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February 3, 1966

Arkansas Baptist State Convention

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P. O. Box 5496
North Little Rock, Arkansas 72115

ASSOCIATIONAL DIRECTORY
 MODERATOR—Rev. J. C. Myers, First Baptist, NLR
 Vice Moderator—Rev. Jack Livingston, Gravel Ridge Baptist, NLR
 Clerk—Mrs. Betty Welch, Sherwood First Baptist
 Treasurer—Mrs. T. A. Spencer, First Baptist Church, NLR
 Historian—Rev. W. B. O'Neal, Gravel Ridge, NLR

VOLUME 65

LITTLE ROCK, ARKANSAS, FEBRUARY 3, 1966

NUMBER 5

ASSOCIATIONAL CALENDAR

FEBRUARY

- 13-19 YWA Focus Week
- 18 VBS Clinic, Fordyce
- 21 Executive Board Meeting and Brotherhood Rally, Sherwood
- 18-19 Youth Music Retreat
- 25-26 State Choir Clinic
- 27-4 Bible Conference, Jacksonville Second Baptist

THE YOUTH OF YOUR CHURCH CAN BENEFIT FROM THE ASSOCIATIONAL YOUTH MUSIC RETREAT directed by Hoyt Mulkey to prepare for Music Festival in May.

February 18-19—beginning with evening meal Friday, concluding with noon meal Saturday, for Junior High and Senior High boys and girls at Camp Paron, west of Little Rock—\$3.00 includes 3 meals and overnight lodging; bring own sheets, blanket, towel, etc. Bring Youth Festival music if you have it; otherwise, it's furnished.

RESERVATIONS must be in by February 10. Send reservations (with \$3 per person) including name, age, school grade, and name of church to Bob Hatzfeld, 1223 Parker, NLR 72114.

NEWS OF ASSOCIATIONAL INTEREST

Graves Memorial Baptist voted to purchase nine acres with a dwelling adjacent to the church for further expansion, subject to securing the necessary finances.

First Baptist Church, NLR, made awards recently to Mrs. J. C. Darby for 11 years perfect Sunday School attendance; H. N. Wright and Diane Esch, six years attendance, and James Esch, five years perfect attendance.

Robert McDaniel, pastor of Liberty Baptist Church, in Little River Association, was ordained January 30 to the ministry by Pike Avenue Baptist. Robert is a sophomore at Ouachita.

W. J. Waymack, Associational Sunday School Superintendent, reported only 97 in attendance at the recent Sunday School Rally at Baring Cross Baptist Church, with 16 churches represented. He asks that each church plan now to have a good representation at the next Rally, which will be April 18th at Levy Baptist.

EXECUTIVE BOARD MEETING

Meeting held at Baring Cross Baptist on Jan. 17 preceding the Sunday School Rally, with Rev. J. O. Myers, Moderator, presiding. Minutes of previous meeting and treasurer's report were presented and approved as read. Letters were read from the Nebraska mission sites acknowledging receipt if checks, which were appreciated. Letter read from Sunday School Board stated that A. W. Upchurch has again received the highest possible rating for the Associational Minutes. Hugh Cantrell has requested time at one of the rallies to address the pastors concerning his work at the Arkansas Baptist School. Lawson Hatfield will discuss new material for the Oct.-Nov.-Dec. quarter at a meeting May 10th at Immanuel Baptist. Dr. Whitlow sends thanks to the Association for making it possible to speak on March 21st. on cooperative funds.

Rev. George Pirtle brought a report from the State Stewardship Planning Committee, challenging each church to reach the 10 percent increase for the cooperative program to help support our colleges.

Rev. Tucker stated that the Missions Committee would bring the recommendation at the next Executive Meeting that the Association consider the purchase of a portable chapel for the use of the Association.

Bro. O'Neal stated that there would be published this fall "The First Five Years of our History."

Rev. Dorris has received word that the Valentine church in Nebraska has secured a pastor, but will need supplemental salary, adding that Pike Avenue Baptist is helping support the church, and perhaps other churches can help on a temporary basis. Meeting adjourned with prayer.

SPECIAL ANNOUNCEMENT FROM THE MISSIONS COMMITTEE: At our next Executive Board meeting the Missions Committee will present a recommendation that the Association purchase a portable building for mission purposes.

TREASURER'S REPORT

January 17th.

December 20, 1965	
Cash Balance	\$2,243.60
Offerings Dec. 20, 1965-Jan. 17, 1966	:
Amboy	226.75
Baring Cross	227.18
Bayou Meto	23.09
Berea	16.00
Bethany	35.58
Calvary	84.35
Cedar Heights	33.00
Central	100.00
Crystal Valley	17.49
First Church, NLR	287.50
47th Street	25.00
Grace	21.74
Gravel Ridge	171.22
Graves Memorial	55.00
Harmony	8.42
Highway	27.00
Hill Top	3.42
Levy	225.69
Morrison Chapel	10.75
Pike Avenue	70.00
Remount	12.37
Runyan Chapel	30.04
2nd, Jacksonville	48.48
Sherwood	41.65
16th Street	12.08
Stanfill	4.00
Sylvan Hills	40.10
Zion Hill	50.50

Total Offerings \$1,908.40
 Total Funds Available \$4,152.00

DISBURSEMENTS:

Arkansas National Bank—	
Lakewood	\$ 600.00
L.R. Baptist Student Union	83.33
Home Mission Board, Pastoral Aid in Mich.—Jan.	37.50
Runyan Baptist Chapel, Pastoral Aid—Jan.	37.50
Arkansas Baptist Newsmagazine—Jan.	17.50
Mrs. Betty Welch, Assn. Sec'y, Postage	80.00
N.L.R. Rubber Stamp Co., Assn. Stamp	2.89
First Baptist Church, NLR	
Phone calls	4.73

Total Disbursements \$ 863.45
 January 17, 1966 Cash Balance \$3,288.55
 First Federal Savings Account \$5,000.00
 Dividend 12-31-65 18.75

Total \$5,018.75
 Balance on Lakewood
 Property \$37,147.92
 Mrs. T. A. Spencer, Treasurer

personally speaking

Pew, pew, pew!

RECENTLY I was with a preacher friend as he went for a speaking engagement to one of our Arkansas colleges. Although it was not one of our Baptist colleges, the students acted like us Baptists, making a rush for the back seats! When all were seated, there were many rows of empty seats immediately in front of the speaker's platform.

The only response of the speaker to a rather glowing introduction I gave him was to stand briefly before the microphone of the public-address system and announce in obvious disgust: "I am going to sit down and give you time to move to the front. When you have moved, I'll speak." And he sat down!

There was a moment's hesitation and then the whole student body moved forward. Beaming appreciation, my friend then began his address with warm words of appreciation that went far toward wiping out any resentment he had stirred. Soon the students were "eating out of his hand."

"You can't do much good as a speaker if your audience is not with you and helping you," said my friend to me after the chapel service and as we were on our way to still another engagement.

One thing I noticed was that my friend would never begin to speak on any occasion without first saying to the group he was addressing: "I need your help. Will each of you pray for me while I speak?"

My friend is a great man of prayer. He knows there are incalculable blessings that come through prayer. But he confessed to me that there are some very desirable side benefits from leading a congregation to pray for the speaker.

"People cannot pray for the speaker and be hostile to him, all at the same time," he said. "And people cannot be praying for the speaker and be talking among themselves. Neither can they sleep while they pray!"

Just a few in a congregation who are openly hostile to the speaker can greatly hurt the spirit of the service. There are many ways to show opposition. Of course, sitting far to the rear when there are seats up front, is one way. Other ways, often indulged in by those seated fartherest out, include yawning every little while, looking at one's watch, dozing, talking to someone, reading a book, writing, doodling, sitting directly behind a post or somebody else so the speaker cannot see your face, or doing just anything but listening prayerfully.

One of the hardest assignments is that of preaching to a congregation that does not want to feel any involvement along with the preacher.

Erwin L. McDonald

IN THIS ISSUE:

DESPITE snow and ice, attendance was good at this year's Evangelism Conference at Gaines Street Church, Little Rock. Those of you who were unable to be there won't want to miss the outstanding address by Dr. C. W. Caldwell on "The Divine Side of Proclamation and Witnessing," and those who heard it will want to read it, pages 6-8.

FURTHER coverage of the Conference will be found in the Arkansas news pages, beginning on page 10, and on the editorial page, page 3.

CONTINUING a series of highly interesting articles on the beginnings of the Southern Baptist Convention, Dr. B. K. Selph in "Beacon Lights," page 9, today looks at the attitudes of Baptists on slavery.

LITTLE Rock is fortunate in becoming headquarters for two workers with young people. Windy Burke (page 11) is the student director for the city, and Shirley Williams (page 10) joins the state WMU staff as Girls' Auxiliary director.

BAD weather furnishes a good time-out in the business of living, says Harriet Hall. "Feminine Philosophy," page 19, suggests that we need a daily time-out for rest, for meditation and for spiritual inventory.

FROM all over Arkansas letters come to us on many subjects—on issues confronting Southern Baptists and Arkansas Baptists today, on matters of spiritual concern, on young men available for pastorates, and on many other interesting and vital topics. We direct your attention to our "Letters," pages 4-5, 18.

COVER story, page 9.

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February 3, 1966

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Opinions expressed in editorials and signed articles are those of the writer.

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

750—millionth Bible

A REMARKABLE Bible was given to President Lyndon B. Johnson the other day by representatives of the American Bible Society. The distinctiveness of this particular Bible was not in its content. Bibles are all alike in that regard. But this one was the 750-millionth Bible to be published by ABS since it began operation 150 years ago.

What a glorious service to the world has been provided and continues to be provided by this Society. Today it has Bibles or portions of the Scriptures in circulation around the world and in more than a thousand tongues. This is cause for genuine thanksgiving and an encouragement for all who will to continue to support the Bible Society.

There is a sense in which every Bible is a rare book. Regardless of the age or the binding, the Bible is God's inspired word. We need to read it as nothing else that has ever been printed. For back of the printed word of God is the living Word, the One who is the Life and Light of the world.

Let us pray that the President's new Bible will be far more than a curio.

Interest, missions

WHO would ever have thought that Southern Baptist Churches actually pay out more interest on building loans than the total they give to world missions? Yet, that was the case for the year of 1964 (the latest for which statistics are in), reports Dr. Ralph Douglas, in the Executive Board column in this issue of our paper. This almost strikes you as being a modern version of the crumbs that dropped from the rich man's table to Lazarus, does it not?

Of course, what the church does budget-wise always gets back to what Mr. and Mrs. Average Baptist do about their personal budget. It ought to shock us into taking a hard look at our church giving—to see if it is what it ought to be—when we face up to the fact that every one of us fares far more sumptuously every day than did the rich man whose crumbs fed Lazarus.

