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Arkansas Baptist Newsmagazine

6-16-1966

June 16, 1966

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine JUNE 16, 1966



Father

of the Year

R. S. Holt

Rest of the 11

ONE of my little friends has accused me of doing a bum job of reporting on the Southern Baptist Convention presidential election. We said in the lead paragraph of the election story that Southern Baptists made a selection from a bevy of eleven candidates and nowhere listed the rest of the eleven.



ERWIN L.

Really, this was not the bad reporting that it appeared to be. We reported this—along with many pages of other materials. The trouble was that Managing Editor Betty Woods was just not able to put enough pressure on the type squeezers to get all of the stuff in. So, the listing of the candidates got cut out. But here it is for posterity, just as it was set before being crowded out:

Besides Dr. Paschall, the following ten men were nominated for the presidency: Bruce H. Price, pastor of First Church, Newport News, Va.; Monroe Swilley, pastor of Second Ponce de Leon Church, Atlanta, Ga.; Homer G. Lindsey, pastor of First Church, Jacksonville, Fla.; W. Ross Edwards, pastor of Swope Park Church, Kansas City, Mo.; E. W. Price, pastor of Grace Street Church, High Point, N. C.; Ray E. Roberts, executive secretary, Ohio Baptist Convention, Columbus, O.; E. Hermond Westmoreland, pastor, South Main Church, Houston, Tex.; Jess Moody, pastor, First Church, West Palm Beach, Fla.; Owen Cooper, industrialist and church layman, Yazoo, Miss., and James E. Coggin, pastor of Travis Avenue Church, Ft. Worth, Tex.

Dr. Paschall was elected in a second runoff, over Mr. Cooper. Dr. Moody had been eliminated in the first runoff.

Mr. Hubbs [first vice president] won on the first ballot, over Edward G. Ayers, a layman from Norfolk, Va., and Monroe Swilley, the Atlanta pastor.

Along with Mr. Aultman, three others were nominated for second vice president: Henry L. Lyon, pastor of Highland Avenue Church, Montgomery, Ala.; Jess Moody, the West Palm Beach pastor; and Archie Brown, pastor of First Church, Vandalia, Ill.

With no one receiving a majority of all votes cast, Aultman and Moody were scheduled to go into a runoff. But Dr. Moody then asked that his name be withdrawn, indicating that he could not serve if elected. This made it necessary to vote again on the other three—Aultman, Lyon and Brown. Aultman won in this election.

Erwin L. McDonald

TURN back the clock to the 19th century and walk through the doors of an Arkansas university not in existence in 1966. Through the writings of Dr. B. K. Selph you may wander today in the halls of Judson University at Prospect Bluff, Ark. That's not the name of the town today, you'll discover, as you read "Beacon Lights" on page 16.

* * *

THE songs of the Bible, the Psalms, occupy the same place in our religious aspirations as they occupy in the Bible, the center. Today Dr. Robert J. Hastings in and with "Perspective," page 21, writes of the "Sound of Music."

* * *

A NURSERY school at Blytheville . . . a seven-year-old with seven years perfect Sunday School attendance at Blue Eye, Mo. . . printed copies of a Little Rock pastor's sermons—these and other news features are in "From the Churches," pages 10-11.

* * *

YOU must be the receiver of one of the 130 church literature items published each quarter by the Sunday School Board. Each piece of this literature will receive your increased appreciation when you read about its birthplace on pages 6 and 7.

* * *

FOR your entries in our Father of the Year contest, we thank you. Arkansas Baptists number many fine dads in their midst. But we think you'll agree that our secret committee did a fine job when they selected R. A. Holt of North Little Rock for the honor. Read his story, the cover story, on page 5.

Arkansas Baptist —MEMBER:
newsmagazine

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

June 16, 1966

Volume 65, Number 14

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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

EDITOR'S NOTEBOOK

New Hope birthday

NEW HOPE CHURCH, Jonesboro, June 5.—Pastor Eugene Webb and the members of New Hope Church observed a red letter day here today as they marked the 100th anniversary of their church.

New Hope Church was duly constituted on June 2, 1866, and was first known as New Salem Baptist Church. The official minutes book, with the earliest records, written in the artistic hand of William Edgar, first clerk, are still intact. (The minutes were on display for the special centennial services.)

The church record book shows that the church changed its name to New Hope on Sept. 21, 1872. By that time the church had joined the Mt. