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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

FEBRUARY 18, 1965

Erwin L. McDonald

World Brotherhood

SEVERAL years ago, I was driving across the state of Kentucky when I came unexpectedly upon a large crowd of people standing at the end of a bridge which towered above a mountain river. They were packed close together and were staring in silent awe into the river below. A man had missed the bridge and had plunged in his car to his death in the river.

There was something in the solemnity of the occasion that made me realize at once that this was not just something that had happened to one man. It had happened to this awe-struck crowd. And it had happened to me.

It was obvious to me, as a comparative late-comer to the group of onlookers, that there was a common tie that bound us all together in the experience of death. One of our fellow creatures had suddenly gone on that mysterious journey to the Great Beyond, a journey that each and every one of us would be going on sooner or later.

As the import of the experience hit me, I noticed something remarkable about the crowd. It was neither white nor black, rich nor poor, cultured nor uncultured, though it was all of these. It was humanity. No one was thinking about color or creed or social status. At a time like this the people were just fellow human beings, drawn together in their compassion for the one who had died.

I never knew anything about the man who had died. To this day I do not know whether he was "Jew or gentile, barbarian or Greek, bond or free." As far as I know, I never met him in life. But in his death I feel that I lost a brother—at least a potential brother.

Whether we like it or not, all men are brothers in creation. Each one, as Adam the first man, God has created to be in his own image.

More than 200 years ago a Mr. Woolman, who was a pioneer in the movement to abolish human slavery, wrote:

"When we remember that all nations are one Blood . . . that in this World we are but Sojourners, that we are subject to the like Afflictions and Infirmities of Body, and like Disorders and Frailties in Mind, the like Temptations, the same Death, the same Judgment, and that the Alwise Being is Judge and Lord over us all, it seems to raise an Idea of a general Brotherhood, and a Dis-

IN THIS ISSUE:

ONE of Southern Baptists' oldest and most honored educational institutions, Furman University, Greenville, S. C., has abandoned all policies of racial discrimination. This is the subject of the lead editorial on page 3. Other editorial subjects this week are evangelism and women of the church.

THE question of special offerings for the children's home, Lottie Moon and Annie Armstrong comes up again in our letters column. See page 4. Also you may be interested in the correspondence regarding the disagreement on taking the Bible literally.

MY biggest problem is communication with the patients . . . so says a student nurse writing our Rosalind Street. Not only nurses but all who lack the necessary self-confidence to be happy should read her article on page 5.

INTERNATIONAL Volunteer Services have sent two able Arkansans to work with and teach the people of Laos. For a real life adventure story, see Tom Logue's story about Ruth and Bob Worley on pages 6 and 7.

THE 'New Christianity' which will take America is a sect with distinctive characteristics. So says Newman R. McLarry in his article, 'Evangelism and Emotion.' Submitted by Jesse Reed, state director of Evangelism, the article is on page 8.

Arkansas Baptist newsmagazine

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Courageous Furman

AT this time in our nation's history, a decision by the board of a Baptist college to abandon all policies of racial discrimination is not as remarkable as it was a few months, or years, ago. But it is still unusual enough to be newsworthy. The papers recently carried the story of Furman University, Greenville, S. C., one of Southern Baptists' oldest and most honored educational institutions, as the University accepted its first Negro undergraduate student with the opening of the second semester of the current school year.

One of the unusual aspects of the story is that this new policy was instituted at Furman in the face of two recent votes by the South Carolina Convention asking, in the first instance, that Furman delay for one year the start of the new policy, and, in the second instance—at the most recent annual meeting, last November—letting it be known, by vote of 908 to 575, that messengers to the State Convention did not want its colleges to admit Negro students.

The Furman trustees first adopted their open admissions policy in October, 1963. At that time, Furman became the first college in South Carolina voluntarily to adopt a policy by which applications from all qualified students would be accepted. And Chairman J. Wilbert Wood, of Anderson, S. C., on behalf of the Furman trustees, said: "The board feels that this is the right thing to do and the proper time to take action." Previously, both faculty and students at Furman had recommended an open admissions policy.

But the move to desegregate Furman was put off a year, at the request of the State Convention, to allow the Convention "to study the open admissions policy as it would affect three other Convention-supported schools" in the state.

The vote last November showing that messengers attending the Convention did not want Negro students admitted to their denominational colleges was not in conflict with a vote by the Convention at the same annual meeting, 943 to 915, to accept a recommendation from its General Board that the matter of student admissions be left entirely in the hands of trustees of the colleges involved. But under the circumstances, the decision of the Furman trustees to go ahead with their open admissions policy must have taken considerable conviction and courage. Furman trustees Chairman Wood, in a letter to Convention President Robert W. Major, Charleston, to explain the December, 1964, vote of the trustees to proceed with the new policy, wrote:

"Please be assured that the trustees have had at no time any inclination or desire to 'fly in the face of the convention.' To the contrary, during recent years we have acted repeatedly to cooperate with the Convention and comply with the Convention's wishes.

"More than ever, it is our conviction that a non-

discriminatory admissions policy for Furman University is necessary because it is right, it is Christian, it is in the best interests of Furman, it is in the best interests of Baptists, and it is in accord with our denomination's great worldwide program of missions."

Chairman Wood said, further, that "a continued policy of racial discrimination in admissions would endanger Furman's accreditation. . . would result in the loss of many of our best faculty members, and. . . would severely hamper the University financially."

Some may be unhappy over the Furman action. But we predict this positive move by the trustees is something for which Southern Baptists will have reason to be grateful in the unfolding future.

Heads and hearts

ELSEWHERE in this issue is a most interesting and timely article by Rev. Newman R. McLarry, a former pastor of First Church, Fort Smith, now associate director of the Division of Evangelism of the Home Mission Board. The article is entitled, "Evangelism and Emotion."

Warning of the danger of a trend he senses of "an intellectual anathema upon any display of emotionalism in the expression of Christianity today," Mr. McLarry writes: "The rather cold, objective, scientific approach and expression is held by many as the norm of expression."

Whether or not Evangelist McLarry is correct in his observation as to the state of affairs among us, most Southern Baptists will agree with his conclusion: "It is not and never has been an either/or proposition. It is not intellectualism or emotionalism. Evangelism will die when either is omitted. Evangelism needs the most dedicated intellectual minds; evangelism needs the warmest compassionate hearts. Wills of men are moved by the ministry of the Holy Spirit, not on minds alone, not on emotions alone, but on some combination of both."

Guest Editorial

Women slighted

THE men did it again. So, don't be surprised one of these years if the women organize and demand representation long deserved and just as long denied.

The Georgia Baptist Convention, as most of its churches, apparently is scared to death of women in places of leadership. It is a men's world, or so they think, and the men are the poorer for their ignorance.

The Georgia Baptist Convention last month filled 157 vacancies on boards and committees. One woman was elected to a college board of trustees and four as trustees for the children's home. No other nomination to places either high or low went to a woman. It has been the same in most other years.

The convention's executive committee is a good ex-

ample of the masculine monopoly. It has 138 members but the only two women on the committee came to membership by a side door. Mrs. Ernest Miller, president of Georgia Woman's Missionary Union, is an ex-officio member. So is Mrs. John I. Alford, a vice-president of the convention and the second woman in all history to be so honored.

Tift College, a girl's school, has 30 trustees but only five women on the board. Six vacancies were filled this year but only one went to a woman. None of the other five colleges has a woman on its board. Neither does the hospital. Baptist Village has one.

The women don't so much as rate a member on any of the committees which report to the next convention. Membership on these isn't regarded as the highest of honors but there isn't a token representation.

The children's home is the one example of an institution which knows the value of women in its leadership. There were four women among the nine trustees elected this year. There already were seven members. It could be suggested that the home does exceedingly well.

What's the matter, gentlemen? It can't be that you question the wisdom of the women. You also surely know that they give half or more of the money through your churches and comprise more than half of your congregations.

But, there's the same penalty in most of the churches. Some let a woman or two on the finance and budget committees but usually dare them to speak. Jurisdiction normally is confined to the flower and kitchen committees or something equally harmless.

Afraid of the women? If so it would be better to give them token membership. It could be that one of these days they'll get disgusted and leave participation to those who have all the representation.

We are facetious, of course. They are not about to lead a revolt or even bring suit under Uncle Sam's equal opportunities law.

We are dead serious about giving them a louder voice in convention and church administration. We would be the better for it.—Editor John J. Hurt, in *The Christian Index*, Atlanta, Ga.

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.

On special offerings

I WOULD like to answer the letters of both Mr. Price [See "Letters to Editor," our issue of Dec. 24, 1964] and Mrs. Fitzgerald [See "Letters to Editor," our issue of Jan. 14, 1965] on special offerings. First to Mr. Price. The Lottie Moon offering was and is fostered for the purpose of aiding the church in carrying the gospel around the world according to Christ's instructions that we should do. I do contribute to the children's home and shall continue to do so, but I contributed to it more cheerfully back when it was really an orphanage. The majority of children there today are children of delinquent parents who will neither release them for adoption by responsible people nor provide for them themselves, so they dump them in the home for the church people to care for. We will never have too much mission money. The world is a very large place and Jesus placed the winning of it in the hands of his church.

Mrs. Fitzgerald is wrong in stating that the Co-operative program, was intended to do away with the Lottie Moon and Annie Armstrong offerings. I read the full report of the Convention that adopted the Co-operative program, sub-

ject of course to the acceptance by the local churches, and it plainly stated that the program was to not interfere in any way with the offerings sponsored by the WMU but to coordinate the regular church offerings to all causes, such as Baptist Seminaries, colleges, hospitals and Missions into one program. The percentage each local church decides to give to the Co-operative program has nothing what ever to do with these offerings sponsored by the WMU.

The percentage given to the Co-operative program comes from the tithes and regular church offerings for all causes, and that is all it was ever intended to do. On the other hand the Lottie Moon Christmas offering and Annie Armstrong offerings were never intended to be used for anything but Missions. They are free will love offerings given over and above and after you have given your tithe and regular church offerings to your local church which must always come first. No one need give to them unless they wish, but I should not like to have the opportunity to do so, taken from me as you seem to suggest.

I believe if you will check your church you will find that the ones who give the most to these offerings, also give the most to the local church, are the most dedicated, and are the most faithful in attendance. I know it is that way in our church.

I agree that our churches seem to have lost most of their spiritual power

but I do not believe that giving or not giving is the reason. I began to tithe and give to these offerings at the same time about forty two years ago, after attending an associational WMU Meeting at which our state missionary was the guest speaker. It was a very spiritual meeting and I came away with a burning desire to be a missionary. Knowing it was impossible, I resolved to do all I could to help those who were.

I still have that same feeling about Missionaries and missions after all these years, and I cannot believe it wrong, our women have been giving to these offerings ever since 1888. Those women of forty years ago were very spiritual and I believe the most spiritual women we have today are still in the WMU. I do not believe that self righteous letters like yours are ever very constructive. I believe we all need to do more praying for ourselves. I do not believe any of us are worthy of "casting stones" or pointing an accusing finger. Above all I believe we need to be more humble. May God help us all to be more worthy of the name Christian and to live more Christ like.—Mrs. Mollie Hurd, Ft. Smith

Literal or figurative?

THIS morning we had our family devotion . . . or at least that is what we wanted to do. For years our hearts have been blessed by the use of the materials in "HOME LIFE MAGAZINE". But as we started to read today (February 5th) concerning Final Separation, let me quote what we read:

"Bible students disagree as to weather the wicked will burn in an actual fire. The real concern is that there will be separation from God and all good people. Those separated—whether burning in a literal fire or not—would suffer burning con-

(Continued on page 16)

"Set your eye upon a star, but be sure it's your star and not one that belongs to someone else."—
C. Gilbert Wren



QUESTION: "I am a student nurse. . .

"I have never had a good personality. . . We are a very low-income family and very low cultural wise.

"My parents did not ever have a course in sociology, or anything of that nature. Now that I have had such courses, I can understand that they did not know the importance of recognition, explanation, security, companionship, encouraging interests in art and music and things like this. . .

"My instructor says my biggest problem is communication with the patients. . .

"What do you suggest?"

ANSWER: Having carefully read your letter, I jotted impressions that lingered in my mind. Here is the list: (1) good potential (2) self-pity (3) too much introspection (4) commendable loyalty to family (5) desire to be honest (6) jealousy—normal (7) need for empathetic capacity (8) faith in prayer—need for more seeking God's glory as well as His will.

Let me reiterate the reference to your letter with which the February 4th column closed: Your letter is one of the most appealing ever received for the consideration of this column.

One prime need is to undergird your confidence in your own ability to arrive at your goal. You have no problem that is insur-

mountable. You have (with God's help) the resources to develop your total self into a worthy person—successful in your profession, at peace and contented within your inner self.

You need to begin by accepting your background as one of the facts of life. You are dangerously near the point of self-pity. It is important to discipline yourself against blaming yesterday for today's shortcomings. You now have the opportunity to rise above your circumstances. Put your best into today and focus upon a rewarding tomorrow.

Do you know the story of Billie Davis? Born to gypsy parents, she grew up amidst far greater obstacles than yours. Today, she is in a top bracket of prominent, successful women in our nation. Go to the public library near you, get available material and read her life story. If the opportunity should ever come within your reach, go to hear her speak.

Please understand that I am not suggesting Billie Davis as your "star," nor that you seek comparable fame; but I am advising that you emulate her zeal for the best in life.

Closely related to this discipline is the need for you to develop a deep, genuine concern for other people. One of the reasons it is difficult for you to communicate with your patients is that in reality you are thinking more about the impression and grade you will rate than about the patient's comfort and welfare. That is what I mean by *empathetic capacity*. One definition of empathy is "intellectual identification of oneself with another."

Learn to mean it when you say to your patient, "Good morning. I hope you are feeling more comfortable today."

Sometimes a sincere, outgoing spirit is a more effective means of communication than many words.

The same principle goes for social relationships. One of your problems is working too hard to make people like you (which adds

up to awkward self-consciousness) rather than making consistent efforts to make an unfeigned interest in the welfare of others.

This also goes for dating. Learn to lead the young man to talk about himself and the things he is interested in doing. Listen when he talks. Respond with appreciation. Tell him when you admire traits of his personality and achievements he has made. Work on the art of conversation. When people attempt to draw you out, respond modestly. Major on things that are pleasant.

Your jealousy, referred to in your letter, is not an occasion for feelings of guilt. All normal people cope with similar problems. But don't give way to the envy. Rise above it. Do not change your living quarters right now. Make a real project of learning to appreciate your friend's successes. Consciously express this appreciation and admiration for her good points.

If you find, however, that your personalities simply do not bring out the best in each other, then make some other living arrangements.

Let me commend for your reading Chapter II, "How to Increase Your Self-Confidence," by C. Gilbert Wren in the book *How to Be a Successful Teen-Ager*, by Dr. William C. Menninger and others.

I hope this quote will "whet your appetite" for the chapter I have mentioned:

"If you learn to minimize your flaws and build on your talents you will gradually find you are coming to respect yourself more and more because you are an individual person, and not because you are as good as someone else or are like someone else.

"Attaining self-confidence, based upon real self-respect, is a lifetime process."

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THE WORLEYS OF LAOS

BY TOM LOGUE

IN a country which has no Southern Baptist missionaries, there are two young Arkansan Baptists who are attempting to serve humanity with their hands and their hearts, Bob and Ruth Worley. To say "Arkansans" is stretching it a bit for Bob, perhaps. Born in Missouri he began his college work at Arkansas State and later transferred to Arkansas A&M where he graduated with a major in forestry. Ruth began at Arkansas A&M—where she and Bob met—and finished at Arkansas State Teachers College. Ruth is a native of Hermitage, the daughter of Mr. and Mrs. Luke Thornton. Bob later served as BSU director at A&M before their appointment to Laos with International Voluntary Services.

IVS is a private organization which serves in under-developed countries. The volunteers live in the villages, working with the people to help them learn new methods of doing things, or better use of methods, with which they are already familiar. IVS is supported partly by private contributions, but works under contract to the US Agency for International Development.

After four days of orientation in Washington, Bob and Ruth made two day stops in Tokyo and Hong Kong, short stops in Cambodia and Vietnam, and then boarded a small Royal Air Lao plane with Lao people who were carrying among other things a dog, chickens, chairs, baskets, and bicycles. The next stop was to be Laos, their new home for the next two years, a small country, bordered on the north by the Peoples' Republic of China, on the west by Burma and Thailand, on the south by Cambodia, and on the east by North and South Vietnam. Laos has an estimated population of about two million, which is approximately twenty-two persons per square mile. The population is made up of many different ethnic groups. Each group has its own language or dialect, which adds to the problem of communication between the groups.

The first week in Laos was spent at Vientiane, the administrative capital of Laos. Then the Worleys spent 5 or 6 months in Luang Prabang, the royal and religious capital, learning the language and preparing for their permanent assignment.

While in Luang Prabang, Bob and Ruth helped celebrate the Lao New Year, which is not the beginning of the year but rather the beginning of rainy season and rice planting time. The Lao people love festivals and the New Year celebration is one of the largest. During the week of celebration, the people have a custom of throwing water on anyone they see. Whether one is a lowly IVS volunteer or an important official he can look forward to getting soaked every time he walks out of his front door. The people take a special delight in seeing that all



Ruth washing clothes in New Khan River

farangs (foreigners) are completely wet from head to toe. The girls, who have stayed mostly in the background all year, suddenly blossom forth and along with pouring water, they chase the boys, black their faces, and rip off their shirts. Bob secured two water pistols for the event and joined in the fun.

Since all foreigners who live in the city, along with government officials, army officers, and the ambassadors, are invited to the palace for a New Year's party, Bob and Ruth were lucky enough to be included. Here the Worleys met their first real King and Queen! The palace faces a small mountain that rises in the center of the town and on top of the mountain stands a small pagoda. As the guests assembled on the balcony of the palace, some 3500 students, each holding two lighted candles, started walking down the winding steps leading from the pagoda to the street. They then marched onto the palace grounds and out a side gate where the procession ended, and the children went their separate ways. The ceremony represents the reawakening of Naga, the good serpent who guards the city.

The Worleys make adjustments fairly quickly, but they had difficulty adjusting to some of the

sound tracks for American movies, "Nothing is funnier," they write, "than hearing Davy Crockett converse in French or to hear Elvis Presley speak Thai." Another adjustment has been in the area of privacy. "Because of the crowded conditions in which they live, Laotians have a hard time understanding the way Americans feel about privacy. A Laotian house has very few partitions and is usually one or two big rooms. They think nothing of walking into your house and sitting down to watch what you are doing. The neighborhood kids stand in our doorway and at our windows practically every minute that we are home. This doesn't include the dogs, cats, chickens, and toads that wander in the front door, through the house and out the back. But after six months we are quite used to it and it doesn't bother us at all."

While waiting for their permanent assignment, the Worleys were busy with other tasks as well as language study. Bob helped pour concrete floors for 3 schools and a dispensary, helped build several latrines in refugee villages, and helped the villagers of Ban Na Kham build concrete well rings and place them in the well. Until then the source of water in Ban Na Kham had been only a ten foot mudhole. Ruth worked with three Lao home extension agents during this time. Also during this time the Worleys had their first contact with leprosy. Ruth writes:



SOME of our little friends in Luang Prabang.

"For the past two months, we have been going with the British doctor, sponsored by the Colombo plan, to the leper village at Ban Pak Leung. This has really been an experience because it was our first encounter with the disease. The village is located about an hour's boat trip down the Mekong River from Lunag Prabang, so we load the boat with boxes of medicine, bandages, instruments, and a portable operating table and off we go. There are about 80 people in the village and although they are pitiful to see, you find very little self-pity among them. Most of them are quite cheerful and try to be independent and self-sufficient."

The Worleys are now in their permanent assignment at Xieng Ngeum, a cluster of villages about 18 miles from Luang Prabang. Their permanent home is a small trading center in a valley surrounded by beautiful mountains. Like most villages, it is beside a river. Also there are two streams which are cleaner for bathing and washing clothes.

The couple feels they are making no real sacrifice. "We wouldn't trade for anything the type of work we are doing and probably Gerald and Bitsy (the Counts are Peace Corps workers in Venezuela) wouldn't either. We really like the adventure that we are having and the new people we are meeting. And some of our living conditions are no worse than those our great grandparents had, and some a lot better. They had the Indians and we have the Pathet Lao."

In the fall the Worleys had a two weeks R&R (rest and recuperation). They spent a week in Bangkok, where they saw six movies and Bob ate six banana splits. "The best thing about all of Bangkok, Ruth states "was getting to go to a Southern Baptist Church for the first time in eight months. It was really a treat and no different than going to one back home. We sang the same songs out of the same hymnals, and the church was in the process of having stewardship week!"

The last letter from Bob and Ruth was dated January 8 and stated: "Since dry season is here and the rice harvest is over, the Pathet Lao activity has greatly increased. Last week they were moving through our cluster area. There was no fighting—I guess they were on their way to greener fields."

History is being written in Laos today and two Arkansans are there, not with guns of destruction, but with instruments of peace. IVS has only two hundred workers in the six countries in which it works. Fifty-five of these are in Laos. "These young workers can provide the missing link in technical assistance," says Dr. Russell Stevenson, the Executive Director of IVS. "The people and the villagers of Laos are in need of many kinds of help, the help that is often best provided by an IVS volunteer who is willing and able to live close to the people, to learn their language, and to serve their modest but demanding needs."

If we know Bob and Ruth Worley, they are doing that, and more.

Evangelism and emotion

By Newman R. McLarry

A NUMBER of convention leaders have recently been quoting Dr. H. P. Van Dusen, former president of Union Theological Seminary, New York, in regard to his statements concerning what he calls the "distinguishing characteristics" of the "New Christianity" which will take America. He does not speak of Baptists, Methodists, Pentecostals, etc. He says this sect will have at least 7 characteristics:

1. Make direct approach to people. It will be simple and sometimes without the help of formality and beautiful sanctuaries.
2. Promise immediate and transforming experience with Christ.
3. Converts will be nurtured with an intimate group fellowship ("koinonia").
4. Strong emphasis on the ministry of Holy Spirit.
5. Converts nurtured by fellowship.
6. Totally dedicated lives seven days a week, with Christ as Lord of all life.
7. Vigorous spiritual order. Emotional, but not always excessively.

Dr. Wendell Belew recently stated in a message before the state Executive Secretaries, state evangelism secretaries, and Home Mission Board personnel that these characteristics were warmly reminiscent of what Southern Baptists have been.

There seems to be an intellectual anathema upon

any display of emotionalism in the expression of Christianity today. The rather cold, objective, scientific approach and expression is held by many as the norm of expression.

In a message before the state secretaries of evangelism in Atlanta, on "Glossolalia," Dr. John Newport of Southwestern Seminary, quoted a Yale religion worker as thinking that this current outbreak of glossolalia (speaking in tongues) "is a rebellion against over-intellectualized and over-organized Christianity." He also quoted Dr. James McCord, president of Princeton Theological Seminary, as saying that this current movement may be "God's judgment on the more normative churches for over-coldness and formality."

Dr. Newport said, "It is significant that the importance of emotion in human life has been revived by existentialists and phenomenologists. Men such as Heidegger remind us that emotions are at the very heart of the "life world" of the average man.

There has been such attack on the emotional excesses (some real and many imaginary) in evangelism that the pendulum has swung to the opposite extreme.

It is not and never has been an either/or proposition. It is not intellectualism or emotionalism. Evangelism will die when either is omitted. Evangelism needs the most dedicated intellectual minds; evangelism needs the warmest compassionate hearts. Wills of men are moved by the ministry of the Holy Spirit, not on minds alone, not on emotions alone, but on some combination of both.

I am not afraid of us losing our minds as Southern Baptists. I am afraid of us losing our hearts. —Submitted by Jesse Reed, State Director of Evangelism

Do it again, Lord

By W. Stanley Mooneyham

AUTHOR IDENTIFICATION: Dr. Mooneyham is special assistant to Evangelist Billy Graham and has been named as coordinating director for the World Congress on Evangelism.

IT is said that when General William Booth, founder of the Salvation Army, would read the Book of Acts and feel the warmth of the fires of evangelism which blaze on page after page of its 28 chapters, tears would stream down his face as he prayed, "Do it again, Lord; do it again!"

Over the centuries the church has seen the flame of evangelistic passion rise and fall. There have been days of triumph when it swept over entire continents, fanned by the Holy Spirit and fed in the hearts of Christians by the words of Jesus: "Other sheep I

have, which are not of this fold; them also I must bring" (John 10:16).

And conversely, there have been times—tragic times—when the flame was only a flicker. This may be such a time. It is certainly true that evangelism is being short-changed by much of contemporary religion. If evangelism is the heartbeat of the church, there are vast segments of the church where the heartbeat is barely detectable.

And because this is true, the church is losing the statistical battle. A missionary leader reported recently that one out of every 13 people in the world is a Christian, but warned that if the present ratio of converts to population increase continues, Protestant Christianity will represent only four per cent of the world's population by 1980, and only two per cent by the year 2000.

More people in the world today

are without a knowledge of God through Jesus Christ than at any other time since He lived. Yet the church today is not giving full priority to its mission of taking the good news of redemption to every land and people. The major part of its personnel, time and money is used for purposes other than evangelism.

It is against this dark and disturbing background that the Protestant fortnightly magazine, *Christianity Today*, has announced plans for a World Congress on Evangelism to be held October 26-November 4, 1966, in Berlin, Germany.

The congress, conceived as a potential landmark in Christian history, will bring together 1,200 influential churchmen from around the world to discuss for ten days all the aspects of evangelism—from its authority and theology to its methods and obstacles.

Arkansas All Over

First Church, L. R., honors pastor



Calvin Hagan, chairman of deacons, presents chafing dish to Dr. and Mrs. Paul Roberts as they begin seventh year at First Church, Little Rock.

DR. and Mrs. Paul E. Roberts were honored Sunday, Feb. 7, when First Church, Little Rock, reviewed Dr. Roberts' six years of pastoral leadership and presented him and Mrs. Roberts a sterling silver chafing dish.

Dr. John Caylor, the church historian, called attention to 584 baptisms in the total of 1,829 additions to the church membership in the six years for a net increase of 406, after lettering out nearly 200 in the constitution of Berea chapel into a church. During the same time, a quarter of a million dollars was invested in new property for parking space and in refurbishing both the sanctuary and educational buildings.

Dr. Caylor noted also that 1964 was a banner year of giving for members with a total of \$240,200 recorded.

In the six years, a little more than \$1,500,000 was given through the church.

Dr. Caylor spoke of continuity as one of the victories of admin-

istrative leadership: 15 of the normal contingent of 21 employees of the church, pastoral assistants, musicians, educational secretarial, custodial and other, having been on the staff over five years each.

Dr. Roberts now enjoys the third longest tenure among the church's 30 pastors, only Dr. L. M. Sipes, with seven, and Dr. Ben Cox with 15 years, having served longer.



FIRST Church Prescott, dedicated its new educational building Feb. 14 at the Morning Worship service. The new building will accommodate the Nursery, Primaries, Beginners and Young Peoples' departments. One Adult Department will be in the building. A kitchen and dining area are included. Open house followed the dedication.

To Dallas conference

DR. and Mrs. Bob C. Riley of Ouachita University have accepted an invitation from George Ball, Undersecretary of State, to attend a five-state Department of State Foreign Policy Conference in Dallas Feb. 27.



DR. RILEY

Held under the co-sponsorship of Southern Methodist University and the Dallas Council on World Affairs, the conference will feature such speakers as Ball and G. Mennen Williams, Assistant Secretary of State for African Affairs.

Leaders of community organizations, representatives of national organizations and representatives of the press, radio, and television from Arkansas, Texas, New Mexico, Oklahoma, and Louisiana are being invited to participate in the Dallas conference. [Among these is the editor of the *Arkansas Baptist Newsmagazine*.]

Dr. Riley is chairman of the division of social science at Ouachita and is active in Democratic Party affairs in Arkansas.

Sunday evening, Dr. Roberts presented again to the church his "staff" with appropriate expressions of appreciation, and gave the congregation an opportunity to express their appreciation to the staff at the close of the service.

Finishes seminary

GERALD Scott Perry has accepted the pastorate of First Church, Wills Point, Tex. A native of Arkansas,



MR. PERRY

he has been serving as pastor of First Church, Maypearl, Tex., since June, 1961.

He is a graduate of Ouachita University, and last month received the B.D. degree from Southwestern Seminary, Ft. Worth.

Mrs. Perry, the former Betty Holloway of Smackover, is also a graduate of Ouachita, in music. They have two children: Scott, 4, and Beth Ann, 9 months.

Mr. Perry has served pastorates of First Church, Gregory; Wynne Chapel; and was associate pastor of Coleman Chapel, Dallas, Tex.

N. Pulaski award

NORTH Pulaski Association has just been awarded a certificate of achievement in recognition of an "outstanding" rating for their 1964 associational minutes. The minutes of the North Pulaski Association was one of only two in the state of Arkansas who received such an award last year. The receipt of such a high award for two years in a row is highly commendable.



MR. UPCHURCH

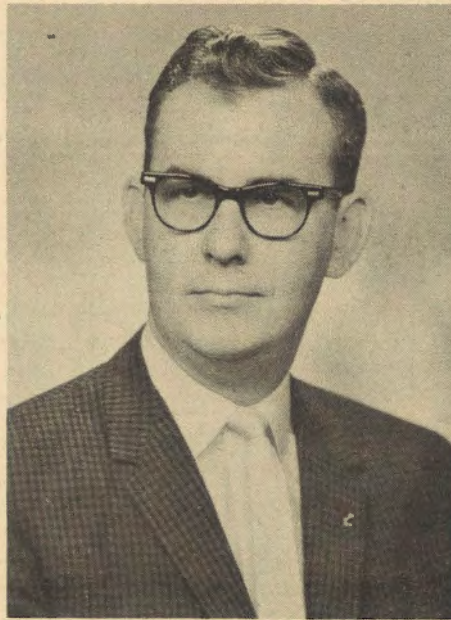
Rev. A. W. Upchurch Jr., pastor of Marshall Road Church, Jacksonville, has served for the past several years as clerk of the Association. It is largely because of the efforts of Mr. Upchurch that we have received the above awards.