But the proportion of the church budget that gets out to the dying people in foreign lands is determined on one thing more than the budgets of the church members and their giving to the church. That is, how the church members vote in determining what the church budget item shall be for world missions as compared with how much is being expended for local church buildings.

Good conference

GOD'S goodness to us does not hinge on fair weather. This was brought home last week as the annual Evangelism Conference was conducted in Little Rock in the face of wintry blasts that glazed the state's highways with ice and snow. Fortunately, many Conference attendees arrived here ahead of the ice. Ironically, many in the Little Rock area, not starting as early as those from distances, found themselves trapped in their homes and had to miss much or all of the sessions.

On the whole, the Conference, presided over by Jesse Reed, secretary of evangelism, was well attended. The auditorium of the Gaines Street Church was about two-thirds full for most of the sessions.

Since the Conference messages are to be published in book form, we are making no effort to give extensive coverage at this point. An announcement about the book and how it can be ordered now from Baptist Book Store will be found elsewhere in this paper.

If the Conference did not set attendance records, in the face of the winter storm, it certainly was not lacking in inspiration. There were many indications of the presence of the Lord as large numbers of those attending rededicated themselves to the high calling of serving the Lord. The "showers of blessing" experienced in the Conference impressed many as being like rain that breaks a long drought. We believe the benefits of this Conference to the Lord's work will be bearing "abundant harvest" for a long time to come.

The sermon of Dr. C. W. Caldwell, soon to retire as superintendent of missions and evangelism, was especially timely. While it, too, will be published in the upcoming book, along with the matchless messages of Criswell, Howard, Linsey and Riddle, we could not resist the impulse to publish a digest of it. You will find it in this issue.

WHEN this editor was supplying for a church on a recent Sunday, he was introduced as "Brother McDonald from the Sunday School Board." It is inevitable that the Sunday School Board of the Southern Baptist Convention should loom large in the vision of Southern Baptists. In the business of publishing books and nearly a hundred periodicals, along with operating a network of Baptist Book Stores and the Baptist Assemblies, the SSB is tied in with about everything we do. Last year the Board's sales totaled more than \$30 million. All of this, above the cost of operation, goes back into a total of 17 education and service programs for Southern Baptists.

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.

Baptist fellowship

THIS makes two of us who apparently do not believe in alien immersion but do not think it should be made a test of fellowship in the association or the convention. That may not be very logical, but that is my position, also. Frankly, I am quite opposed to accepting immersion from non-Baptist groups, but I do not think we can afford to let this split the Southern Baptist Convention. After all, Southern Baptists are not all agreed about a lot of other things, but they do work together.—E. S. James, Editor, Baptist Standard, Dallas, Tex.

On church authority

I AM delighted with your editorial in your paper of Jan. 20th entitled, "Our Orthodoxy." You have settled my "wondering" about your personal position on "alien" Baptism and "closed" communion. I am sure this "wondering" on my part, and others, has arisen from the wide publicity in your paper of the views of the "opposition!"

You make a statement in your editorial—in your attempt to by-pass or condone the position of others—which I want to help you with, and this statement is also used by others who accept "alien" immersion as a justification for their act. Your statement is this: "There are actual examples in the New Testament, as some have pointed out, in the discussion we have carried in the paper, of believers baptism being administered other than on the authority of a local Church—Phillip and the Ethiopian Eunuch, Peter and Cornelius for instance."

You, and others, are wrong in this illustration in the fact that you overlook WHO did the baptising. Jesus gave the "authority" to baptise to the Apostles. They received that "authority" directly from Jesus in the Great Commission, as recorded in Matt. 28:16-20. Phillip was an Apostle, and he had the "authority" to baptise that Ethiopian, even by the roadside, directly from Jesus. Peter was an Apostle, and he had the "authority" to baptise Cornelius and his household directly from Jesus. Paul was an Apostle, and he had the "authority" to baptise Lydia and the Phillippian Jailer directly from Jesus.

You will find no instance in the New Testament of the baptising of any individual who was not baptised by an ad-

ministrator who was not directly commissioned by Jesus Christ himself to baptise believers. This question of "authority" to baptise is the one big issue in this question of "alien" immersion.

Jesus did not leave His sacred business in the hands of promiscuous characters, but he organized the New Testament Church, composed first of the Apostles, and committed His "authority" to them and their successors to carry out His commands throughout all nations as long as the world stands.

If Baptist Churches are New Testament Churches then Baptist Churches retain the only "authority" to administer New Testament baptism. Any Baptist preacher who does not believe that, and who conducts his practices accordingly by accepting "alien" baptism at the hands of unauthorized administrators has forsaken the "authority" of Jesus committed strictly to His Churches.

No Baptist Pastor ever gained any thing by accepting "alien" baptism; BUT, on the other hand, by doing so, he acknowledges that a Baptist Church has no more "authority" for its existence than any other modern religious denomination. By what other claim can he call himself a Baptist?

There is another very serious aspect to this whole discussion which involves the preacher himself. If he discards the "authority" of a Baptist Church on the issue of baptism then where does that place his credentials of ordination? He is a preacher by "authority" of a Baptist Church in ordaining him. Why does Church "authority" mean NOTHING to him in one respect while it means EVERYTHING to him as an ordained preacher?

—Selsus E. Tull,
Pine Bluff, Arkansas

REPLY: Correction at one point. Was not the Philip who won and baptized the eunuch "deacon" Philip of Acts 6:5 rather than Apostle Philip?

And many of us believe the Great Commission was not to the Apostles only but to all disciples of all generations.—ELM

'Russellville Issue'

THANK you for the publication of the refreshing letter from Morris L. Smith, First Church, Morrilton. The perspective and spirit he proposes strikes me as being the best that's yet been said on the "Russellville issue."

Though a displaced Arkansan for the present, my disappointments are similar to those of Rev. Smith—that a test of

fellowship has evolved from something that is not nearly so clear-cut and dogmatic in the Scriptures. Any time we take each other to task on issues that must ultimately be decided on emotional and/or traditional bases, we have strayed from "the high calling of God in Christ Jesus" that has made us the most effective propagators of the gospel in the world today. . . .

We will have reached a new low when we're known as the denomination that fancies that fresh baptismal waters erase any possibility of erroneous doctrine creeping into our churches and that to police the Lord's table is an effective means to an as yet undefined end.

Congratulations on the excellent job you're doing in serving as a forum at what has proved to be a semi-critical time for Arkansas Baptists.—Reuben Setliff, 101 Whiting, Galveston, Texas

'Ruffled feathers'

MR. Flynt [See article by William T. Flynt, our issue of Jan. 6, pages 6 and 7.—Editor] surely is an educated man to be able to be pastor of such a great church, but I would like to point out his wrong use of the word re-dipped.

I can remember when we once had cows on our farm, and there was a law passed which compelled every one to take their cows to the dipping vat, to be dipped. After the initial dipping they had to be re-dipped once a month. Now there is a difference in dipping cattle and baptising professed Christians, even though both of them are immersed. It seems to me that Mr. Flynt must have a better command of the English language than to use the word re-dip when he means re-baptise.

I am an old fashioned "died in the wool" Baptist and it ruffles my feathers mightily, for one to be flippant in any religious matter.

—Mrs. Frank Overstreet
Route 2 Box 23
Fordyce, Arkansas

Plowed field

THE big hassle over "open communion" and "alien immersion" has cultivated the soil around the roots of two doctrines held in high regard by many Christians. Some other doctrines, held with similar endearment and used by New Testament heroes in comparable situations, have been omitted entirely or have been allowed only a feather-light touch on the immersion-communion problems.

To this layman, it is time for an examination of the problem through the lens of these doctrines, namely, (A) The priesthood-competency of the believer, (B) The "Fellowship" Aspects of the Church, (C) The bride-bridegroom analogy of the Church-Christ relationship.

On a preliminary look, using the King James Version, these points present themselves, in the "non-traditional" side of the discussion:

(A) Acts 8:5 ff. Phillip was in Samaria, working in a revival, not as a missionary from the Jerusalem church, but as a fugitive from persecution. He was told, not by the revival team nor the Samaria congregation, but by an angel, to go down to the Jerusalem-Gaza expressway, to talk to a eunuch as it turned out. On the eunuch's acknowledgement that "Jesus Christ is the Son of God," Phillip immersed him. Apparently the test of appropriateness for the baptism was the believing, not necessarily the administrator, nor the authorization.

Acts 9:36 to 10:48. Peter was in the home of Simon, a tanner, (who, under Jewish law may have been ceremonially unclean) and had his "great vessel" experience. He also got a personal invitation to witness to a Gentile Army officer.

On the descent of the Holy Spirit on the Gentiles, Peter "commanded them to be baptized."

I Corinthians 11:28 certainly leaves the testing to the participant, not to the deacon serving nor the church observing. To me, this reads as though a deacon, who is serving the elements of the Lord's Supper, may serve any person without damage to himself, his pastor, his church, or his Christ; but woe to the "unworthy" participant.

These instances appear to support the priesthood-competency of the believer idea.

(B) It is a known fact that the interpretation of any Bible-passage may differ within a family, or within and between two churches. My church family, and my personal family, hold differing views on the observance of the Lord's Supper. Differences occur on the better service at which to observe the Memorial, and the frequency desired, and who may appropriately join in the observance. Yet, in spite of the divergence of opinions in these areas, we still fellowship in prayer, Bible Study, worship, missionary effort, benevolences, and even in "remembering the Lord Jesus," as we fellowship in the Memorial Supper. A church is first, before all else, a fellowship of competent individuals, practicing the priesthood of the believer in a group.

(C) Ephesians and other references use the bride-bridegroom analogy as illustrative of the relationship between Christ and the church. The current squabble is certainly within the framework of human experience with engaged, newly-married, or those of us who are of longer years marital experience.

Most of our homes are happy, effective, functional, and successful to the degree we stress our mutual desires, mutual aims, and mutual problems. We get unhappy, become ineffective, approach failure, and stop all constructive functions as we emphasize our differences.

—Nelson B. Eubank
R.F.D. 7

Pine Bluff, Arkansas

(Continued on page 18)

Faces—with—names

BY HAZEL BORLAND

Hazel Borland, daughter of Mr. and Mrs. Donald C. Borland, of Eudora, Ark., is one of the first missionary journeymen of the Southern Baptist Foreign Mission Board. She teaches English in Pooi To Girls' Middle School, Hong Kong. (Missionary journeymen are single college graduates employed by the Foreign Mission Board to serve overseas for two years.)

