine job. They have set goals and are now in the process of planning how to reach the goals."

Don Cooper, First, Star City:

"Our Church Council selected two areas in which to work this first time. The response was good. The organizational leaders are anxious for assignments to be made to their organizations. I continue to believe that church programing will be an asset to our total program."

Roy V. Cook, Calvary, Texarkana:

"Enclosed you will find a copy of the Areas of Work and the Goals that Calvary Baptist Church voted to undertake, beginning, in most areas, in 1965."

"These Areas of Work and Goals were first sent into the homes of our members for their examination and consideration, and when presented to the church they were approved as part of our work for the next five years."

Yates learns the Chinese language

MATTHEW Yates did not know one word of Chinese or one person in the city of Shanghai when he arrived Sept. 12, 1847. No one welcomed him, for there was no Baptist work there. No provisions had been made for him. There were no foreign hotels or boarding houses. The city had been open to exports only five years. He had a letter of introduction to the Austrian consul.

Mrs. Yates remained on the ship while Matthew called at the consulate. He found the consul's house full of shipwrecked French officers and was directed to the house of Bishop Boone of the Protestant Episcopal church. He took a sedan chair to the address given him but could not read the writing. He finally located the house in his search by spying a foreign child's dress hung out to dry.

Neither the bishop nor Rev. E. W. Syles, who lived next door, had a room or bed to spare. When Yates failed to find a place to stay that afternoon the bishop told Matthew he and his wife could sleep on the parlor floor that night if they had bedding. He went back to the ship after his wife and bedding. They remained with the bishop until they found a house a few days later in the heart of the city.

But their new home-to-be was not a very welcome place. It was haunted; no Chinese would live there. Several murders had been committed in it. The Chinese thought it was infested with devils. But young Yates and his wife were not afraid of devils and moved in. They saw abundant signs of the spirits or ghosts—huge rats. It was a cold, dirty, barn-like structure, formerly a pawn-broker's shop, but it was home. And they were on their field of work.

The day they moved in Mr. Syle's cook did their shopping and secured a cook for them. Matthew knew one sentence in Chinese, "What is this called?" Armed with this he set about to learn the language. Mrs. Yates took a pencil and blank book for taking notes and her husband started asking questions. He would point at an object and ask "What is this called?" The cook would answer. Mrs. Yates would write it down, spelling it as nearly like the sound as she could. He started in the kitchen, cooked and ate a meal, and went throughout the house, pointing, asking questions and writing. They uncrated their possessions, all the while questioning and pointing.

The young missionary was elated over their progress. They had a hard time deciding what English letters to use to best represent the strange sounds of the language. With the aid of an English-Chinese dictionary they found the words for meats and vegetables and *buy*, and took the dictionary with them on their shopping tours.

Matthew had always been thorough in his work—his classmates attested to that. And his language study called for this. In time he became a master of the Chinese language. It was said of him that in the dark one could not tell whether an American or Chinese were speaking, so perfect was his accent.

He wrote a book entitled *First Lessons in Chinese* which later missionaries highly acclaimed.

Vocational guidance emphasis

AT the State Youth Convention, Immanuel Church, Little Rock, Apr. 8, 1966 there will be an al-



MR. DAVIS

ternate conference for older Intermediate and Young people who are especially interested in vocational guidance. A very interesting program has been planned for this group from 2:50-4:20 p.m.:

Youth Discuss Their Vocations

- (1) I Have Chosen a Church Related Vocation
- (2) Teaching Will Be My Vocation
- (3) I Have Chosen Medicine
- (4) I Plan to Be a Missionary

Professionals Discuss Their Vocations

- (1) I am a Doctor
- (2) I am a Homemaker
- (3) I am a Teacher
- (4) I am an Educational Director

Youth Convention officers are as follows:

President—Roger Harrod, OBU
Song Leader—Wayne Echols, HSTC

Pianist—Kenneth Merrill, Rogers
Organist—Ronnie Lewis, OBU

Soloist—Mark Milosevich, Gateway

—Ralph Davis

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Enthusiasm

WE are experiencing record attendance in many of our associational evangelism clinics or conferences. It seems that the people want to come back to evangelism, "bringing people to faith in Christ." We need to come back to doing four things: praying, visiting, singing and preaching, and we need to do these with enthusiasm. Enthusiasm is the greatest power in the world. Enthusiasm in the Lord's work means God in you. To be enthusiastic, an individual must be excited about what he believes and about what he is doing, for actually, we sort of become what we think about. Proverbs 23:7 says, "For as he thinketh in his heart, so is he." We should show what we believe by our works, our conduct, our prayers, and our faith. If we really believe that people are lost in sin and they can be saved through faith in Christ, then we should enthusiastically give them the good news.

Evangelism is more a spirit than it is a program. It's more to be caught than it is to be taught. The person who is not fired with enthusiasm is apt to be fired. It is better that the pot boil over than not boil at all. We had better be filled with emotion than have no motion. If you and I would praise God more the people would believe Him more. The sin of many churches is the sin of self-satisfaction.

When I think of what I was before I was saved and what God has done for me, I cannot but promote the work with enthusiasm. It makes me want to tell everybody about Jesus.

We need to put more enthusiasm into our evangelistic work. In a church where I was supplying recently, I asked if lost people were present to please let me know and I would try to win them to the Lord. A member replied that there are usually not any lost people in

Doomed to mediocrity

By J. I. COSSEY

MEDIOCRE is to be neither cold nor hot; neither good nor bad; neither straight nor crooked; neither firm nor soft; neither dumb nor bright; neither in the valley nor on the mountain top; neither led by the devil nor by the Holy Spirit. There are people who try to live half way up the mountain; half way through school; half way saved and half way lost. One who is afraid he is not saved and fearful every day that he will lose what he has is likely to be a very unhappy creature. If he has this insecure kind of faith and religion he could lose it and not miss it.

The person who is satisfied to be mediocre is as likely to fall in one direction as the other. If some friend sought to prop him up, he would not know on which side to place the prop. It is no disgrace to be an average or ordinary person, but one should not be satisfied as such.

The person with average intelligence may make an outstanding development upward. A person with medium ability need not become commonplace and settle for less than the best. The impression I want to make here is that none of us are to ever sell ourselves cheap. Whatever ability we may find in ourselves, God understands and he can use us in an ascending scale.

the service unless there is a special effort, like a revival, going on.

We need to realize that every blood-bought child of God is to be an enthusiastic witness, not just during a special revival effort.—Yours for more souls won, Jesse S. Reed, Director

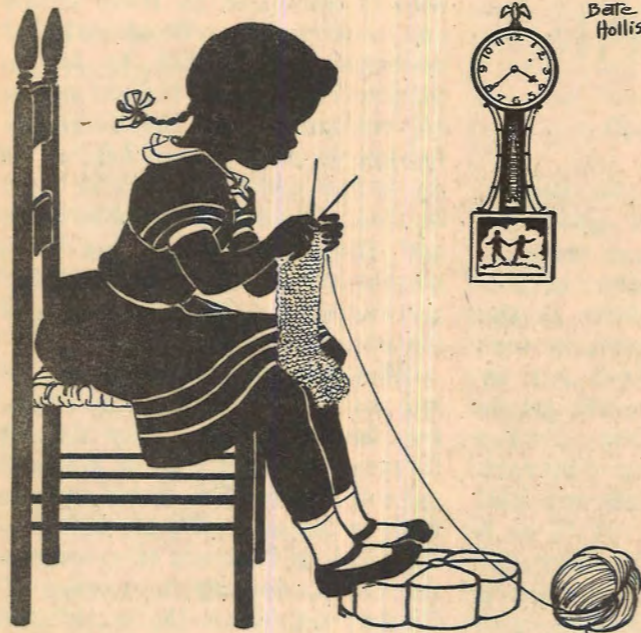
My "middle of the road" position is not one who is ready to settle down in a mediocre place for life nor one who is unstable nor one who is not able to positionize himself. But, rather, one who is stabilized in Bible truths and never varies. He may be of mediocre caliber, but he is determined to make a big success in his category. It is not necessary for one to have a high I.Q., or be up in the social brackets or solid in financial circles to be a good, self Christian person, but it is necessary to know your ability and dedicate it all to the cause of Christ and righteousness.