The associational minutes are judged each year by the Service Division, Research and Statistics Department, of the Sunday School Board of the Southern Baptist Convention, of which Martin B. Bradley is secretary.

The associational minutes are judged each year by the Service Division, Research and Statistics Department, of the Sunday School Board of the Southern Baptist Convention, of which Martin B. Bradley is secretary.

Clear Creek Association

Biggs to Van Buren



MR. BIGGS

HAROLD Biggs, Muskogee, Okla., has accepted the call to become minister of music and education of First Church, Van Buren. He has served Immanuel Church in Muskogee in a similar position for the past four years. Prior to this he served three other churches in Oklahoma and one in Texas.

Mr. Biggs has received both the B.A. and M.A. degrees in education from Northeastern State College, Tahlequah, Okla. He has also attended the University of Corpus Christi and Southwestern Seminary, in Ft. Worth.

Other members of his family include his wife, Jean, and their two children, Shirley, age seven, and Blake, age two.

Rev. Charles D. Graves is pastor.

REV. J. N. Swafford has resigned as pastor of Second Church, Clarksville, effective Jan. 31 to accept the pastorate of East Point Church, near London, in Dardanelle-Russellville Association.

REV. Franklin Faries, Ft. Smith, has accepted the pastorate of Shibley Church near Van Buren. He has previously pastored at Barling, and at Northside Church in Charleston.

New mission started

THE 95-year old Pine Grove Church, Sweet Home, is excited about its first baby—a mission established west of Hensley, one mile west of the new highway 65, Sunday, Feb. 7.

Sunday School attendance was 26 and the Training Union attendance, 29. There were five additions by letter in the morning service. J. A. Hogan, pastor of Pine Grove Church, is also preaching at the mission, at 9:45 on Sunday morning. The evening services are conducted by the men of Pine Grove Church.

The building site, almost three acres, was given to Pulaski Association by Collins and Co., who are developing the area. A building was secured, 26 feet by 94 feet and moved to the site, reworked. The present building will accommodate more than 100 persons, both in Sunday School and worship services.—Reporter

OBU receives gift

OUACHITA University music library has received gifts from the Martha Baird Rockefeller Fund for Music, Inc. These gifts are a record album of the 32 piano sonatas of Beethoven, the scores to the sonatas, and a book, "My Life and Music."

"Mrs. John D. Rockefeller, Jr. was an admirer of Mr. Schnabel's artistry and hoped to pass her appreciation on to future generations," said Dr. Robert R. Bruner, chairman of the division of fine arts at Ouachita.

News about missionaries

REV and Mrs. Harold G. Gateley, Southern Baptist missionary appointees, left the States Feb. 3 to begin their first term of missionary service in Korea (he spent some time in Korea in military service about 10 years ago). They will be stationed in Seoul (their address: Baptist Mission, APO San Francisco, Calif., 96301). Mr. Gateley is a native of Ola. Mrs. Gateley, the former Audrey Temple, was born in Phoenix, Ariz., and lived in Prescott, Ariz., and Fayetteville while growing up.

**COOPERATIVE
★
PROGRAM**



OUR BRIDGE OF MISSIONS

Report of Committee on N. American Baptist

\$2 Million month

NASHVILLE (BP)—A month when Cooperative Program receipts exceeded \$2 million got the Southern Baptist Convention budget for 1965 off to a promising start.

According to Treasurer Porter Routh, Cooperative Program receipts for January, 1965, amounted to \$2,034,099. This may be compared with \$1,828,157 a year ago January and with \$1,628,000 in January, 1963.

This is a gain of 11.26 percent over the first month of 1964.

Lottie Moon Christmas Offering receipts to foreign missions swelled the designated section of the ledger. A disbursement of \$3,063,325 to the SBC Foreign Mission Board, mainly due to the offering, made up the major part of the total designations for January, 1965, of \$3,105,37.

Designated funds for the first month of this year may be compared with \$2,526,706 for the same month in 1964 and \$2,521,075 for January, 1963. This is a gain of almost 23 percent.

Cooperative Program funds comprise the unified budget part of the Convention's income. This money is divided by a percentage scale to support operating and capital needs of SBC agencies.

However, income reported from this unified means or by designations does not reflect the total contributed in the over 33,000 Southern Baptist churches. Most of it remains for local and state use.

FORT WORTH, Tex.—R. Othal Feather, professor of education administration at Southwestern Seminary here since 1947, has accepted an invitation of the Foreign Mission Board to serve as guest professor and to provide leadership in various church programs in the Middle East during the spring semester.

AN Executive Committee recommendation proposing participation in a North American Baptist Fellowship was voted down in one session of the Southern Baptist Convention at Atlantic City.

In a later session the Convention voted to keep the matter open and authorized the appointment of a special study committee to report to the Dallas Convention.

The Committee will present the following report and recommendation at the Dallas Convention.

The Committee has received considerable correspondence and editorial comment concerning this proposal. Careful study and consideration has been given to every expression of interest received by the Committee. In this report the Committee has attempted to clearly set forth in a lengthy resolution the full information as to the purpose, objectives, commitments and involvements of our proposed recommendation.

Dr. W. A. Criswell will present the Committee's report and recommendation to the Convention.

This report represents the wisdom and best thinking of the full Committee. It represents a fresh approach that should alleviate the anxieties expressed by some messengers in Atlantic City. It is my personal hope and prayer that this report, when presented by Dr. Criswell, will have the same unanimity of acceptance throughout the Convention as was experienced within the membership of the special study committee.

Wayne Dehoney, Chairman

RESOLUTION:

WHEREAS, we are living in a day when materialism, secularism, and paganism challenge every spiritual ideal for which we stand, and
WHEREAS, as the continent's largest evangelical denomination, Southern Baptists should exert every initiative and influence to win the North American continent for Christ, and

WHEREAS, we have a moral obligation to share our strength, our witness and our vision with sister continental Baptist bodies, who in turn will share their strength and insights with us, and

WHEREAS, Southern Baptists have a genuine desire to conserve the values and continue the gains that grew out of the Baptist Jubilee Advance program, and

WHEREAS, Southern Baptists have been an integral part of the Baptist World Alliance since its beginning and have found in it a profitable and useful channel of communication and cooperation with other Baptist bodies that has not hindered or compromised our autonomy or witness as a Convention or as individual churches, and

WHEREAS, the Baptist World Alliance through its Executive Committee has established a subcommittee to provide a continuing channel of communication and cooperation for the member Baptist bodies of the North American continent, and

WHEREAS, the Bylaws of the Baptist World Alliance specifically limit this subcommittee as follows:

(a) It shall have no authority over any Baptist church or over any Baptist body or undertake any work for which the member bodies are responsible, and

(b) The work of this subcommittee shall be financed within the framework of the Baptist World Alliance budget by funds contributed by the North American member bodies, organizations and individuals, and

WHEREAS, Southern Baptists are already associated with the Baptist World Alliance, and welcome further opportunities to share mutual concerns with other Baptist bodies, we therefore recommend:

RECOMMENDATIONS

1. THAT THE SOUTHERN BAPTIST CONVENTION ACCEPT THE INVITATION OF THE BAPTIST WORLD ALLIANCE EXECUTIVE COMMITTEE TO HAVE REPRESENTATION ON ITS NORTH AMERICAN COMMITTEE, and

2. THAT OUR REPRESENTATION ON THIS COMMITTEE BE ELECTED BY THE CONVENTION, and

3. THAT THE COMMITTEE ON BOARDS NOMINATE THESE REPRESENTATIVES.

SUGGESTIONS

Your Committee respectfully suggests:

1. To the Executive Committee of the Baptist World Alliance that the name of this subcommittee be changed from the *North American Fellowship of the Baptist World Alliance*, to the *North American Committee of the Baptist World Alliance* in order to describe more accurately its nature and relationship, and

2. To the Convention's Committee on Boards, that, as far as practical to facilitate meeting and limit expense, representation on the said North American Committee be selected from among the Southern Baptists who represent us on the Baptist World Alliance Executive Committee.

Wayne Dehoney, Chairman	W. A. Criswell L. D. Johnson	Theodore Adams Floyd Harris
Porter Routh	Jack Stuart	Joe Jack Hurst
Arthur Rutledge	Joe Holliday	Phillip Card
	Forrest Siler	Brooks Hays

Church-State skirmish flares in poverty war

PHILADELPHIA (BP)—Protestants and Other Americans appealed to President Johnson and Congress not to let the "war on poverty" run counter to "constitutional requirements" for separation of church and state.

The appeal was made in a formal statement adopted by the organization's advisory committee following the 17th national conference here.

The statement expressed "concern that current proposals for federal aid to education should not violate or circumvent this country's longtime tradition, the separation of church and state." It said the proposals provide grants "for schools wholly owned and operated by churches" and "such features of otherwise commendable legislation" should be deleted.

"We also ask reconsideration of those proposals which would con-

travene state constitutional provisions regarding church-state relations," the statement continued. "This conference feels that the laudable objectives of alleviating poverty need not and should not run counter to constitutional requirements that mark relationships between church and state."

The executive director for Protestants and Other Americans United earlier declared President Johnson's "war on poverty" may knock another chip from the wall separating church and state.

Glenn L. Archer, Washington, said proposed grants to pupils in parochial schools and distribution of relief funds through church organizations, "is more of the slow attrition" destroying the separation principle.

Archer also lashed out at "brotherhood at any price and false tolerance" which leads religious leaders to sacrifice princi-

Seek executive head

PORTLAND, Ore. (BP)

The executive board of the Baptist General Convention of Oregon-Washington here has elected a nominating committee of nine to seek a new executive secretary. This position was until Jan. 1 held by Fred B. Moseley, now with the Southern Baptist Convention Home Mission Board as assistant to the executive secretary. Roland P. Hood, associate executive secretary in the Oregon-Washington convention, was chosen by the board to serve as interim executive secretary.

ples in effort for the ecumenical. Referring to his agency, he said "there is greater need today than ever for an organization with courage and conviction to speak out."

John Alexander Mackay, president emeritus of Princeton Theological Seminary, appealed to "all churches" that they "maintain complete freedom from state subsidies or control."