THERE they were—14 smiling, sleepy faces.

I was going on a picnic with another missionary journeyman and 14 lovely girls from Henrietta School (Baptist school). We met early in the morning at the ferry. After introductions all around, those faces became faces-with-names.



MISS BORLAND

We had such a good time. After a long bus ride, we hiked, sang, played games, and, mostly, ate. The girls were very good about using their English with us.

Only half the girls are Christians, and even fewer come from Christian homes. One named Ruth asked if I knew the story of Ruth in the Bible. Before I could answer, she said, "Miss Borland, are you a Christian?" She then told me of her mother, who is not a Christian and thinks Christianity foolishness. "Please pray for her," Ruth added.

Another girl was quite curious to know if the members of my family are all Christians. When I assured her they are, she said, "You are very lucky. My family are not Christians. They worship in the old Chinese way. I wish they were as happy in Jesus as I am."

On the ride home it occurred to me that the faces-with-names had become personalities. In a few hours I had come to know the needs and desires of these girls.

That one day seems to sum up my whole experience of becoming acquainted with people in Hong Kong. It reminded me of the reason I am in Hong Kong: I love the Lord. I love those girls. The Lord loves them. And I want to help them know and love the Lord.

ORDER THIS BOOK NOW!

AS previously announced, the messages given at the Arkansas State Evangelism Conference last week are being published in a book on the theme, "A Church Proclaiming and Witnessing." The book, edited by Erwin L. McDonald, is to be off the press of Baker Book House by next fall. It will be approximately 125 pages and will sell for \$2.50. During the Evangelism Conference a total of 269 pre-publication orders were taken at a special price of \$2 plus sales tax. Now this special offer is being extended through February. Send your check for \$2.06 to Baptist Book Store, 408 Spring, Little Rock, Ark., and reserve your copy. Ask for it under the title, "A Church Proclaiming and Witnessing."

THE DIVINE SIDE OF PROCLAMATION AND WITNESSING

BY DR. C. W. CALDWELL
JONAH 3:2
II TIMOTHY 4:1, 2

[*Extract of address before Evangelism Conference,
Little Rock*]

THE responsibility of proclaiming the gospel message and bearing a personal witness for Christ rests upon every Christian. Evangelism is not a preacher's task alone. It belongs to all the redeemed—preachers and laymen alike. To many people "to preach" always means to deliver a sermon to an audience, but this is not true in the New Testament. The word *preach* has several meanings. It means "to proclaim" as heralds with the consciousness that one is speaking in God's name. It means "to talk" in an easy conversational method about Christ. It means "to reason" as Paul did when Felix trembled. It means "to announce glad tidings" as, "the poor have the gospel preached unto them." It means "to testify" or "to witness" as to what one has personally experienced and knows about Christ. It means "to teach" or to cause one to understand. It means "to exhort" or "to entreat" in an effort to secure a decision.

Thus we see that laymen, women and young people can all be preachers in that they can converse with people about Christ; they can reason with the unsaved about becoming Christians; they can bear witness as to what Christ means to them; they can teach in an effort to get people to know Christ; and they can entreat people to make a decision for Christ.

The minister must use all these methods, but he is primarily and preeminently a herald who is conscious of God's call and feels the responsibility of delivering God's message.

In discussing this subject: "The Divine Side of Proclamation and Witnessing," I would call your attention to four divine assets for ministers. They are: 1. We have received a divine call; 2. We have been given a divine book; 3. We are members of a divine fellowship; and 4. We are blessed with a divine Paraclete.

Preachers are called of God. Paul was convinced that the Lord had called him to be a preacher. He said he was "called to be an apostle, separated unto the gospel of God." Ananias had some misgivings about Paul until the Lord said, "He is a chosen vessel unto me to bear my name before the Gentiles and kings and the children of Israel." The proclamation of the gospel is dependent largely upon preaching, for God has ordained "by the foolishness of preaching to save them that believe."

If we are not convinced that God called us into the ministry, we should get out of the pulpit and take our place with the laymen.

Do you recall how God dealt with you as he called you into the ministry? When he began to pull at my heart I could not understand a wise God wanting someone like me. Years later, I read the explanation in the Bible: "Not many wise are called—God hath chosen the weak things" (I Cor. 1:26, 27). In spite of my ignorance and weakness, I answered God's call to preach. Oh, what an honor to know that the Creator and Ruler of this vast universe has called us to proclaim His message of redemption. We

must not fail Him. So, one of the divine sides of proclamation, for the preacher, is a divine call.

It has always been my conviction that the God who called us to preach also calls us to the place where we are to preach. He called Jonah to preach in Ninevah. He called Paul to preach in Macedonia. He will call each of us to the place of His choosing.

On some doors you will notice the word, "pull." It seems that some preachers think that to get a call to a bigger church you must pull. They line up their friends and denominational workers to pull for them. They are disappointed when the door doesn't open, and they feel that somebody didn't pull.

On other doors you may read "push." Some pastors try to get in to churches by pushing in. Oftentimes they get in and then, in a few months, beg someone to get them out.

Now, the doors that I like are those that open by an electric eye. You don't pull. You don't push. If you are going in the right direction and reach a certain spot the door swings open for your entrance. If we are where God wants us, going the way he wants us to go, he will open the door at the right time. We can be spared a lot of heartaches, trouble and disappointments if we will wait for God to open the door. He may not always open the door we desire, but if he opens it, we had better enter. Ask Jonah!

A divine book

ANOTHER thing about the divine side of proclamation is that we have a divine book for our use. It is the message of this one book that we are to proclaim. In fact, we were not called to make a message, but to carry one. We have no message of our own. It is our duty to dig out of the Bible God's messages which are relevant to the needs of human hearts. And he has a message for every need.

The Holy Spirit intended, I am sure, that Paul's charge to Timothy be also a charge to every preacher: He said, "Preach the word." And we are to preach all the word.

Our Lord wants his preachers, like Paul, to "shun not to declare the whole counsel of God." We must not grow anemic churches by serving an unbalanced diet. A church's spiritual power, in large measure, is in proportion to their knowledge and understanding of the word we are to preach. We are to preach both the written word and the Living Word. It is through the written word that we learn about the Living Word. And we cannot fully understand the written word until we know the Living Word. Then the more we study the written word, the more we see in it the Living Word. And the more we know about the Living Word, the easier it is to understand the written word—a circle of spiritual growth.

If you want to see people saved, "preach the word." For, "faith cometh by hearing and hearing by the Word of God." But, preach it with simplicity. Make the plan of salvation plain. Paul reminded the Corinthians that he came not unto them with excellency of speech or of wisdom—rather he was determined to know nothing save Jesus Christ and Him crucified. We should never try to display a lot of wisdom. The Bible says, "The Lord knoweth the thoughts of the wise, that they are vain." Don't preach a sermon just for the sermon's sake. Think first of the souls to be reached, then the sermon to be preached.

Paul lived in a day when it was commendable for public speakers to display great eloquence, oratory and words of wisdom. He could have matched the wisdom of the philosophers of his day. He knew, however, that to use wisdom of words, the cross of Christ would be of none effect. It is still true. Take note how few people are saved under the preaching of the pseudo-intellectual who couches his messages in high-sounding philosophical terms which are directed to intellectual minds instead of depraved hearts. Such preaching may get a large congregation, but it gets few converts.

A divine fellowship

ANOTHER asset in proclamation and witnessing is that divine fellowship we call the church. It is divine because Christ is its head and the Holy Spirit its agent. Christians make up its body. It is not an organization, but an organism. An organism has life and that life is the indwelling Spirit. The church is God's dwelling place. Paul said, "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" The Spirit dwells in Christians individually, but when they become united with the Chief Cornerstone, the Head of the church, then collectively they become a sanctuary of God. And in that corporate body the Holy Spirit dwells. Christ called this body his church. Jesus never used the personal "my" except in reference to the church. The church is a divine fellowship—a fellowship of kindred minds who have been redeemed through faith in Christ, a fellowship in the redemptive program of our Lord. When the fellowship ceases to be a Spirit is present, then there is no church. There is no longer an organism, but only an organization.

Brother pastor, you have been called to go on a Holy day to a Holy place to stand before a Holy priesthood with a Holy book and under the power of the Holy Spirit, lead the people to worship a Holy God. Don't you dare do it, without much prayer and great dedication. We do not worship merely by being present, by singing, or by listening to a sermon, but when we, through these means, honestly give to God

our adoration and thanksgiving, as we offer ourselves to Him for His use. It's then that we have worshiped.

The fellowship of the church is more than worship. Worship prepares people for the task of witnessing. When a car is carried to a garage, it is not left there just for the sake of being in the garage. It is there to be made ready for use after leaving the garage.

It is wonderful to have fellowship in worship, but it is also wonderful to be united in witnessing. Here is where many churches are failing. They will meet for worship but have no part in a soul-winning effort. Many of our larger churches never baptize as many people as they lose by letter. They would soon die if their growth depended on the number won to Christ.

We have large churches, beautiful buildings and big budgets, but if we grow as Baptists, somebody has to win some souls to Christ. And the primary task of the church is to do just that. And one of the responsibilities of the pastor is to lead his church in being the witnesses they ought to be.

Brother pastor, are you satisfied with the witnessing that is being done by your church? Are you satisfied with your own witnessing? Why not challenge your deacons, Sunday School teachers, Brotherhood and W.M.U. leaders—and the whole church—to engage in the greatest soul-winning effort you have ever experienced? Don't depend on other churches to win those who are to be your members.

Remember, however, this is a spiritual work and must be done by spiritual means. Don't resort to cheap, clap-trap methods of a secular world instead of the methods given in the Sacred Word. When a church adopts the technical procedures of the efficiency experts of the business world instead of following the Biblical word, it ceases to be spiritual, and the pastor becomes a prisoner of programs instead of a preacher with power.

A divine paraclete

OUR great asset in proclamation and witnessing is the work of the Holy Spirit. The Old English term for the Holy Spirit is Holy Ghost. We don't use the term "Ghost" anymore. I suppose it is because of the superstition and mystical significance in our day. Yet, the term "Holy Ghost" is really a better one. The idea of *ghost* is that a person is still present though the body is gone. That is what we have in the Holy Ghost. When Christ's body ascended to the Father, His presence came to be with us in the Holy Spirit.

The Holy Spirit imparts power to the preacher. Any preacher who denies self and takes up the cross to follow Jesus completely, faithfully and obediently

will have power. That is why God can take the weak things of the world and confound the mighty. The preacher should seek through study and prayer to get the message that the Holy Spirit would have him preach. Then, when he goes into the pulpit he should go with the confidence that he has a message from God.

What a picture! There stands a man with a divine call, in the midst of a divine fellowship, with a message from a divine book, and conscious of a divine Paraclete present to apply the message to the hearts of the hearers. He may never know the full impact of the sermon for he preaches more wisely than he realizes. He deals with problems and situations of which he is not aware. Abiding impressions may be made of which he is never conscious.

It is said of Spurgeon that as he climbed the steps to his pulpit he was often heard saying to himself, "I believe in the Holy Spirit, I believe in the Holy Spirit, I believe in the Holy Spirit." Later he wrote: "O Sirs! we might as well preach to stone walls as to preach to humanity unless the Holy Spirit be with the Word, to give it power to convert the soul."

The Holy Spirit works with the sinner to convict. "When He is come, he will convict the world." A sinner is said to be "dead in trespasses and sin." He cannot initiate his own conviction. Some power outside himself must disturb, awaken him and quicken him. And that power is the Holy Spirit.

We may ask, if the Holy Spirit convicts, if the Holy Spirit regenerates, then what part do we have in the salvation of the lost? We are to be the instruments in the hands of the Holy Spirit. We are to preach the word which is the sword of the Spirit.

Sinners are not convicted by having their immoral sins paraded before their eyes. It is not their sins they need to see but a Savior. The Holy Spirit bears witness of Christ and only when Christ is presented with his atoning blood offered for the sin of the world, will the sinner be convicted. We are to be the means of presenting Christ and then the Holy Spirit bears witness of Him to bring conviction.

If Christ is not presented in sermon, if he is not presented in song, if he is not presented in service, if he is not presented in the lives we live, how can the Holy Spirit expect sinners to be convicted?

It will be difficult for the Holy Spirit to convict the sinner who sits in the pew if the preacher only uses the Bible as a launching pad into outer space and there he soars for 30 minutes.

It will be difficult for the Holy Spirit to convict the sinner if he sees people singing in the choir whose lives he knows to be immoral.

It will be difficult for the Holy Spirit to convict the sinner if he knows the man who passed him the offering plate is an adulterer.

If we want the sinner to be convicted and saved he must see our Savior instead of our sins.

Beacon Lights of Baptist History

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

Baptists and slavery

THE final act that brought about a division between Baptists, North and South, was the refusal of the Home Mission Board of the General Convention to appoint a slave holder as a missionary.

But before one reaches the conclusion that Northern sympathy was against slavery while the South supported slavery, it might be well to review the case.

When the Federal Constitution was formed, slavery was not a divisive issue. Opposition to slavery prevailed both North and South. In 1787, at the framing of the Constitution, it was proposed to give Congress authority to limit the slave trade. A committee, composed primarily of members from the free states, opposed such a

proposal. They denied Congress had power at any period to prohibit African slave trade.

At a later time a committee, whose majority was from the slave holding states, submitted a proposal for a new section of the Constitution which would give Congress power to prohibit slave trade after 1800.

It appears that vested interests in New England hindered leaders in the South and West from including provisions in the Constitution which would have curtailed traffic in slavery.

To get a better picture of the true situation it may be well to remember that a manumission society was formed in Tennessee during the second decade of the century. It presented a memorial on slavery to the legislature in 1817. Elihu Embree, the society's leader, published the first anti-slavery paper in the United States in Jonesborough, Tenn., in 1820.

Along with the general opposition to slavery, Baptists in the South cast their lot. They had

gained their first followers among those of the lower income brackets. Hence most of their church members were among the non-slave holding majority in the South. This was especially true of the upper South where there were fewer slaves.

In 1828 the Cherokee church in Holston Association, Tenn., sent a resolution against slavery to the annual meeting of that body. In Kentucky, Baptist churches and associations passed resolutions which called for non-fellowship with slave owners. Opposition to slavery was found among Baptists across the South. Fanaticism fanned smoldering feelings into flaming passions.

But many Baptists felt that the policy of the Baptist General Convention was changed when a slave holder was refused appointment by the Home Mission Board. They thought the object of the Convention was foreign missions, that the body was a channel of service and not a medium for debate of moral questions.

The Cover



STUDENTS of the Nigerian Baptist Theological Seminary, Ogbomosho, Nigeria, pause for prayer before taking off on their bicycles for services in churches and missions of the surrounding area. — Foreign Mission Board Photo



REV. Louis R. Cobb (left), who directs the selection of the Southern Baptist Foreign Mission Board's missionary journeymen, talks with Journeyman James M. Rinker in Quito, Ecuador, where Rinker teaches English in a Baptist primary school.

Evangelism conference

DESPITE widespread closing of highways due to snow and ice, several hundred Baptist preachers and laymen succeeded in getting to Little Rock to attend the annual evangelism conference of the Arkansas Baptist State Convention last week, Monday night through Wednesday noon at Gaines Street Baptist Church.

Featured out-of-state speakers included Dr. W. A. Criswell, pastor of First Baptist Church, Dallas; Rev. Charles B. Howard, Bible lecturer from Buies Creek, N. C.; Dr. Harold Lindsey, associated in the Division of Evangelism in the Home Mission Board, Atlanta, Ga.; and Dr. John Bob Riddle, pastor of Central Park Baptist Church, Birmingham, Ala.

Dr. C. W. Caldwell, retiring as superintendent of missions and evangelism of the Arkansas Baptist State Convention after 19 years' service, was honored at the Tuesday night session.

Rev. R. A. Hill, director of survey and church development for the Arkansas Convention, paid tribute to Dr. Caldwell and presented him a check representing contributions from the associational missionaries of the state, along with a book of letters from friends of the Caldwells.

Tracing the growth of missions and evangelism under Dr. Caldwell's leadership, Mr. Hill reported that 375 new churches were constituted in Arkansas and 13 in Michigan.

A total of 128 new Arkansas churches were organized during the Southern Baptist Convention's 30,000 Movement (1956-1965) and from these more than 5,000 converts were baptized, Mr. Hill said. These converts have given more than \$241,000 for mission purposes, he said.

During the same period, 182 churches in Arkansas received pastoral aid totaling \$173,000 through

the Department of Missions and Evangelism and returned \$200,000 in contributions through the Co-operative Program. These churches have baptized 10,592 new members.

Arkansas Baptists during the past 18 years gave mission aid in the amount of \$999,822.12 to the various associations through their State Mission department, Mr. Hill reported. Of this amount, \$464,225 was allocated as supplements to the salaries of associational missionaries.

Other features of the state mission program have included expenditures for rural evangelists, migrant workers, chaplains, city missions, ministry to the deaf, schools of missions, student missionaries, mission sites and building aid, and the church development ministry and evangelism.

Ministerial officers

THE Ministerial Association of Southern College recently named the following officers for the coming semester:

Lawrence Chatman, Poplar Bluff, Mo., president; Bill Combs, Pochontas, vice president; John E. Savage, College City, program chairman; Dan Sanford, College City, secretary-treasurer; Jim Henley, Camden, publicity chairman; Rudy McClanahan, College City, song leader; Gary Hook, Lake City, pianist; and Lewis Gustavus, College City, parliamentarian.

Caroline Association

WARD Church has called Orville Castleberry, Crowley, La., as pastor. Mr. and Mrs. Castleberry have two children, Deborah Ann and Orville Jr.

Ted Richardson is the new pastor of Wattensaw Church.



MISS SHIRLEY WILLIAMS

MISS Shirley Williams of Missouri will join the state WMU staff February 15 as Girls' Auxiliary director. She comes from Eldon, Mo. where she was education and music director at First Church.

After graduating from William Jewell College, Miss Williams taught in the public schools of North Kansas City and Richmond, Mo. In 1965 she was graduated from Southern Seminary, Louisville, Ky. During the years she was a student at the seminary she was active in Crescent Hill Church, where she was Girls' Auxiliary director and counselor in one of the missions sponsored by the church and assistant Junior Training Union director.

Missionary education has long been her forte, with Girls' Auxiliary as her choice age group. She has served in the local church as GA director, assistant GA director and counselor, in the association as director, assistant director and counselor of GA camps, in the state as counselor in GA camps. One year she was BSU summer missionary serving in the Missouri Baptist Children's Home. Another summer she served under the Home Mission Board at the Good Will Center in Tampa, Fla.

Miss Williams' parents and sister live in Carolton, Mo., where they are active members of First Church.—Nancy Cooper, Executive Secretary and Treasurer, WMU

Pastors Big Creek



MR. SAVAGE

REV. John E. Savage has been extended a call for full time service by Big Creek Church, Hooker.

Mr. Savage is a student at Southern College, Walnut Ridge. He is the son of Dr. and Mrs. E. F. Savage. Dr. Savage is head of the Bible department of Southern College.

Last May Mr. Savage was licensed to preach, by College City Church. He spent the summer of 1964 on the Home Mission field in Nevada as a tentmaker missionary.

O'Glee at Pine Bluff

OAK GROVE Church, Pine Bluff, has called Shannon O'Glee as pastor. He began his work Jan. 2.

Mr. O'Glee is a graduate of Jacksonville Junior Baptist College at Jacksonville, Tex., and attended Southern State College, Magnolia. His most recent pastorate is Koran Church, Hauton, La.

Mrs. O'Glee is the former Miss Bonnie Lewis. They have three children at home, two sons, Mike and Pat, and a daughter, Peggy. The O'Glees are natives of Taylor.

RICHARD Johnson is the new minister of education and youth of Second Church, El Dorado.

Bus trip to SBC

GUY Wilson, pastor of Reynolds Memorial Church, Little Rock, and several other pastors are planning a bus trip to the Southern Baptist Convention in Detroit this year.

The round trip ticket would be less than \$30 per person. The bus will be the coach type with rest room facilities on board.

Tentative departure hour is 1 p.m. May 22, arriving in Detroit 24 hours later. Return trip would be made Friday night and Saturday.

Those interested in riding the bus may contact Mr. Wilson or Superintendent R. V. Haygood, Pulaski County Association.

Attending course

CHAPLAIN Harold D. White, 34, a Southern Baptist minister, is one of 40 chaplains presently attending the Chaplain Officer Career Course at the U. S. Army Chaplain School, Ft. Hamilton, N. Y. Prior to entering the School, Chaplain White and his family returned from a three-year tour in Bad Toelz, Germany, where he was assigned to the Seventh Army Non-commissioned Officers' Academy.



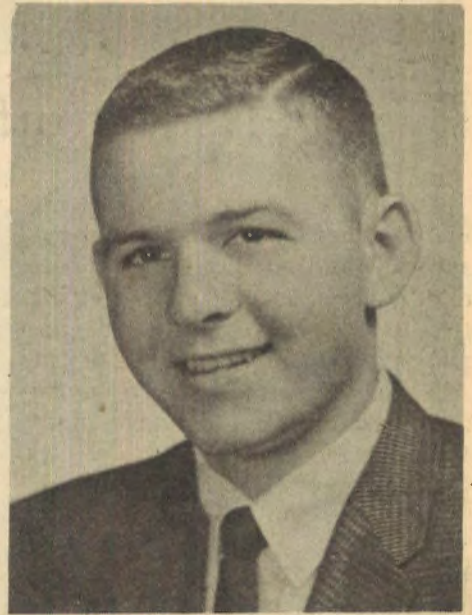
CAPT. WHITE

Chaplain White, a son of the late Herman T. White and the former Ruth M. House, was born in Prescott. In 1955, Rev. White was commissioned a second lieutenant of Infantry upon graduation from Ouachita University. While a student, he was pastor of Sycamore Grove Church, near Gurdon.

The Chaplain graduated from Southern Seminary in 1958. While in Kentucky, he was pastor of Canton Church, Canton, and Burgin Church, Burgin.

Capt. White married the former Thelma Jean Arnold of Kibler, in 1955. They have two daughters, Joye Beth, 6, and Janice Sue, 4.

LR BSU leader



"WINDY" BURKE

WINFRED Doyle "Windy" Burke, son of Mr. and Mrs. Mack Burke, Jonesboro, has been elected city-wide Baptist Student Director for Little Rock. His work in Little Rock will include some associate work in the state student office.

Mr. Burke is a graduate of Arkansas State College and was BSU president while a student at that institution. He also served as state BSU president during 1960-61, and during the summer of 1959 was BSU summer missionary to Hawaii.

He served as Baptist Student director at Arizona State University for two years and received the M.A. degree in English from Arizona State. He will receive his B.D. degree from Golden Gate Seminary in May of this year. Mrs. Burke is the former Beckie Young, Campbell, Calif.

Mrs. Linda Allen, former city-wide director in Little Rock, resigned last June when her husband completed his medical training. Miss Cathy Layman has directed the Little Rock University work this school year, and Dr. Tom Logue has worked with the Baptist students of the U of A Medical Center.—Tom J. Logue, Director



RECEIVE DOCTORATE DEGREES—*Southwestern Seminary, Ft. Worth, awarded doctor-of-theology degrees Jan. 20 to: Billy J. Walsh, left, son of Mrs. Nancy J. Walsh, Little Rock; Gary E. Farley, center, whose wife is the former Jacqueline Morgan, Yellville, Ark.; and Allen A. Denton, son of Mrs. L. G. Denton, Little Rock.*

Denton's wife is the former June Pratt, whose parents live at 418 East Sixth St., Little Rock; and Walsh's wife is the former Geraldine Dugger, daughter of Rev. and Mrs. H. M. Dugger, Quitman, Ark.

News about missionaries

REV. and Mrs. Robert S. Franks, Southern Baptist missionaries on leave from Mexico, are now living in Mustang, Okla., where they may be addressed at P. O. Box 26 (ZIP code: 73064). Son of a Baptist minister, he was born in Okemah, Okla., but lived in several Oklahoma towns while growing up; she, the former Sallie Dollins, was born and reared in Paragould. At the time of their missionary appointment in 1961 he was pastor of First Church, Erick, Okla.

REV. and Mrs. L. Steve Dittmore, Southern Baptist missionary appointees for Peru, have completed initial Spanish language study in Costa Rica, and returned to the States. They expect to sail for Peru in March. At present they may be addressed at P. O. Box 9696, Houston, Tex., 77015. Born in Lefors, Tex., he lived in Texas, Arkansas, and New Mexico while growing up; she, the former Shirley Tibbs, was born in Houston, and spent her childhood in communities in the Houston area. When they were appointed missionaries in 1964 he was pastor of First Church, Van, Tex.

Feese accepts call

BOB Feese began his duties as associate pastor in charge of Religious Education and Youth Feb. 1 for Elmdale Church, Springdale.

A graduate of Baylor University and Southern Seminary, he will attend the University of Arkansas part time.

Mr. Feese was a pastor in Missouri for two years.

Mr. and Mrs. Feese have two children, Charles and Elaine.

Oakland calls pastor

OAKLAND Church, Harmony Association, recently called James E. Henderson as pastor.

Mr. Henderson surrendered to the ministry in March, 1965, and has served as interim pastor since August, following the resignation of Ed Gray.

Mr. Henderson is a native of Paris.

Mrs. Henderson is the former Miss Joyce Duggan of Pine Bluff. They have two children, James Richard and Cassie Lou.

Visiting lecturer

DR. GLEN Haddock, head of the Mathematics Department and Dean of the College at Arkansas

College, is serving as a visiting lecturer in the Visiting Scientist Program and will speak before junior and senior high school students in Blytheville, Magnolia, Little Rock, Crossett, and Paragould during the spring semester.



DR. HADDOCK

His visit is under the auspices of the Arkansas Academy of Science Foundation.

Dr. Haddock is president of the Arkansas section of the Mathematical Association of America. He is a member of the Arkansas Education Association, Arkansas Academy of Science, National Council of Teachers of Mathematics, the Batesville Rotary Club and the Batesville First Baptist Church.

He is a member of the Arkansas Education Association, Arkansas Academy of Science, National Council of Teachers of Mathematics, the Batesville Rotary Club and the Batesville First Baptist Church.

The Bookshelf

Simon Peter, by Lord Elton, Doubleday, 1966, \$4.50

The author, a Fellow of The Queens College, Oxford, and an eminent historian, retells here the story of the Gospel from the viewpoint of the fisherman Simon Peter and attempts to shed fresh light on the dramatic human relationship between the disciples and their Master. As he unfolds the drama of the personal life of Peter and his fellow disciples, Dr. Elton reveals their motives and their thoughts as they experience the greatest miracle of all time. The author helps the reader to get acquainted not only with the life-and-blood men who were the followers of Christ, but also with Jesus himself as his disciples know him.

Acquittal by Resurrection, by Markus Barth and Verne H. Fletcher, Holt, Rinehart and Winston, 1964, \$4.75

Is the resurrection of Jesus Christ only an enigmatic and mysterious doctrine which Christians somehow manage to accept, while never really understanding its significance or deeply believing its truth? Or is it, as the authors argue in this book, the norm of life, the foundation of Christian ethics, and the criterion for justice in the world of power? The resurrection, by having ransomed man of sin, also overturns man's institutions, contend the writers. No longer, say they, can man convict man and sentence him to death. No longer can man judge man without judging himself. No longer can man express hate and do violence without knowing that he, in fact, hates and does violence to God. Declaring, "The church believes that Christ has dominion over death and life, over the world and its history, over things present and things to come," the authors ask: "Does it not also believe that he has dominion over economic systems and political powers? Has man any cause hopelessly to grasp things in his own hands, hysterically to prepare for mutual annihilation?"

The fact that views so different from the ordinary are found here might recommend the book. We do not have to agree with a book to find it helpful to us.

With Patrick Henry's Help, by Helen A. Monsell, Broadman Press, 1966, \$2.95

Lud Carr, teen-ager of Revolutionary days, had a hard time becoming oriented to his day, with its serious questions being discussed by adults about such things as the Boston Port Bill, taxation without representation, and freedom of conscience. Then something happened to make Lud realize that the big words were the clothing of big ideas—ideas that demanded action. How he was drawn into the struggle for freedom of worship, even enlisting the help of Patrick Henry, is the theme of this book.



STEWARDSHIP SPEAKER—*Robert A. Parker, pastor, Cullendale First Church, Camden, joined in the discussion of the Cooperative Program at the annual meeting of the Stewardship Commission at Nashville. Mr. Parker is the commission member from Arkansas. The commission reported that the new study course book, OUR COOPERATIVE PROGRAM, was being taught in many churches and that a new Cooperative Program film, LIFELINE TO THE WORLD, will be released in June, 1966.*

PLEASANT Hill Church, Rogers, registered its library with the Sunday School Board's Church library department in November. Arthur Hart is pastor and Patricia Grigg is librarian.

From the churches . . .

Pangburn First

FOUR men from Cullendale Church helped us in a week end revival: Malcolm Sample, Cas Wilson, C. N. Lusby and Harlon Lusby.

We had people in our church who had never attended and our Sunday School attendance and offering were the largest in years.

Gib Williams is pastor.

Church-State meet

NASHVILLE (P O A U)—At least eight Baptist leaders will appear on the program of the 18th National Conference on Church and State here Feb. 22, 23. Several more will work behind the scenes on arrangements for the conference.

The two-day meeting, sponsored by Americans United for Separation of Church and State, will be held in the Hotel Hermitage. An evening session will be held in the War Memorial Auditorium, adjacent to the State Capitol.

Dr. E. S. James, Dallas, Tex., editor of the *Baptist Standard*, will address the Clergymen's Conference at the meeting on "Church Institutions and Federal Aid."

Other Baptists include Beverly Briley, mayor of Nashville, who will bring greetings; Dr. Louie D. Newton, Atlanta, Ga., pastor of Druid Hills Church and president of Americans United; Dr. Foy Valentine, Nashville, secretary of the Southern Baptist Christian Life Commission; Dr. W. Fred Kendall, Nashville, executive secretary of the Tennessee Baptist Convention; Dr. G. Allen West, Nashville, president of the Tennessee Baptist Convention and pastor of Woodmont Church; John J. Adams, Washington, D. C., an associate director of Americans United and an attorney; and Dr. Gaye L. McGlothlin, Nashville, pastor of Emmanuel Church.

DON Hallum has accepted the position of interim pastor at Second Church, Fayetteville.

By the BAPTIST PRESS

Missions conference

FIVE of the six theological seminaries of the Southern Baptist Convention have announced plans for world missions conferences slated for college-age students during February and March. A total of nearly 4,000 students are expected to attend the missions emphasis conferences at the five seminaries.

Seminaries staging the conferences are Golden Gate Baptist Theological Seminary in Mill Valley, Calif.; Southeastern Baptist Theological Seminary in Wake Forest, N. C.; Southern Baptist Theological Seminary, Louisville, Ky.; New Orleans Baptist Theological Seminary, New Orleans; and Southwestern Baptist Theological Seminary, Fort Worth.

Although each seminary's conference is distinctly different, most are designed to provide information and inspiration about missions for college students who have made personal commitments to serve in church-related vocations or for others interested in missions. In most cases, there is an opportunity for the students to make a commitment of life to missions.

Biggest of the five conferences will be the 17th annual College Student Missions Conference at Southwestern Seminary in Ft. Worth, March 11-13. About 1,600 students are expected to attend.

Up to 1,000 students are expected for the missions conference at Southern Seminary, Feb. 25-27, in Louisville, Ky.

