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### February 17, 1966

Arkansas Baptist State Convention

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# *Arkansas Baptist*

*newsmagazine*

FEBRUARY 17, 1966

## Big Culvert revisited

TWICE before I have written about Big Culvert, the old swimming-fishing hole on the Missouri Pacific Railroad a mile or so west of London, Pope county.

In my first mention of this delightful rendezvous of my boyhood, I told of a hopeful return to the spot after many years' absence. Fortified with a big can of lively earthworms and carrying fishing canes lined out with bream rigs, I had trudged through a hot summer day only to find a dry hole where once I had strung big bream by the dozen.

This gave me occasion to philosophize on the hopes of life that fail to materialize, or that dry up with the passing of the years.

But a year or two later, I had another story about Big Culvert, on learning from my friend George Dawson that the old fishing hole was back and that he had again been catching big strings of bream there. There was still more philosophizing. The inspiring lesson of the Big Culvert come-back caused me to ask: "Are there not many lives that have been marked off the books of some of us as worthless, that, given the right encouragement at the right time, flourish again?"

Now a remarkable new development has come about, something that none of us in our wildest dreams could have anticipated just a few years ago. With the completion and closing of the Arkansas River dam at Dardanelle, all of the area south of the railroad and in the vicinity of Big Culvert—where Tillman Pyle, Elmer (Corporal) Ellis, Leonard Price and I used to stalk swamp rabbits—all of this is now a part of Dardanelle Lake. And guess what? George Dawson tells me that all of that area from Big Culvert west to Slate Cut is fabulous fishing waters.

George, who is about as truthful as the average run of fishermen, swears he has been carrying catfish and bass out of those waters by the tow-sackful!

This reminds us again that with all the "downs" we ring up in a lifetime there are some marvellous "ups" that come to us from the bountiful hand of our heavenly Father. And so many of these, as the fabulous new Big Culvert, are things we had never even dared to hope for.

*Erwin L. McDonald*

A MOST unusual worship service was held recently in Beaufort, S. C. The Baptist Church of Beaufort invited the members of the local Catholic Church to a joint service and almost all of the Catholics attended. About a dozen Lutherans, including the local clergymen, were also there. Full details of the unique meeting, from the Baptist Press, are on pages 12-13. The Editor's comments are on page 3.

OUR hats are off to Gene Harvey, Foreign Mission Board photographer, who made the stark, unusual pictures of Nigerians on page 14. Each picture tells its own story.

WHAT'S right with the Baptist way? Recently Dr. Roy L. Honeycutt, professor of Old Testament at Midwestern Seminary, answered the question in a Training Union session of his church. He shares his thoughts and reasonings with you on pages 6 and 7.

A FIRST-HAND look at the situation in Laos was brought to Arkansas by an Arkansas mission couple recently. Bob Worley and his charming wife were interviewed by Democrat staffer Martha Ann Riley, whose story appears on page 10.

WHILE we are thinking about missionaries, let us call to your attention another mission couple, Barbara and Bob Allen, who were recently honored by First Church, Manila, on a Sunday which the church designated as "Foreign Missions Day." The story is in the column "From the Churches" on page 11.

COVER story, page 16.

## Arkansas Baptist MEMBER: *newsmagazine*

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February 17, 1966

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Associate Editor, MRS. E. F. STOKES

Managing Editor, MRS. TED WOODS

Field Representative, J. I. COSSEY

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

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

### Catholic visitors

THE unheard-of has happened. A Catholic priest and his congregation, in response to a special invitation from a Baptist pastor, have attended a Baptist worship service to hear a Baptist pastor preach a sermon on Baptist doctrines.

This remarkable thing took place on a recent Sunday night in the Baptist Church of Beaufort, S. C., where the Rev. George A. Jones is pastor. (For a detailed report see the Baptist Press news release elsewhere in this issue.)

It is interesting to note that the same invitation that went out to the Catholics also went out to the other churches of Beaufort, but only the Catholics and the Lutherans accepted.

Still another item worth mentioning is that the members of the host church and of the visiting churches have had nothing but enthusiastic approval for the unique service, but about half of the letters received by Pastor Jones have been from Baptist pastors venting their spleens against what he did. There are still some who would put Catholics in a lower category than the Pharisees of Jesus' day put "publicans and sinners," as far as having anything at all to do with them is concerned.

One of the really encouraging things about this service is that Catholics—at least one priest and 150 of his parishoners—have revealed that they do not feel that they would be hopelessly contaminated by being found in a Protestant (or Baptist, if you want to insist we are not Protestants) service. Some Catholics apparently are taking seriously some of the things that have been coming out of the Vatican Council sessions on the spirit of unity for believers in Christ.

Those who would condemn the Beaufort Church should not lose sight of the fact that one can worship God along with those of views that differ widely without giving up his own convictions or sacrificing any precious principles.

The thing that has happened in Beaufort reminds us of what happened in ancient Samaria, when there was a revival: "And there was great joy in that city" (Acts 8:8).

### 'Preach the word'

AS we have indicated in these columns before, pastoring a church is one of the most difficult of all positions. But the more difficult a situation is, the more challenging. There is not a church to be found anywhere that is not "a peculiar situation." Every church is bound to have its problems, for the people who make

up church memberships, as those who serve as pastors, all have their personal problems. But, as a veteran preacher, now retired, said recently, "The pastor can weather a lot of storms if he feeds the flock."

It is surely of great significance that the risen Lord said three times to repentant Peter: "Feed my sheep." What else, of the many things a pastor does, is worthy to be compared with a faithful and effective pulpit ministry? And the pastor who for any reason at all goes into his pulpit from Sunday to Sunday with no word from the Lord is really in trouble.

Paul's words to his son in the ministry Timothy are worthy of a place on the wall of every preacher's study, not to say a place in the preacher's mind and heart:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:1-2).

As J. B. Phillips translates it:

"I urge you, Timothy, as we live in the sight of God and of Christ Jesus (whose coming in power will judge the living and the dead), to preach the Word of God. Never lose your sense of urgency, in season or out of season. Prove, correct, and encourage, *using the utmost patience in your teaching*" (italics ours).

But after the faithful pastor has preached the Word, what? It certainly does not stand that he will necessarily have smooth sailing. There will always be some who just cannot stand sound doctrine, as Paul indicates in the verses that follow these we have quoted. The preacher is not to be one who "plays to the grandstands" or decides what he will preach on the basis of what the people will applaud. He is to preach the Word, in season and out, regardless of the consequences.

Church members—every last one of them—ought to go regularly to the services of their churches except when hindered by circumstances beyond their control. But every one should go praying for his pastor and for the presence and leadership of the Lord in the services. It is the call of the pastor to preach the Word. But it is likewise the call of the church member to hear and heed the Word when it is preached.

The Agriculture Department, according to *The Survey Bulletin*, estimates that consumption of cigarettes rose to about 520 billion, a new high, after it had dropped to 497.4 billion in 1964. It appears that last year people were not as afraid of "consumption" as the year before.

The average daily radio audience in the United States is 80.3 million adults, according to a survey by the Sindlinger Company, veteran audience-measurement firm. From the radio programs we have been able to get, we thought the audiences were made up exclusively of teenage rock-and-rollers and folks who "love mountain music."

## 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.

### Norman Ferguson

WHILE reading the letters to the editor, Jan. 27, [I noted] the poem written about Mr. Norman Ferguson. I do not know when it was written, but I do know the man, Norman Ferguson. He was one of the greatest Chaplains on active service during the Korean War. If all the preachers of your state are like this man, your state is well blessed.—Sam Houston, Pastor, Cross Roads Baptist Church, Marshall, Tex.

### Commend pastor

A MOTION was made and carried that the Harmony Baptist Association's Executive Board go on record as endorsing Rev. R. C. Creed's ministry in the Dollarway Baptist Church in our Association. He may be reached at 5112 Dollarway Rd., Pine Bluff, Ark. Phone CH 7-2466.

Also, that we recommend his service to any church in need of a pastor.—E. A. Richmond, Clerk

### God is not dead!

THIS so-called "new theology" that "God is dead" is neither "new" nor is it "theology."

The correct definition of the word theology is, the knowledge of God. Anyone who professes to believe in such an erroneous and odorous idea as this has no experiential knowledge of God. He may have what is revealed in literature. He may have the information others have passed on to him. He has missed the most valuable knowledge of all—personal experience.

Someone has wisely stated that what these men should be saying is, "So far as I know 'God is dead.'" That is, "To be completely honest the knowledge I have doesn't reveal to me that God is alive."

The Russian cosmonaut returned from his orbits of the earth to announce to the world that he had searched the heavens with his eyes but didn't see God. The Negro entertainer gave a pungent answer to the foolish statement of the cosmonaut. He said, "If the life line to that oxygen had broken while he was flying through

space he'd have seen God in a hurry."

Some need to recognize their need to build an altar of faith. The directions are simply given and therefore could be easily overlooked: "All have sinned and come short of the glory of God" Romans 3:23. "The Wages of sin is death, but the gift of God eternal life through Jesus Christ our Lord." Romans 6:23.

Jesus said, "No man cometh unto the Father but by me."—Gerald Martin, Pastor Poplar Avenue Baptist Church, Memphis, Tenn.

### 'Increasing profit'

I WRITE to tell you that I read the Arkansas Baptist with ever increasing appreciation and profit. I consider it the best by far of all the denominational periodicals which come to my desk. From the view points of general information, news coverage and the denominational program it is unsurpassed. Your own contributions editorially are of a high order. You are the right man in the right place. [Gee, thanks! —ELM]

I have now completed three years of retirement from the pastorate. The brethren and the churches in the Memphis area have kept me fairly busy. It was my privilege to be permanent supply for two of our churches here in the city during the latter half of 1965 while they were in search of pastors. December the 19th I participated in the 75th Anniversary Celebration of the First Baptist Church, Canyon, Texas where I was pastor for 5 years after finishing the seminary. December the 26th I supplied for Bob Bratcher at the Mountain View Church, El Paso, Texas and made it possible for him to spend Christmas at home. Please tell my Arkansas Brethren I am at their command when they need help. Keep up the good work and be assured of my love and prayers.

Lyn Claybrook  
1461 Woodston Rd., Memphis, Tenn.

### Ignoring nonsense

SOME people may think that this kind of talk [whether God exists] is new, therefore modern and exciting, but a little study of the Bible reveals that it has been around for thousands of years. People, no doubt, speculated about God and denied His existence when the Psalmist said, "The fool hath said in his heart, there is no God."

Perhaps they were going around challenging believers to debate the issue when the wise king admonished his people to "Answer not a fool according to his folly lest thou also be like unto him."

I am aware of Jesus' warning against calling any one a fool, and do not do so. The man who denies the existence of God claims a perfect knowledge of the universe and its workings, and by his presumption declares himself a fool. It would be hard, indeed, to think of any greater proof of absolute ignorance and folly, if any were required. Perhaps it is for this reason, as well as for the moral and ethical implications of it, that courts have traditionally refused to admit the testimony of an atheist.

So, I would strongly recommend that the Christian people ignore this type of nonsense, and find some better way to occupy their time than to argue with these self appointed know-it-alls.

REPLY: I agree with your conclusion. So, we have carried no editorials on this silly debate.—ELM

### 'Don't take him back'

THANK you for publishing the poem our church sent to the Malvern church. [See "Treat him right!", page 5, our issue of January 27] We have received an answer in verse from the folks in Malvern and would like for you to print it also:

We have received a man so rare,  
With spirit and talents beyond compare.  
To us he is in worth pure gold—  
A character of highest mold.

We won't forget to treat him right—  
We'll welcome him with all our might—  
We'll give him honor and loyalty due—  
(This goes for Mary and both girls too!)

We feel he is a gift from God  
Whom we were badly needing.  
God has poured His blessings out  
And they are not receding!

We will keep climbing and we will not neglect  
To do what Christ the Lord would expect.  
Of great esteem there'll be no lack,  
So don't plan to send and take him back!

Written by  
Marguerite Glover McCoy, Malvern,  
Submitted by  
Marlys Turnage  
Lake Village Baptist Church  
Lake Village, Ark.

### No deacon's 'board'

OCCASIONALLY an article giving biographical information will state that a man is a member of the "board" of deacons of a Baptist church. The term is being used more and more in recent

years. Have we not been taught better? Have we drifted into the use of a term unconsciously which is neither Baptist nor New Testament? (Actually all Baptist beliefs and practices should be New Testament).

Baptist churches have no boards. We could not say that the trustees are a board because they act in legal matters only upon the instruction of the local congregation. They cannot act independently of church action. By signing, handling, and filing all legal documents they are not a "board."

What is a "board?" A "board" is a group which is the legal head of an organization or institution and can make decisions without the approval of any other group. A "board of directors" at a bank directs the affairs of the bank. They "run" the bank. They make decisions and their decisions are final.

Deacons act in the best interest of the church but their actions are recommendations to the local church. The church runs its own business; only the church can speak for the church.

The correct designation, therefore, is body of deacons. A Baptist church elects a deacon body, not a "board" of deacons. Too much that is implied in the use of the term "board" is carried over into some deacons' meetings.

A deacon occupies an important place in the life of a church. A deacon's role is extremely valuable. The real usefulness of a deacon is seen in its proper New Testament setting. The word "board" must be dropped for the good of the body.—Dr. L. H. Coleman, Pastor, Immanuel Baptist Church, Pine Bluff, Arkansas

## Baptist education need

SHOULD we do less for our Baptist Colleges? We should do more, not less, for the schools we own and operate. The call for academic excellence gets louder with every passing year. No Baptist college is worthy of the name 'Baptist' unless it is first-class in every respect. This demands adequate financing.

But what about the 86 percent which are on the non-Baptist campuses? (Incidentally, in a few years the figure will be 90 percent.) The great need is for a Baptist three or four-floor men's dormitory approach. The first floor could be given to B.S.U. activities and a chair of Bible ministry. Another individual, making a staff of at least three, could be business manager and building superintendent or "house father." The building would be financed easily through room rental fees. The demand for living space on most state university campuses is very high. A shortage exists.

Tax money would go for instruction in every academic field (incidentally, have you checked their curriculums lately?) except Bible or religious education. The building would be located across the street from the campus prop-

# TELEPHONE TECHNIQUE

A READER writes that his pet peeve is to answer the phone and be asked, "Who is this?"

That is until one day when his six-year-old daughter answered the phone. Asked "Who is this?" she replied innocently, "If you don't know who you are, how should I know?"

Ever since, the father says, he turns the tables on who-is-this callers by saying, "I don't know. Who are you?"

Another approach, used by most businesses and in many homes, is to identify yourself and your department or company when you answer. For instance: "Merchants' Hardware, Welch speaking." Or, "Hall's residence" or "This is KLondike 5-1234."

But just what do you say when you place a call and an unfamiliar voice answers?

Best thing to do is identify yourself. It's like extending your hand—the other fellow just naturally offers his hand and you shake.

Instead of "Who is this," say, "This is Don Davis. I'm calling for Mr. Brown." Chances are the person you're talking with will respond by giving his name.

Your whole conversation is bound to be a better one if you get off to a friendly start.

—Telephone Talk

er; thus there would be no violation of the principle of separation of church and state. Bible credits would be earned through the nearest Baptist college. The chair of Bible would be an extension center of said Baptist college. Transferring credits to the state university would present no problem to the student.

This ministry is needed. It will in no way take away from our Baptist college program. We will not lose students in our own schools. We shall simply recognize that far too long we have neglected a field white already to harvest.

(Signed but name withheld)

## First things first

THE "Russellville Issue" seems to be the main topic these days. So may I add my comments? . . . .

We have been taught that each Church is a democratic body that governs itself. Now it is being proved that we too have dictators. A dictator usually lays down rules for others to follow and takes from them all he can get. In this case we see where the Russellville Church has been told they have not followed the law to the letter BUT they can still help to support the convention with their donations. Russellville's decision to continue their contributions to the Southern Baptist Convention shows they are trying to do the right thing.

Maybe I have been misinformed. I have had some of the best teachers and pastors during the nearly forty years I have attended Baptist Churches. Have

they all missed the real purpose of the Church? They have taught me that a Church's mission is the winning of the lost. Baptism and Communion can not come first. We must win people! The ordinances are very important to me. However, I hope they never become so important to me that they take the place of winning the lost!

Have you ask someone to attend your Church and have them reply they have been reading about us in the papers? Have you worked for years to get someone to attend your S.S. and the first time they go they feel, hear and see things that should not have been there? Our Church services are cold, our talk mostly numbers and money and they see people who seem to go to see and be seen—to try to dress better than anyone else there.

I can recall going out into an open field, pitching a tent and participating in wonderful revivals that reached many lost souls. Sometimes I long for just one service as informal and as close to God as those were. Times have changed, the world is changing every day, but lost souls are not! Each year we are reaching fewer. May GOD have mercy on us when we neglect the lost and use precious time to pick one another to pieces.

Only when we go down on our knees and humble ourselves completely will we solve our differences. Let us labor together for GOD. With humble hearts and winning the lost as our goal we will—with GOD'S help—find other things are less important.—Mrs. Leonard Beasley, Forrest City, Arkansas.

# THE BAPTIST WAY....

## WHAT'S RIGHT WITH IT

SEMINARY professors are not often thought of in terms of giving a part in Training Union. Actually, we are as involved in the total life of the church as any other church member. Recently, our union has been discussing various types of church government: Presbyterian, Episcopal, monarchical, and congregational. At the conclusion of the study, a housewife and I were asked to discuss the advantages and disadvantages of our Baptist way of church government. As an outgrowth of that Training Union program, may I share with you: "The Baptist Way—What's Right With It?"



BY ROY L. HONEYCUTT JR.  
PROFESSOR OF OLD TESTAMENT  
MIDWESTERN BAPTIST THEOLOGICAL SEMINARY  
KANSAS CITY, MISSOURI

1. *It is based upon the biblical concept of man as person, made in the image of God.* Every man is a person, made in the image of God himself, not an animal (cf. Gn. 1:27). As such, every person is endowed with the inalienable right to respect and consideration. Negatively, this means that no person should either be ignored or crushed as though he were an animal as opposed to a person. Because he is made in God's image, whatever is done to man is in one sense also done to God (cf. Mt. 25:31ff). Our Baptist way gives due consideration to human personality, neither ignoring it nor running rough shod over it.



2. *It exalts individual responsibility.* Often, we read of someone whom the courts have declared incompetent. We have also seen persons who, by virtue of physical or emotional causes, were incompetent. In such cases all of us are moved to sympathy for them. Just as no one wants to become incompetent

through some physical or emotional tragedy, neither do we want to be treated as though we are incompetent; especially in our church. Individual responsibility is a strong prophetic emphasis (cf. Jer. 31:29f; Ezek. 18:1ff). It is also a strong emphasis in the Baptist way of church government.



3. *Places responsibility for action where it should reside*—on the cutting edge of the local church, where the church meets the world. We live in an era of irresponsibility; people do not want to stand responsible for their action. The Baptist way insures that the local church will stand responsible for that which is done in its name for Kingdom service, whether it be budget, bonds, or buildings!



4. *Balances absolute individualism with corporate responsibility.* While recognizing individualism, the Baptist way honors the corporate body of the church. Once individuals have acted, the results involve the corporate body. It is the church that is now concerned, not simply individuals. I may have voted negatively on an issue, but if it passes it becomes the program of our church—not their church!



5. *Recognizes diversity; minority views.* The true Baptist way does not seek to "squelch" minority views. It gladly hears them as the expression of responsible persons made in the image of God. Rightly practiced, the Baptist way exalts harmony in the face of diversity.



6. *It is an equitable method.* Men, led by the Spirit of God, voice their convictions. The majority is allowed to prevail as an expression of the will of God. How else could differences of opinion better be decided?



7. *It distributes equal responsibility.* It would not be fair to a pastor, deacons, or trustees to place them in such position as to make them solely responsible for all actions of the church. The burden is too great for any individual, or group of individuals, to bear alone.



8. *It makes possible joint counsel and advice.* This may be idealistic, but the Baptist way should make the counsel of those not directly involved in initiating programs available for counsel before final adoption of the programs. Admittedly, it requires a measure of Christian grace to interpret objections or questions at a business meeting as "joint counsel and advice," but it should become a reality. Free discussion makes possible joint wisdom before action is finalized.



