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February 10, 1966

Arkansas Baptist State Convention

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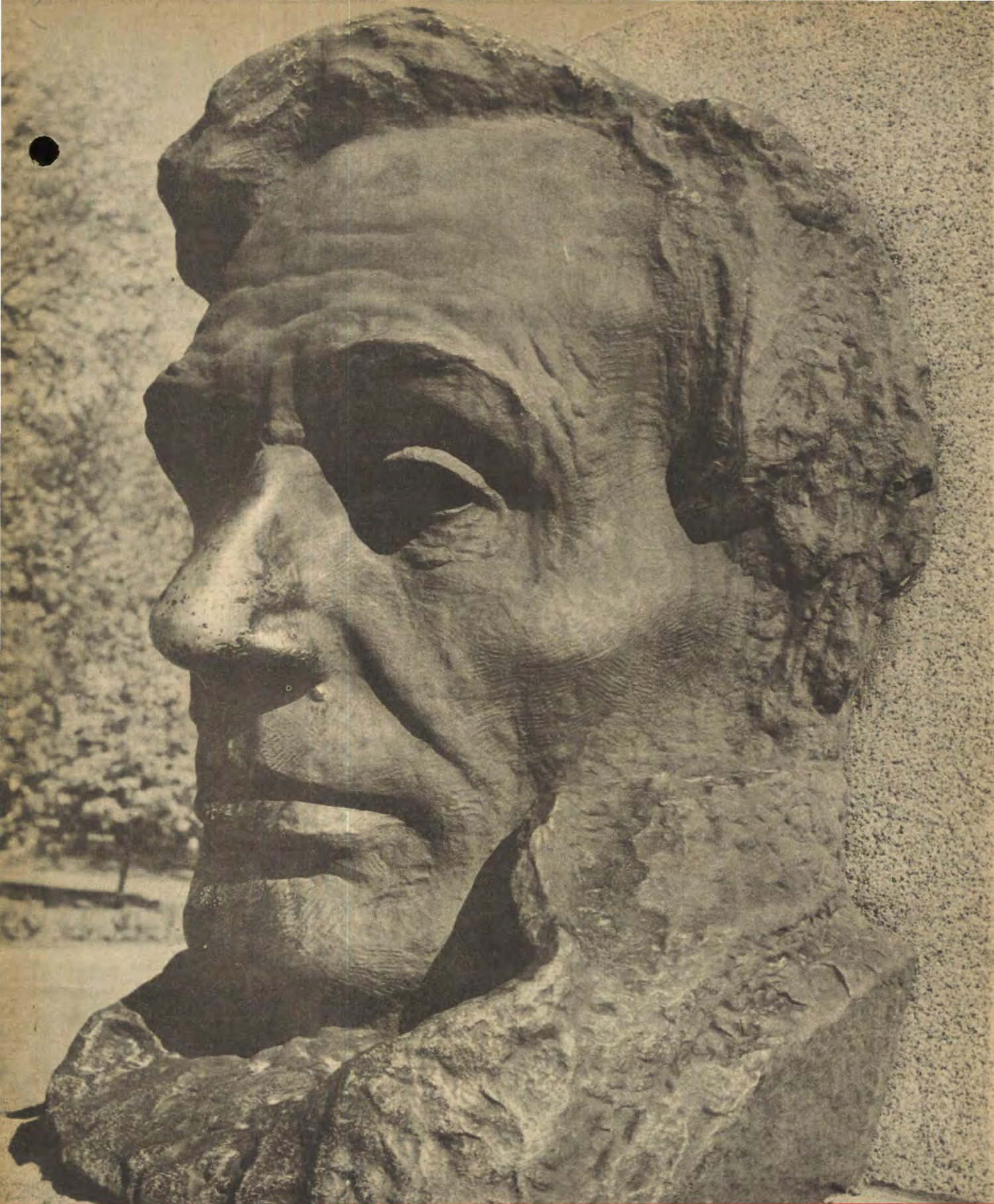
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Arkansas Baptist

newsmagazine

FEBRUARY 10, 1966

Inside the Ark

HAVE you been enjoying the snows? You will never be old, really, as long as you get a thrill out of seeing the snow come—or waking up in the morning to discover that snow has come during the night.

One Friday afternoon recently we all closed shop early at the Baptist Building to get home before the streets could be glazed over by a heavy snowfall. That happened to be an afternoon I had to run a few errands on the way home, such as getting drivers' licenses for Mrs. Mc and me, picking up a 25-pound bag (sack) of "henscratch" to feed our Lakewood birds, and laying in a supply of groceries to tide us over the blizzard.

By the time I was navigating the hills to get onto our street from Park Hill, driving without chains was pretty hazardous. But, fortunately, there was no mishap, and by a little after four our family, including our daughter Judy and her husband, Jay, were all safely inside, with enough bird feed in our feeders to fortify the birds against the cold night ahead.

As I thought how good it was to be "on the inside looking out," in a warm house that would stay warm on natural gas, with no need to bring in backlogs or to punch up the fire, I had a peculiar sense of wellbeing. I felt that our family was inside an ark of God's providence.

While I am city-living-spoiled and enjoy snows more now that there is no feeding and milking and carrying in of wood—no slopping of the hogs—I do not think I would ever be anything but thrilled over snow even if I were living down on Bunker again, freezing on one side and burning on the other in front of a wood-burning fireplace.

Snow used to mean home-made ice cream, remember? That was back before there was such a thing as atomic fallout to contaminate and before we knew so much about germs. Then we'd get us a dishpanful of snow and mix it with milk and eggs and sugar and a little vanilla flavoring and have "ice cream"! (That was a long time before the coming of deep-freeze refrigerators that keep store-bought ice cream on constant tap!)

Not the least of the blessing of snow is being holed up with your own family for a few hours as you are forced to let the rest of the world go by.

Isn't it good to live so far South that snow is a comparative rarity? But don't you feel sorry for folk who have to live in places like Miami, Fla., where its summer all the time?

Thank you, Lord, for dear old Arkansas!

Erwin L. McDonald

NO man is an island. No church can ever be one. Each is affected by the world about him and by what happens in it. This is the theme of an article by Dr. James L. Sullivan, executive secretary-treasurer of the Sunday School Board. Dr. Sullivan's "Magnify the Local Church" is on pages 6 and 7.

TWO annual events of note take place within the coming week, Abraham Lincoln's birthday and Valentine's Day. Our cover today highlights one and "Feminine Philosophy" the other. Our "Perspective" writer, Dr. Robert J. Hastings, provides our cover story, page 15, on the nineteenth century president. Harriet Hall presents one of the loveliest valentines of this or any year on page 19.

OFTENTIMES you tell us that you enjoy the back page of our newsmagazine with its news of the world of religion we condense for you. Today's page 24 includes one from England, where "churches on wheels" have been proposed.

SEVEN basic motives have been isolated by researchers attempting to find out what causes buyers to buy and salesmen to sell. This spurred a Wyoming pastor to study the motivations of great soul-winners if the past. The findings of Richard B. Douglass are revealed on page 21.

MANY words have been written in both prose and verse defining prayer. The Editor was particularly impressed with a poem he came across recently by Dr. Harold M. Dudley. We've reprinted it for your enjoyment and perhaps your scrapbook on page 5.

Arkansas Baptist MEMBER: newsmagazine

February 10, 1966

Volume 65, Number 66

Editor, ERWIN L. McDONALD, Litt. D.
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Opinions expressed in editorials and signed articles are those of the writer.
Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press; AB Associational Bulletin

Help or punishment?

NARCOTICS addicts need help more than punishment, in the opinion of U. S. Attorney General Nicholas deB. Katzenbach. A bill introduced by Senator Thomas J. Dodd (D., Conn.) and sponsored by fourteen Senators would empower federal district judges to offer narcotic addicts charged with federal crime the choice of civil commitment for medical treatment prior to and instead of criminal trial. Other provisions of the bill would enable a court to sentence an addict to medical treatment if the addict should not choose it and if the court should regard the addict as fit for rehabilitation.

Such a bill would seem to be in harmony with the spirit of Christianity—a compassionate concern for the wellbeing of individuals as well as society.

For birth control

AMONG those speaking in favor of active participation by the United States government in foreign and domestic population control programs was a Christian ethics scholar. Roger Shinn, dean of Union Theological Seminary, New York City, speaking before a U. S. Senate committee, said that "man must choose between blind and cruel methods and humane methods of birth control."

The bill under consideration was introduced by Senator Ernest Gruening (D., Alaska). It provides for: 1. instructions to the Department of State to cooperate with other nations that desire aid for programs of population control; 2. creation of an office for population problems, in the Department of Health, Education, and Welfare; and 3. a White House conference on population, in January 1967.

Said Professor Shinn: "I see three important moral values at stake in this proposal: the contributions to freedom, to peace, and to the dignity of man." He said that people should be free to choose the methods they use to control the size of families—a freedom he said is at present denied to many due to ignorance or poverty.

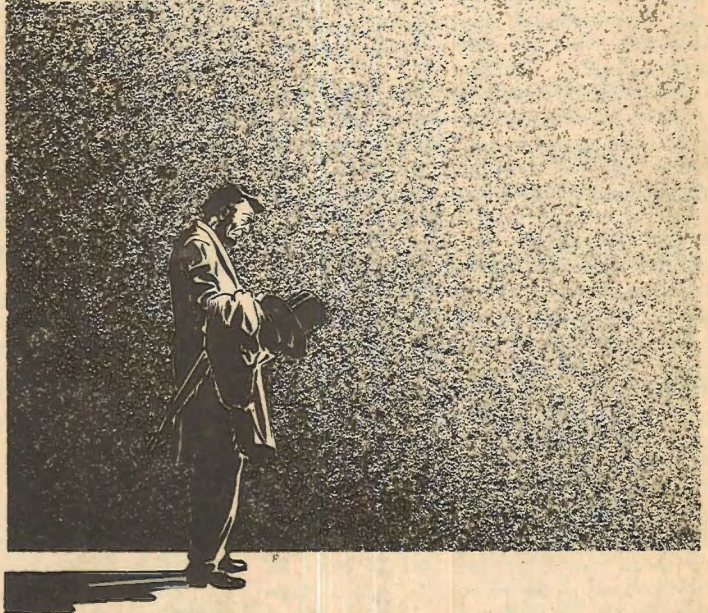
The ability to procreate is one of God's great bestowals upon humanity. But there is a great responsibility that goes with this as with other stewardships. What-

ever can be done to eliminate lust, irresponsibility and ignorance in this all-important area of life needs to be done. And regardless of what is done in the interest of population control, is there any greater need than for parents and prospective parents to know personally as Lord and Saviour, Jesus Christ, the great source of Life and Light?

CHURCH and synagogue membership in the United States totaled 123,307,449 for the year 1964, according to statistics released by the National Council of Churches. This represents a membership increase of just under two percent in a year in which the population rose by less than 1.5 percent. The year of 1964 was the second year in a row that saw the church-synagogue membership increase greater than the nation's population increase percentage. In 1963 the membership gains totaled 2.6 percent as compared with a 1.5 percent increase in population. The membership total for 1964 represents an all-time high of 64.4 percent of the total population.

In Reverent Retrospect

"MR. LINCOLN, ESPECIALLY AFTER ENTERING THE WHITE HOUSE, EXPERIENCED A GREAT CHANGE IN HIS OWN HEART AND CAME DEFINITELY TO BELIEVE IN CHRIST AS THE SON OF GOD AND HIS SAVIOUR."
— DR. WILBUR M. SMITH



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.

Squabbles, evangelism

I HAVE been concerned over the current controversy concerning our orthodoxy, observance of the Lord's Supper, "close baptism," alien immersion, etc. As I have observed the various statements and arguments which have been published in *Arkansas Baptist News-magazine*, I have been impressed with two things: Much of the argument has hinged on semantics and has continued because of apparent communication breakdown, i.e., people were arguing over different things; and much of the argument was occasioned by the fact that the participants were not aware of how much diversity there is among Southern Baptists in our interpretation of the New Testament and our practice of the ordinances. It was a great pleasure to find the 1960 survey published in the Jan. 20 issue. Among other things, this survey certainly revealed that there is NOT unanimity among us even in defining what constitutes "open" and "closed" communion, let alone which it is "scriptural" to practice.

How many Arkansas Baptist pastors actually inquire as to the original baptism of a candidate for church membership by transfer of letter? In another state I found a number of people moving memberships from other Baptist churches who had never been baptized into a Baptist church.

Must we believe that the only New Testament churches in the world today are those which have "Baptist" in their name, or the corollary to this, that every church which has "Baptist" in its name is a New Testament church? What constitutes a New Testament church, current theological belief and practice, or apostolic succession? Do we claim apostolic succession universally and exclusively for Baptist churches, or even for Baptist pastors? Further, which would be more "Baptistic," a "liberal" Christian baptized into an apostate Baptist church, or a "conservative" Christian baptized into a conservative Church of the Brethren? (I mention this group because of its historical connection with Baptists.) Further still, which of those two Christians would have to be baptized if he wanted to join a Baptist church in Arkansas? Why? What makes a "Scriptural Christian," his brand name or his belief and practice?

I am not so inflated with a sense of my own ability to presume that this letter will halt the current controversy, but I do hope that it will cause many of us to do a lot of careful examining and thinking before we argue with one another so much. Has history ever recorded a great evangelistic movement growing out of a doctrinal squabble among denominational brothers?—(Signed, but name withheld)

Baptist education

TWO articles in the Jan. 20 issue of *Arkansas Baptist News-magazine*, "Baptist Missionaries Trained in Colleges in Arkansas" by John R. Sampey (p. 12) and "Retaining Our Schools" by Ben Ingram (p. 4) prompted this letter.

Last year a questionnaire survey was conducted among ministerial students in our six Southern Baptist seminaries which revealed an interesting bit of information as a sidelight to the primary study: Forty-seven percent of the respondents received at least part of their pre-seminary training in non-Baptist colleges.

This study reveals that Southern Baptists are not training their preachers by themselves. Sampey's article reveals the same thing: Five state-supported colleges in Arkansas provided at least part of the education of twenty-six future appointees of the Foreign Mission Board.

When we Baptists get into a monetary race with state and federal governments we will lose hands-down! "There's more of them than there is of us."

One implication of this situation is that we might wisely consider increasing (doubling, perhaps trebling) our financial support to our Baptist Student Department so that it can more effectively minister to our Baptist students, as well as non-churched students, on non-Baptist campuses.

If we could evangelize a simple majority of the International Students on non-Baptist campuses through our B.S.U. ministry we could send native Christians back to many countries to places of leadership in business, commerce, industry, education, politics, etc., as well as in churches. For the one pastor needed by each church, a host of lay people is needed for the successful pursuit of the church's ministry.—Robert L. Hartsell, Magnolia, Ark.

Bingville again pastorless

OUR Church at Bingville is again without a Preacher, and is desirous of securing one, if he has the proper qualifications.

The one who just resigned started out well, but just as soon as he found out how things were going in our Church, he began to Preach against those conditions, and thereby became very unpopular with the leaders in the Church.

He was absolutely liking in tact, for instance, the Married daughter of one of the wealthiest members was guilty of rank misbehavior in the Church, and indiscretion, which was inguering the work of the Kingdom.

When the Pastor called attention to those things her father became very wrathful and threatened to withdraw his support from the Church (which was 40 percent of the Churches Budget.)

And again to add to his unpopularity, he Preached against card Playing, a thing indulged in by the Superintendent of the Sunday School and all the Teachers, Except the Pastors wife, also every officer in the B.Y.P.U. were guilty of the same.

Some of the Sisters seemed to think it all right to take Joy rides after night with other men besides their own husbands, and our Pastor was uncharitable enough to condemn such as Adultery.

I might add also that our Sunday School Superintendent attends Sunday Base Ball games, and upon occasions uses profane language. Both these things our Pastor disapproved of.

This is really a Mission field, last year the State Mission Board assisted us to the extent of \$300, and we have the assurance from one of the State workers that the aid will be continued.

Now the next man who comes on our field must get results, as our wealthiest members are tired paying our Money, and failing to see the lost brought to Christ.

Our Church is willing to pay a strong man \$1500 and furnish a home.

There are twice as many Baptist in our town as hold membership in our Church.

We ask our bretheren to Pray the Lord to send us a man, who will not antagonize the Membership by Preaching against worldliness in the Church, and at the same time enlist our bretheren who have not affiliated with us, and win the lost to Christ.

—Chairman of the Pulpit Committee

No way out!

THERE seems to be an increasing number of ministers leaving the ministry and taking up secular work.

The reasons are many and complex, I am sure. Some leave perhaps because the Lord did not appoint them in the

first place. Others quit because the salary is better in the secular field. Others find the problems and the people more than they can cope with. And as a result they find their way of escape by selling insurance or some other less strenuous work.

I must admit there have been times in my ministry that I have wanted to "leave it with 'em." However, there have been three motives which constrained me to remain.

The first motive, that the ministry is God's will for me. Second, a battle has never been won by a "quitter." Last, but not least comes from His Word. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matthew 16:26)

If one soul is that valuable in the sight of my Lord, and He can use me to lead one to Him, then regardless of my cost, it is not too great.

I trust these few thoughts may give help and encouragement to some preacher who is seeking "a way out."

Billy G. Kimbrough, Pastor
Wheatley Baptist Church
Wheatley, Arkansas



Prayer

Jesus loves the lost

WHY is it that many of our spiritual leaders hurl denunciations at those who don't agree with them when the Bible teaches that we are individuals created with minds to think and to work out our salvation? Is there a person, preacher or otherwise, who thinks that he has the only word of truth and knowledge? Because I don't agree with someone on every issue, am I an unregenerate who is not within the Kingdom? Or is it possible that those called to full-time service of a spiritual nature can be wrong and misguided like other mortals?

May I say in all honesty, and with no intention to be vindictive or spiteful that we strive together so as to not strive apart. If we let Civil Rights, Federal aid to Education, controversies over "Open" or "Closed" Communion, or other things cause us to depart from the truth, and even that is often controversial, we will surely cause our influence with God and man to be weakened. Can't we agree that the truth is that Christ Jesus loves sinful man and has saved us to impart his Gospel of saving grace to all the world? There is enough truth in such a declaration to bring us together in a bond of love and cooperation, if we will only dwell on the main essentials.—Ernest D. Justice, West Helena

REPLY: Preach on, Brother!—ELM

'Baptist education'

FOR four decades I've been keeping tab on scientific research in the South,

Prayer is not sitting down with yourself

But stretching up through yourself to God.

Prayer is not acquiescence, listlessness or ease,

But energies released through contemplation of the beautiful, the sublime.

Prayer is not holding on to God through faith

But being held by God in His own mystic ways

Which defy the customary or casual understanding.

Prayer is letting the sunlight of experience

Teach you to abandon life in the hidden shadows

Of perplexities and doubt.

so I enjoyed applying some of the same technique to determine how well our Baptist colleges were discharging their obligation to train missionaries. [See our issue of January 20, page 12.—ELM] I've received some brickbats already from those with sorry records, but that is part of the excitement of

Prayer is moving into action at the higher levels

When ease, slothfulness or fear Cannot bring the victory which belongs to you.

Prayer is not what you do but what

Is done through you when you will not

Longer be restrained by littleness or pride.

Prayer is the larger life which man and God

Enjoy together in the eternal fellowship of those

Who conquer prejudice.

Prayer is the working together with God

So that you can always know your efforts

Are not lost but go on forever in His name.

—Dr. Harold M. Dudley

the hunt. My scientific colleagues have already toughened my hide.

Baptists of Little Rock will always hold a tender spot in my heart for the hospitality they extended to us boys of the 87th Division who trained at Camp Pike in World War I.—John R. Sampey, Furman University, Greenville, S. C.

MAGNIFY THE LOCAL CHURCH



BY JAMES L. SULLIVAN
EXECUTIVE SECRETARY-TREASURER
SUNDAY SCHOOL BOARD
SOUTHERN BAPTIST CONVENTION

IN these days when so many denominations around the world seem to be thinking and talking in the ecumenical, world church, vein, Southern Baptists ought not be unaware of, or unconcerned about, prevalent trends in world religious thought. No man is an island. No church can ever be one. Each is affected by the world about him and by what happens in it.

Worthy goals

Any person who attended the Church Programming Conferences at Ridgecrest and Glorieta this summer must have observed the direction in which the strong currents in the mainstream of Southern Baptist life are flowing today.

Instead of strong movements toward centralization and standardization among churches, the proposed long-range planning is designed to strengthen the ministry and influence of each local church.

In this process the churches are assisted in discovering themselves anew in the light of New Testament teachings. Each church is urged to assess its own particular community needs; and each church is urged to gear itself to meet the spiritual needs of the persons in its local church field.

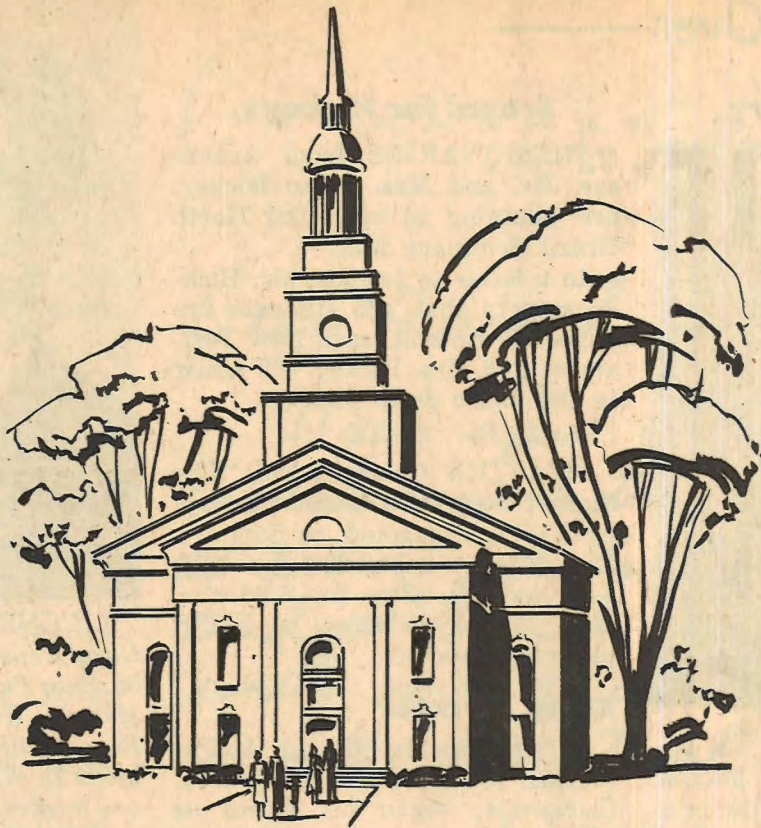
This is as it should be, for it is the very genius of historic Baptist strength in growth under God. The magnifying of each local church, regardless of location or size, is the sensible, practical, New Testament approach. We make no apologies for stressing this at the Sunday School Board.

Church Music

Missionary Union

Brotherhood

Sunday School



Co-operative endeavor

The Boards Sunday School, Training Union, Church Music, and Church Administration departments are committed to this concept. So are other departments within the Sunday School Board which are also dynamic and effective. Others in the denomination, such as the Brotherhood Commission and Woman's Missionary Union share these concepts and programs. Together these departments and agencies have worked untold hours to discover ways and means whereby they could co-operate in this gigantic task. The plan is already unfolding. It is glorious, and it is correct in the light of Baptist theology, philosophy, and polity. It will help us toward greater days of growth and development as a denomination and as a Christian force on earth in these times.

No denomination is stronger than the local churches which co-operate to make up that body. If the churches are weak and impotent, the denomination will be. When the local churches are vibrant and spirit-filled, the denomination also will be. If the churches are halfhearted in life and support, the denomination cannot be wholehearted in its endeavors and accomplishments. The future of any denomination rests on the strength and vitality of the local congregations as they themselves respond to the Holy Spirit's leading.

Unity of purpose in the denomination comes best when local churches are strong, zealous, autonomous, worshiping, witnessing, and serving. No church can carry on its ministry by remote control. The heart

of a church must feel the needs of a community, and the ears of the members must be attentive to the cries of people in that church field. Then the Christian hand that helps can assist with feeling and tenderness. Compassion is a reality for the concerned church.

Earnest effort

Related to all of this is the Bible's binding obligations on a church that it see the world through the eyes of Jesus and share its redemptive message with all mankind. It can never afford to be selfish or self-centered. It must see and reach beyond itself to help others. As long as it feels its obligation to be the church in the truly scriptural sense, it has an indispensable mission and will continue to thrive and be blessed. If in zeal it bleeds and blesses, it will prosper. If it becomes so selfishly preoccupied with itself that it ceases to be salt and light for others, it forfeits its right to live and deserves to die. It is because of this principle that strong churches can so soon become weak, and weak ones can quickly develop strength.

There is coercion upon the church, therefore, but such comes from within and from the Bible commandments. The obligation is both spiritual and binding. No church can escape the burden of world missions and evangelization, Christian morality and fellowship. This is true whether the church is small or large, remote or accessible. Responses to need in such a ministry reveal the character of a church and lead toward progress in reaching true spiritual objectives.

Ordained to ministry



BOBBY WALKER

WESTSIDE Church, Manila, met Jan. 23 to ordain to the ministry Bobby Walker. The council was composed of churches in Manila, Leachville and areas near Manila.

Participating in the service were Thurlo Lee, Don Cochram, Harold Presley, Henry Wright, John D. Gearing, L. N. Hinch and James Adams.

Mr. Walker has been called to the pastorate of Remount Church, North Little Rock.

REV. and Mrs. John D. Floyd, Southern Baptist missionaries to the Philippines, have moved from Manila to Quezon City, where they will continue language study. Their address is 59-A Katipunan St., Loyola Heights, Quezon City, Philippines. They are natives of Arkansas, he of near Hot Springs (he was born in Lockesburg) and she, the former Helen Nutt, of Mineral Springs. When they were appointed missionaries in July, 1965, he was pastor of Denman Avenue Baptist Church, Lufkin, Tex.

JAMES Garrett, chairman of the board of deacons of First Church, has been elected president of the Berryville Chamber of Commerce.

School for Hickeys

MISSIONARIES from Arkansas, Mr. and Mrs. Glenn Hickey, are planning to open the North Brazil Seminary Mar. 7.

In a letter to friends, Mr. Hickey reports that 125 students are expected. He will teach New Testament and Mrs. Hickey will assist in the music department.

"MASTER Control" and "The Baptist Hour" are being broadcast by KDRS, Paragould, on Sundays. The first is scheduled for 7:30 a.m. and the latter for 8:30 p.m. Mrs. Wilma Wheelis is KDRS program director.

Alma director

MIKE Shields, son of J. Pat Shields, pastor of Second Church, Clarksville, began his duties as



MR. SHIELDS

music-youth director of First Church, Alma, Jan. 30. He served in a similar capacity at Conner Avenue Church, Joplin, Mo., before going to Clarksville. At Clarksville Second Mr. Shields was Training Union director and music director. He is a sophomore and music major at the College of the Ozarks, Clarksville, a member of the band and baritone soloist.—J. Ronald Condren, Pastor of First Church, Alma

Mrs. Hall is speaker

MRS. Andrew Hall, wife of the pastor of First Church, Fayetteville, and regular columnist for the *Arkansas Baptist Newsmagazine*, will be a Religious Focus Week speaker at William Jewell College, Liberty, Mo. Feb. 20-25.

A graduate of Ouachita University, she did additional studys at Southern Seminary and the University, of Arkansas.

Mrs. Hall is the author of *Green Shoot from Gum Log*, and *Please, Mah*.



LICENSED TO PREACH—
Gary Dennis was licensed Jan. 12 by Fair Park Church, Russellville, Herman Hurd, pastor. A senior at Russellville High School, Gary plans to attend Arkansas Tech for pre-medical training. For the last year and five months he has served churches in Dardanelle-Russellville Association as supply speaker. His parents are Mr. and Mrs. Z. B. Dennis.

Still keeping busy

WHEN he retired recently from the pastorate of Rosemont Church, Lexington, Ky., Dr. O. W. Yates was lauded by a former pupil of his at Ouachita University, Dr. Wayne Ward, now a member of the faculty of Southern Seminary, Louisville, Ky. In behalf of the Rosemont Church, Dr. Ward presented Dr. Yates the keys to a new 1966 Cadillac.

A note from Dr. Yates reports that he became interim pastor of another "young but good church" in Lexington, North View, just a day or two after retiring from Rosemont.

BROOKS Hays, special assistant to President Johnson, will speak at Furman University, Greenville, S. C., Feb. 14 during Religious Emphasis Week. Dr. Hays, an Arkansan, served for two terms as president of the Southern Baptist Convention.

DEATHS

Mrs. Nellie Knight Hess, 86, wife of T. E. Hess, Marcella, Nov. 9.

Mrs. Hess was a charter member of Marcella Church built in 1902. Mr. and Mrs. Hess donated the land and contributed funds to assist with construction of the modern new building recently completed on its new location.

Miss Eliza May Sims, 92, Little Rock, Jan. 31.

A retired employe of the Veterans Administration at Little Rock, Miss Sims was a member of Immanuel Church.

John D. Hogan, 35, Ola, fatally injured Jan. 27 in two-truck collision on State Highway 10 two miles east of Dardanelle.

He was a member of Rover Church.

William C. Blackwell, 83, Belleville, Jan. 27.

A former member of the House of Representatives and a sergeant-at-arms at many sessions of the legislature, Mr. Blackwell was a member of First Church.

Mrs. Thema B. Garner Mitchell, 34, North Little Rock, Jan. 30.

Mrs. Mitchell was a member of Levy Church.

Eddie Mack Griffin, 88, Fouke, Feb. 1.

A retired farmer, he was a member of First Church, DeQueen.

Young B. Royal, 90, Judsonia, Feb. 1.

A former Drew County judge and state representative, he was a Baptist. Services were conducted from First Church, Monticello. He was the father of J. W. Royal, pastor, First Church, Judsonia.

Mrs. Ada W. Rowe, 83, North Little Rock, Feb. 1.

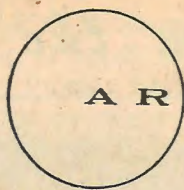
The widow of William H. Rowe, she was a member of Levy Church.

Mrs. Verlon Davis Maxwell, 62, Atkins, Feb. 2.

She was a native of Pope County and a Baptist. Services were conducted from St. Joe Church.

Mrs. Ida Day, 85, Conway, Jan. 31.

The widow of W. C. Day, she



ARKANSAS BAPTIST NEWS MAGAZINE

401 WEST CAPITOL AVE. LITTLE ROCK, ARK. 72201

Dear Friend,

Does your church send the Arkansas Baptist News Magazine to every family through the Budget Plan? If not, write me about our one month free trial offer.

Juaney Stokes

MRS. E. F. STOKES, ASSOCIATE EDITOR

was a member of First Church.

Mrs. Lottie C. Crolley, 85, Little Rock, widow of Samuel L. Crolley, Feb. 6.

She was a member of Hebron Church and a charter member of Mary William Chapter of the Order of the Eastern Star.

Truman Logan, 55, pastor of Oregon Flat Church, Harrison, Jan. 29. A resident of Boone county for 54 years, he was a native of Spokane, Wash.

Mrs. Martha Cheney Sartin, 63, a sister of J. Orville Cheney, chairman of the Arkansas Commerce Commission, Feb. 3.

A native of Boswell, Mrs. Sartin was a member of West Batesville Church.

Riley Martin, 76, deacon of London Church, Jan. 20.

Mr. Martin was a native and a life-long resident of London, the son of the late Mr. and Mrs. George Martin, early members of the London church.

Revival news

FIRST Church, Crossett, Feb. 28-Mar. 6; Rheubin South, pastor, Park Hill Church, North Little Rock, evangelist; Raymond Richerson, singer; B. G. Hickem, pastor.

ROSEDALE Church, Little Rock, Apr. 22-24; youth-led; Tom Elliff, evangelist; Jim Elliff, singer; W. Leslie Smith, pastor.

FIRST Church, Blytheville, Apr. 11-17; Dr. R. Paul Caudill, pastor, First Church, Memphis, evangelist; Earl Holloway, minister of music, First Church, Memphis, music director; Alvis B. Carpenter, pastor.

FREEMAN Heights Church, Berryville, Mar. 13-20; Jerry D. Abernathy, Little Rock, evangelist; Bill Halbert, song leader; Ed F. McDonald, pastor.

SMACKOVER First Church, Apr. 17-24; L. R. Coulter, pastor, West Church, Batesville, evangelist; Ed Spencer, music director; D. C. McAtee, pastor.

ROGERS First Church, Apr. 24-May 1; Paul McCray, evangelist; Dean E. Newberry Jr., pastor.

SBC organized

THE Southern Baptist Convention may be thought of as officially organized, Saturday, May 10, 1845, at Augusta, Ga. On this day the group of Baptists, assembled to deliberate such a move, adopted a constitution forming a convention authorized to do such work as it deemed necessary. This was the third day of their session.

Debate went on between the brethren whether or not the body had authority to organize a provisional government. Dr. W. B. Johnson of South Carolina, who was elected president, and others thought the body had only the right of consultation and commendation. They thought the constitution should be presented to churches and individuals and then an organization be set up as provided for in the constitution. But the opposite view prevailed and they organized a provisional government under the constitution.

Many present at Augusta favored the "society" method over the "convention" method of work. Some historians think there was a compromise between the two in the organization.

The convention-thinking group favored the appointment of agencies for publication, Sunday School, and other endeavors. Establishment of a theological school was discussed in private conversation. Since the American Baptist Publication Society had not been involved in the slavery question, its services would be used. Only two boards were named at that time: Foreign Missions, to be located at Richmond, Va.; and Domestic Missions, Marion, Ala.

The Convention completed its work and adjourned on Monday. The constitution provided for triennial meetings. Copies of the constitution were sent to Baptist



Hamburg First

THE YWA honored Miss Camille Smith, bride elect of Jackson H. Carpenter Jr., with the church's first Bible Presentation Services Jan. 26 during prayer service.

The service was a dedication ceremony challenging the couple to a life of con-

tinued Christian services. Among those participating in the service were Pastor Klois Hargis, Mrs. Robert James, counselor, Sharon O'Neal, YWA president, and Mrs. Robert A. Carpenter, YWA director.

Pictured above: Camille receives the white bride's Bible from Mr. Hargis as a token of love and of her service to Christ.

papers to help acquaint the churches with its contents. Time and place for permanent organization as called for in the constitution were set for Richmond, Va., June, 1846.

Dr. W. W. Barnes in his *History of the Southern Baptist Convention* reminds us that this new organization was more in keeping with the ecclesiology of the South. It was an organization such as Luther Rice and Richard Furman desired in 1814, one such as the General Convention desired in 1823 and 1826. Such an organization had been functioning in several Southern State Conventions. It was a denominational Convention encompassing within its scope any and all the work churches desired to perform.

To Gaines Street

BEN L. Prince has accepted a call by Gaines Street Church, Little Rock, as minister of music and education. He will begin his new duties in May.

Mr. Prince has served as minister of music and education of First Church, Frederick, Okla., Rosen Heights Church, Ft. Worth, Tex., First Southern Baptist Church, Del City, Okla., and Rancho Village Church, Oklahoma City.

Mr. and Mrs. Prince have two sons, Johnny, 11, and Mike, 17, who have surrendered to preach.

Russell Clearman is pastor of Gaines Street Church.

Harmony Association

NORTH Side Church, Star City, is completing its building to house Sunday School rooms, church office, baptistry, choir and restroom facilities. The auditorium will seat 300. The building is being constructed primarily by volunteer labor of men of the church.

North Side, a mission of First Church, was constituted into a church last July. John Fuqua is pastor.

MATTHEWS Memorial Church has ordained deacons: E. T. Buffington, Hudson Calvert, J. R. McClain and Cecil Toon.

R. C. CREED has resigned as pastor of Dollarway Church. During his ministry, 13 were received by baptism and 28 by letter. A new auditorium was started.

A. E. CHAVIS was ordained deacon by Dollarway Church Nov. 7.

New youth minister

JOE M. Slade is the new minister of youth and assistant pastor of Pulaski Heights Church, Little Rock.



MR. SLADE

He received his Bachelor of Divinity degree from Southern Seminary.

Mr. Slade has served as assistant pastor at Sanford, Fla., and as pastor at Geneva, Fla., and of Mt. Pleasant Church, Owenton County, Ky.

He was a member of the varsity soccer team at Stetson and a gym-nist.

DAVID Moore has been called as director of music for Life Line Church, Little Rock.

Washington-Madison

PROVIDENCE Church, with Ray Hart, pastor, recently started a new Sunday School in Prairie View Schoolhouse, six miles west of Providence. The men of the church roofed and repaired the building.

CARL Nelson, Huntsville pastor, has announced his retirement. He is available for supply work, revivals and interim pastorates.

SECOND Church, Fayetteville, has an interim pastor Don Hallum.

C. A. Wynn, pastor of South Side Church, Fayetteville, for three years has resigned. During his pastorate, there were 20 baptisms. The church purchased additional property and decorated the old building. A new educational unit was built at a cost of \$5,000. He is available for supply work, interim pastorate or pastorate.

JACK ANGLIN, pastor, Liberty Church, Dutch Mills, has accepted a call from a church at Longview, Tex.

The Cooperative Program



is the Great Commission in action.

SBC News and Notes

By the BAPTIST PRESS

Week of prayer

2538 Reasons why

BY ALMA HUNT
EXECUTIVE SECRETARY, WOMEN'S
MISSIONARY UNION

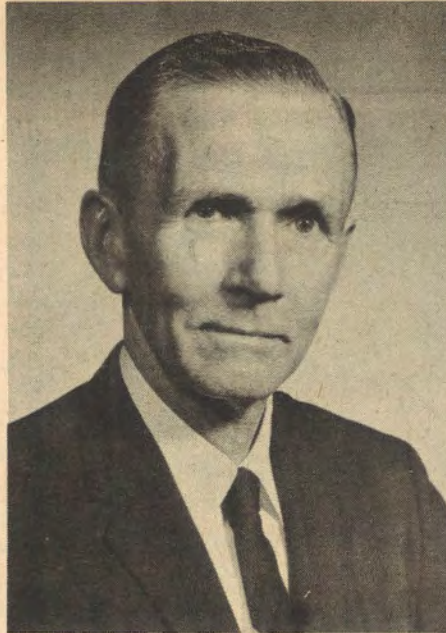
THE Week of Prayer for Missions and the Annie Armstrong Offering are concerns of every Southern Baptist. This week and this offering provide opportunity for Southern Baptists to give prayer and financial support to the 2438 missionaries of the Home Mission Board and the persons to whom they minister. As church members set aside the week of March 6-13 for these two events the missions work of Southern Baptists will be advanced. The theme chosen for the observance is "As My Father Hath Sent Me. . . So Send I You." The Scripture theme is John 20:19-22 and the hymn chosen is "Hark, the Voice of Jesus Calling."

The theme grows out of the Scripture setting recorded by John. Ten of the disciples were together on the first resurrection day when Jesus appeared through the closed door of the room. His words, "Peace be unto you," must have brought assurance to the troubled hearts of the disciples. Christians today need this assurance.

Jesus gave assurance and outlined an assignment (John 20:21). The study during the week of prayer will help persons discover areas of need and ways to meet this need as they carry out this assignment.

During the week, opportunity will be given to share in the Annie Armstrong Offering. The goal for this offering is \$4,000,000. America continues to need more missionaries, and the missionaries continue to need financial support.

When church members under-



SOUTH CAROLINA EDITOR RETIRES, SUCCESSOR NAMED: S. H. Jones (left), editor of the Baptist Courier in Greenville, S. C., for the past 18 years, has announced his retirement effective Mar. 1. New editor of the Baptist state paper in South Carolina will be John Roberts (right), promoted from associate editor and business manager. Roberts is a former editor of Charity and Children, publication of the North Carolina Baptist Children's Homes. (BP PHOTO)

stand more about the spiritual needs of people in their community and nation, their responsibility increases. This responsibility expresses itself in prayer and giving, and action in the community to meet these needs.

DR. PAUL M. Stevens, director of the Southern Baptist Radio and Television Commission, received the highest of 18 awards presented by the Georgia Association of Broadcasters at the 21st annual Radio and Television Institute at the University of Georgia, Athens. The special achievement award commended Stevens for "his outstanding contributions to religious broadcasting and his stand against federal control of the broadcast industry."



DR. STEVENS

Stevens for "his outstanding contributions to religious broadcasting and his stand against federal control of the broadcast industry."

NASHVILLE—Mrs. Betty G. Ammons of Raleigh, N. C. has

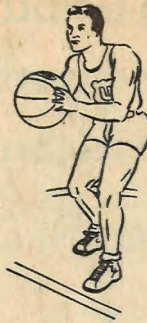
been elected manager of the Baptist Book Store at Glorieta (N. M.) Baptist Assembly effective Apr. 1. She has been secretary to the manager of the Raleigh Baptist Book Store.

BAPTISTS in Ramallah, Jordan, who had been holding their meetings in homes for five years, dedicated a place of worship Jan. 7. The attractive rented hall is located in a new building. The Baptist mission in Ramallah, a prosperous and growing community five miles from Jerusalem, is sponsored by the Jerusalem Baptist Church, under the leadership of its pastor, Rev. Anis Shorrosh. Several members of the Jerusalem Church live in Ramallah.

WASHINGTON — A Baptist layman who had worked on the staff of the United States Senate for almost half a century retired recently after having served as page boy, clerk, press

Prays for strength

By LYNN DAVIS
Ohio Messenger



WHILE the National Anthem rang out just prior to the National Basketball Association's All Star game at Cincinnati in January, a six-foot two-inch guard from the Cincinnati Royals' professional basketball team bowed his head in prayer.

Adrian Smith, a Southern Baptist prayed not to win, but for strength from God to do his best.

After the game, Smith was voted the most valuable player in the game, leading the Eastern All Stars to a 137-94 victory over the West.

Smith, with a note of humility in his voice, said later that he didn't play the game any different than any other game he's ever played. "I just went out there and gave it all I've got. I'd have been happy just to sit on the bench and wear the uniform."

This willingness to give is characteristic of Adrian Smith, not only in basketball but in his daily life as a Christian as well. And, he

credits much of his good ball playing to his belief in God.

He believes that tensions and pressures that bothered him as a ball player before he became a Christian are not as great now.

"I always ask God for strength during the National Anthem," he said. "I never ask God for anything unusual, just strength to play my best.

"When the game is over," said Smith, "I've probably played a better ball game because I'm a Christian."

According to his pastor, Smith works for his Lord with the same vigorous energy he demonstrates on the basketball court. Arthur Patterson, pastor of the First Baptist Church, College Hill, Cincinnati, says that the busy basketball star is a good steward of everything he possesses.

dation. The three-year grant, given to the school's chemistry department chairman, will finance purchase of equipment and study of the structural analysis of complex organic molecules. The grant went to W. Eugene Keeland, who predicted that additional science grants would be forthcoming when Hardin-Simmons completes its ultra-modern Sid W. Richardson Science Building. Bids on the \$1 million new science building will be let in April.

CORPUS CHRISTI, Tex. — The board of trustees at the University of Corpus Christi here has voted to eliminate the Baptist school's participation in intercollegiate football. The action was taken as a part of the overall commitment by the trustees to achieve regional accreditation for the college in the shortest possible time, school officials said. The excessive cost of the football program was given as the reason for its abolishment. The sport had failed to pay its own way, and consultants said after a two-year study that the amount spent on athletics was high in relation to the needs of the institution and its problem of securing financial support.

NASHVILLE — Mrs. Lee McCoy, Ft. Worth, is a new adult consultant in the field services



MRS. MCCOY

section of the Sunday School Board's Sunday School department. She is a frequent contributor to *The Sunday School Builder* and has led conferences at Glorieta

(N. M.) and Ridgecrest (N. C.) Baptist assemblies. Mrs. McCoy helped her late husband, who was professor of educational administration and adult education at Southwestern Baptist Theological Seminary, develop the Adult Institute. She received degrees from Oklahoma Baptist University, Shawnee, and Southwestern Seminary.

liason man, and honorary Senate chaplain. He is Richard L. Riedel, Centreville, Va. who retires at age 56 after 47½ years of service for the Senate. Under a new retirement law he will receive the same pension he would have received if he had not retired until the age of 65.

SOUTHERN Baptist Convention President, Wayne Dehoney, of Jackson, Tenn., is on a six-weeks preaching and missions tour of the Orient. His itinerary includes a visit to Viet Nam. The first two weeks of his preaching mission to the Orient is being sponsored by

the U. S. Air Force at the invitation of Air Force Chief of Chaplains Robert Taylor, a Baptist. Dehoney will speak to servicemen in Japan and Korea before continuing his missions tour of the Orient under the sponsorship of the Southern Baptist Foreign Mission Board. He will visit Formosa, Hong Kong, Saigon (Viet Nam), Singapore, Indonesia, and Thailand, returning via India, Turkey, and London.

ABILENE, Tex.—Hardin-Simmons University here has received a \$30,000 science research grant from the Robert A. Welch Foun-

1963 — 303 ENROLLMENT — 22% INCREASE

1964 — 445 ENROLLMENT — 47% INCREASE

1965 — 690 ENROLLMENT — 55% INCREASE

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WALNUT RIDGE, ARKANSAS 72476

(NOTE: Campaign approved by Arkansas Baptist State Convention)

Executive Board

Amazed!

AGAIN! Yes, again! Southern Baptists are in thirty-ninth place among religious denominations in per capita giving for 1964. This is the reason: Each Baptist gave \$1.06 per week or \$55.80 for the entire year.

The Free Methodists gave \$6.89 per week or \$358.17. The Wesleyan Methodists ranked second by giving \$5.42 per week or \$282 per year. The Methodists with 10,304,184 church members gave more than Southern Baptists with contributions of \$1.13 per week or \$59.09 per year.

Every time figures like these are printed some Baptists can't believe them, so they call our office for verification. A year or two ago when figures similar to these were printed, a good Baptist lady, the wife of a long-time Baptist preacher, said to Mrs. Douglas, "I do not believe those giving statistics which your husband put into the *Baptist Newsmagazine* last week."

"Well," Mrs. Douglas replied, "He didn't make the record, he just recorded it; you need to argue with the non-giving Baptists."

Perhaps Mrs. Douglas should have said, "You and I and the other Baptists who believe in Bible giving need to start a crusade to get the churches to help the non-givers to contribute more money."

Of course, it is easier to argue about and discuss what we believe and do not believe about records than it is to pray, plan, and work to really challenge the non-giving, free-loaders on our church rolls to give money.



—Photo by Louis C. Williams

SPRINGFIELD, ILL. — Bronze head of Lincoln in front of Lincoln's Tomb, Springfield, Ill.

Perspective:

Lincoln's search for meaning

THIS time of year the minds of many Americans go back to that snowy day on Feb. 12, 1809, when Abraham Lincoln was born in a log cabin near Hodgenville, Ky.

One of Lincoln's assets was his ability to express profound truths

Baptists can give more, and will give more. "When?" someone may ask. When—let's be honest—the church budget is an equitable one, and the members know that each funded item is a just one. They can only know this by adequate information about the budget needs going to each member.

The best way to give adequate information to each Baptist is to

in simple language. On this 157th anniversary of his birth, we do well to recall his famous house-divided speech in 1858:

"If we could first know where we are, and whither we are tending (going), we could better judge what to do, and how to do it."

This is a question on many minds today: who are we, and where are we going? We may not always say it that way, but that's the sentiment of our hearts. As one teen-ager asked, "What do good grades mean? And what if I go along, get married, have a good job and raise kids? Do we know what it is all about?"

Compare the teen-ager's question with that Lincoln asked over a century ago, and you note they are very similar: who are we, where are we going?

One explanation of Jesus' popularity with the common people was his ability as a teacher to help each listener feel he was somebody. On one occasion he reminded them that God knows even the number of hairs on a man's head and that not a sparrow falls without his knowledge. When you and I grasp the fact that man is more than a mere speck of cosmic dust in a universe void of feeling or purpose, we are on the way to self-realization and self-fulfillment. Not all the way, mind you, but on the way!—Robert J. Hastings

use one of the Stewardship plans for growing good stewards. Try one; it will do the job.

We stand amazed that Baptists give only \$55.80 per year to their churches. We are more amazed that some seem to think that it is enough, so money is never mentioned in the churches. Oh! Oh! Oh!—Ralph Douglas, Associate Executive Secretary

New Arkansas Baptist Subscribers

Church	Pastor	Association
One month free trial received:		
Magnolia Ch., Crossett	Vaughn W. Denton	Ashley Co.
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The Bookshelf

Religious Education

Not Somehow—but Triumphantly: by V. Raymond Edman, Zondervan, 1965, \$3.95

The author, a former president of Wheaton College, shares his spiritual insights into the meaning of Christian life and service. Many a college student has been helped across the Slough of Despond by this great Christian whose slogan is, "It's always too soon to quit." In the pages of this book the reader will meet many of the people Dr. Edman has helped across the years. What is of more interest, in these will be found many of the problems and perplexities faced by all of us, and how the exercise of faith brought victory.

The Life and Times of Jesus, by Herschel H. Hobbs, Zondervan, 1966, \$3.50

In his introduction Dr. Hobbs, pastor of First Baptist Church, Oklahoma City, and a former president of the Southern Baptist Convention, states that this study of the life of Jesus is approached with two assumptions: That the Four Gospels were written by the men whose name they bear; and that these Gospels are trustworthy historical documents. He states that it is not within his scope to deal with technical points of literary or historical criticism but to endeavor "to employ the results of both in presenting 'The Greatest Story Ever Told' about the greatest life ever lived."

This book will be a valuable study tool not only for ministers but for laymen who take their Bible study seriously. It will help the reader to have a broad understanding and grasp of the life of Christ and its meaning for Christians today and the world in general.

Miss Strong Arm, the Story of Annie Armstrong, by Jacqueline Durham, Broadman Press, 1966, \$2.95

Energetic by her nature, when Annie Armstrong as a girl became a Christian she began to work ceaselessly in helping needy people. When her sister remarked about how much she was doing, Annie answered "I knew when I gave my life to God that I would give him all of that life. I couldn't give him half a life. But I had no idea there were so many needs."

It was a German immigrant, a Miss Buhlmaier, who said to Miss Armstrong one day, "You were given the wrong name. Instead of Miss Armstrong, your name should be Miss Strongarm. You always hold us up in our work. You think of ways to make the work stronger and better and then you see that whatever is needed gets done."

It is not very often that one can say here is a book that everybody should read, but certainly this is one that all Southern Baptists should read.

Dallas programming

DR. W. A. Criswell of Dallas gave a very vivid illustration of church programming at the recent evangelism conference.



MR. ELLIFF

His illustration had to do with his church's decision to put "winning men to Christ" *FIRST* in the life and work of the congregation for the months ahead. To further illustrate that this was not just "talk" he outlined the plan whereby he hoped his church would accomplish this vital work.

His plan was to use every month of the year for some logical step toward their goal. January was for commitment; February was for training; and so on through the year.

This is church programming! The congregation sets a priority on one or more areas of ministry for Christ. Goals are set in the area involved. Plans are selected by which these goals can be achieved. Then, detailed planning is done by organizations, committees, or leaders who have been assigned tasks leading toward the goal.

It must again be said that programming is nothing new. All churches are trying to do something for Christ and have their plans whereby they may reach their goals. Learning the simple *PRINCIPLES* of programming will enable a church to put first things first and then throw their resources into reaching their goals.

An important training session in church programming is scheduled in March for about twelve areas of the state. Watch for the announcement of the dates and places where these will be held. Pastors and church program leaders can receive invaluable help at these meetings.—J. T. Elliff, Director



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Faith-- quantitative or qualitative?

BY HERSCHEL H. HOBBS

Pastor, First Baptist Church,
Oklahoma City, Oklahoma, and
past president, Southern Baptist
Convention

"If ye have faith as a grain
of mustard seed . . ." (Matt.
17:20).

THE nine apostles had failed
to cast a demon out of a boy.
After Jesus had done so, they
asked why they had failed. Jesus
replied, "Because of your little
faith" (*oligopistian*, best mss.).
Oligos primarily refers to *quan-*
tity. But it may also be used of
degree. Arndt and Gingrich give
the meaning of *oligopistia* as "lit-
tleness or poverty of faith."

However, Jesus added, "If ye
have [may have] faith as
[hos] a grain of mustard seed."
Hos has many uses. But it is oft-
en used in the sense of express-
ing the nature of a person or
thing, e.g., "as a child" (I Cor.
13: 11; Eph. 5:8; cf. Matt. 18:3).
In Revelation 4:6 it reads "some-
thing like a sea of glass" (literal
rendering, author's italics). This
suggests that Jesus was speak-
ing of the quality of a grain of
mustard seed.

We cannot escape the fact of
the size of a mustard seed, for it
is very little. But Jesus spoke of
only one seed, not a quantity of
seeds. So in this light He spoke
of the *mass* not the number of
seeds involved.

Therefore, while the size of the
seed must be considered, we can-
not ignore the quality involved
in the seed. We do not measure
faith by the pound or bushel;
neither do we count the number of
faiths a person may have. Faith,
therefore, must be measured by
its quality, not its quantity. It is
the kind of faith that the apos-
tles may have.

Now what is the quality pos-
sessed by a mustard seed? It pos-
sesses life, a life that works. Put
such a seed in the ground, even
place a clod of dirt on top of it,
and cover it. The life in the seed
responds to moisture and
warmth, sprouts, and comes up.
If it cannot grow through the clod
of dirt, it grows around it.

Applying this to *faith*, Jesus
says that we must have a living
faith and one that responds to
God's will as it works to accom-

plish a given task. Even if we
take the "mountain" literally, a
living faith that works will, if
necessary, be found with a spade,
shovel, and wheelbarrow at work
trying to remove the mountain.

However, in all likelihood
Jesus used this figure of speech
to refer to problems or respon-
sibilities. Anyone who has a liv-
ing, energizing faith will be used
of God to overcome difficulties
and to accomplish His purposes.

Training Union

District tournament

DURING Mar. 21-Apr. 1, eight
district elimination tournaments
for Junior Memory-Sword drill,



MR. DAVIS

Intermediate sword drill,
and speakers' tournaments will
be held in the fol-
lowing places:

W. C. District—
Mar. 21—Paris
Central District
—Mar. 22—First
Church, North

Little Rock

S. E. District—Mar. 24—First
Church, Monticello

N. C. District—Mar. 24—Calvary
Batesville

Church Music

Southern Seminary Choir

THE Seminary Choir from
Southern Seminary, Louisville,
Ky., will sing a sacred concert in
Little Rock as part of the annual
choir tour.

The performance will be at Sec-
ond Church, Friday night, Feb. 18.
Dr. Jay Wilkey is conductor of the
choir. The choir is composed of
students in the Schools of Church
Music, Religious Education, and
Theology of the seminary.

E. C. District—Mar. 25—Forrest
City

N. E. District—Mar. 25—Central,
Jonesboro

S. W. District—Mar. 31—Hope

N. W. District—Apr. 1—Hunts-
ville

Now is the time for participants
to be working on the materials.
Intermediate sword drillers will
use materials in the Intermediate
quarterlies from July 1, 1965,
through March 31, 1966. The cur-
rent quarterlies carry a re-run of
the material for July 1 to Decem-
ber 31.

Ouachita University will give a
year's tuition scholarship to each
of the speakers' tournament win-
ners in the state tournament April
8th. There will be two speakers'
tournaments—17-18 (not college)
and 19-24 (plus college).—Ralph
W. Davis

Choral Reading Session

This date has been changed
from Feb. 25-26 to Mar. 4-5 in or-
der to have the assistance of the
Book Store and Music Department
in Nashville. The retreat will be
at Camp Paron again beginning at
3:00 p.m. Friday and closing at
noon Saturday. Reservations must
be in our office by Feb. 25, with
\$4.50 advance registration fee.

Choral music of all types and
for all voice combinations will be
studied. We feel this is a real
time of benefit for the music di-
rectors in our state to keep abreast
of new music for all ages and from
all publishers. If we may provide
further information, please con-
tact our office.—Hoyt A. Mulkey,
Music Secretary

'Space Probe' study

NASHVILLE—Church building consultants representing 33 states and the District of Columbia held a two-day intense "Space Probe" recently at the Baptist Sunday School Board, Nashville.

Staff members of the BSSB's church architecture department assisted in the study.

Questions discussed were: "What Is the Space Probe?" "What Is Being Done in the States?" and "What are the Results?" Dr. Rowland E. Crowder, architectural consultant in the Board's church architecture department, emphasized that the church building is the vehicle on which the entire church program must move. He said the space

probe in relation to church buildings is outward as well as inward.

Paul M. Johnson, architectural department, recommended simplicity, orderliness, honesty and quality in designing churches today.

"Auditorium Design," "The Needs of the Music Ministry," and "Interior Design and Worship" were discussed by W. James Coile.

Frank Voight, church building consultant for Virginia, answered the questions, "Can Some Churches Survive the Change?" and "Where Should New Churches Be Located?"

A highlight of the two-day meeting was a speech entitled "Space Must Be Provided for Growth" given by Dr. William R. Lucas, chief of materials division of propulsion and vehicle engineering laboratory at the National Aeronautics Space Administration, Huntsville.

Dr. Lucas showed slides of the

vehicles and rockets produced at NASA since its opening. He then showed slides which revealed the growth of First Baptist Church, Huntsville, which has had a space problem since its founding before the turn of the century. Dr. Lucas is a deacon in this church.

Dr. William A. Harrell, secretary of the church architecture department, closed the meeting with a discussion of how church building consultants can meet the needs of the denominational programs "A Church Fulfilling Its Mission Through Proclamation and Witness" for 1965-66 and "A Church Fulfilling Its Mission Through Education" for 1966-67.

Lawson Hatfield the church building consultant for Arkansas assists churches in planning their building programs. Write today to schedule an appointment.—Lawson Hatfield, State Sunday School Secretary

Brotherhood

Church Strategy

THE above caption is beginning to mean more things to more people as church leaders examine the possibilities encircled in, included in, embodied within, a developed strategy for carrying through every element of the work laid out in the Great Commission.

Basically, Church Strategy involves:

1. A fresh look at the Great Commission, and an honest examination and dedicated study of the real work of a church

2. Deciding on those areas of work in which the church needs to make progress. These decisions are made by the church, itself

3. Setting definite (annual) goals for accomplishment within each area for a five-year period (1966-1970)

4. Determining the actions necessary to reach each goal

5. Assigning these actions to

the church organization, giving to each definite responsibilities in helping the church to reach its goals

6. Determining organizational strategies to help each organization to meet its assigned responsibilities.

"Let all things be done decently and in order" (I Cor. 14:40). Church Strategy is a plan, not a program. It is a means for reaching an end. It is a method to follow to enable a church to discover its responsibilities and to face up to them, and to carry through on those actions which will enable the church to make continuous progress towards their very worthy objectives.

God's work is laid out in His word on simple lines; and God's people should always be alert to make their church programs of work simple, and comprehended readily by the whole church. The design of Church Strategy is simple, when it is understood, and may be easily applied to help a church enhance all that it is doing.—Nelson Tull, Secretary

ANKARA, Turkey (EP)—An order was issued here by Minister of State Refet Sezgin barring muzzeins (Moslem holy men) from using loudspeakers and amplifiers to call the faithful to prayer. Offenders were warned that penalties would be "severe."

6% INTEREST

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Colorado Baptist General
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Feminine philosophy -- or intuition

BY HARRIET HALL

Love and a Valentine

THIS week a girl who is to be married soon asked some advice concerning marriage:

"I know I'm in love, but how can I be sure our marriage will last?"

Before I try to answer this girl's question, let me talk just a little about what some others have said about the subject of love.

Pearl Buck has said of love: It "cannot be forced, love cannot be coaxed and teased. It comes out of Heaven, unasked and unsought."

Helen Keller tells in her autobiography, *The Story of My Life*, how as a child she learned the meaning of love. She had taken some early violets to her teacher, Miss Anne Sullivan, who in turn spelled into her hand, "I love Helen."

"What is love?" Helen had asked.

"It is here," her teacher said pointing to the child's heart.

Smelling the violets, Helen then asked, "Is love the sweetness of flowers?"

When her teacher said, "No" she thought, "Perhaps it is the warmth of the sun." "Is this love?" she had asked, pointing to the sun.

Then in very simple words Miss Sullivan explained. "Love is like clouds in the sky. You cannot touch them but you feel the rain and you know the flowers are glad to feel it. You cannot touch love, but you feel the sweetness that it pours into everything. Without love you would not be happy or want to play."

Suddenly the beautiful truth broke through to the deaf and blind Helen Keller. She said later (concerning this experience), "I felt there were invisible lines stretched between my spirit and the spirit of others."

Now, to the girl who says she

is in love, yet wonders if it will last, let me offer a word of encouragement.

The invisible lines of which Miss Keller speaks may be but a tiny thread for young lovers on the threshold of matrimony. But if there is real love between the husband and wife it will be constantly developing. Each will seek to create happiness for the other.

When you have walked in love with another through days of joy and sorrow, birth and death, quietness and excitement, understanding and misunderstanding, you will be assured that the tiny thread of love has grown into the strongest of cables.

When two people are in love they feel that their lives will be happier if they are together. As they contemplate the uniting of their lives in marriage they will need to consider making the life of the other happy in every way possible. They think they know each other pretty well, but soon after marriage they will have to admit acquiring some new knowledge as to little things that annoy, and others that please. The happiest couples are those who seek to avoid annoyances and increase pleasures.

Love is physical and spiritual—tangible and intangible. Love is deeper than words—but it needs to be spoken.

And since I made that last statement I will give a Valentine to my husband. Twenty-five years ago this month we had our first date . . . in a Model A Ford, no less! (It was the most comfortable riding in the world. After five minutes of galloping along in that limousine you couldn't feel a



thing). In all of these 25 years I have never felt anything but joy over my decision to walk through life with him.

I would not be honest if I did not admit that there were a few minor annoyances in our early married life. When he was an hour late for a "noon" meal I used to be a little upset, in varying degrees—depending on the lateness of the hour and the elaborateness of the meal. But I have long since learned that a warmed-over meal or even a cold one is more enjoyable in the company of an unperturbed wife than any meal would be in the presence of an upset wife!

The thing that makes me happiest of all in living with my pastor-husband is that I know I am *second* in his life. Does this sound strange? I simply mean that I know the Lord has first place and nothing can bring greater happiness to a husband and wife than sharing life together in service to Him.

Finally, to my young friend, let me wish you a happy honeymoon and years of happiness together. To love is to *live*, for when you love another your life takes on meaning and direction.

* * *

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THE HAPPIEST DAY



BY GRAYCE KROGH BOLLER



SHARON blinked her eyes real fast. She swallowed hard. She even bit her lip to try to hold back the tears. Being new in the class at school was hard. Sharon did not know even one boy or girl. She did not have one friend.

The day seemed to be without end. But at last it was over. Sharon had smiled until her face felt stiff with trying. She had tried to be helpful. Still all the girls and boys were strangers.

"It is so good to be home!" cried Sharon as she gave Mother a tight hug. "I'm so glad to see somebody I know! Oh, Mother, Valentine Day is tomorrow. I know I won't get a single one from the valentine box at school."

"Well, Sharon, is that the most important thing?" Mother asked kindly.

"No." Sharon sounded doubtful, but then her mouth perked up in a smile and her eyes began to sparkle. "No, but it is important for me to give valentines, isn't it? Then others can have the joy of receiving them. Mother, if I try, I can make enough valentines for each one in the class. Then nobody will be forgotten."

"Go ahead," Mother smiled. "I'll set the table for you tonight. You can keep right on until supper time."

"Oh, thank you." Sharon gave her mother another loving hug before she ran to her room and went to work on the valentines.

The next day, going to school wasn't hard at all. Sharon carried a whole pile of pretty valentines, enough for each one in the class. The prettiest one was for Miss Bates, the teacher.

Everyone was excited, but the boys and girls managed to get through spelling, music, numbers, and reading. At last, the time came for the valentine box to be opened.

Sharon thought she had never before seen such a pretty box. It was covered with crisp white paper. Red hearts were pasted all over it. Some were big hearts. Some were small hearts. At the top of the box was a frill made of paper doilies. Red letters around the hearts said, "Valentine Box."

"Now we shall elect our mailman," Miss Bates smiled when all the valentines were in the box.

"Who is it to be? I'll write the names on the chalkboard as you raise your hands."

Just about every hand in the room went up and waved wildly. Miss Bates called on a boy whose name was Jack.

"Sharon," said Jack.

Sharon was so surprised that she almost fell off her chair.

Then as the teacher called on other girls and boys, the whole air seemed to be full of calls for Sharon. No other name was mentioned. All the boys and girls wanted Sharon to be the mailman. A warm, happy glow began to spread all through her heart as Sharon stood up to take the valentines from the box. What fun to deliver her valentines to the girls and boys!

Another surprise waited for Sharon as she drew out a handful of envelopes and looked at the name on each one.

"Sharon... For Sharon... To dear Sharon."

Some of the envelopes were bulky or big as though they contained little presents. Sharon's eyes sparkled as she laid them on her desk.

At last, she came to other envelopes addressed to Miss Bates and to the boys and girls in the class. What fun to deliver the valentines! Soon everyone was opening envelopes. They were thanking anyone who had signed his name, or they were guessing who had sent other valentines.

When all the valentines had been delivered, Sharon felt as though she knew every boy and girl in the room.

"Now open yours," they told her.

Sharon began to open the big envelopes and the bulky ones. Each one had a little note with it: "Welcome to our class, Sharon... I want to be friend. . . I like you." She found little welcome gifts—hankies, a memo pad with her name in gold on the cover, a pencil, a roll of candies, a small puzzle, and a book.

"Oh, thank you," said Sharon with sparkling eyes. "Thank you so much, all of you! This is one of the happiest days I have ever had. It's a fine Valentine Day because you've given me so much love."

(Sunday School Board Syndicate, all rights reserved)

Time to come inside

Long, long ago we used to play
Out on the farm at close of day
A game where we would hide.
When it grew late my mother said,
"Come wash your feet and go to
bed.
It's time to come inside."

What little hair I have is gray
And many years have passed away
Since my dear mother died,
But when the night begins to fall,
I think I hear her loving call,
"It's time to come inside."

I haven't lived just like I should
Nor done the things I thought I
would—
I've even God denied.
But in my Lord I trust today
And hope some day to hear Him
say,
"It's time to come inside."
—Carl Ferrell

Local church merger

BRISTOL, Eng. (EP)—Methodists, Baptists and Congregationalists here have formed a combined church that is described as "an exciting venture in church unity," believed unique in Britain.

There have been several cases in recent months of denominations sharing each other's churches for various reasons. But here in the Bristol suburb of Cothan the three denominations have formed a completely new united church called Christ Church.

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Motivated for witnessing

By RICHARD B. DOUGLASS, PASTOR
NORTH CHEYENNE BAPTIST CHURCH
CHEYENNE, WYOMING

MOTIVATIONAL research is a big thing these days. Researchers spend many man hours and millions of dollars attempting to find out what motivates buyers to buy and salesmen to sell. Results have been interesting. So far seven basic motives ranging from pure self-interest to pure unselfishness have been isolated.

This has caused me to study what has motivated the great soul-winners of the past and present. Although there seem to have been many minor motives that have driven these men, the major motives seem to boil down to three. Interestingly enough, Paul gives all three of them in his personal explanation for service to Christ. These are found in II Corinthians 5:9-15.

A desire to please Christ heads the list. He labors that "ye may be accepted of him." He realizes that "we must all appear before the judgment seat of Christ. . . ." This is not to say that Paul is afraid of hell. Far from it. He simply does not want to stand in the presence of the Eternal Judge of the world having done less than his best. And furthermore he does not feel that it is selfish to desire the best reward for "the things done in his body."

The wrath of God is also a driving motivation. Paul states it simply, "Knowing therefore the terror of the Lord, we persuade men. . . ." Hell is not simply the nightmare of a demented mind. Whatever else it is, it is the eternal expression of God's personal and Holy judgment on sin. When a man loses his belief in God's wrath, he will lose his incentive to speak of God's love. The eternal peril of men without Christ has been a constant prod to soulwinners from Paul to the present.

But there is a higher motive. It is the indwelling love of God within the believer. In Paul's words, "For the love of Christ constraineth us. . . ." Another translation is, "For the love of Christ holds us to the job and pushes us into service. . . ." God's love not only dwells within the believer, it presses down upon him like an irresistible force. As evangelist T. T. Martin used to put it, "I have never given God one minute of hell-scared service. A bond of love between myself and God has motivated my entire being."

Perhaps one reason why Baptists are not better witnesses is that they have not been properly motivated. Isn't it time we were motivated for witnessing by biblical motivations?

Cooperative endeavor

HONOLULU, Hawaii—The Executive Board of the Hawaii Baptist Convention has named three new division directors on its staff here, implementing a report recommending staff reorganization as part of the convention's long range planning program. The three new division directors are Sam Choy, director of cooperative church development; Malcolm Stuart, director of cooperative missions; and Byron Todd, director of cooperative Christian education.

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

IN THE IMAGE OF GOD

BY RALPH A. PHELPS JR.*

TEXT: GEN. 1:26, 27; MATT. 12:9-14; HEB. 2:5-9; ACTS 10:34, 35

FEBRUARY 13, 1966

AFTER studying the doctrine of God for several weeks, we start this Sunday a unit of lessons on "Man in God's Purpose." A consideration of the doctrine of man is timely indeed, for there are at least as many heresies current on this subject as on deity. One gets the impression at times that some Christians are not even aware that there is a doctrine of man, for while they may be fastidious in the vertical aspects of religion they are ruthless and uncaring in their horizontal or man-to-man.

The Bible helps put man in proper perspective. Viewed through the Scriptures, he is seen as the crowning work of God's creation and the object of God's redemptive love.

I. Man in creation, Gen. 1:26, 27
GENESIS 1:26, 27 teaches two fundamental truths about man. The first is that God created him. The second is that God made him in his own image.

The Bible does not labor at explaining what is meant by "created." It makes the statement and leaves it at that. The important truth is that God is the source of man's being. No other explanation is adequate to account for man's nature.

The phrase, "in his own image," does not mean that man was made to look like God, the way a red-haired man might have a red-haired son. Man's resemblance to God is not physical but spiritual. Man is like God in that he is a spiritual being or a person. Functions or powers that belong to man as a spiritual personality are intelligence, the power of rational affection, free will or self-determination, and a moral sense or conscience. (For a fuller dis-

cussion of this, see Conner's *Revelation and God* and Mullins' *The Christian Religion in Its Doctrinal Expression*.) In these respects man was made in God's image.

II. Man in Jesus' view, Matt. 12:9-14

THE story related in Matt. 12:9-14 plainly teaches the great worth which Jesus attached to man. Going into the synagogue on the Sabbath, the Jewish day of worship, Jesus met a man with a shriveled hand. His enemies saw in the situation a chance to bring a charge against him and asked, "Is it lawful to heal on the sabbath days?" They obviously hoped that he would reply in a way to allow them to accuse him of breaking the Jewish law. Nearly everything worthwhile that Jesus did was in the presence of enemies sitting like buzzards on a dead snag.

Evading their trap, Jesus asked which man among them would not lift a sheep from a pit if it fell in on the Sabbath. When no one replied, Jesus asked, "How much then is a man better than a sheep?" Then he healed the man.

In so doing, Jesus demonstrated that a man was of more importance than a religious tradition. He also showed that he regarded the welfare of a man in need as more important than his own safety; he knew their motives, yet he did not back away from the work which needed to be done. His courage antagonized some of the super-pious brethren, for the Pharisees went straight out and held a meeting to discuss how they could get rid of Jesus altogether. A fellow with his views was a real menace to their religious establishment!

No matter who the person in

*Dr. Phelps is president of Ouachita University

need was, Jesus showed that he valued that person. The physically handicapped, the moral reprobates, the social outcasts, the economically disfranchised, and the racial rejects were all objects of his loving concern. His compassion was not color blind, nor was his evaluation of a man determined by dollar signs or status symbols. How far from his example have we strayed!

III. Man in God's purpose, Heb. 2:5-9

QUOTING from Psalm 8, the writer of Hebrews pursues the philosophical question, "What is man?" He repeats the psalmist's declarations that God made man a little lower than the angels, crowned him with glory and honor, set him over the works of God's creative hand, and put all things in subjection to him (2:7, 8). The writer says that although "all things" have been made subject to man, this complete control is not yet a reality. This will occur in Jesus, the representative of humanity. By his death and exaltation, Jesus Christ will subdue all enemies, including death itself.

Because of God's grace, the Son of God tasted death for every man. In his death on the cross, Jesus gained honor and glory for man with whom he was identified in the incarnation.

God's ultimate purpose for man is found in Jesus Christ. Man's destiny is inextricably interwoven with Jesus, in whom man will find ultimate victory and his promised dominion over all things.

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Conclusion, Acts 10:34, 35

SIMON Peter at the house of Cornelius made a momentous discovery which every person who desires the divine view of man should hold. Peter had disobeyed Jewish law, which forbade his association or visiting with a man of another nation, in going to Cornelius' house. He had crossed ethnic lines on a divine compulsion, for God had shown him plainly that no man should be considered "common" or "unclean" (10:28). It was in this setting that Peter exclaimed, "God is no respecter of persons!" In every nation the man who reverences God and does what is right is acceptable to him, Peter discovered.

Are we better than God? If not, why not accept his appraisal of man?

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Key to listings: (BB) Baptist Beliefs; (BL) Beacon Lights of Baptist History; (E) Editorial (FC) From the Churches; (FP) Feminine Philosophy; (Per) Perspective; (PS) Personally Speaking; (SS) Sunday School lesson; (MR) Middle of the Road.

The quiet type

"OUR new neighbor is so dull," gushed Mrs. McGlib. "Why, she can scarcely express an idea! Yesterday I talked to her an hour and she never said a word. Can you imagine that?"

Out of his bailiwick

THE hunting party was hopelessly lost and the hunters turned angrily to their guide.

"I thought you said you were the best guide in Maine," one of them snapped.

"I am," protested the guide, "but I think we're in Canada now."

A Smile or Two

My time is your time

TWO rather absent-minded friends met on the street.

"Do you know what time it is?"

"Yes."

"Thanks." And away they went their separate ways.

Heavenly hash

A FIVE-YEAR-OLD had one line in a kindergarten Christmas playlet, appearing in an angel's garb to say, "I bring you good tidings!"

After many rehearsals the lad asked his mother what were "tidings." She explained tidings were news.

Came the performance and the little angel became flustered. After a long embarrassing silence he blurted out, "Hey, I got news for you!"

Compatible marriage

A MAN who was a golfing bug married a woman who loved to attend auction sales. And both talked in their sleep. One night the husband yelled: "Fore!"

The wife promptly shouted. "Four twenty-five!"

Correspondence

A CERTAIN Yankee householder recently laid in his winter's supply of coal. When the bill came from the dealer, he noticed that it boasted the slogan: "It's a black business, but we treat you white."

The householder wept a little when he noted the amount of the invoice, then, wiping away his tears, he bravely made out the check. But with it he sent a little note, reading:

"May I offer a suggestion? I think you should change your slogan to: 'It's a dirty business, but we clean you good.'"

Amen!

"HOW do you afford such long vacations?"

"Easily. One month on the sands and eleven on the rocks."

"He gave some to be evangelists" Eph. 4:11



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1966 ITINERARY

- Feb. 20 p.m.—Feb. 27 a.m. N.L.R.
- Mar. 13 p.m.—Mar. 20 a.m. Malvern
- Mar. 20 p.m.—Mar. 27 a.m. Jonesboro
- Mar. 27 p.m.—Apr. 3 a.m. Black Rock
- Apr. 3 p.m.—Apr. 10 a.m. El Dorado
- Apr. 10 p.m.—Apr. 17 a.m. Camden
- Apr. 18 p.m.—Apr. 29 p.m. Illinois
- May 1 p.m.—May 8 a.m. Fayetteville
- May 8 p.m.—May 22 a.m. Cushman
- July 24 p.m.—July 31 a.m. Manila
- Aug. 7 p.m.—Aug. 14 a.m. Warren

NOTE: ALL OTHER DATES ARE OPEN

Attendance Report

Church	January 30, 1966		
	Sunday School	Training Union	Ch. Adds.
Berryville			
Freeman Heights	85	55	
Blytheville			
Gosnell	186	84	1
New Liberty	80	28	
Trinity	119	50	
Camden			
Cullendale, First	224	91	
Crossett, First	358	143	4
El Dorado			
Caledonia	29	20	4
East Main	208	109	1
First	516	405	2
Immanuel	299	147	
Harrison, Eagle Heights	154	66	
Jacksonville			
Bayou Meto	65	35	
First	290	108	2
Jasper	43	17	
Jonesboro, Central	310	150	
Little Rock			
Forest Highlands	159	80	1
Immanuel	537	249	5
McGehee, First	187	72	1
Chapel	43	22	
Magnolia, Central	567	290	4
Monticello, Second	93		
North Little Rock			
Baring Cross	236		1
Southside	16		
Calvary	254	93	
Gravel Ridge, First	81	64	1
Ronyan Chapel	43	32	
Levy	294	102	1
Sixteenth Street	18		
Pine Bluff, Centennial	169	71	
Springdale			
Berry Street	64	48	
First	368	140	
Star City, First	95		
Texarkana, Beech Street	331	120	3
Community	28		
Van Buren, Second	21	35	
Vandervoort, First	14		
Ward, Cocklebur	35	36	
Warren, First	187	58	
Southside	30		

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Religious News Digest

By Evangelical Press

Powell defies law

NEW YORK (EP) — Adam Clayton Powell, powerful Harlem Congressman and pastor of the Abyssinian Baptist Church, was lashed here by a State Supreme Court Justice for being guilty of "a monstrous defiance of law."

But Mr. Powell was not in court to hear what Justice Maurice Wahl had to say about him.

He now faces a \$575,000 judgment against him in the latest chapter of his three-year effort to evade a damage judgment. His attorneys said the minister-Congressman would appeal the judgment issued by Justice Wahl who added \$500,000 in punitive damages and \$75,000 in other compensation to the \$33,000 owed by Mr. Powell on a defamation award.

Missionary killed

DA NANG, South Viet Nam (EP)—John Haywood, age 29, a British missionary of the Worldwide Evangelization Crusade, was killed Jan. 8 in a Viet Cong ambush of two trucks 10 miles northwest of Da Nang. The trucks were believed to have been carrying rice.

Stan Smith, WEC chairman in Da Nang, said that Mr. Haywood was traveling alone in a car directly behind the trucks. He was on his way to Hue to see officials of the U. S. Operations Mission about obtaining livestock for the leprosarium.

For the past year Mr. Haywood, who was in charge of the mission's leprosy program, had been unable to visit the main center located 10 miles south of Da Nang due to Viet Cong occupation but had established a clinic about two miles south of the city.

Churches on wheels

NEWCASTLE, Eng. (EP) — "Churches on wheels" and churches made of standardized components are suggested by Anglican Bishop Hugh Ashdown of Newcastle as a way of countering the high cost of maintaining places of worship.

He wrote on the shape of future church building in the January issue of his diocesan review. "It is obvious," he says, "that we are overloaded with bricks and mortar."

"The steadily increasing cost of keeping it all in condition presents us with a moral question of right and wrong. But it is equally obvious that there are no easy answers."

"Around permanent churches and solid halls the population has receded but not entirely withdrawn; while in the same parish, maybe, vast new housing areas require new church buildings of some kind. Of what kind? That is the question that needs full consideration."

LBJ church award

NEW YORK (EP)—The United Church of Christ has named President Lyndon B. Johnson as the recipient of the 1966 Amistad Award for his efforts to secure "all Constitutional rights to every American citizen."

Congressional bills

WASHINGTON, D. C. (EP)—Numerous bills filed as Congress reconvened hold direct interest for Churches and their agencies, while a number of others have indirect bearing in areas of strong religious concern.

At the same time, advance warning was given that the birth control study, research and dissemination legislation will be a subject of top priority.

Two bills have already been filed in the House and sent to the Committee on Education and Labor to create a commission to be known as the Commission on Noxious and Obscene Matters and Materials.

Christians received

JERUSALEM—The President of Israel, Zalman Shazar, extended New Year's greetings to representatives of 16 Christian denominations in Israel at a traditional reception at his home here, Dec. 30. Among the guests was Southern Baptist Missionary Dwight L. Baker, chairman of the Baptist Convention in Israel.

President Shazar expressed hope that the "enlightened intentions" of the Roman Catholic Church, as expressed in the decisions of the Ecumenical Council, and of other Christian groups which have denounced religious persecution and racial hatred will "most speedily be translated into the practical language of good deeds."

Freedom of dissent

LINCOLN, Neb. (EP)—Methodist campus ministers went on record here in support of freedom of speech at colleges and universities and of the right of dissent in controversial social and political issues.

In a statement approved at its biennial meeting, the Methodist National Association of College and University Ministers said it was "concerned" when church-related and other educational institutions seek to apply "pressures to silence voices of dissent."

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