The conference at New Orleans Seminary is slated for March 25-26, with 450 students from 38 colleges expected to attend.

Southeastern Seminary, Wake Forest, N. C., will hold its ninth annual missions conference Feb. 25-27, with about 200 students from surrounding states expected to attend.

Golden Gate Seminary, Mill Valley, Calif., expects 700 students

from 15 states for its sixth World Missions Conference, Feb. 4-6.

Midwestern Seminary, Kansas City, Mo., the sixth SBC-owned seminary, holds its annual missions conference in the fall rather than in the spring.

Theological education

GREENVILLE, S. C.—The appointment of a statewide committee of 43 Baptist ministers who will endeavor to reverse the trend of decreasing enrollments of students in Baptist seminaries was announced here recently at a meeting of the General Board of the State Baptist Convention in Columbia.

Designated the Committee on Christian Vocational Recruitment and Training, the group will be composed of one representative from each of South Carolina's Baptist Associations. Membership will be announced as soon as acceptances to committee membership are received, and the group will meet annually on the Furman University campus.

NASHVILLE—The Stewardship Commission of the Southern Baptist Convention, meeting here for its annual session, elected an attorney and state legislator from South Carolina, Preston H. Callison of Columbia, as its new chairman.

Callison, who made an unsuccessful bid for Congress in the last election, is a member of the South Carolina House of Representatives and is in private law practice in Columbia.

The new chairman succeeds "Prof" W. C. Ribble, chairman of the commission for the past two years, executive secretary of the Baptist Foundation of New Mexico in Albuquerque, and a former member of the Ouachita University faculty.

Raise Furman funds

COLUMBIA, S. C.—The General Board of the South Carolina Baptist Convention appointed a committee here to organize and execute plans for raising the \$611,898 which the convention promised Furman University when it instructed the Baptist school to return a federal grant for that amount.

Named to head the eight-member committee was Enoch Brown, pastor of Shandon Baptist Church here, and formerly of Arkansas.

In a separate meeting later, the new committee urged every Baptist church in South Carolina to set specific goals to raise the money to replace the government grant denied to Furman.

The committee recommended a goal of \$5 per resident church member, but urges each church to contribute "whatever amount a local church feels it can give."

KANSAS CITY, Mo. — The American Baptist Convention with offices in Valley Forge, Pa., has announced program plans for its 59th annual convention in Kansas City, Mo., May 11-15. About 10,000 "delegates" representing 5,000 churches are expected to attend.

Theme for the convention will be "Be Disciples, Make Disciples." Following a program format instituted at its convention in Atlantic City in 1964, American Baptists will begin each session with a worship service, followed by convention business, and a major paper related to the theme for the day. Discussion groups are slated each afternoon.

TWO Southern Baptist ministers, Rev. George L. Karr, pastor of First Church, Fairfield, Ill., and Rev. Howard Linton, Chaplain Supervisor of Baptist Memorial Hospital, San Antonio, Tex., were honored by John Brown University of Siloam Springs, Arkansas, in its mid-winter commencement, Jan. 16. Each received the honorary degree of doctor of divinity.

Crusade of Americas

JACKSON, Miss. (BP)—A six-member Southern Baptist advisory steering committee to coordinate plans for the proposed 1969 Baptist evangelistic campaign throughout the entire western hemisphere has been appointed, it was announced here.

Serving as chairman of the committee is Wayne Dehoney, president of the Southern Baptist Convention and pastor of the First Baptist Church, Jackson, Tenn.

Serving on the committee will be Herschel H. Hobbs, pastor of the First Church, Oklahoma City, and a vice president of the Baptist World Alliance; Ray Roberts, executive secretary of the State Convention of Baptists in Ohio; M. B. Carroll, pastor of the East Grand Church in Dallas; Owen Cooper, a Baptist layman from Yazoo City, Miss.; and J. Conally Evans, pastor of First Church, Ocala, Fla.

The committee will correlate plans for the crusade with the two mission boards, and with Baptist bodies in other countries.

Each Baptist body will conduct its crusade in its own way at a time which is most suitable in 1969.

The "Crusade of the Americas" was proposed by Rubens Lopes of Brazil in 1965 following a nationwide evangelistic campaign in Brazil. Lopes spoke at both the Southern Baptist Convention in Dallas and the Baptist World Alliance in Miami.

Baptist bodies in North, South and Central America have been invited to participate in the crusade.

The Southern Baptist Convention, meeting in Dallas, instructed its two mission boards to investigate possibilities with Baptist leaders in the countries involved, and adopted a resolution encouraging Southern Baptist participation.

The Convention's Executive Committee later approved Southern Baptist participation in the crusade and set up procedures for coordinating plans, including appointment of the committee, named by W. Douglas Hudgins.

Plans for the campaign in the United States will be launched during the final session of the Southern Baptist Convention when it meets in Detroit, May 24-27.

FORT WORTH—The business men's Bible class of Broadway Church here has contributed \$2,883 to establish a scholarship fund at Southwestern Seminary here in honor of the class' former teacher. It was named the Albert Venting Memorial Scholarship Fund in tribute to the late Albert Venting who died last June at the age of 82. Venting taught at the seminary from 1921 to 1934, and founded the department of church music at Baylor University, Waco, Tex., in 1952.

Dedicated youth

LOUISVILLE, Ky. (EP)—Observed by a key speaker at their second international conclave, 1,400 young people of the Wesleyan Methodist Church were described as "totally contradicting the trends of unconcerned youth" so prominently displayed in the news media today.

Dr. Clyde W. Taylor of Washington, D. C., general director of the National Association of Evangelicals, praised the teenagers and young adults from every state and eight foreign countries for spending the last four days of 1965 in spiritual emphasis and dynamic renewal of conviction.

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Facts of interest

... ON the average a person talks only ten to eleven minutes daily. Men rank about equally with women, an anthropologist has reported. "The standard spoken sentence takes only two and a half seconds," he said. People do far more communicating with body movements—eyes and eyebrows, facial expressions, hands, and shoulders. Silences sometimes also communicate a great deal.

... Dyna Manufacturing Company, Los Angeles, California, is offering an "instant" fireplace that can be hung in any room and also serve as a forced-air heating system. The electrical unit, including logs that are lighted to simulate wood, will heat up to 600 square feet.

... Milton C. Cobey, a Washington orthopedic surgeon, has invented a plastic glue for mending bones. The substance sets in a few minutes, serves as an internal splint for fractures, and hardens in a day.

... Illiterates in Mexico are learning to read and write on color television. A four-month course over closed circuit is experimental; but it is so successful that beginning in February, it will be offered over the regular networks in black and white.—The Survey Bulletin

Race Relations Sunday

FOR the second year, Southern Baptist churches throughout the nation will observe Race Relations Sunday, Feb. 13, in an effort to practice and teach justice, goodwill and love for all mankind without racial limitation.

Many Baptist pastors will deliver sermons on race relations during the special observance. Some will exchange pulpits with churches of different racial and language groups.

Race Relations Sunday is being sponsored by the Southern Baptist Home Mission Board in Atlanta, and the Christian Life Commission of the Southern Baptist Convention.

Last year, Race Relations Sunday was placed on the denominational calendar for the first time.

A packet of materials suggesting ways in which churches can observe Race Relations Sunday and with information about Christianity and race relations has been mailed to pastors, educational workers, and church leaders of each of the 33,000 Baptist churches in the denomination.

Downtown churches

ATLANTA—The plight of downtown churches tends to offset rejoicing over fastgrowing new congregations in the suburbs.

Welfare recipients and language groups seeking low-rent facilities are filling the gap, moving into dilapidated downtown housing; racial groups are meshing and tension grows, producing delinquency, crime, and personality maladjustment.

Compounding the problem, high-rise apartment units are attracting middle and upperclass families, leaving the church hard pressed to minister to both groups.

As a result of this hard period of transition, churches in these inner-city areas are faced with an ultimatum: adjust to reality and meet the unusual but startling needs, or fade into nonexistence.

Brotherhood assist

ATLANTA—The Southern Baptist Home Mission Board has called on the Brotherhood Commission to help locate potential volunteers for the board's Christian Service Corps.

Six Baptist adult "pioneers" volunteered last summer, the pilot year for the short-term missions program. At least one has indicated a desire to return to the area of her corps assignment.

With the help of the Brotherhood, the Southern Baptist missionary organization for men, the board expects to more than double the task force in 1966. The volunteers will be sent to missions areas to serve from two to 10 weeks in various missions activity. "Pioneer" missions are in areas relatively new to Southern Baptists, mostly in the north and west.

LOUISVILLE, Ky.—After months of detailed research on the needs of today's minister, the Southern Baptist Theological Seminary here has announced sweeping changes in its school of theology curriculum. Beginning next fall, the seminary will initiate the new program providing more flexibility in the choice of courses and allowing the student more opportunity to specialize within the same number of semester hours required for graduation.



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Building fund money

THE Stewardship Commission of the Southern Baptist Convention is developing a plan to help churches raise building funds. The plan will help a church avoid having to borrow all the money to erect a building.

Along with some others in the Southern Baptist Convention, we spent some time Jan. 20-21 studying the plans and looking at the needs. The need for such a program is evident. Southern Baptist churches paid out more money for interest than they sent to world missions in 1964. Think of it! More interest money than mission money, yet we call ourselves missionary Baptists.

As we were studying the plans, someone suggested that this program meant planning and work. Another said, "It is easier to borrow money than raise it, and our churches might not be interested in such a plan."

Some believe that it is time for Baptists, who have the money, to devise ways and means more adequately to support Kingdom causes. One way to do this: Cut down on interest paid on borrowed money. How cut down? someone may ask. Help church members to see the need of giving more before borrowing.

This can be done. Write to our office for more information.—Ralph Douglas, Associate Executive Secretary

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



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State Youth convention



MR. PINSON

DR. William M. Pinson, Jr., associate professor of Christian Ethics, Southwestern Seminary, Ft. Worth, will be the inspirational speaker at the State Youth Convention, in Immanuel Church, Little Rock, April 8. He will speak at the morning and afternoon sessions. Fifteen hundred Intermediates and Young People are expected to attend.

"Why Me?" will be the Convention theme. The program will begin at 10:00 a.m. in the morning and conclude at 8 p.m.

"So Send I You," a drama directed by the Church Recreation Department of the Sunday School Board, will be the concluding feature of the convention at 7 p.m.

Approximately 75 Intermediates will speak during the afternoon conferences on the theme of "Why Me?" They will discuss such subjects as "Why Me—in His love, in His need, in His call, in my place now, in my preparation, in my choices, in my response, and in my stewardship."

Vocational conferences for older Intermediates and Young People will also be conducted during the afternoon.—Ralph W. Davis, secretary

Filmstrip released

THE Sunday School Board's Broadman Films Department has announced that the filmstrip *Visiting the Unsaved* will be available Jan. 15 from Baptist book stores or through the Church Audio-Visual Education Plan.

The Jan. 15 release date makes it possible for churches to use the filmstrip as a training tool in the alternate Sunday School unit, "Bearing Our Witness for Christ."

The filmstrip is in color, has 52 frames and recorded narration. It is a visualization of the principles of visitation to help Christians learn how to witness to lost persons. One example of "what to say" is given in detail, using questions and references from the Gospel of John.

Visiting the Unsaved centers on help and encouragement for learning to witness for Christ.

By April 15, four other filmstrips on visitation will be available to complete the series. They are: *Principles of Visitation*, *Outreach Visitation*, *Visiting the Unaffiliated*, and *Visiting the Sick and Sorrowful*.—Lawson Hatfield, State Sunday School Secretary

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Letters

(Continued from page 5)

Supply preacher

I would like for you if possible to announce my desire to be a supply preacher or weekend revival evangelist in your magazine.



ILDE GUILARAN

ines for four years. I am an ordained Southern Baptist minister.

I have done some preaching in Tennessee last summer and preached in six churches here in Arkansas since I came. I'll be glad to be a supply preacher in any church here in Arkansas. I got a car for transportation.—Ilde Guilaran

"Thank you"

It is time to say "thank you" to a friend. I have been receiving and reading *The Arkansas Baptist* for the last several years. I have appreciated the format, the news, and the editorials. You have done an excellent job and I just wanted you to know that I for one appreciate your dynamic leadership and courage.

God bless you and keep up the good work.—G. Allen West, Jr., Pastor Woodmont Baptist Church, Nashville, Tenn.

REPLY—Thanks, Dr. West. Without the prayerful support of their readers, editors would be sunk.—ELM

Neglect

In many homes, no prayers are said

Nor is the Scripture ever read,
And yet we wonder why
That many of our brightest youth
Know not the Bible or its Truth
That they must all live by.

The rising crime rate we deplore
But the cause could lie at our own door—

I say this to our shame.

If we fail to teach the laws of God
And spoil the child and spare the rod,

Then we must take the blame.

—Carl Ferrell

BE PREPARED for YWA FOCUS WEEK!

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Feminine philosophy -- or intuition

BY HARRIET HALL

Time-out today

AS I write this column it is snowing. A redbird flutters to the shelter of a nearby pine. The snow has put a soft white blanket over all the frozen hillside. The rocks around the old well are edged in white and form an interesting pattern.

Addie, our neighbor's horse, stands sentinel-like against the barn. The white cat, Dollie, almost invisible, strolls silently across the snow. Scooter is nowhere to be seen—smart beagle!

I have just been down to take some cake to our new neighbors and their five children. That should brighten any landscape—five children, I mean. They informed me that their station-wagon was parked at the foot of the hill. Mother couldn't make it up the steep road. She'll learn. The long way 'round is better for snowy days.

We sometimes miss some valuable lessons in life when we take the short cuts. Once when our son was quite small he tried to eat a plateful of meat in one quick mouthful. The short cut didn't work. He got choked. How like most of us today as we try to take our Bible reading and prayer life in one quick gulp!

The extra time that comes from being snowbound is often a welcome time out. Of course we don't relish the driving hazards on necessary trips, but when the world slows its pace we find more time to think, to plan, and to evaluate life.

A former president of DuPont once said, "One minute spent on planning saves three or four minutes in execution."

Time-outs are as necessary for us as they are for the players in an athletic event. Like the huddle for football players. We need time

to pause, catch our breath, and determine new strategy.

The secret of Jesus' life is found in Mark 1:35: "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."

I don't believe God ever intended that we should load ourselves until we bend or crack; but sometimes the pressures of circumstances and the inner compulsions that weigh heavily or even bring frustrations—and even bring on ulcers, heart attacks, or breakdowns.

We need a daily time-out—a prayerful waiting on God, a time for rest, meditation, and spiritual inventory.

I like the poem by Grace Noll Crowell entitled simply, "The Day."

"The day will bring some lovely thing,
I say it over each new dawn;
'Some gay adventurous thing to hold
Against my heart when it is gone.'
And so I rise and go to meet
The day with wings upon my feet.

I come upon it unaware—
Some sudden beauty without name;
A snatch of song, a breath of pine;
A poem lit with golden flame;
High tangled bird notes, keenly thinned,
Like flying color on the wing.

No day has ever failed me quite—
Before the grayest day is done,
I come upon some misty bloom
Or a late line of crimson sun.
Each night I pause, remembering
Some gay, adventurous, lovely thing.

Take time out, today!

* * *

Questions, comments, or suggestions may be addressed to:

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

PERSPECTIVE

by
Robert J. Hastings

Planting trees

IN his new book on John Kennedy, author Theodore C. Sorensen tells some of the favorite stories of the late President.

One of them is the story of France's Marshal Lyautey, and his anxiety to plant a certain tree.

His gardener replied, "There is no hurry—this tree is slow growing and would not flower for a hundred years."

"In that case," replied the marshal, "plant it this afternoon." Kennedy, concludes Sorensen, "believed in planting trees this afternoon."

All of us tend to put off the difficult things—tasks that take a long time, that show little promise of success, or that are disagreeable. But the less promising the outcome, the more essential that we get a head start, that we waste not a single afternoon.

This is the urgency reflected in Jesus' commitment in John 9:4, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work."

Do you have some "trees" that need planting in your church, your home, your personal life? This afternoon is your best time to get out that shovel! God will give the hundred years. But only you can plant the tree.

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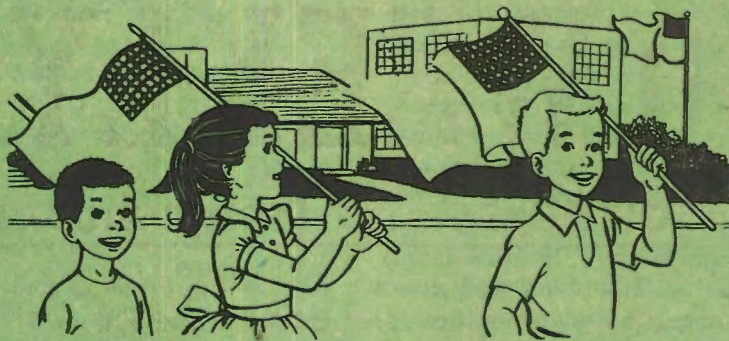
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TONY TAKES PART

By ANNE M. HALLADAY

JIMMY ran into the kitchen to kiss Mother good-bye. He was on his way to school. He was going early this morning as he had work to do. Miss Ellen, his teacher, had asked Jimmy to be in charge of the Friday afternoon school program.

The boys and girls in Jimmy's room had been busily planning their parts of the program. Some would recite poems. Alice was going to play the piano. Bill had taught six boys to march in a flag parade.

Only one boy in the room was not on Jimmy's list. Tony was a Mexican boy. He had just come into the room the first of the week. That had been too late to join Bill's marching group. Tony had learned many English words but not enough to have a speaking part.

Jimmy had tried and tried to think of something he could ask Tony to do. At last, he had invited him to help put some chairs in a circle in front of Miss Ellen's desk.

Sure enough, when Jimmy hurried across the school grounds

that morning, Tony stood waiting for him. The new boy was waiting with a smile.

The two boys went into the school building and on to their room. Soon they were busily placing the chairs in a circle. They couldn't talk much, but Tony watched Jimmy. Then he did as Jimmy did.

As the boys worked, Tony began to hum a little tune. Then the hum turned into a real song. Tony was singing words. Because they were Spanish words, Jimmy couldn't understand them. But Jimmy could listen to the song. The tune was soft and strange.

As Tony worked, the song grew louder. His feet kept time with the music. Jimmy found himself marching to it, too. It reminded him of Bill's marching parade.

Then like a glad little song itself, an idea came to him. Of course, Tony could do something on the program. Tony could sing. A song was a song no matter what the words.

Jimmy put down the chair he was carrying and ran to touch Tony's arm.

"Tony, will you sing for us this afternoon? Will you sing that song?"

Jimmy put his hands to his lips and motioned to show Tony what he meant. But Tony had already understood. His white teeth flashed in a smile.

"*Canto—sing?*" he asked. "*Si, si.*"

That meant yes in Tony's language. Jimmy knew that. How pleased he was!

"Let's keep it a secret," he said to Tony, forgetting all about Tony's not knowing much English.

But Tony understood. His smile flashed again as he nodded.

"*Secreto,*" he repeated.

That afternoon Tony was smiling happily. His dark eyes sparkled when at last Jimmy announced, "And now our new friend, Tony Valdez, will sing one of the songs from his own country."

The other boys and girls sat up straight and looked at Tony. Miss Ellen smiled and nodded. Jimmy knew she was pleased. Everyone was pleased.

Tony's soft voice rose and filled the room with its song. His eyes twinkled. He moved his hands as though he were playing on a guitar.

The boys and girls laughed. Now they felt that they were better acquainted with this new boy. And Tony was happier than he had been at any time since he had come to this new school.

As he and Jimmy walked home that afternoon, Tony said, "I sing for you today. Next time I speak. We are *amigos*, friends."

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GOD IS LIVING SPIRIT

BY DR. RALPH A. PHELPS JR.

TEXT: JOHN 16:7-11; ACTS 2:1-4; ROMANS 8:9-14

FEBRUARY 6, 1966

ONE of the Russian cosmonauts, upon completion of his mission in space, commented sarcastically that he had not seen God up there, so there must not be one. Among the several things that he revealed by that comment was a gross ignorance of the nature of God.



DR. PHELPS

To the woman at the well in Samaria, Jesus said, "God is Spirit, and those who worship him must worship him in spirit and truth." By this Christ meant that God is Spirit in the sense that Spirit is the essence of his being; he is not material, nor is he dependent in any way upon matter. One reason the cosmonaut did not see God is that the divine being is not a physical person sitting on a material throne somewhere in space. God is a living Spirit.

Today's lesson, which completes a four-week study of the nature of God, considers yet another dimension of his being and work. Two weeks ago we studied God the Father. Last Sunday we studied God the Son, with particular emphasis on the redemptive work of God in Christ. Today we consider God the Holy Spirit.

It should be said in the beginning that God in these three offices is not three gods. He is a Trinity (literally, tri-unity); he is one God, one essence, although consisting of three distinct persons in the godhead. Our difficulty in comprehending this stems from the fact that there is no analogy in nature or in man. It is certainly not to God's discredit, though, that man cannot fully comprehend him.