9. *It insures that the church cannot be manipulated* to serve the ends of the few in questionable procedures. The final voice is that of the church, gathered in assembly. When one finds churches that have been manipulated, it is more often than not because members have surrendered their inalienable right and heritage to participate in church decisions.



10. *Provides a system of checks and balances,* which enables the use of committees, strong pastoral leadership, and active participation in larger collective bodies without forfeiting the voice of the local congregation. We encourage strong pastoral leadership, the committee method, participation in associations and conventions. We can do all of this without fear because the local church determines its own ultimate course under the leadership of God.

In retrospect, I'm glad I didn't have the part on the program which dealt with what's wrong with the Baptist way. There are just too many things that are right with it—when it is practiced!



# Arkansas All Over



B. G. HICKEM

## Hickem leaves Crossett

B. G. HICKEM has resigned the pastorate of First Church, Crossett, to become pastor of First Church, Panama City, Fla.

A native of Royalton, Ill., Mr. Hickem is a graduate of Ouachita College and Southern Seminary. He is a chaplain, with the rank of major, in the U. S. Army Reserve.

Mrs. Hickem is the former Miss Billie Jean Mosley of Little Rock. They have four children, Christy, Neil, and twin daughters, Debbie and Becky.

Mr. Hickem is vice president of the Executive Board of the Arkansas State Convention.

He will begin his new work Mar. 1. The 2300-member church is located in the West Florida panhandle. The ministry of this church is varied, serving people from the downtown area and the military, industrial vocations and tourists.

Since coming to Crossett, the old indebtedness of First Church was paid off, a new parsonage built, additional property added to the present facilities, the existing educational director's house remodeled, a new \$125,000 elementary building constructed and the debt reduced to approximately \$20,000.

During his seven-year ministry in Crossett, there have been 708 additions to the church. The church budget has been increased more than 30 percent and mission giving increased by 10 percent. In addition to the support of direct missions in Africa, the church helps sponsor work in Chicago and England.

## Arkansas editor honored

NASHVILLE, Tenn.—A breakfast honoring Editor Erwin L. McDonald of the *Arkansas Baptist Newsmagazine*, Little Rock, as a Broadman Readers Plan author will be held here Wednesday, Feb. 23, at the Sunday School Board of the Southern Baptist Convention. Dr. McDonald is the author of *Across the Editor's Desk*, one of three Broadman Readers Plan releases for April, May and June.

The breakfast is co-sponsored by Broadman Readers Plan and Broadman Press. Invited guests include the editors of the Baptist state papers, the executive secretaries of the Baptist state conventions, and the executives of Southern Baptist agencies and institutions.

A feature of the breakfast will be a humorous presentation on an editor's life. Dr. J. M. Crowe, associate executive secretary-treasurer of the Sunday School Board, will discuss the Broadman Readers Plan, a Southern Baptist book-of-the-month plan started recently.

Subject of McDonald's book is the Baptist state papers. The book tells "what an editor does," why Baptist state conventions have papers, how the state papers deal with controversy, what readers want, and concludes with a look into the future of the papers.

Other books by the Arkansas editor include *75 Stories and Illustrations from Everyday Life*, Baker Book House, 1964; and (as co-author with Ralph Creger), *A Look Down the Lonesome Road*, Doubleday, 1964.



BOBBY DENTON

## New Lamar pastor

BOBBY Denton, formerly of First Church, Glenwood, has assumed the pastorate of Lamar Church.

During the eight and a half years Mr. Denton served at Glenwood, there were 138 additions, 67 by baptism. All buildings now standing were constructed during his ministry. Church property includes an auditorium, educational building and a modern three-bedroom parsonage, all air-conditioned and centrally heated and valued at \$125,000.

Total receipts increased from \$5,249 to \$18,613 annually.

Mr. Denton has served as moderator of Caddo River Association, associational Sunday School superintendent and evangelistic chairman. He has served as a member of the Arkansas State Convention Executive Committee.

Mr. Denton, a graduate of Ouachita University, has acquired hours toward a master's degree.

Mrs. Denton is the former Miss Carolyn Thomas, Amity. They have two children, Brenda, 14, and Becky, 11.

## O'Neal is available

JOHN O'Neal has resigned as pastor of Chapel Hill Church, Jacksonville, and is available for supply or for pastoral call.

His present address is Madden Road, Jacksonville, Phone No. 982-8047.

## New libraries

**NASHVILLE**—In a Convention-wide effort to reach a goal of 15,000 libraries by Feb. 28, the date of Dr. Harold E. Ingraham's retirement, 322 churches registered new libraries in January with the Sunday School Board's church library department.

Arkansas libraries with names of pastors and librarians:

Bryant Second; Herman Slaughter; Andy Westbrook; Casa Pleasant View; B. L. Dorman; Sharon Dorman; Grady First; James A. Buchanan; Jonesboro Village; T. F. Stroud; Mountain View First; Billy L. Cartwright; Mrs. Edith Lowe; Paragould Unity; A. W. Psalm-onds; Pine Bluff Plainview; Desmond Castleberry; Rison; Phil J. Beach; Rogers Immanuel; Robert E. Parr; Sheridan First; Lex Eaker; Mrs. W. A. Pollard; Yorktown First; Venie White.

## 60th Anniversary

REV. and Mrs. W. J. McConaghy, of 6212 W. 83rd Street, Little Rock, will observe their 60th wedding anniversary Feb. 25, having been married in 1906. In a letter to the *Arkansas Baptist Newsmagazine*, Mr. McConaghy wrote, "God sure gave me a wonderful Christian girl for a helpmate."

Although he is no longer able to drive a car, Mr. McConaghy still does supply preaching for churches that will provide transportation. He reports that he preached for his church, Ironton, three weeks ago.

Mr. McConaghy can be reached by telephone at LO 2-1526.

## Moore to Jonesboro

DON Moore, New Orleans, has accepted a call as pastor of Walnut Street Church, Jonesboro. He will be on the field Feb. 20.

Mr. Moore is a native of North Arkansas, a graduate of Ouachita University and of Southwestern Seminary.

He previously was pastor of Elliott Church, Camden.

Thomas L. Harris is interim pastor.

## Arkansan is director

**NASHVILLE** — Dr. Rowland Crowder, Arkansas native and architectural consultant in the Sunday School Board's church architecture department, on Feb. 1 became the department's first director of field services.



DR. CROWDER

Before going to the Board in 1952, Dr. Crowder was pastor of Central Church, Springhill, La. Earlier he had served as associate pastor of First Church, Shreveport, La., and as pastor of several Arkansas churches.

Dr. Crowder holds a bachelor of arts degree from Ouachita University, and master of religious education and doctor of religious education degrees from Southwestern Seminary.

BILL Flanders, music and education director, First Church, Hope, has resigned to accept a similar position with First Church, Titusville, Fla.

## Beacon Lights of Baptist History

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

## Baptists divide North and South

THE Georgia Baptist Convention requested the executive committee of the Home Missionary Society of the Baptist General Convention to appoint Rev. J. E. Reeve, a slaveholder, as missionary to the Indians in the spring of 1844. His salary was provided and everything was in order for him to serve. Because he was a slaveholder the Board refused to appoint him.

In November of that same year the Alabama Convention asked whether a slaveholder would be

appointed if presented. The Board replied, "No."

With these firm committals Baptists in the South realized that further cooperation with the Northern brethren was impossible. The time had come to form a new body and channel of work.

However, there was indecision on how the division would be made. Would it be a geographical break, or would it be a division between slave holders and non-slaveholders? Both ideas were discussed.

The Virginia Baptist Foreign Mission Society thought a consultation convention should be called and led in issuing a call for it. But the call did not specify the character of the proposed organization.

Dr. W. B. Johnson, president of the South Carolina Convention, was more specific. He had been in the organization of the General

Convention in 1814. He had served as president of this convention. His experience had solidified his views. In a presidential address before a special session of his state convention he discussed the Society method versus the Convention method and advocated the latter.

Many leaders in the South advised delay. Some hoped that the General Convention would ignore the opinion of the Home Mission Society which refused to appoint a slaveholder as missionary. Others saw the inevitable break coming but wanted to avoid it as long as possible.

But a call for a Conventional meeting went out. Three-hundred and seventy-eight messengers were appointed in response to the Virginia call. On May 8, 1845, 327 messengers from 11 states met at Augusta, Ga., to consider the formation of a new Baptist body.

# Worley foresees Laos trouble



Arkansas Democrat Photo

*DR. TOM LOGUE, director, Baptist Student Department, and the Worleys with a carving of a Laotian water buffalo which the missionary couple sent to Dr. Logue.*

BY MARTHA ANN RILEY  
ARKANSAS DEMOCRAT STAFF WRITER

DESPITE its present political stability, Laos faces the possibility of becoming increasingly involved in the war in Southeast Asia, according to a young Baptist couple who recently returned from a two-year stay in Laos as members of the International Voluntary Service.

A private organization under contract to United States AID (Agency for International Development), IVS is similar in scope to the Peace Corps in that all work is designed to be self-help.

Bob Worley and his wife, Ruth, whose home is at Hermitage, discussed some of the problems facing Laos while visiting friends in Little Rock this week.

They plan to return to Laos in the near future to resume their work.

A native of Piedmont, Mo.,

Worley received his degree in forestry from Arkansas A&M. His wife is a graduate of Arkansas State Teachers College where she majored in home economics.

During their stay in Laos, Worley has worked in the area of rural development and his wife has served as an advisor in home economics.

Worley pointed out that volunteers in that country must work on the grass roots level in helping to develop the agriculture program, constructing wells, latrines and schools.

Mrs. Worley said that major obstacles in her work have been sanitation problems which result in dysentery and other diseases, shortening the life-span of the Laotians.

"It is very difficult to initiate programs to improve these con-

ditions," she explained, "because the people tend to be satisfied with the way in which they are living."

The couple said that the possibility of Laos becoming more involved in the war in Southeast Asia looms largely due to its geographical location. It is bounded on the north by the Chinese province of Yunnan, on the east by Vietnam, on the south by Cambodia and on the west by Thailand and Burma.

Although they do not resent the United States, many of the Laotians are afraid to become friendly with Americans, they pointed out.

Most of their work has been in the valleys where living conditions are not so primitive as in the mountainous regions where there is no transportation.

Not overpopulated, Laos, which is comparable in size to the state of Kansas, has only about 2.5 million inhabitants, they said.

For the most part, they found the people of Laos to be friendly despite the language barrier. Although they said they experienced no real difficulty in communicating, the Laotians speak many different languages due to the many different tribes. French is the language spoken by officials of the country.

Worley will attend a language school in Washington, D. C. for the next six months and then study rural development at the University of California at Berkeley for three months after which the couple will return to Laos for another two-year stay.

Worley served as Baptist Student director at Arkansas A&M prior to going to Laos.

## BULLETIN

CHANNEL 11, Little Rock, will carry a special film Feb. 22, from 9:30 to 10 p.m., made at Arkansas Baptist Medical Center.

The film shows heart catheterization laboratory and open heart surgery. The patient is a resident of Little Rock.

## DEATHS

Roy L. Gant, 48, Conway motel owner and operator, Feb. 8.

Mr. Gant was a member of Second Church and a Mason.

Charles A. Norris, 54, Malvern, Feb. 7.

He was a Reynolds Metals Company employee and had lived at Malvern for 20 years. Mr. Norris was a member of Glen Efurd Memorial Church.

Mrs. Lila Demprey Humphrey, 82, McGehee, Feb. 8.

The widow of O. L. Humphrey, she was a member of First Church and G.I.A. Lodge.

R. P. Davis, 81, pastor of First Church, Bloomer.

Mr. Davis, who lived on Route 3, Charleston, died at a Ft. Smith hospital Feb. 10.

Fred H. Avra, 65, Conway, Feb. 9.

He was a retired employee of the International Shoe Company and a member of Second Church.

Olin C. Smiley, 57, Ft. Smith district plant manager for Southwestern Bell Telephone Company, Feb. 9.

He was a member of First Church. He was past president of the Arkansas Chapter of the Telephone Pioneers of America.

Rev. Everett Rawlings, 89, Feb. 9 in a Los Angeles, Calif., hospital.

During his long active ministry in the state he was pastor of Immanuel Church, Fort Smith; First Church, Van Buren; First Church, Forrest City; Southside Church, Pine Bluff; Caney Creek Church, Lonoke, from which he retired in 1949.

At one time he was employed as district evangelist by the Arkansas Baptist State Convention and Mrs. Rawlings was an approved elementary Sunday School worker.

## Revival news

CRYSTAL Valley Church, North Little Rock, Feb. 20-27; Theo Cook, evangelist; "Uncle Purl" Stockton, music director.

FEBRUARY 17, 1966

## From the churches . . .

### Manila First

SUNDAY, Feb. 13, was designated as Foreign Missions Day, honoring Barbara and Bob Allen. The former Barbara Fleeman, daughter of Mr. and Mrs. Harmon Goodson, and her husband have been appointed by the Foreign Mission Board of the Southern Baptist Convention as missionaries to Indonesia.

Dr. H. E. Williams, president of Southern College, where both the Allens were 1952-53 graduates, was guest speaker in the morning hour and Mr. Allen was the evening speaker. A reception for the Allens followed the evening service.

Mr. and Mrs. Allen have been serving Eastern Hills Church, Garland, Tex. They were appointed missionaries in May, 1965. The first assignment for this missionary couple will be a six-month tour of duty as pastor of an international church in Manila, Philippines. A few years ago Mr. Allen made an extensive preaching mission in this area. From this assignment they will be serving in Indonesia.

In population, Indonesia is the largest Southern Baptist mission field.

### Blytheville First

AT a dinner given in her honor Feb. 1 at Blytheville Country Club, Miss Nancy Newcomb, daughter of Mr. and Mrs. Charles R. Newcomb, was presented the National Safety Council President's Award for the successful resuscitation of Mitchell Glenn Wright at Bull Shoals Lake on Aug. 12, 1965. This is the Council's only award for the saving of a life.

We highly commend Nancy for her alertness and persistence in accomplishing this heroic act.

### Newport First

SUNDAY, Feb. 6, was observed as Ouachita University Day at the church. Dr. Ben Elrod, vice president, OBU, was accompanied by Miss Dora Ann King, pianist, and Bill Derryberry. Bill brought the message at both the youth worship service and the 11 o'clock hour, and Dr. Elrod brought the message at the evening service. The youth team met with the older Intermediates and Young People during the Training Union hour.

### Booneville First

THE committee to select a memorial to Richard Stone recommends that new pews be installed in Adult III Depart-

ment in his memory and that a suitable plaque be placed to indicate it. Mr. Stone was Sunday School superintendent of this department at the time of his death. Donations are now being received for this purpose.

### Benton First

THE church will observe Youth Week Mar. 13-21, with the youth in charge of the services the morning of the 21st, Glenn Eugene Ballard, youth pastor.

### Dick King honored

DICK King, senior from Little Rock at The Arkansas State Teachers College, has been invited to attend the Fourteenth Annual Presidential Prayer Breakfast to be held in Washington, D. C., Feb. 17. He received the invitation from Frank Carlson, senator from Kansas. Approximately fifty young men from the United States were invited.

Mr. King is president of the student senate. Other activities include president of the ASTC chapter of Fellowship of Christian Athletes; member of Royal Rooters, campus leadership organization and member of Sigma Tau Gamma, social fraternity. Last summer King attended the International Christian Leadership Conference in Seattle, Wash.

The son of Mr. and Mrs. Robert T. King, Little Rock, he is a member of Immanuel Church, and his mother is the church hostess.

### Books given OBU

A PRIVATE collection of more than 300 books dealing with history and humanities has been donated to Riley Library of Ouachita University by the family of Dr. Mary Watters, who died Jan. 2.

A 1917 graduate, she was the first woman from Ouachita to continue her studies and receive a Ph. D.

By the BAPTIST PRESS

## Baptists invite Catholics for joint worship service

BEAUFORT, S. C. (BP)—More than 150 Catholics here joined with about 400 Southern Baptists for an historic joint worship service in which Baptist doctrines were expounded to the Catholic visitors.

The unique joint service was held at the Baptist Church at Beaufort on the invitation of the church's deacons. Almost all of the local Catholic church members attended the service.

About a dozen Lutherans, including the local Lutheran clergymen, also attended the Sunday night worship service.

It is believed to be one of the first meetings of its kind in the United States, said George A. Jones, pastor of the Baptist Church of Beaufort.

During his sermon to the Sunday night crowd of 550, Jones explained Baptist doctrines and teachings, with the central emphasis upon worship.

Immediately following the service, Father Ronald P. Anderson, pastor of the St. Peter's Catholic Church, said, "We have felt the presence of the Holy Spirit here tonight.

"We accepted the most gracious invitation of our Baptist friends to join them in their worship service that we might observe their form of worship, that we might share together the word of God, and that we might unite our prayers that, as God wills and in the way that he wills, there might be one truly Christian family," said the Catholic priest.

The unique joint worship service was held at the end of an Octave, an eight-day Catholic period of prayer for unity sponsored by a committee of the Catholic church in Beaufort.

It was the custom of the Beaufort priest to invite Protestants to

attend the final Octave service to observe the form of worship used by Catholics, but few had ever accepted the invitation before. The Baptist pastor had always told the priest that whenever the Catholic people were free to visit the Baptists, then they would talk about it seriously.

When plans for the recent Octave were being made by the Catholic priest and his committee, they approached the Baptist pastor and said that in the light of the Vatican Council spirit of ecumenism, the time might be ripe for a joint worship service.

Deacons of the Baptist church voted to issue an invitation to the

entire congregation of St. Peter's Catholic Church, and also to invite members of all other Protestant churches in the area to attend the joint worship service at the Baptist church.

Jones later expressed disappointment that only Catholic and Lutheran churches accepted the invitation. None of the churches affiliated with the National Council of Churches, including local Methodist, Episcopalian and Presbyterian churches, attended the joint worship service, he said.

During the service, the church's adult choir sang an anthem, and two laymen including the chairman of the deacons led prayers, made announcement, and read the scriptures.

Jones, who preached on Baptist doctrines, said it was a typical Baptist worship service and said that the response on the part of the visitors was wonderful.

"The Monday following the service, I spent practically the entire day talking on the telephone to



**BAPTIST WELCOMES CATHOLICS, LUTHERANS:** The pastor of the Baptist Church of Beaufort, S. C., George A. Jones (left), extends a welcome to two Catholic priests and a Lutheran pastor at a joint worship service at the Baptist church. Being welcomed (left to right) are: Father Ronald P. Anderson, of the St. Peter's Catholic Church, Beaufort; Dermon Sox, Pastor of St. John's Lutheran Church; and Father Creston Tawes, another Catholic priest in Beaufort. (BP PHOTO)

Catholic people who called to express thanks for allowing them to attend the service," Jones said.

The response of his own church members has been 100 percent favorable, Jones added. Seeds were sewn toward a much better understanding of each other and toward mutual Christian fellowship between faiths, he added.

Jones said that he has received a flood of mail following the service. "About half of it has come from Baptist preachers condemning me for what we did," he said, "and about half praising us for conducting the service."

The pastor of the St. John's Lutheran Church, Dermon Sox, is hoping to have a similar joint worship service at his church next year, Jones said. The Catholic church is too small to seat the entire membership of the Baptist church and there are no immediate plans for meeting at the Catholic church for a similar service, Jones added.

The Catholic priest, Anderson, believes that the worship service follows ecumenical principles of both Pope John XXIII and Pope Paul VI, and that the problems of improving relations between Catholics and Protestants can never be solved by pushing a button in Rome. "It must be done on the local level by priests and pastors and congregations," Jones quoted Anderson as saying.

### **Baylor receives gift**

WACO—A Houston couple has donated 134 acres of land near Houston, valued at \$250,000 to Baylor University at Waco. The gift is from Mr. and Mrs. Willard L. Russell, Houston and was donated through the Russell Foundation, a non-profit, charitable and educational trust created by the couple. Proceeds of the gift will be applied to the cost of the Sid W. Richardson Science Building now under construction at Baylor and toward equipping the psychology department in the new building.

# Vietnam servicemen need spiritual aid

BY WAYNE DEHONEY—

**EDITORS NOTE:** Wayne Dehoney of Jackson, Tenn., president of the Southern Baptist Convention, while on a preaching mission to Japan and Korea sponsored by the U. S. Air Force chaplaincy, gives this account of visiting United States servicemen who have served in Vietnam. Following his two-week preaching mission in Japan and Korea, he was scheduled to tour Baptist missions work in the Orient sponsored by the Southern Baptist Foreign Mission Board.

TOKYO—This is another world—but a world that is moving closer home with every tick of the clock.

The 33,600 men in the armed services in Japan know this is true as they feel the tension of the escalating war in Vietnam. The wounded have been coming into the hospitals in Japan in great numbers, and I have gone from bed to bed.

One boy from Georgia with two bullet wounds in the shoulder said, "What a tough break, clean through the flesh without a broken bone. If they had busted me up, I'd be in the states now, but I've got to go back for five months of that mess."

On the bed next to him, a boy from Texas said the opposite: "I can't wait to get back to my outfit. It's not right for me to lie in bed here with nice clean sheets and good food while my buddies are fighting in the swamps."

In another bed was a major from Oklahoma, who has a sister on the staff of the First Baptist Church of Oklahoma City. We prayed together.

One boy desperately needed spiritual help. The psychiatrist had given up. "It's a job for the chaplain," he said.

The boy accidentally shot a South Vietnamese mother and child as

he charged into a village to rout the Viet Cong. Guilt weighs heavily upon him. I talked with him about God's forgiveness. But he couldn't seem to believe that God can forgive him because he can't forgive himself. His hands quiver continuously; his lips are drawn in a tight line.

There are 66 chaplains of all denominations attached to the Fifth Air Force here. I have been privileged to preach to special rallies of men, women, young people, and in the regular chapel services.

Our people in the military have neither horns nor halos. They are single men, men with families, with the same problems, disappointments, heartbreaks, and difficulties—but the continual battle against loneliness, frustration and temptation is a gnawing reality. These men and women need our prayers.

While in Japan, I have been with the Southern Baptist missionaries, preached to the Japanese Baptist churches, and visited our Baptist institutions here. Work in the Oriental culture is very slow. One is greatly impressed by the strength of our institutions and the dedication of our missionaries, and the story of our heroic witness through the years.

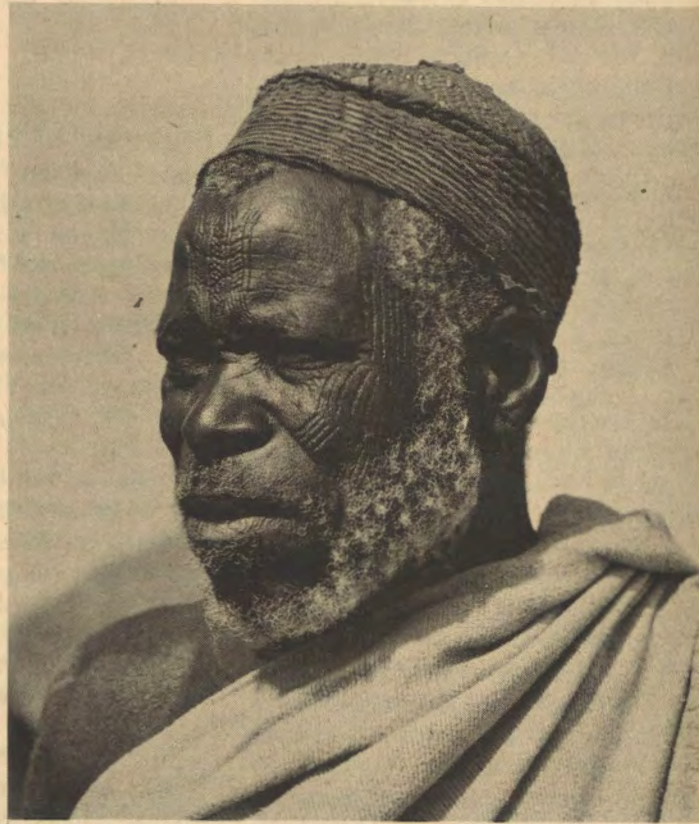
But a sense of futility here is overwhelming. Tokyo is the world's largest city with 10 million people, and the Christian witness seems like a drop of ink in an ocean, among the masses of humanity!

Yet Jesus said the kingdom of heaven is like the mustard seed. The gospel, planted in the pagan society of Rome, took root and swept the civilized world in three centuries.

This is our hope in the Far East—the dynamic of the gospel, sown by dedicated witnesses in the military, and by our missionaries.

# Nigeria!

Foreign Mission Board photographs  
by Gerald Harvey



(Top left) A young girl in Kontagora knits while carrying a load on her head.

(Top right) An old man in the Jos area.

(Bottom left) An older girl holds a small child on mission property at Okuta.

(Bottom right) A man picks up a Hausa Bible furnished by the Kwoi Baptist Church in the Keffi area.



**Help the individual**

RECENTLY, the pastor of a church criticized a non-church group for its approach in organizing young people for world fellowship. A member of the church called the pastor and criticized him for his objections to the group.

Upon investigation it was found that the church member was giving \$1 per week to church and \$20 per week to the non-church group.

There is something drastically wrong with the above situation. Whether the church had not challenged the church member to give, or the church member thought more of a non-church organization's approach to world problems than the church's approach; the individual does not love Jesus Christ enough to serve Him through His church.

Common sense, based on hard experience, has taught us that some church people do not love God and never serve Him through His church. But, seemingly, the time has come for Baptists to make sure that their churches have a Christ-centered program. (By that we mean churches that are true to their mission of ministering to a lost, befuddled, sinned humanity by presenting the claims of Jesus Christ asaviour and Lord.) Then there

will be compassion and this compassion will compel us to serve through our churches.

The time has also come for Baptists to realize that when a church member goes year after year without giving a portion of his money to the church that there is something drastically wrong. The church should put on a program of helping the member to realize that he is missing a great opportunity and blessing by not giving.

When this is done consistently and the member refuses to give, then do as the New Testament says, "Brethren if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness." (Gal. 6:11) In other words, if it is right to give money to the church and the member does not do it, then it's the business of the church to help the individual see his or her mistake.

This can best be done by using the Forward Program of Christian Stewardship or Growth in Christian Stewardship. — Ralph Douglas, Associate Executive Secretary

NASHVILLE (BP)—The Historical Commission of the Southern Baptist Convention has compiled a list of all graduate theses-in-progress at the six Southern Baptist seminaries. Publication of the list marks the first time that a composite list of all such theses have been available.

*The Bookshelf*

**The Other Dimension**, by Ralph L. Murray, Broadman Press, 1966, \$2

The author has been pastor of Smithwood Baptist Church, Knoxville, Tenn., since 1948. He is a graduate of Carson-Newman College and of Southern Baptist Seminary, a classmate, incidentally, of the editor of the *Arkansas Baptist Newsmagazine*.

This attractive book is comprised of nine meditations on the Lord's Prayer, with stimulating interpretation for today's needs. The author uses interesting excerpts from poetry, hymns and other sources as he stresses the importance of prayer in each Christian's life.

**The Commissioned Churches in the Current Crises**, by O. M. Stallings, Conway Printing Co., 1965

For one as skilled at writing as Author Stallings has demonstrated he is, it is regrettable that he waited until he was 75 to come out with his first book. The author is a man of deep convictions and has done a good job of stating the conservative and dogmatic viewpoint on such things as Separation of Church and State, Alien Immersion, the Elliott Book, Baptists and Social Issues, the National Council of Churches, etc. Although he pays his respects at a few points in the book to some of the views expressed by this editor—and he is no more in accord with some of the editor's viewpoints than the editor is with some of his—it must be said that he has produced a well-written book worthy of the attention of all of us.

Says Author Stallings "in the foreword of his book: "The time is now and the call is clear for Baptists to re-examine themselves in the light of the scriptures as to what our real Baptist business is. Our business in the main is twofold—to preach or witness the gospel of the saving grace to lost sinners, and to make ready a people prepared for the Lord's Second Advent. . ."

The book can be secured from Mr. Stallings at Conway, Ark., or from the Baptist Book Store. It is available in paperback or in hardback binding.

The following new paperbacks have just been received:

**The New Life, A Devotional Handbook of Basic Christian Truths**, by Andrew Murray, Bethany Fellowship, 1965, \$1.95; **The Ark of the Covenant**, by Arthur E. Bloomfield, Bethany Fellowship; and the following from Eerdmans:

**Sermon Suggestions in Outline, I**, by R. E. O. White; **The Mark of Cain**, by Stuart Barton Babbage, \$1.95; **Wildfire: Church Growth in Korea**, by Roy E. Shearer; and **Miracles Yesterday and Today, Real and Counterfeit**, by Benjamin B. Warfield, \$2.25.

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**Missions secretary's last week**

WELL, the time of my departure from the Baptist Building, as an employee, has come according to my announced plans to Dr. Whitlow last, July. Feb. 15 completes 19 years of delightful fellowship and service with Arkansas State Convention. It would have been nice, in many ways, to have completed 20 years and reached the retirement age of 65 simultaneously, but I chose the early retirement of my own accord.

It has been my feeling for some time that unless we give primary emphasis to missions and evangelism we will flounder in our total program. Most of our denominational problems — financial and doctrinal—will dissolve in the warmth of missionary and evangelistic endeavor. It was my feeling that to wait a year for my retirement or for committee study would delay a renewed missionary emphasis. I, therefore, decided to take an early retirement so a new leader could be secured and a new thrust made in the causes which we all say are primary. I believe



**MOUNT OF TEMPTATION—**  
*In the deep gorge of the Jordan near Jericho is the Mount of Temptation where Jesus was tempted by the devil (Matt. 4).*

that the time is ripe for this new impetus.

As to who my successor may be, I have not the least idea. But whoever he is, he will have my interest and prayers. You have given me a cordial place in your fellowship, and I ask you to do the same for the next Superintendent.

If you are interested in surveys, church development, or other matters pertaining to churches or mission needs, write to R. A. Hill. In matters of evangelism, write to Jesse Reed. If you want financial help—building, pastoral aid, etc.—write to Dr. S. A. Whitlow.