Whatever the Bible teaches on any subject, drive an immovable peg down deep and stay with it forever. The truth does not and cannot change. The truth remains forever the same. We are saved by the truth and we are to propagate the truth, not try to change it. Christ said, "I am the truth" and "Christ is the same yesterday, today and forever."

The truth is in the center of the gospel, the gospel is in the center of the Bible, the pulpit is in the center of the church and the preaching of the gospel to the ends of the earth is our duty and privilege.

God has called us to our fields of service to be salt and light to the multitudes of people all about us. Our work is on the main line, not off on some tram-line or spur leading off to some logging camp. We are left here to witness to lost people and win them to Christ and the better way of life. Christ will meet the need of every lost soul and his salvation is free. When we go out after the multitudes, the difficulties commonly found in the daily rounds will melt away like a snowball in the sunlight.

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Magical Yarn

By BONNIE STAHLMAN NELSON

GRETCHEN sighed as she took the ball of yarn from her workbasket. Every afternoon her mother insisted that she spend an hour learning to knit. Gretchen couldn't understand why. Wouldn't it be much better to buy a ready-made sweater than to ruin the new yarn with her fumbling fingers?

The girl sighed again as she began to work with the long needles. Although she felt she had been knitting a long time, she still had only a shapeless piece of material.

Outside, Gretchen could hear other children playing in the spring sun.

It isn't fair, she thought, I have to work while they play. I don't like knitting. Mother seems to enjoy it though. I wonder why.

Mrs. Schmitt sat in an armchair opposite her daughter. Although she said nothing, she smiled encouragingly. Gretchen's blue eyes halfheartedly returned the smile as she bent her blonde head over her work.

Click-click, clickity-click, the needles slowly worked in and out. "Knit one, purl one, knit one,

purl one," the girl repeated monotonously to herself.

After several minutes of work, she was surprised when a small charm trinket tumbled from her unwinding ball of yarn.

"Where did this come from?" she questioned her mother.

Mrs. Schmitt said nothing. She only nodded her head and smiled again. Gretchen laid the trinket aside, but she puzzled over its appearance as she continued her knitting.

After several more minutes, the same thing happened again. This time a small, red ball magically rolled from the ball of yarn. Gretchen looked at her mother, who seemed quite absorbed in her own work. Mrs. Schmitt did not look up.

When a third small object appeared, Gretchen knew her mother must have hidden it in the yarn. Probably there were others.

Click-click, clickity-click, the needles went much faster now. Knit one, purl one. What a fun game to play!

Gretchen hardly noticed the passing time now. She did not see that the sweater was growing and growing under her flying fingers. With excitement she hurried to unroll the ball of yarn to find the next item.

Finally she stopped in amazement and held up her knitting. Why, her sweater was going to be beautiful. She looked at the warm, pink color and the pretty stitches. Gretchen could hardly believe she had made it herself.

"But I did," she reminded herself joyfully, "and it's so beautiful. I can hardly wait to finish it."

Click-click, clickity-click, her needles went faster and faster. The trinkets that appeared from time to time were only in her way now. She was more interested in her knitting.

At last, Mrs. Schmitt laid her own work aside and rose from her chair. "Your time is up, Gretchen. You may go out to play."

"Oh, Mother, must I?" Gretchen looked up. Her face was flushed with pleasure. "I'd like to knit awhile longer."

"Are you sure you'd rather do that?"

"Oh, yes," the girl's eyes sparkled. "I didn't know work could be so much fun. Why is that?"

"Well, you've discovered something this afternoon that some people don't learn in an entire lifetime. Work is only work unless one can see its beauty," her mother spoke wisely.

"Do you mean I didn't like to knit until I could see my sweater was going to be beautiful?"