"Let them strive to secure that the state shall establish the freedom and seek the welfare of all citizens," Mackay declared. "To this end let churches cooperate with the state in what is a major responsibility of every government, namely, to create conditions in which people can be truly human."

Mackay, one of the organization's founders, received the citation for outstanding service which is awarded annually.

John J. Hurt, Atlanta, editor of the *Christian Index*, and a reporter at the 1964 Vatican Council, deplored the council's failure to give even a preliminary vote to religious liberty. "We might well ask if there should be any concern for adoption of what was contemplated," he said. "It is so mild it will be worth little."

Hurt said he shared "the disgust and disappointment of the majority of Roman Catholic bishops that the council is still as silent on religious liberty as the catacombs."

Departments

Brotherhood

Would you like . . . ?

A BARGAIN? You would? Then look at what your State Brotherhood Convention offers to you and to all other Arkansas Baptist men.

You can attend the Convention at the New Arkansas Baptist Campground, eat a fried-chicken supper, sleep in a good bed (you bring the pillow, sheets and covers), eat a hearty breakfast, receive an item of material which will prove to be very useful in your service to the Lord, and attend three rousing sessions of the Convention—all for the cost of FIVE DOLLARS.

We don't know any better way you can spend five dollars; and we don't know anything better you can do than attend the Brotherhood Convention!

The bargain, however, is not only a bargain in money; it is a bargain in fellowship, for you will rub shoulders with other men from all over the state, and elsewhere. It is a bargain in opportunity to hear about things that are infinitely worthwhile, to feel the heart-throb of men who are giving their all to the Lord, and to face afresh and anew what is involved in Christian faithfulness and in true Christian service.

Holding the Convention at the campground will mean: No struggle with traffic and parking meters; no rush and hustle to get somewhere and back; no search for some place to eat; no wonder and worry about a place to sleep; and no exorbitant prices for necessities.

Instead, the Campground Convention will mean opportunities for the Lord to speak to our hearts, away from the pull and call of the world. We can "go to a quiet place and rest awhile." We

can pray together, and hear what the Lord our God shall speak.

Plan to attend your Brotherhood Convention! Hear Wilbur Herring. Hear Thel Smith and others of our former State Brotherhood Convention Presidents. Enjoy a good program.

The Camp is near Paron, in Saline County. (Look at a map). Access is easy from all directions. The dates are Mar. 5 and 6. The Convention opens at 3 Friday afternoon, Mar. 5. More information next week.

Come to the Convention, and bring other men from your church!—Nelson Tull

Student Union

Where missionaries receive education

THE Foreign Mission Board has just completed another study of the educational background of 2,293 missionaries for the period 1900 to Jan. 1, 1965.

Many of the missionaries attended more than one college and some attended more than one Baptist college. So, the numbers indicated in the totals for Baptist senior colleges or the totals for a particular state do not necessarily represent the actual number of persons, the report states.

The total shows 2,334 periods of attendance at other than Baptist schools and 1,914 periods of attendance at Baptist schools. Only Arkansas, Texas, North Carolina, Mississippi, Alabama, and Missouri trained more missionaries at Baptist schools. All of the other states trained more of their missionaries in other than Baptist schools. We in Arkansas should be proud of Ouachita's continuing mission emphasis. Perhaps we should also ask if we are doing all we should do on the state college campuses.

Below are the figures of the report. (Figures in first column are for those attending other than Southern Baptist schools. Figures in second column are for those attending Southern Baptist colleges—junior and senior colleges.)

Alabama	92	98
Alaska	1	—
Arizona	6	—
Arkansas	32	77
California	63	—
Connecticut	32	—
Delaware	1	—
D. C.	18	—
Florida	62	45
Georgia	166	111
Hawaii	3	—
Illinois	97	—
Indiana	18	—
Iowa	6	—
Kansas	25	—
Kentucky	122	93
Louisiana	78	55
Maryland	32	—
Massachusetts	17	—
Michigan	6	—
Minnesota	23	—
Mississippi	112	155
Missouri	92	98
Montana	1	—
New Mexico	23	—
New Jersey	4	—
New York	87	—
North Carolina	123	198
North Dakota	1	—
Ohio	22	—
Oklahoma	115	111
Oregon	12	—
Pennsylvania	20	—
Rhode Island	4	—
South Carolina	159	82
South Dakota	3	—
Tennessee	165	138
Texas	404	601
Virginia	68	52
Utah	1	—
Washington	4	—
West Virginia	8	—
Wisconsin	5	—
Wyoming	1	—

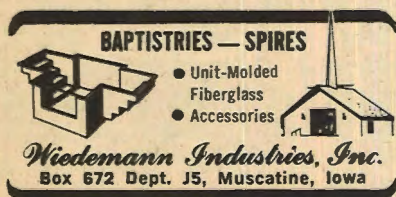
—Tom J. Logue, Director

The preacher poet

Christian Octogenarian

Our road groweth narrow,
The hill seems more steep;
But vision, enlarging,
Views treasures to keep.
Each step that is taken
Draws heaven more near.
The sky, growing brighter,
Enhances our cheer.
So near to the summit,
Exhausted of breath,
No shadow is there.
Ah! welcome, sweet death!

W. B. O'Neal



Facing the future of our institutions

SEPARATION of church and state is being studied now by the adults in Training Union. These

lessons remind us that Baptists have always been proponents of this doctrine. We have decreed that there should always be separation between them. Now in this twentieth

century, we must decide how strongly we believe it.

During the next few years we shall decide whether we are really going to continue to own and operate our own institutions. With rising costs and exploding population it appears that our educational institutions especially are facing a grave crisis. Four courses are open for our Baptists to follow.

ENDOWMENT of these institutions with sufficient funds that we as Baptists can still preach our convictions.

ACCEPT federal funds to operate our institutions and seal our lips as to our time honored convictions.

CHARGE higher tuition and say that we are interested in educating only those who are wealthy.

QUIT the business of education as many are doing and turn it over to the state.

A careful study of these four courses of action might cause us to conclude they are really only two. Unless we *endow* we shall in effect *quit*. The taking of federal funds will in effect cause us to lose the control of our institutions. The raising of tuition would sound the death knell for Mr. Average Baptist couldn't send his children

WANTED: USED PEWS

Bakers Creek Baptist Church, Russellville, needs 7 or 8 good 12 ft. used pews.

Write or call—

Mr. Burt Bryan

Phone WO 7-3894 Route 4
Russellville, Ark.

there.

Your Foundation encourages you to get behind the endowment of these institutions. In fact, we will be glad to show you how you can help. For information, call or write Ed. F. McDonald, Jr., Executive Secretary, Arkansas Baptist Foundation, 401 West Capitol, Little Rock, Arkansas.

Woman's Missionary Union

Looking toward Miami

1965, JUNE 25-30! MIAMI BEACH, FLA!

"ONCE again Baptists of the world will assemble to demonstrate our essential oneness in the Lord Jesus Christ and to bear witness to the faith to which we hold." So states Mrs. Edgar Bates, chairman of the Woman's Department of the Baptist World Alliance.

In foretelling plans for that great gathering, Mrs. Bates mentions special activities for women.

Certain executive groups will be involved in pre-session meetings, but "From June 25 onward, all women will attend the great plenary sessions of the Congress and choose the sectional meetings that draw their interest."

On Friday afternoon, June 25, opportunity will be given all women to meet not only the officers and members of the Women's Department of the BWA, but also the more than one hundred official over-seas representatives from the six continental women's unions.

On Saturday afternoon, June 26, the first sectional meeting for women will be held. Special features will include the impressive introduction by continents with presentation of the flags; an address by Mrs. Grace Sagie, able African leader, on the subject "Christian Women in Today's World"; singing under direction of Mrs. H. H. Grooms of Birmingham, Ala.; and other "features will provide a kaleidoscope of color, information, inspiration."

A second sectional meeting will be held Monday afternoon with featured messages by Mrs. O. D. Wiles, England, and Dr. John Soren, president of the Baptist

The Cover



—Home Board photo

"INASMUCH as ye have done it unto one of the least of these—ye have done it unto me." Matthew 25:40.

MRS. Virginia Green, Acoma-Laguna Indian, is a product of your support for home missions. The Annie Armstrong Offering provided \$15,000 to help construct a church building for Mrs. Green and the Christians of her tribe to worship in and to win others to Christ.

World Alliance.

On Monday evening, June 28, the Women's Department will stage a dramatic presentation of women's work on the continents. Mrs. J. T. Ayorinde of Nigeria, a one-time visitor to Arkansas, will address the Congress on "And the Truth Shall Make You Free."

"Pageantry, fellowship, beauty of surroundings will all move our hearts and stab us into a new awareness of our Father's goodness and grace to us, His children."

Truly, attendance of the 11th Baptist World Congress is a rare opportunity. It may be many years before it is held in North America again. Those desiring room reservations should write the Baptist World Alliance Housing Bureau, Miami Beach, Fla.—Nancy Cooper, Executive Secretary and Treasurer.

(Continued from page 4)

sciences from failing to do God's will. That in itself would be unbearable pain"

Bessie Emling Hastings,
Devotional writer

Can you imagine what kind of a devotion a family could have when you must stop and dispute the several non-scriptural speculations of these comments?

1. Bessie Emling Hastings does not say what she believes. She apparently does not know and would be willing to support either of the above views. Do we need such "uncertain sounds" in these uncertain days?

2. The writer further states that "The real concern is that there will be separation from God and all good people. Certainly this is a real concern, but the main concern is to present the Bible exactly as God says it. If the Bible does not mean "fire" as we know it, would this writer please tell us what other kind of fire is there?"

3. Finally I would like just one Scriptural quotation or even in-direct reference to a person in Hell "suffering from a burning conscience." Not one time did the Rich man indicate he was sorry for failing to do God's will. His only concern was that he was in Hell, and that he did not want members of his family to come there...for the simple reason that there was a flame of fire, he was thirsty, and that he was tormented...but no indication that he was sorry for his sins.

I am sending copies of this letter to "Home Life and to the writer of the above article, but I felt that things such as this should be called to the attention of your readers. If we Baptists continue to permit things like these to go unchallenged, the day of "the falling away" will be hastened.—Bill H. Lewis, pastor, Second Baptist Church, Monticello

The Walther bill

REPRESENTATIVE Glen Walther has introduced House Bill No. 313 which authorizes sale of Arkansas-made wine when served with food in public eating places.

This opens the door to serving liquor by the drink.

Contact your Representative and Senator by phone or telegram at once and urge defeat of this Bill.—Wm. E. Brown, Executive Director, Christian Civic Foundation of Arkansas

COLUMBUS, O. — The new Baptist Book Store building here was dedicated Jan. 7. The modern three-story structure was built for the store's use by the State Convention of Baptists in Ohio.

When the need arises . . .

"The Seal-Tite Casket Protector"*



Waterproof
Rotproof
Inexpensive

Ask your funeral director
James Ent. & Mfg. Co., P. O. Box 4177, No. Little Rock, Ark.
*(Manufactured from heavy gauge polyethylene)

OBU testing program

ARKADELPHIA—The American College Testing program has been adopted for use as required placement at Ouachita University beginning next fall.

Dr. Tom Gambrell, director of testing at Ouachita, said it would be necessary for each student to have ACT scores before being admitted to registration.

"This brings Ouachita more in line with other colleges and universities throughout the country, since more than 900 now use this program," Dr. Gambrell said. "It affords the institution an opportunity to offer well-rounded counseling and guidance."

Students can check with their high school counselors for the dates of the four examinations which will be given before next fall. ACT tests are given in 16 high school and six college testing centers in the state.

LR classes of OBU

CLASSES have begun for six courses being offered during the spring semester at the Little Rock branch of Ouachita University, but enrollment was not to close until after Feb. 18, Dean Henry C. Lindsey announced.

Anyone in the Little Rock area interested may enroll with the instructor at the class meeting. Classes meet once a week at 7 p.m. on Tuesdays and Thursdays at the Arkansas Baptist Hospital School of Nursing, 1700 W. 13 St.

Tuesday courses include Freshman English, Prof. Herman Sandford; Hebrew Heritage, Dr. Vester Wolber; Constitutional Government and Free Enterprise System, a course which may be taken for either graduate or undergraduate credit, Dr. Bob Riley.

Thursday classes include Humanities, Prof. Betty Rasberry; General Psychology, Dr. Maurice Hurley; and Introduction to Sociology, Prof. Juanita Sandford.

Navajo training

FARMINGTON, N. M.—A new concept for Southern Baptist mission work with Navajo Indians finds expression near here at the small village of Fruitland.

Property of the mission chapel of the Emmanuel Baptist Church is used for a Navajo Training School under the direction of Missionary Victor Kaneubbe.

The school provides for Navajo leadership training without taking the individual out of his environment. Mission leaders have found that "too much" or "certain kinds of" formal training of the Navajo separates him from the people to whom he would minister. Also, few have the training needed to enter college or seminary.

Loyd Corder, Atlanta, Southern Baptist leader in language missions for the Home Mission Board, said, "If we are to use the Navajo leaders, they must study in a situation that keeps them within their general setting and fits them for service within that setting."

So this year the first five students began a three-year study at this Navajo Training School, which is located near 100,000 Navajo people who live within the great four corners of New Mexico, Arizona, Utah, and Colorado.

SPECIAL honors to Dr. Clifton J. Allen for six years of service as teacher of the International Sunday School lessons radio series has been announced by the Radio and Television of the Southern Baptist Convention. Dr. Allen, editorial secretary of the Sunday School Board of SBC, will be honored at the February meeting of the Radio and Television Commission's central committee at Belmont College, Nashville.

Living in Sodom

I DO not know of a town or community in the United States that goes by the name of Sodom. Sodom is thought to be a city or country located in a section north of the Dead Sea. In Bible times Sodom was noted for wickedness and corruption. Sodom was so wicked that the name suggested moral depravity. The Bible says, "Lot pitched his tent toward Sodom." The Bible says later: "Lot, Abram's brother's son, dwelt in Sodom." Lot had enough moral backbone when he moved near to Sodom, but he dared to go as far as possible into the sins of the Sodomites and finally moved on into Sodom and deeper into the sins of Sodom. Before Lot realized what was taking place, he was drawn into the sin-life of wicked Sodom.

What a sad thing it is for a man of God to permit the sin of greed or selfishness or worldly ambition to eat at the very foundation of his spiritual life until his interest in spiritual things is gone. He seeks layman employment, but in this new relationship, he does not find happiness. Lot's life ended in disaster.

When we pitch our tent toward Sodom, we will soon lose our concern for spiritual things. The way we handle moral problems in our personal lives will determine our influence. Our influence is our "pearl of great price." When our influence is gone, our usefulness goes with it.

In the matter of clean speech, how far can a Christian man go in the use of bywords or vulgarity or profanity before he endangers his influence? We think perhaps the slightest break-over is dangerous. Many people think that any words where deity is used carelessly is cursing. Many people consider a vulgar story completely out of place. Other people believe the use of bywords which are dangerously close to ugly words should certainly be left out of daily use.

Many people border on gambling and stealing. They would not acknowledge being guilty of

either sin, but they fail to give value received for the pay they receive. They think nothing of stealing people's time by starting a religious service late. Maybe a teacher arrives late to a class session that has been paid for by the students. A Christian should try to live a life that is completely honest in every way. There will be enough imperfections bob up

when we are doing everything possible to lead clean lives.

The slightest thing that hurts one's influence should be left out of his life. Paul said, "If meat make my brother to offend, I will eat no flesh while the world standeth." The Bible says, "Thou shalt not commit adultery" and it means just that. May God give us the courage to stay out of Sodom!

New Arkansas Baptist Subscribers

Church	Pastor	Association
New Budgets:		
White Lake	Martin Ausburn	Calvary
One month free trial received:		
Quitman	H. M. Dugger	Little Red River
1st, Pangburn	Gib Williams	Calvary
Genoa	Ralph White	Hope
New Budget After Free Trial:		
Pine Ridge	C. H. Moore	Caddo River

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Center of Universe

BY HERSCHEL H. HOBBS

Past President, Southern Baptist Convention
First Baptist Church, Oklahoma City, Oklahoma

COLOSSIANS 1:17

"AND he is before all things, and by him all things consist."

The theme of Colossians is the Person of Christ. Gnostic philosophy held that God was absolutely good, and matter was absolutely evil. How then could an absolutely good God create an absolutely evil universe? To resolve this problem they posited a series of beings *aeons* emanating from God in a descending order. Each *aeon* possessed a little less deity than its preceding one. The last one possessed enough deity to create, but possessed so little deity as to enable it to create evil matter. When the Gnostics came into contact with Christianity they identified Christ with the last *aeon*. So to them He was a demigod or demon. Christian teaching does not hold to the essential evil of matter. Nor does it regard Christ as less than God Himself.

So in reply to this Gnostic position Paul declared that Christ is the "image" (exact personal manifestation) of the invisible God, before all creation, and the Source, immediate Agent, and Goal of all creation (Col. 1:16). "For in him and in no one else is permanently and abidingly at home all of the very essence of deity, the state of being God in bodily form" (Col. 2:9, author's translation).

With respect to creation Paul says that "he is before all things, and by him all things consist" (Col. 1:17). The first "all things" (*panton*) in Greek is without the definite article. It means every part of the universe severally (cf. atoms). Thus Christ antedates every atom in the universe. The second "all things" (*ta panta*) with the definite article means the universe as a whole. "Consist" means "hold together." So Christ

as Creator antedates every single atom in the universe. He is the very essence of deity, not one possessing one small amount of deity. And as such He is the Creator.

Furthermore, "in him the universe as a whole holds together" (author's translation). Prior to Galileo men believed in a geocentric (earth centered) universe. After him they believed in a heliocentric (sun centered) universe. But present-day astronomy holds that there are billions of solar systems, each centered in its own sun. Obviously, therefore, the universe as a whole is not centered in our sun. What then is its center?

Almost two thousand years ago Paul by inspiration wrote that "in him [Christ] the universe as a whole holds together." So he taught a Christo-centric universe, or a universe which centers in Christ. Therefore, we may say that the universe centers not in the *sun* but in the *Son*. The more man learns about the natural universe the more it enhances the glory of Christ.

A nuclear physicist from Los

Alamos, New Mexico, speaking on Colossians 1:17, said that the most unstable element known is the atom. Nuclear physicists refer to the force which holds the atom together as the "Colossian force," a term derived from Colossians 1:17. So nuclear physics itself testifies to the glory of Christ, the center of the universe.

I thank God for eyes

By Gladys Vondy Robertson
Thank you, Father,
for the night
and for my eyes
to see the light.

Help me use
my eyes to see
good in others,
that I may be

true to God,
who gives me sight
and shows me wonders
in the light.

PREACHERS who use the "hunt-and-pick" system in preparing their preaching programs will have some special words of counselling from Dr. V. L. Stanfield, of the faculty of New Orleans Seminary, in an article in the February issue of *Church Administration*.

In the same issue of the magazine, Dr. Frank Stagg, formerly of the faculty of New Orleans Seminary, now on the faculty of Southern Seminary, Louisville, deals with the question: Is the church really getting its message across to those who hear it?

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*Beacon Lights
of Baptist History*

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

State secretary of Baptist work

REV. M. D. Early, pastor at Dardanelle, was elected Corresponding Secretary of Arkansas Baptists in 1886, and dates the beginning of the modern work of our State Secretary.

He gave a report of his work at the Convention which met in Forrest City, Nov. 4, that year. At the request of the Executive Board he had visited as many associations as possible that Fall. He was instructed to secure the adoption of such plans as best suited each field, and to bring the associations into practical operation with the work within the state.

Liberty association had agreed to make an honest effort to raise 25 cents per member within its bounds for the State work. The same could be said for Red River, Saline, and Fayetteville associations. Friendship and Mt. Vernon associations pledged 50 cents per member.

Clear Creek pledged 25 cents per member, but only one third to go to State work. Caroline and Pine Bluff associations promised to try for 25 cents per member to be divided between State and Associational Missions.

Secretary Early felt justified in saying that in the not-too-distant future Arkansas would take her place alongside her sister states in Baptist work. He felt that time, patience, system, and faithful work was about to pay off in a denominational program.

He had been over the state and gave special mention to some of the churches. Second church, Little Rock, showed such improvement that he felt it would be more than self-sustaining in another year. This church had made the second largest donation to

missions of any church in the state.