Now, let me say thanks to all. I love Arkansas Baptists. You have been good and gracious to me. The missionaries have been a joy to my heart and an inspiration to my life. No group of people in Arkansas are sacrificing more for the cause of Christ than these men as a whole. Their gift of \$160 in cash to me at the Evangelism Conference, along with the book of letters, meant more than words can express. God bless you all!—C. W. Caldwell, Secretary

**Is it worthwhile?**

FOR several years during earlier days in my ministry, I was intimately associated with a pastor who possessed some enviable qualities. He was a devoted family man. He was beloved of his people in his effective pastorate. He was also a relaxed, gracious man.

I kept looking until I found his secret. He had a "relationship" and a "plan."

His relationship was with Christ. He refused to try to do the work of Christ without being sure he had the power of Christ with which to do it. Therefore his prayer life was more expansive than many others of us.

He also had a "plan." It was very simple, but very effective. He made lists regularly of the things which needed to be done. Prayerfully, he labeled the items on his list as to their importance. He then set out to do the most important things "first." He affirmed that when he worked in this manner on the most important things, the Lord seemed to take care of the rest.

In a very real sense, this is the plan for church programming. Churches are asked to prayerfully consider *all* God wants a church to do. Then decide what must be "first." Following that comes careful planning to put the resources of the church into the most important work to be done. Doing the work of God in His power can be the thrilling aftermath of this type planning.—J. T. Elliff, Director

**Used Theater Seats**

For sale, 277 maroon vinyl theater seats. Metal backs, padded seat and back, good condition. Sell all or by lots. For further information contact:

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## Feminine philosophy — or intuition

BY HARRIET HALL

### Appreciating your pastor

RECENTLY a woman in another city presented this question for my reflection: "What is the best way I can help my family appreciate and learn to love our pastor? It seems they feel a little distant toward him." She went on to explain her particular concern for a teenager in her home.

Most pastors would readily admit that they are human, they make mistakes, are not without fault, and at times may unconsciously have appeared to be "distant." This is sometimes occasioned by their pre-occupation with a serious problem which some member has laid upon their broad shoulders."

I would answer the woman's question by asking her one. "Do you love and appreciate your pastor and pray for him regularly?" If the answer to this question is "yes," I believe your children will reflect this same attitude. Wise is the parent who realizes the value of having the pastor as a real friend.

I do not know whether you regard your pastor with high esteem or not—but at least you have indicated by your question that you feel the relationship between your family and your pastor needs some improvement.

As a practical approach I would suggest that you ask him over for a visit in your home. Most pastors (and their wives) love to be invited into the homes of their members. We love to see how other people live and to enjoy the warmth of friendly hospitality. There is no better way to teach our children the joys of Christian fellowship than to let them experience good times, good conversation, and spiritual enrichment in the atmosphere of the home.

Recently a mother of four children invited our family over for

the evening meal. The children had made little favors for us, and one of the children had composed an original poem for her pastor. It made a definite impression on us. We felt honored to be asked, but even more pleased that our coming was a special occasion for the young children in the family.

When I was growing up my parents often had guests in our home. I picked up many "sermonettes" during some of the informal conversation around our dining table. I used to think the idea of having the pastor, or visiting speakers and missionaries in our home was more for their pleasure than anything else. Now I know better. Sometimes a parent's words go "in one ear and out the other" after constant repetition. An admired visitor may say the same thing in a little different manner and a young listener is often greatly impressed.

Having company does not always necessitate a full-course meal. Some of the most enjoyable visits are those in which the invitation is a very informal "Come over after church." Refreshments are kept simple and the emphasis is on good fellowship and conversation.

Christian people can and should be the happiest people in the world. People who have never entertained a pastor in their home often feel that it would be a difficult task. Actually I believe the opposite is true. Most of the ministers I know are very good conversationalists and know so many interesting or humorous stories that they do not need to be entertained—they provide the entertainment, more often than not.

I would not want to leave the impression that "entertainment" is the only goal. My husband and I were guests in a home recently to which several others had been invited. Before the evening was over the talk had turned to many things. We remarked that some of life's richest spiritual experiences come in small informal gatherings in the homes of friends.

\* \* \*

Questions, comments, or sugges-

## Brotherhood

### We meet again!

THE annual meeting of the Arkansas State Brotherhood Convention is scheduled for Mar. 4-5 at Pike Avenue Church, 21st and Schaer Streets, North Little Rock. Robert Moore, sheriff of Desha County, and State Brotherhood president, will preside. Rivos Dorris is host pastor.

See to it that your church is well represented at the Convention!

Among Convention speakers are men who are the very finest to be found anywhere. John Farmer, Brotherhood secretary of South Carolina, will speak at all sessions. So will Lucien Coleman Sr., associate secretary of the Brotherhood Convention. Bringing the closing message at the Friday evening session will be Clyde Hankins, pastor of First Church, Forrest City and former independent missionary in Brazil. Hugh Cantrell of Ouachita University and president of the Brotherhood Commission of the Southern Baptist Convention, will also speak. George E. Pirtle, pastor of First Church, Sylvan Hills, North Little Rock, will direct the music.

The theme of the Convention is "Witnessing by All Means." The theme stems from the Southern Baptist emphasis for 1966, "Proclamation and Witness."

The Convention will be held in three sessions, Friday afternoon, Mar. 4, from 3 to 5; Friday evening, from 7 to 9:05; and Saturday morning, from 9 to 11. The complete Convention program will appear in this column in next week's issue.

Talk up the Convention among your men. See that every one knows. Build a good attendance from your church!—Nelson Tull

tions may be addressed to:

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

# The demands of discipleship

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

*"FOLLOW me; and let the dead bury their dead" (Matt. 8:22).*

A MAN, aspiring to follow Jesus, said, "Lord, suffer me first to go and bury my father" (Matt. 8:21). Matthew 8:22 records Jesus' reply to him. On the surface this might appear to be an unsympathetic attitude toward a bereaved but dutiful son. But is it?

In all likelihood the man's father was still living, and perhaps in good health. Tobit 4:3, a current writing of that day, has Tobit say to his son Tobias, "Son, when I am dead, bury me." Plummer notes that even today an Oriental, with his father seated beside him, has been known to say of future plans, "But I must first bury my

father." Both of these incidents throw light on Matthew 8:21-22.

Most likely the man means that he must remain with his father during his lifetime. After his father dies and he has performed his filial duty, then he will be free to follow Jesus. He was overly cautious in his commitment to the Saviour.

It was in this light that Jesus said, "Follow me; and let the dead bury their dead." Actually Jesus used a play on words in the double use of the "dead." "Let the spiritually dead bury their physically dead." Let those who do not propose to follow Jesus remain with the father to bury him at his death.

When one hears the call or feels the urge to follow Jesus, He should come first above all others. No earthly duty should come before one's spiritual relationship to Christ. Family relationships, however dear, do not justify one either to reject Jesus or to fail to follow Him in service.

Robertson notes that "the spiritually dead are always on hand to bury the physically dead, if one's real duty is with Jesus." And Chrysostom remarks, that, while it is a good deed to bury the dead, it is a better one to preach Christ.

## Evangelism

### Baptisms

NINE hundred fifty six churches baptized 10,401 people in the associational year 1964-65. Here is a list by associations:

ASSOCIATION	1963-64	1964-65	Inc. or Dec.
Arkansas Valley	261	327	66
Ashley	179	198	19
Bartholomew	219	212	- 7
Benton County	223	166	- 57
Big Creek	59	111	52
Black River	206	194	- 12
Boone-Newton	156	106	- 50
Buckner	124	114	- 10
Buckville	19	24	5
Caddo River	52	51	- 1
Calvary	202	247	45
Carey	85	103	18
Caroline	158	218	60
Carroll County	69	53	- 16
Centennial	90	113	23
Central	471	566	95
Clear Creek	277	278	1
Concord	783	700	- 33
Conway-Perry	49	84	35
Current River	111	95	- 16
Dardanelle			
Russellville	127	135	8
Delta	210	306	96
Faulkner County	95	106	11
Gainesville	49	48	- 1
Greene County	189	191	2
Harmony	644	580	- 64
Hope	348	358	10
Independence	121	124	3
Liberty	517	435	- 82
Little Red River	89	69	- 20
Little River	137	206	69
Mississippi County	556	347	- 209
Mt. Zion	270	336	66
North Pulaski	723	641	- 82
Ouachita	86	62	- 24
Pulaski County	898	881	- 12
Red River	143	102	- 41
Rocky Bayou	68	92	24
Stone-Van Buren			
Searcy	118	101	- 17
Tri-County	566	533	- 33
Trinity	321	343	22
Washington-			
Madison	301	323	22
White River	99	122	23
Totals	10,413	10,401	- 22



# HEY YOU . . .

**The Choral Reading Retreat  
 date WAS changed . . .**

NAW, it ain't February 25-26. It's March 4-5 at Camp Paron. Are ya comin'? I am, and I'm gonna send in my \$4.50 registration fee by February 25. They say Ray Conner and Al Crawford from Nashville are gonna be thar. I'm really gonna enjoy hearing, seeing, and singing all that new-fangled music they're supposed to bring. I hope to see my music director friends, their wives, organists, and other musicians.

Don't forget now: Reading Retreat is March 4-5. Registration deadline is February 25. Church Music Department, 401 W. Capitol, Little Rock

## 1966 WMU Annual meeting

THE 77th annual meeting of Arkansas Woman's Missionary Union will be held Mar. 28-30, at First Church, Pine Bluff, where Dr. John McClanahan is pastor and Mrs. Clyde Caughman is WMU president.

Featured on the program will be speakers representing foreign, home and state missions, as well as Woman's Missionary Union, SBC. Music will be under the direction of Hoyt Mulkey, state music secretary.

Sessions will start Monday at 7 p.m. and close at noon on Wednesday. Officers to serve during 1966-67 will be elected during the closing session.

Detailed information, including direction for making room reservations, has been sent WMU presidents.

### WEEK OF PRAYER FOR HOME MISSIONS

March 6-13

ORDER Annie Armstrong offering envelopes, individual prayer reminders and posters from state WMU office

## DAY CAMPING WORKSHOP

ONE of the special activities promoted for eight-year old members of Sunbeam Band is day camping. Since this is a comparatively new feature in organizational plans, special training in directing and planning for this important channel of missionary education will be offered in a workshop at Baptist Camp, Paron, Mar. 18-19.

The following are particularly urged to attend: Associational WMU presidents and Sunbeam band directors; local WMU presidents where there are World Friends, and Primary Sunbeam Bands; local Sunbeam Band directors, leaders of World Friends, leaders of Primary Sunbeam Bands where there are no World Friends groups.

Miss Mary Hutson, state Sunbeam Band director, will be in charge and will receive reservations. Details have been sent above leadership.—Nancy Cooper, Executive Secretary and Treasurer

GEORGETOWN, Ky.—Georgetown College here is planning long-range construction of twelve dormitory units designed to house 86 students each.

living. Other parents adopt a "hands off" attitude, only to see their children stumble and fall for lack of discipline and the security that goes with discipline.

Money is another example. Keep too tight a hold on it and you become a miser. Spend it too freely and you are a profligate. Or take yourself for another example. If you withdraw into a little world all your own, that world may be broken and crushed by your own narrowness. If you release yourself too freely, you may be labeled a do-gooder or an intruder in other's affairs.

The next time you hold an egg in your hand, remember that with too firm a grip, you break it; with too light a grip, you drop it. Life is that way. Watch how you handle it!

## Hanoi sees 'joke'

SYDNEY, Australia (EP)—Francis James, a prominent layman who is editor and managing director of *The Anglican*, influential Anglican weekly, returned from a mission to Hanoi where he said he interviewed North Vietnam President Ho Chi Minh and had talks with other top government and military leaders.

He reported that talk of negotiation over Vietnam "is no longer even a bad joke in Hanoi."

The editor has been a leading campaigner against Australia's involvement in Vietnam. His weekly has a national circulation and ranks as one of the country's leading denominational publications.



### HOW DO WE MEASURE UP?

When a man has a suit made to measure, he counts on the experience and know-how of the fitter, the pattern cutter, and the seamstress to give him a good fit. Just as it takes many skilled people to give a good fit in a suit, it also takes many skilled people to give good film rental service. Your BAPTIST FILM CENTERS were established to give custom tailored film service to Southern Baptist churches.

#### TRY THIS ONE ON FOR SIZE

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by Robert J. Hastings

## How to break an egg

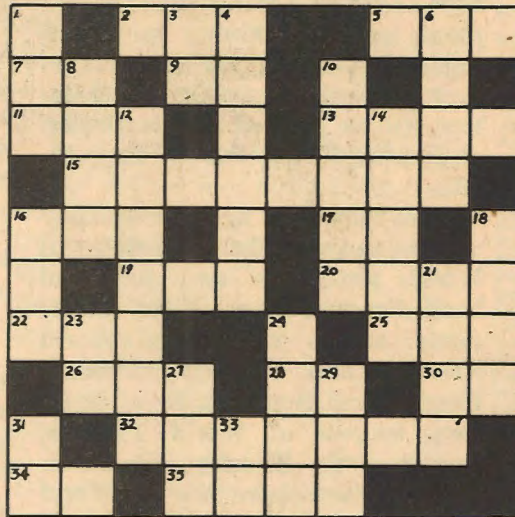
IF you hold an egg too tightly, the shell will crumble and you will have a terrible mess in your hand. But if you hold it too lightly, it may drop to the floor and break.

The lowly egg has a message for us: Watch your grip on life—not too light, not too tight!

Take children, for example. Some parents keep such an iron-clad grip on their kids that they never learn to think for themselves. They slowly lose all originality, creativity, or curiosity for

# FEBRUARY CROSSWORD

BY MARY FORREST



**ACROSS**

**DOWN**

- |  |  |
|--|--|
| <p>2. The author of the Gettysburg Address was born in a _____ cabin.</p> <p>5. Groundhog _____ is February 2.</p> <p>7. Washington served _____ President for eight years.</p> <p>9. Washington said _____ wouldn't run for a third term.</p> <p>11. During the bitter winter at Valley Forge, a soldier was likely to wear a _____ instead of a shoe.</p> <p>13. Lincoln had to _____ his own living at an early age.</p> <p>15. This month is _____.</p> <p>16. A female chicken is called a _____.</p> <p>17. The _____ (abbreviation) was an important kind of transportation during the War between the States.</p> <p>19. _____ is short for "evening."</p> <p>20. The war _____ our nation into two parts.</p> <p>22. _____ is a thick, black substance.</p> <p>25. Lincoln _____ a tall, slender man.</p> <p>26. The last day of the week, by our calendar, is _____ (abbreviation).</p> <p>28. Lincoln was shot while attending a play _____ Ford Theater.</p> <p>30. When the groundhog comes out of its hole, _____ looks for its shadow.</p> <p>32. _____ was killed by John Wilkes Booth.</p> <p>34. Lincoln was the sixteenth President _____ the United States.</p> <p>35. A short letter might be called a _____.</p> | <p>1. Lincoln was President during the _____ between the States.</p> <p>3. If you were surprised, you might say, "_____!"</p> <p>4. Our first President's first name was _____.</p> <p>6. Cotton candy is light and _____.</p> <p>8. Lincoln and Washington both worked to keep our country _____ for democracy.</p> <p>10. A valentine is shaped like a _____.</p> <p>12. Washington was a _____ before he became President.</p> <p>14. If Cupid shoots an _____ through your heart, you will fall in love.</p> <p>16. The temperature during February usually isn't _____.</p> <p>18. You will certainly give your _____ friend a valentine.</p> <p>21. In the winter, it is more likely to snow than to _____ in cold places.</p> <p>23. Same as 7 across.</p> <p>24. After the Revolutionary War, a _____ was eventually made with England.</p> <p>27. In Lincoln's time, meals could not be made simply by opening _____ cans.</p> <p>29. If you don't watch where you are going, you are likely to stub your _____.</p> <p>31. You may be accused of loving a boy or a girl when it really isn't _____.</p> <p>33. The opposite of yes is _____.</p> |
|--|--|

**ANSWERS**

ACROSS: 2. log, 5. day, 7. as, 9. he, 11. rag, 13. earn, 15. February, 16. hen, 17. R.R., 19. eve, 20. tore, 22. tar, 25. was, 26. Sat., 28. at, 30. it, 32. Lincoln, 34. of, 35. note  
 DOWN: 1. war, 3. oh, 4. George, 6. airy, 8. safe, 10. heart, 12. general, 14. arrow, 16. hot, 18. pest, 21. rain, 23. as, 24. pact, 27. tin, 29. toe, 31. so, 33. no

(Sunday School Board Syndicate, all rights reserved)

## Dwarfed lives

BY J. I. COSSEY

THERE is a Japanese store in one of our large cities which specializes in dwarfed trees. This is brought about by a process of cutting the tap root. While these little trees are beautiful to look upon, what puny things they are compared to the splendor of the great free-growing natural trees which lift their branches toward the heavens. But these dwarfed trees set us to thinking of the dwarfed lives among us.

When we look about us in the Christian world, we are amazed at the few really great lives and the large number of "puny" ones. We wonder why the number of truly great leaders seem to grow smaller and smaller. Why are so many church members spiritual weaklings?

Could it be that sin has cut the tap root to spiritual power? When the Christian loses the power of the Holy Spirit in his life he becomes a dwarfed Christian. This kind of church member is puny and weak and discouraged and is afraid to try anything really worthwhile in his church life.

I have known many skilled and successful business men, able effectively to put over any kind of business or community project, but in the church world they are dwarfs, never seen or heard from. You ask, why? S-I-N. When sins cut off God's power, then selfishness, greed and covetousness take over.

Maybe you have wronged some one and the very knowledge of that wrong is causing you to be dwarfed. If you have a hidden wrong in your life, go today and right that wrong. You cannot live with that wrong and not become dwarfed.

People often go into their or-

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chards and find stunted trees growing in apparently rich soil. When they dig down deep they find the roots infested with parasites and insects that are sapping the life out of the trees. What is the parasite that is sapping away the joy of your Christian life?

It could be worldly pleasure. Maybe you have let the things of this world grow in your love life and the things of God have lost their attractiveness. It might be the desire to make money which has been given the right of way in your life. God has a remedy for you, "Seek ye first the kingdom of heaven and his righteousness and all these things will be added unto you." Maybe the Lord is sparing your life that you may bear fruit, that you may be more faithful in his service. Remember his warning, "If the tree remains barren it shall be cut down."

Solomon said, "He that being often reprov'd hardeneth his neck shall suddenly be destroyed, and that without remedy."

### Table grace

When Father says the table grace,  
It makes him sad, somehow,  
For four are missing from their  
place—

Just two are left here now.

Those children who have gone  
away

He never shall forget  
And for them he does daily pray  
That God will keep them yet.

Since they have scattered far and  
wide,

Dad cannot help at all.  
May God be always at their side  
And lift them when they fall.

—Carl Ferrell

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# MAN IS A SINNER

BY RALPH A. PHELPS JR.\*

TEXT: MARK 7:20-23; ROMANS 1:18-21; I JOHN 1:5-10

FEBRUARY 20, 1966

NO truth is more clearly taught in the Bible than that man is a sinner, nor is any fact more evident in today's world. The tendency of some people to debunk the concept of sin as an outmoded theological notion ignores a great bulk of evidence. It also ignores the Christian doctrine of salvation and the whole point of Christ's earthly ministry, for if man were not lost in sin the work of redemption was both unnecessary and meaningless.



DR. PHELPS

When Paul declares that all have sinned and come short of the glory of God (Rom. 3:23), he affirms the universality of sin. This does not say that everyone on earth is equally ornery and no-good, for it is apparent that a Hitler who murdered 6,000,000 Jews was a lot meaner character than an agnostic who depends on his good conduct for a murky future which he does not comprehend. But because of the nature of sin, both Hitler and the agnostic would be as incapable of saving themselves as a fly in a sealed fruit jar is unable to release itself from its glassy tomb. Man cannot solve his sin problem the way he can a cross-word puzzle.

## 1. The root of sin, Mark 20-23

SIN takes many forms of expression, both in thought and deed; but all the forms flow from a common source—the heart of man. Just as the water from a polluted well is always polluted, so are acts from a sinful heart

always sinful.

Dr. W. T. Conner in *The Gospel of Redemption* says that "heart" in this passage means the moral nature of man. The Pharisees had criticized Jesus' disciples for violating the ceremonial law by eating with unwashed hands, and Jesus had replied that it was not what entered a man that defiled him but was what came from within him.

According to our Lord, such things as adultery, fornication, murder, theft, covetousness, wickedness, lasciviousness, etc. all come from within and defile man. Contrary to the approach of Jews of his time who thought of sin primarily as an overt act, Jesus defined sin as both inner and outer in nature; he recognized motivation as an essential part of man and went behind the act to examine what produced it. Thus, in the Sermon on the Mount he took the law against murder and added to it a prohibition against anger; he took the law against adultery and commanded man not to lust after woman.

When it comes to judging man, God will do so on the basis of man's moral character as well as his conduct. Man must therefore be right within as well as without. "Simulated fruit" will not keep the tree from being chopped down.

It is because sin is the condition of man's inherent nature that external help is necessary if he is to be saved from sin—and from himself!

## II. The extent of sin, Rom. 1:18-21

SIN embraced the whole human family, not just the Jews; and God cannot countenance it anywhere, as Paul makes clear in this

passage which discusses the Gentile's need of redemption.

Paul makes it clear that God had been revealed to the Gentiles in nature, or the physical world; but they had refused to recognize his invisible reality as a result of seeing the world which he had created. "Therefore," says Paul, "they are without excuse." Those who repudiated the authority of God's revelation "glorified him not as God, neither were thankful." In addition, they became vain in their reasonings and became so corrupt that they worshipped the images of corruptible man, of birds, of four-footed beasts and creeping things. They worshipped the creatures of creation rather than the Creator.

Every man, then, stands indicted as a sinner. He is guilty because of his nature and also because of his own wilful rejection of God's self-disclosure, whether that revelation be in the natural world or in the person of Christ.

## III. The cure for sin, John 1:5-10

JOHN, like Paul, makes it clear that all men are sinners; but he uses even stronger language. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Furthermore, if we assume this sinless stance, we make God "a liar, and his word is not in us."

Although this sinful condition is general, man's condition is far from hopeless, thanks to the atoning work of Christ. John says simply but eloquently, "The blood of Jesus Christ his Son cleanseth us from all sin."

If we accept the atonement of Christ's blood, God can and will forgive us our guilt. "If we confess our sins, he is faithful and

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just to forgive us our sins, and to cleanse us from all unrighteousness." Note that we do not cleanse ourselves; we confess our sinfulness, profess our faith, and God does the cleansing.

The proof that sin has been conquered in an individual's life is the quality of life he lives. "If we say that we have fellowship with him and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship with one another."

The old gentleman was correct when he said, "It's not how loud you shout or how high you jump but how you walk when you hit the ground that tells the story."

## Attendance Report

February 6, 1966

Church	Sunday School	Training Union	Ch. Adds
Alzheimer First	129	64	3
Berryville Freeman Heights	156	66	
Blytheville First	640	174	1
Chapel Gosnell	46	27	
New Liberty	284	95	3
Camden	128	43	1
Cullendale First	417	160	
First	485	138	
Crossett First	538	184	
Dumas First	276	59	
El Dorado			
Caledonia	43	36	
East Main	265	115	
First	778	555	
Immanuel	492	168	1
Trinity	216	112	2
Ft. Smith Towson Ave.	170	72	1
Greenwood First	288	103	
Gurdon Beech St.	165	72	1
Harrell, Westside	94	34	
Harrison, Eagle Heights	281	100	4
Jacksonville			
Bayou Meto	142	91	
First	481	148	1
Jasper	64	40	
Jonesboro			
Central	534	193	4
Nettleton	281	102	5
Little Rock			
Forest Highland	235	121	
Immanuel	1,216	419	5
Life Line	373	149	2
Rosedale	255	83	
McGehee First	386	142	
Chapel	77	45	
Magnolia Central	712	270	
Marked Tree Neiswander	122	56	
Monticello Second	241	136	
North Little Rock			
Baring Cross	676	166	1
Southside	35	17	
Calvary	417	109	
Central	328	102	4
Forty-Seventh St.	203	98	
Gravel Ridge First	186	95	
Runyan	74	46	3
Park Hill	950	269	4
Sixteenth St.	42	24	
Pine Bluff			
Centennial	231	98	
Second	208	81	1
Watson Chapel	191	67	
Springdale			
Berry St.	107	53	1
First	479	133	
Star City First	248	98	
Sylvan Hills First	282	104	
Texarkana Beech St.	486	130	1
Community	39		
Van Buren			
First	443	177	2
Second	72	59	
Vandervoort	55	19	
Ward Cocklebur	63	44	
Warren Immanuel	253	79	
West Memphis Calvary	300	134	

## A Smile or Two

### Oops!

"DO you believe in life after death?" an employer asked the office boy.

"Oh, yes sir," was the reply.

"Ah, then everything is in order, because after you had gone to your grandfather's funeral yesterday, he came here to see you."

### Just whistle

AN American manufacturer was showing an Iron Curtain commissar around his plant. Suddenly, the noon whistle blew and thousands of men streamed out of the plant for lunch.

The visitor was aghast. "They're all escaping!" he cried. "Just wait, they'll be back," his host said drily.

The whistle blew again at one o'clock and all the men returned to work. The visitor was notably impressed.

"Now," said the manufacturer, "About those machines you were interested in buying . . ."

"Forget the machines," the visitor interrupted. "How much for the whistle?"

### Worry in a hurry

THE husband, mulling over his bills, exploded: "I'd give a thousand dollars to anyone who would do my worrying for me."

"You're on," answered the wife, "where's the thousand?"

Replied her spouse, "That's your first worry."

## Opportunity Unlimited Securities Sales,

A highly respected Arkansas corporation is seeking men in various areas of the state who can qualify — age 28-60. These are qualities to be considered.

Are you active in church and community? Are you well respected in your area? Are you seeking opportunity for above average income with permanent growth in earning ability with a local company which is well accepted in the state?

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## NEEDED

All Churches who have completed their January Bible Study on "John's Witness to Jesus", and have any unused books, please return to Baptist Book Store immediately and credit will be issued. This will help meet our need in supplying others who have not had the course.

Robert H. Bauman, Mgr.  
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## Legal maneuver

LAWYER: "Here's the bill for my services. You can pay \$400 down and \$50 a month for the next 24 months."

Client: "Sounds like buying an automobile."

Lawyer: "I am."

A JUNIOR Sunday School Teacher to his class: "What is false doctrine?" Junior boy: "That's when a doctor gives the wrong medicine."

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# Religious News Digest

By Evangelical Press

## 'Reactionary' religion

MOSCOW (EP)—Difficulties in countering "the evil of religious rites and the reactionary nature of religion" were described in an article recently published in the Soviet magazine, *Party Life*.

Noting that religious groups often meet in houses near atheistic conference halls, the article asked: "Why is it that such a small number of the believers are won over to take part in the anti-religious conferences?"

The answer, the article suggested, could be "because these meetings often have no connection with collective economic life . . . because anti-religious criticism is often reduced to just describing the immoral conduct of the clergy."

## Church-state view

NEW DELHI (EP)—India's new premier, Mrs. Indire Gandhi, has declared that the country's ideal of secularism means India will give "equal respect to all religions" and is "not against religion." The statement was made in an interview here within hours of her election to succeed the late Prime Minister Lal Bahadur Shastri.

## In lieu of taxes

MEDFORD, Ore. (EP)—The First Presbyterian Church congregation here has voted to send \$500 to the City of Medford to pay for part of the benefits it receives from local government. Under Oregon law property and improvements used by religious groups are exempt from tax assessments.

Particularly mentioned by church officials were the services received from fire and police protection.

# In the world of religion

. . . PRESIDENT Lyndon B. Johnson, in a message for Brotherhood Week, Feb. 20-27, called on "all my fellow Americans" to join with the National Conference of Christians and Jews in working toward the "eradication of the sources of discord which have turned brother against brother and man against his neighbor." The President is honorary chairman of the Week, sponsored annually since 1934 by the National Conference of Christians and Jews. Since Franklin D. Roosevelt's presidency, all United States Presidents have served as honorary chairmen.

. . . One of the most unusual religious shrines in the United States will be erected at the Cathedral of the Pines in Rindge, N. H., as a memorial to women who have died in the service of their country. Work on the monument will begin in the spring, and it will probably be the first in the United States dedicated not only to those known to have died in service, but to "an uncounted number of pioneer women who also gave their lives in the service of the United States."

. . . The Congregational Union of Great Britain and Ireland is making a study to determine why the denomination's Sunday School enrollment has been decreasing about 8,000 a year. Local congregations are being urged to review their religious education programs. Other denominations also have been showing a drop in Sunday School attendance.—The Survey Bulletin

## Zambia 'hounding'

CAPETOWN, So. Africa (EP)—A British Presbyterian minister and his wife arrived here on their way back to England, claiming they had been "hounded out" of native-ruled Zambia by the attitude of the people and officials there.

The Rev. Victor de Guise and his wife, Frances, said their four-month stay at the Presbyterian Church at Broken Hill, Zambia, was "the worst experience of our lives."

Mrs. de Guise reported that officials of the ruling party called on them in protest after they had dismissed an African servant for stealing the keys to the rectory. Later she said, she and her husband were summoned before Henry Chambanse, the resident minister in the Central Provinces. This came after they had sent a letter to a Zambian newspaper criticizing a critic of Prime Minister Ian Smith of Rhodesia. (Mr. Smith, against the wishes of England, declared Rhodesia's independence under a white supremacy policy.)

## 'Aid' in Oklahoma

WASHINGTON, D. C. (EP)—The U. S. Office of Education will soon determine a private agency through which it can allocate \$50,000 worth of library books and

textbooks for Oklahoma's 113 private schools.

That state has refused to distribute public funds for private use.

The federal government hopes to overcome a situation which Oklahoma officials say their constitution places upon them. Oklahoma has been the only state to refuse fund distribution.

Funds are made available for the books—\$100 million worth this year throughout the nation—through enactment of the Elementary and Secondary Education Act of 1965. Through it, this and other indirect aid for private (mostly church-related) schools, was made possible.

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210 BELMONT DR  
N LITTLE ROCK ARK