"That's right. Then you began to take pride and interest in what you were doing. There's beauty in any kind of work if one will only get enough of it done to be able to see how it's going to look when finished. Sometimes though, we need a ball of magic yarn to push us along."

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*What does your state Baptist paper mean to you?
Why did God give children parents?
How can you pray and get results?*

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by Erwin L. McDonald

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Why God Gave Children Parents

by David and Virginia Edens

This book on family living discusses responsible parenthood and questions and problems of children. Its fourteen chapters are organized according to major age groups of children—the preschool years, the school years, and growing toward maturity. A good resource book for parents and for workers with children.

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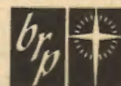
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LIVING WITH OTHERS

BY RALPH A. PHELPS JR.*

TEXT: EPHESIANS 4:25-32; JAMES 2:1-18

MARCH 13, 1966

WHEN the words of the song declare, "No man is an island," they state an evident truth, for no one lives completely isolated from everyone else. Even the traditional hermit is apt to come out of his cave some morning and find that someone has dumped empty beer cans on his rustic yard during the night.

As the globe shrinks as a result of fantastic improvements in transportation and communications, we are forced to live not only with the people across the street but also with people across the oceans that wash our shores. Unfortunately, man has learned a great deal more about how to transport people, transmit messages, and unleash unbelievable power than he has about how to get along with his neighbors at home or abroad.

A study of people who lost their jobs in industry revealed that 86 per cent were discharged because of their inability to get along with fellow employees; only a small minority lost jobs because of inability to perform tasks associated with the position.

With this country perilously close to the brink of World War III and with social peace a long way from reality at home, there is a crying need for an understanding of the New Testament ethic of man-to-man relationships. And unless Christians can bring themselves to follow these principles, there is small hope that an unredeemed world will take them seriously. There must be an orthodoxy of conduct as well as an orthodoxy of doctrine if professed believers are to be taken seriously by their unprofessing neighbors.

I. Level of living. Eph. 4:25-32.

AFTER stating the principle that a Christ-follower should live a new life in the Spirit, flinging off "the dirty clothes of the old way of living, which were rotted through and through with lust's illusion," (Phillips translation) Paul gives a detailed application of the ideal. No one could honestly charge this passage with being pie-in-the-sky religion; it is so painfully relevant that we wince when we read it.

Among the things expected of one who has been transformed by the power and personality of Jesus Christ are the following: Finish with lying and always tell your neighbor the truth. If you are angry, be sure it is not a result of wounded pride or bad temper. Don't go to bed angry, for to do so gives the devil a foothold. Don't steal; learn to make an honest living. Don't use foul language. Don't show temper, resentment, violent self-assertiveness. Don't engage in slander or pass on malicious remarks. Be kind to your fellow-man; be understanding; be as ready to forgive others as God for Christ's sake forgave you.

Two bases for this level of living are explained. The first is the new life which a believer has in Christ; this is characterized by righteousness and holiness (4:20-24). The second is their interrelatedness with others "for we are members one of another" (4:25). Phillips translates this last verse thus: "For we are not separate units but intimately related to one another in Christ."

II. Standard of loving. James 2:1-13.

JAMES makes it clear that the

*Dr. Phelps is president of Ouachita University

royal Law is "Thou shalt love thy neighbor as thyself" (2:8). This he does in the context of a strong appeal against snobbery and against allowing invidious distinctions to creep into the assemblage of believers.

To make his point, he uses a theoretical situation in which two men come to the meeting of Christians. One, who is well-dressed and has an expensive gold ring on his finger, is greeted with much fawning and with an invitation to take the best seat. The other, obviously poor and dressed in shabby clothes, is told to stand or, if he must sit, to sit on the floor. When this is done, the believers have been guilty of making class distinctions and of setting themselves up to assess a man's quality. Being a respecter of persons makes a man a sinner and condemns him as a Law-breaker (2:9, 10).

III. Proof of believing. James 2:14-18.

SO strong is James' emphasis on works as an evidence of faith that Martin Luther did not think this letter should be included in the New Testament and declared it to be "a right strawy gospel." If a person did not want to give credence to the importance of works, he would probably need to



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eliminate this little book from the Bible, for it definitely says, "Faith, if it hath not works, is dead, being alone" (2:17).

James asks, "Now what use it, my brothers, for a man to say he 'has faith' if his actions do not correspond with it? Could that sort of faith save anyone's soul?" (2:14, Phillips translation). To illustrate, he says, in effect, "Suppose a man or woman who has nothing to wear and nothing to eat comes to you and you wish him good luck but do nothing to meet his physical needs. What good have you done him?" Words do not warm cold bodies or fill empty stomachs.

In this same sense, words which profess faith but are not backed up by deeds are empty and meaningless. Living is the proof of believing.

It is impossible, from the New Testament, to justify being on good terms with his fellow man.

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MARCH 10, 1966

A Smile or Two

No go

A MAN, hunting a seat on a crowded train, ran to the last car and cried in a loud voice: "All change here. This car isn't going!"

With exclamations the passengers cleared the car, and the young man sat down, made himself comfortable and waited. Finally, the station agent appeared. "You the smart fellow who said this car wasn't going?"

"Yep," replied the clever one.

"Well," said the agent, "it isn't. You sounded so much like a conductor, they just uncoupled the car!"

THE quickest way to get a doctor these days is to turn on the television set.

Martha-less child

A SIX-YEAR-OLD boy, separated from his mother in a supermarket, frantically called out to her, using her first name, "Martha! Martha! Martha!"

The woman came to her son quickly, but admonished him: "You shouldn't call me Martha. I'm 'Mother' to you."

"I know," the lad replied, "but this store is full of mothers!"

Momentous occasion

EIGHT-YEAR-OLD Tommy came home from school and asked his mother if he could have an advance on his allowance.

When his mother asked why he needed it, he said: "Our teacher is leaving and all of us kids want to give her a little momentum."

Repetitious

"OPEN wide," demanded the dentist as he began his examination of a new patient. "You've got the biggest cavity I've ever seen."

"You don't have to repeat it," snapped the patient.

"I didn't," answered the dentist. "You heard the echo."

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Attendance Report

Church	February 27, 1966		
	Sunday School	Training Union	Ch. Addns.
Alzheimer First	124	79	
Blytheville			
First	547	184	3
Chapel	60	31	
Gosnell	231	105	
New Liberty	128	46	
Trinity	179	54	
Camden			
Cullendale First	424	166	2
First	498	138	1
Crossett			
First	506	178	4
Mt. Olive	192	65	
Dumas First	286	67	
El Dorado			
Caledonia	34	26	
East Main	295	111	
First	745	512	2
Immanuel	483	202	6
Trinity	186	106	
Ft. Smith Towson Ave.	156	38	
Greenwood First	260	100	
Gurdon Beech St.	174	86	2
Harrison Eagle Heights	236	81	
Jacksonville			
Bayou Meto	128	82	1
First	455	157	
Second	275	112	
Jasper	57	29	
Jonesboro			
Central	496	205	3
Nettleton	248	105	
Little Rock			
Immanuel	1,216	446	3
Rosedale	254	104	
McGehee First	379	139	
Chapel	91	42	
Magnolia Centers	640	288	
Monticello	240	115	1
North Little Rock			
Baring Cross	605	185	1
South Side	31	26	
Calvary	408	105	1
Forty-Seventh St.	197	99	6
Gravel Ridge First	199	99	6
Runyan	63	41	
Levy	502	201	4
Sixteenth St.	44	26	
Pine Bluff			
Centennial	223	94	
First	676	162	
Second	201	84	
Watson Chapel	181	63	1
Springdale			
Berry St.	140	71	6
First	438	139	
Star City First	259	90	
Sylvan Hills First	297	97	
Texarkana Beech St.	460	145	1
Community	33		
Van Buren First	380	158	1
Vandervoort First	47	21	
Ward Cocklebur	48	41	
Warren			
First	461	115	
Southside	76	64	
Immanuel	273	75	
Westside	82	40	
West Memphis			
Calvary	247	114	1
Ingram Blvd.	206	124	

POAU scores federal grants

NASHVILLE, Tenn. (BP)—Denominations taking federal grants for their institutions will "lose them ultimately anyway," in the opinion of E. S. James, editor of *Baptist Standard*, Texas.