Camden, he reported, was a hard and difficult field. It was worthy of help in keeping a pastor.

Kingsland, Fordyce, and Marianna were important points and growing. Eureka Springs, a city in its own right, was in need of immediate help, a strong man for that field. Bentonville was com-

pleting a church building. Conway, Clarksville, Benton, and Paragould were listed as important towns, and were in the process of building up the master's cause.

The Executive Board reported the cost of the work at \$750 per quarter. One third of this amount was paid by the Home Mission Board of the Southern Baptist Convention. The remainder was collected by the Corresponding Secretary on the field.

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NATURE'S LOUDEST SOUND

WHAT do you think of as you listen to the rumble and roll of thunder? At times it sounds as though it were coming from the depths of a cave. At other times it is like the roar of an angry lion. It is an unforgettable sound both to man and beast.

Thunder is said to be the loudest of the noises in nature. It is louder than the sound of stormy seas, the breaking of icebergs, the shrieking hurricane winds, tornadoes, and cyclones. It is even louder than the cracking, explosive noise of earthquakes.

Thunder follows a flash of lightning, either ball lightning or forked (zigzag) lightning. It is caused by the violent expansion of the air after it has been heated by lightning.

Weathermen say that a thunderstorm is a miracle in itself. It happens only with the right temperature and a certain amount of moisture. Warm winds rising from the earth must mix with colder, descending winds from the skies. All of these factors are nec-

essary to produce this electrical miracle of nature.

We see what appears to be a harmless, feathery-white cloud, turning into dark, angry peaks. Blue skies change to a dull yellow. Then the thunderstorm explodes.

Unbelievably true is the fact that thunderclouds that look small in the skies are from one to nine miles deep. They are the thickest of all cloud formations in the skies. In hot, tropical areas near the equator, thunderclouds are heavier and thicker than in any other area of the earth.

Wild creatures seem to sense the approach of a thunderstorm long before it appears. Animals seek shelter when they hear the first noise of thunder. Big fish sink to ocean depths.

Your pet dog will stay close to you at the first small rumble of thunder. Take a moment to observe your pets when a thunderstorm is at hand.

(Sunday School Board Syndicate, all rights reserved)

Young gentleman
George

By Vincent Edwards

WHEN George Washington was about fourteen, he did something that most boys of today wouldn't do even on a dare. He copied a long list of rules for improving his manners. His small notebook containing these rules is one of the treasures you can see in the Library of Congress in Washington, D. C.

At first people thought George Washington himself had made the list. Investigation has shown, however, that he found them in an old English work. That book, in turn, had been translated from an even older French book. The title was impressive to say the least: *Rules of Civility and Decent Behaviour in Company and Conversation*.

Wait till you hear some of the rules themselves! Apparently, even at the age of fourteen, the Father of his country was not in favor of crooning in public. If you doubt it, just turn to rule 4 on his list. It plainly states: "In the Presence of Others Sing not to yourself with a humming Noise, nor Drum with your Fingers or Feet."

The bad habit of fingernail munching bothered him, too. Number 11 of his rules says: "Shift not yourself in the Sight of others nor Gnaw your nails."

Most sermons of that day were probably quite long. Yet George felt that was no excuse to grab forty winks. His rule 6 reads: "Sleep not when others Speak."

Young as he was, George Washington evidently felt that everyone should be careful when he joined a debating club. High school orators may well ponder his rule 12: "Shake not the head, Feet, or Legs, roll not the Eye, lift not one eyebrow higher than the other, wry not the mouth and bedew no man's face when you speak."

Have you ever had one friend after another tell you what to take for a cold? George had his opinion of such persons. His rule 38 reads: "In visiting the Sick, do not presently play the Physician if you be not knowing therein."

The Bookshelf

Harper Study Bible, Revised Standard Version, 1964, \$9.95

In the little more than a decade since the Revised Standard Version of the scriptures first appeared, this new Bible has come to have general acceptance. This new study Bible by Harper is the product of years of exhaustive research and presents the best of biblical scholarship in a conservative tradition of Scripture interpretation.

In its 2,112 pages is to be found the most detailed treatment of the entire Bible it is possible to offer within the confines of a single volume. Each of its sections is designed to give a clearer and more complete understanding of the Bible and to lead the reader to a greater appreciation of, and love for, the inspired Word of God. Included are:

Full introductions to each book of the Bible;

The complete text of the Revised Standard Version together with authorized translators' footnotes;

Special topical outlines to the contents and teachings of the Bible;

A unique system of marginal cross references;

Hundreds of annotations packed with helpful information;

A practical index to the annotations of approximately 1,700 entries;

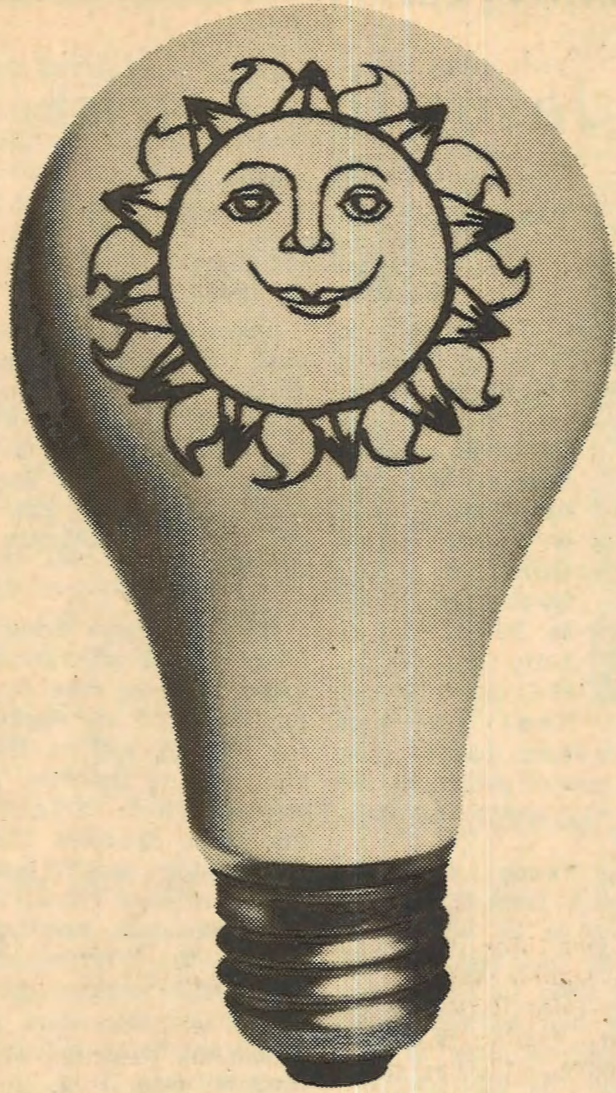
And newly prepared 192-page concordance.

Egermeier's Bible Story Book, stories by Elsie E. Egermeier, revision by Arlene S. Hall, The Warner Press, Anderson, Ind., latest edition, 1963, \$6.50

This book, which has been a favorite of Mrs. Billy Graham for reading to her children, is well illustrated by art in color. It has as one purpose the helping of teachers, librarians and parents in bringing the Bible to life for today's children. Included are several full-page photographs of the Bible lands as they are today. Other special features include: questions and answers to the stories both from the Old and the New Testament; a section of Bible information; interesting facts about the Bible; a listing of the Great Prayers of the Bible, and the Lord's parables.

From Adam to Me, by H. Stanton Carney, Eerdmans, 1964, \$4.50

Dr. James P. Wesberry, pastor of Morningside Baptist Church, Atlanta, says of the author, a Baptist layman: "Through the years H. Stanton Carney has been a diligent student of the Scriptures. From Adam to Me is the result of his deep love and spiritual insight into God's Word and of his tireless studies. Well planned and written, it should be an inspiration and help to thousands of Sunday School teachers and other lovers of the Bible."



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Jesus the Christ

BY C. W. BROCKWELL, JR.
PASTOR, COLE RIDGE BAPTIST CHURCH
BLYTHEVILLE
MATTHEW 16:13-36
FEBRUARY 21, 1965

THIS passage of Scripture is one of Matthew's many spiritual gold mines he has placed within his book. Its treasures seem to leap at you, yet deep study will not discover them all. The teacher will have to be careful here, lest he or she spend the time preaching instead of teaching. Indeed, one must see the overall picture in order to fully appreciate the individual parts.



MR. BROCKWELL

During his early ministry, Jesus set about to train the twelve he had chosen to be with him. Now that they had seen him at work, it was time to test them on what they had learned. Near Caesarea Philippi, a place of the gods, he posed the all-important question of who he was. Following this, he reinforced their confession with a strong declaration and a revelation of the kind of Messiah he would be. When this offended them, he re-emphasized the kind of disciples they must be. Jesus always had a greater truth to reveal to those who would learn.

Who am I?

PETER became the first to discover the truth about Jesus and put it so clearly into words. Whatever else may be said for the passage, this honor of being the first cannot be taken from him. Others would follow and they, by coming to the living stone, would also become "lively stones" and be made a part of God's spiritual house. The congregation of God will always be made up of those who confess that Jesus is the Christ.

Jesus then assured his disciples that those who make such a confession could overcome even the onslaught of evil and death itself. God's people cannot be destroyed because the Christ could not be destroyed. Neither can death and evil stop the advance of God's children.

But confession brings responsibility. Those who know are obligated to those who do not know. Paul said "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise" (Rom. 1:14). Peter and the other disciples (John 20:21-23) must be careful how they use the knowledge revealed to them. Their decisions would affect, not effect, the eternal destiny of many. If Christian people would understand this more fully, they would not be so indifferent about their witness.

Peter's confession of Jesus as the Christ touched off a chain reaction of revelation from Jesus. Like a student who suddenly sees a truth, Peter spoke before he fully understood what his confession involved. Jesus does not demand that we understand before we believe but he does expect us to follow the implications of our belief and to work them out in our lives. When Jesus spoke out about his coming, Peter rebuked him. Jesus immediately identified the person now speaking through Peter and with cutting words punctured Peter's ballooning confidence. The devil always works hardest in the hour of victory.

How to follow

Quickly, Jesus turned to his disciples and laid bare the difficult way they were to follow.

First, they must say no to self. Denying self is far more difficult than denying self of things. Our desires, our hopes, our wants must be subjected to Christ's desires and Christ's wants.

Second, they must take up the cross. One's cross is what it costs him to do the will of God. It is something to be taken up instead of something sent upon him. Our religion is often shallow because it is lived so cheaply. Does it really cost you to serve God or do you give the leftovers? Does it really cost you to serve God or do you give him your spare time?

Third, they must follow him. Fellowship is necessary for fellowship. The following must be so intense that all else becomes secondary. Sin is putting first-place things in second place. The person who lives the safe life (hoarding himself and his abilities and resources) will eventually lose all he has. But the person who invests himself fully in the work of God will be rewarded greatly.

It is a question of having or being. Character is far more important than clothes. Integrity is to be sought above income. Will you spend your life getting things or being someone for Jesus?

Conclusion

LIKE Peter, we are often too willing to acknowledge Jesus as the Christ but reluctant to follow him as Lord. We have our own scheme of discipleship and it seldom involves sacrifice or suffering. In our haste to be "good Joes" we shy away from going against the grain of popular living. Christian discipleship calls us to repudiate such safe living and abandon our tiptoe philosophy.

"Live Christ!—and though thy life may be
In much a valedictory,
The heavy cross brings seeming loss,
But wins the crown of victory."
—John Oxenham, in *Christ And The Fine Arts*

W. MAXEY JARMAN



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INDEX

A—Arkansas Baptist Convention: State Secretary (BL) p19
 B—Baptist beliefs: Center of universe p18; Bookshelf p21; Brotherhood, World (PS) p2
 C—Children's nook p20; Clear Creek Association: Biggs to Van Buren p10; Cover story p15
 E—Evangelism: And emotion (E) p3; p8; Do it again, Lord p8
 F—Furman University, courageous (E) p3
 J—Jesus, the Christ (SS) p22
 L—Literal or figurative (letter) pp4, 16
 N—North Pulaski Association: Receives award p10; Nurse, student (CMH) p5
 O—OBU: Receives gift p10; testing program p16; LR classes p16; Offerings special (letter) p4
 P—Perry, Gerald S. to Texas p10; Preacher poet p14; Prescott, First Church educational building p9
 R—Riley, Dr. Bob C. to Dallas p9; Roberts, Dr. Paul honored p9
 S—Sodom, living in (MR) p17; Sweet Home: Pine Grove mission p19
 W—Walther bill (letter) p16; Women in church (E) pp3-4; Worley, Mr. and Mrs. Bob in Laos pp6-7

Key to listings: (BL) Beacon Lights of Baptist History; (CMH) Courtship, Marriage and the Home; (E) Editorial; (PS) Personally Speaking; (SS) Sunday School lesson; (MR) Middle of the Road.

In hot water

DOCTOR: "I advise you to take a hot bath before retiring."
 Railroader: "Before retiring! But I won't retire for 10 more years."

FEBRUARY 18, 1965

A Smile or Two

Forget the birdie

"DID you tell that photographer you didn't want your picture taken?" he was asked.

"Yes," he answered.

"Did he take offense?"

"No, he said he didn't blame me."

About those houses . . .

"MY new development," the real estate broker told a friend, "will have swimming pools and playgrounds for the children, tennis courts and softball diamonds for the grown-ups, not to mention the wonderfully paved roads and neon street lighting, a nearby shopping plaza and excellent bus service."

"And what type of homes are you building?" asked the friend.

"Of course! said the broker, "I knew I forgot something."

Salty to the old salt

CAPTAIN receiving new mid-dy: "Well, my boy, the old story, I suppose—fool of the family sent to sea?"

"Oh, no, sir," replied the youth, "that's all altered since your day."

Selective group

"TO tell the truth," confessed the rattled speaker, "this is only the second time I ever attempted to do any public speaking. The first time was back in Iowa when I proposed to my wife over a rural party line."

Lose again, men

WIFE reading her husband's fortune on a scale card: "You are a leader, with a magnetic personality, witty and attractive to the opposite sex."

"It has your weight wrong, too."

Secret formula for success

THINK of a product that costs a dime to make, sells for a dollar, and is habit forming.

Attendance Report

February 7, 1965

Church	Sunday School	Training Union	Ch. Addns.
Berryville, Freeman Heights	177		68
Camden			
Cullendale, First	474		186
First	522		152
Clinton, First	151		55
Conway, Pickles Gap	105		43
Crossett			
First	506		136
Mt. Olive	212		78
Dumas, First	299		66
El Dorado			
East Main	313		99
First	823		626
Parkview	233		71
Trinity	202		119
Forrest City, First	569		160
Fouke, First	69		33
Greenwood, First	243		89
Gurdon, Beech St.	179		70
Harrison, Eagle Heights	281		133
Hope, First	485		136
Huntsville, Calvary	43		82
Jacksonville			
Chapel Hill	57		33
First	482		154
Gravel Ridge First	149		70
Runyan Chapel	61		39
Marshall Road	144		69
Jasper	65		33
Jonesboro, Central	511		216
Little Rock			
Forest Highlands	227		119
Immanuel	1,199		447
Rosedale	291		99
McGehee, First	390		149
Chapel	54		37
Magnolia, Central	702		249
Marked Tree, First	187		50
Neiswander	138		80
Monticello, Second	259		138
North Little Rock			
Baring Cross	654		185
Southside Mission	67		22
Camp Robinson Mission	28		13
Bethany	159		71
Calvary	401		120
Central	269		91
Forty-Seventh	211		119
Grace	106		46
Levy	542		165
Park Hill	755		212
Sherwood, First	161		84
Sixteenth St.	32		32
Sylvan Hills	283		127
Pine Bluff			
Centennial	209		99
Second	201		86
South Side	696		263
Tucker Chapel	18		14
Matthews Memorial	253		122
Watson Chapel	164		83
Siloam Springs, First	286		152
Springdale, First	461		145
Star City, First	246		83
Texarkana, Beech St.	539		195
Mission	50		
Van Buren, First	478		189
Second	74		32
Vandervoort, First	72		29
Ward, Cocklebur	43		24
Warren, Immanuel	275		89
Westside Chapel	70		25

Fair enough

A NATIVE of Ireland applied for a job in a power plant.

"What can you do?" asked the chief.

"Anything, sir, just anything," replied the applicant.

"Well," drawled the chief, thinking to have some fun with the newcomer, "you seem to be alright. Could you wheel out a barrow of smoke?"

"Sure," exclaimed the Irishman, "Just fill it up for me."

Religious News Digest

By Evangelical Press

Gifts set record

NEW YORK (EP)—Gifts to the Christian & Missionary Alliance for its worldwide missionary work in 1964 reached a record total of \$4,454,000, the group's treasurer reported here.

The Rev. B. S. King said the contributions—about 6.5 per cent more than in 1963—represent a per capita average of about \$60 from its 75,000 members in this country and Canada.

The total was used to help support the alliance's 875 missionaries in 24 overseas fields. Donations for local expenses of the group's 1200 churches and support of its ministers were not reported.

This year, the alliance's budget calls for \$4,635,000 in expenditures for missionary work.

Return to Congo

MINNEAPOLIS, Minn. (EP)—Men missionaries of the Evangelical Free Church of America have moved back onto their stations in the northwest corner of the Republic of Congo, according to an announcement from Rev. Lester P. Westlund, secretary of Overseas Missions at the denominational headquarters here. The move back in has the approval of the State Department, Westlund explained.

New YFCI head

PITTSBURGH, Pa. (PE) — The Rev. Sam Wolgemuth was elected new president of Youth for Christ International at the organization's tenth annual midwinter convention held here Jan. 5-8. He moves up from the post of vice president for Overseas Ministry of YFCI to a three-year term as full-time head of the worldwide organization.

'Fresh' translation

PHILADELPHIA (EP)—Suggested updating of the Lutheran liturgy from "17th to 20th Century English" is not as urgent as the need for a new, modern translation of the Bible, according to a Lutheran editor.

A call for "a completely fresh Bible translation," to be done "for Protestants and Roman Catholics together," was issued by Dr. G. Elson Ruff in an editorial in the Jan. 13 issue of *The Lutheran*, bi-weekly magazine of the Lutheran Church in America.

'Quickie' marriages

ATLANTA (EP)—A minister who has officiated at hundreds of so-called "quickie" marriages has joined a campaign which would establish mandatory waiting periods for marriage license applicants.

The Rev. E. Hilton Morgan, pastor of the Advent Christian Church at Nahunta, Ga., said the great number of divorces resulting from weddings in "marriage mill counties" had spurred his decision.

Thomson new dean

LIBERTY, Mo. — Bruce R. Thomson, acting dean of William Jewell College (Baptist), here, has been named academic dean of the college. Thomson has served as acting dean since Oct. 1, when Garland F. Taylor left to become dean of the college of liberal arts at Mercer University (Baptist), Macon, Ga.

Pryor gets office

CHICAGO — Paul Pryor, administrator of Mississippi Baptist Hospital, Jackson, was voted here president-elect of the Baptist Hospital Association. Pryor will serve as president-elect until 1966, when he assumes the presidency. Raymond C. Wilson of Southern Baptist Hospital, New Orleans, is completing a two-year term as president.

'Constant reminder'

NEW YORK (EP)—A bronze plaque to serve as a "constant reminder" to the U. S. S. R. of the plight of some 3,000,000 Jews in Russia was unveiled on the facade of a synagogue across the street from the Soviet Mission to the United Nations.

To be lighted day and night, the plaque reads: "Hear the Cry of the Oppressed (Psalm 102)—The Jewish Community in the Soviet Union." It is affixed to the wall of the synagogue of the Congregation Zichron Ephraim.

Conversions banned

KATHMANDU, Nepal (EP)—King Mahendra of Nepal has restated the position of this country high in the Himalayas: It will remain a Hindu state but will not discriminate against followers of other religions. The 45-year-old king said nothing, however, concerning Nepal's laws which bar conversions to those "other religions."

Protestant and Roman Catholic missionaries are largely restricted to "service" in their activities here. Evangelism is prohibited and conversions are banned by law. At least one Protestant minister—and his converts from Hinduism—are in jail for breaking that statute.

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