I. The Promise of the Holy Spirit, John 16:7-11.

IN his farewell address to his

disciples, Jesus said that his departure from their physical presence was expedient because without his going the Comforter would not come. In the coming of the Spirit, they would have the abiding presence of the Father and of Christ (John 14:32).

In promising the Spirit, Jesus said that when he came he would convict the world in regard to sin, righteousness, and judgment (John 16:8-11). Such conviction is essential to man's salvation.

II. The Coming of the Holy Spirit, Acts 2:1-4.

IN the second chapter of Acts, Luke tells of the coming of the Holy Spirit. The time was the day of Pentecost, which came fifty days after the Passover, a feast Jesus had celebrated with his disciples the night before his crucifixion. The exact date of Jesus' ascension is not given, but scholars estimate that the Spirit's advent was between seven and ten days after Jesus' physical departure from the world.

There is considerable disagreement as to whom the "all" in 2:1 refers, but it would seem to refer mainly to the apostles. At any rate, the emphasis is on the spirit of unity which prevailed among them at their meeting.

Suddenly there came from heaven impressive manifestations of power. A sound like the rush of a mighty wind filled all the house where they were sitting. There also appeared unto them "tongues like as of fire." The wind and fire are symbols of power and are indicative of the power of the Holy Spirit.

As the people in the room were filled with the Holy Spirit, they began to speak in other tongues "as the Spirit gave them utterance" (2:4). Although it is beyond the scope of this lesson to consider the whole question of speaking in

tongues, it is evident from the passage that God gave this special gift on the day of Pentecost so that all might understand the gospel witness. As Acts 2:7-11 declares, people from many parts of the world who spoke many different languages heard these Galileans speak yet understood them perfectly. It was a miraculous manifestation for a redemptive purpose, not a bunch of meaningless gibberish or religious showmanship.

What Jesus had promised would happen with the coming of the Holy Spirit transpired. Acts 2:37 says that those who heard were "pricked in their hearts" (i.e., convicted) and asked what they should do. Peter explained salvation, testified, and exhorted them to be saved. About three thousand souls were added to the kingdom that day (2:41).

III. The Work of the Holy Spirit, Rom. 8:9-14.

THE New Testament has much to say about the work of the Holy Spirit, but this passage in Romans stresses the Spirit's work in the believer.

In Rom. 8:9, the Spirit is called the Spirit of Christ as well as the Spirit of God. Dr. W. T. Conner says, "The Holy Spirit and Christ are so related that where the Holy Spirit is, there Christ is; and what the Holy Spirit does, that Christ does."

If the Spirit of Christ does not live in a person, that person is spiritually dead. The Spirit's presence is essential to a saved condition. Man's spirit comes alive because of the righteousness which the Spirit of Christ brings to him.

Not only is the Christian indebted to the Spirit for salvation; he is also obligated to live by the Spirit rather than by the flesh. He is not to be ruled by carnal desires or instincts but is to live under the Spirit, to be ruled by the indwelling Spirit.

In 8:14, Paul says simply that all who follow the leading of God's Spirit are the sons of God. This

being so, the converse must also be true. In 8:9 he declares, "Now if any man have not the Spirit of Christ, he is none of his." There is no such thing as a work of the Lord done in the spirit of the devil. God's straight-edge for measuring our lives is the Spirit of Christ.

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Good shrinking

THEN there's the doctor advising one of his portly patients: "Follow this diet, and in a couple of months I want to see three-fourths of you back here for a checkup."

Modern age

"OPPORTUNITY often knocks, Statistics still are showing, But the reason we don't hear it is: We've got the TV going.

ALTHOUGH death and taxes are both inevitable, death has one thing in its favor. It doesn't get worse every time the legislature meets.

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

A Smile or Two

Harmony

A LITTLE boy had been to Sunday School for the first time and when asked what they did, he said: "Everybody sang."

"What did they sing?"

"I don't know what the rest of them sang," he replied, "but I sang 'Casey Jones'."

She's impossible

A GOLFER was positioning his ball at the first tee when, suddenly, a gorgeously gowned bride-to-be came running up to him.

The golfer waved her away. "I told you specifically, Cynthia," he said, "ONLY if it rains."

Definition

YOUTH: That time in life when people are too old to take advice.

TODAY'S mighty oak is just yesterday's little nut that stood its ground.

Agree?

FIRST boy: What does PTA mean?"

Second boy: "I think it means Poor Tired Adults."

Progress

THAT we've gone far in medicine I'm certain you'll agree What once we called an itch Is now an allergy.

Daddy's pride

THE four-year-old came home crying every night because one child kept picking at him. After this went on for some time, the father decided to do something about it.

He took his son aside, showed him how to make a fist, and told him to swing hard.

The next day the four-year-old boy came running into the house jubilantly.

"Daddy!" he yelled happily. "I did it. I did it. I hit her!"

Attendance Report

Church	January 23, 1966		Ch. Adds.
	Sunday School	Training Union	
Berryville, First	151	65	
Blytheville			
First	515	152	3
Chapel	50	28	
Gosnell	244	87	2
New Liberty	102	41	1
Camden			
Cullendale, First	426	167	
First	455	159	
Crossett, First	510	152	
Dumas, First	252	73	
El Dorado			
Caledonia	38	33	
East Main	302	148	3
First	788	517	
Immanuel	465	182	5
Foreman, First	166	35	
Greenwood, First	252	104	
Harrison, Eagle Heights	206	80	
Jacksonville, First	440	170	3
Jasper	52	31	
Jonesboro			
Central	491	173	
Nettleton	269	127	6
Little Rock			
Forest Highlands	263	117	1
Immanuel	1,119	457	6
Rosedale	224	93	
Magnolia, Central	635	276	3
Monticello, Second	231	134	1
North Little Rock			
Baring Cross	622	184	2
South Side	40	14	
Calvary	424	131	1
Central	260	91	
Forth-Seventh St.	204	110	
Gravel Ridge First	204	100	4
Runyan Chapel	63	37	
Levy	485	162	7
Park Hill	866	247	3
Sixteenth St.	31	22	
Sylvan Hills First	309	98	3
Pine Bluff			
Centennial	232	112	5
Second	214	84	
Springdale, First	421	147	
Star City, First	257	106	2
Texarkana, Beech St.	468	156	
Community Mission	15		
Van Buren			
First	396	175	
Second	52	40	
Vandervoort, First	45	28	
Ward, Cocklebur	44	39	2
Warren			
First	356	115	
Southside	58	57	2
Immanuel	227	79	
West Memphis			
Ingram Blvd.	205	116	1

All ears

HUSBAND, calling wife to the phone: "Dear, somebody wants to listen to you."

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Religious News Digest

By Evangelical Press

Japan Christians

TOKYO (EP)—Christians in Japan number 794,586, or just over eight-tenths of one percent of the country's total population, according to the Japan Christian Yearbook just released.

Protestants are in the majority with 461,321 members, while there are 333,265 Roman Catholics. The 194,826-member United Church of Christ (Kyodan) is the largest Protestant body. Next largest is the "Spirit of Jesus" group with 51,042 members.

According to the yearbook, Japan has 5,967 Protestant and 993 Catholic churches. The dominant religions in Japan are Buddhism and Shintoism.

Britain Buddhists

LONDON (EP)—Buddhists in England now total 300,000 according to Phia Maha Viehiter, head of the Buddhist temple in Britain. He made the disclosure when he welcomed two Buddhist monks who arrived here from Bangkok, Thailand, to help minister to the spiritual needs of the growing Buddhist community.

Canada funeral costs

OTTAWA, Ont. (EP)—The cost of dying, long a target for religious and other groups in Canada, has risen more than twice as much as over-all consumer prices since 1956, the Dominion Bureau of Statistics reported here.

A DBS survey, first since 1956, reported that the average cost of a funeral in 1964 was \$448, compared to \$334 nine years ago. This increase of 34 percent was compared with a jump of only 16 percent in the consumer price index during the same period.

In the world of religion

.... ACCORDING to a nation-wide survey conducted by the Gallup Poll, church attendance dropped 1 percent from last year and was 5 percent lower than ten years ago. The survey showed that 44 percent of the nation's adults attended church during a typical week in 1965. The figure is based on answers given by 8,000 persons in various parts of the country to the question: "Did you happen to attend church in the past seven days?"

.... Jewish educational bodies from North America, South America, and Europe have approved plans for the first meeting of a permanent World Council on Jewish Education in Israel in July, 1966. A \$100,000 budget for the initial planning of the new organization was adopted. Regional Jewish education organizations in the United States, Great Britain, Argentina, Canada, and Israel are scheduled to be charter members of the new permanent council. Jewish communities in Mexico, Brazil, and South Africa reportedly are considering affiliation.

.... The Lutheran Board of American Missions has reported 64 new congregations in 1965, compared with 60 the previous year. The Board now has 128 fields under development—31 more than a year ago. These fields are in the United States, Canada, Puerto Rico, and the Virgin Islands.

.... The Amplified Bible, released in a fourth edition print run totaling 400,000 copies, led the 1965 publication of Zondervan Publishing House books and Bibles.

.... This country's first national interreligious conference on peace will be held in Washington Mar. 15-17. Participants in a recent news conference regarding the proposed meeting have agreed that the Washington convocation might be a first step toward an ecumenical gathering of all major religions for a world peace conference.—The Survey Bulletin

See religious revival

LOS ANGELES (EP)—"I believe I shall see it," declared Methodist Bishop Gerald F. Kennedy here, referring to a predicted "great religious awakening" which he said will overtake the United States soon.

The 58-year-old prelate in a sermon at Whittier First Methodist Church told his audience he believed "the Methodist Church will play a great part in it. I believe we are going to see what God can do for His church."

Grape strike odds

DELANO, Calif. (EP) — In heated arguments, churchmen are engaged in a battle over the proper role of the churches in the bitter strike of grape workers in Central California.

Some ministers are giving strong support to the AFL-CIO Agricultural Workers Organizing Committee and the National Farm Workers Association. Others say the issues are far from clear and that the strike is not helping the economic conditions of the strikers. They say the responsibility for deciding the role of the church belongs to the local church leaders, not those from outside the Delano area who have been pouring in to beef up the picket lines.

Egypt prayer book

CHICAGO (EP)—Archeologists gleaning the area soon to be inundated by the rising waters of the United Arab Republic's Aswan Dam believe one of their most important discoveries may turn out to be an ancient Coptic prayer book that may date back to the Second Century.

Experts at the University of Chicago's Oriental Institute called the book "one of the most exciting finds" to come from the archeological expeditions they have carried out in the Nubian Valley for the last five years.

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