Dr. James made this prediction in the opening address of the 18th National Conference on Church and State, sponsored by Americans United for Separation of Church and State (POAU).

"If service to God and His churches" is not the first objective of the institutions "then they have no right to use the tithes of God's children," declared James. He added: "If this is their main purpose, then they have no right to tax money paid by people who do not even believe He lives."

James continued;

"The denominations that refuse government aid for their institutions may lose some institutions that might have been held for a while by accepting it.

"On the other hand, if we let them take it, we are going to lose them ultimately anyway; and in doing so we will lose some things we can never recover; our heritage, our distinctive, our spiritual

influence, and our self respect."

James was one of a dozen speakers for the two-day conference. Some warned that the ecumenical trend endangers the church-state separation principle as Protestants surrender some of their distinctives.

Arthur W. Mielke, pastor of First Presbyterian Church, Buffalo, N. Y., said Protestants in dialogue with Roman Catholics "might find it a little more difficult to carry on these dialogues if at the same time they keep up the discussion about the danger to separation of church and state."

He paid tribute to several groups, including Baptists, for refusal to take federal grants, saying, "It costs something to make a pure witness, and it is heartening to know that there are many who are still willing to pay that price."

C. Stanley Lowell, associate director of Americans United, said the Vatican Council "with its boost for ecumenism" is just the kind of strategy that fits our time and "it is working." He said religious liberty gained from the Council but church-state separa-

tion lost in "a real tragedy."

Lowell said the religious liberty declaration "specifically maintains in force the various concordants or special agreements between the Vatican and various states which provide special privilege and tax support for the Roman Catholic Church."

Senator Sam. J. Ervin Jr. (D., N. C.), addressing the conference's public rally, declared:

"Despite 180 years of continual remonstrances against establishment, our centralized government is endeavoring to relieve the church membership of the right and responsibility for its own support."

He deplored the trend toward grants, saying the federal government now administers "over 60 programs costing almost \$5 billion in which non-secular schools and colleges may participate."

Ervin expressed the hope that the Senate subcommittee on constitutional rights, of which he is chairman, in its hearings this month "will officially recognize the need for resolving the first amendment conflict with which we are confronted."

Americans United presented him a certificate for "unparalleled devotion to this country's hallowed tradition of church-state separation."

In the world of religion

..... EUGENE Carson Blake, 59-year-old chief administrator of the United Presbyterian Church in U.S.A. and renowned for his leadership in Church union and Christian social action programs, has been elected as the general secretary of the World Council of Churches.

..... For the fourth consecutive year, Assemblies of God youth have set a new record in missionary contributions with almost \$604,000 given to Speed-the-Light, missions project of the denomination's Christ's Ambassadors Department. Giving in 1965 was 17 percent more than the record \$516,000 total in 1964. Since Speed-the-Light was begun in 1945, more than \$5.8 million has been contributed for vehicles, printing machinery, and radio equipment used by 974 home and foreign missionaries of the Assemblies of God.

..... Members of an interreligious fact-finding mission to the Soviet Union have reported that the outlook for religion in Russia appears reasonably bright for all groups except the Jews. Harold A. Bosley, minister of Christ Church (Methodist), New York, and a member of the investigating group, said; "The Soviet government is waiting for religion to die, but they are beginning to wonder if it is going to die. The religious forces are regrouping and are not by any means licked. Religion isn't lying around waiting to die. It is moving and mobilizing in a significant way.

..... Giving of the American Lutheran Church totaled \$20,966,406 during the fiscal year ending January 31, an increase of 6.9 percent over the previous year. The American Lutheran Church Women contributed more than \$1,730,000 to the amount.—The Survey Bulletin.

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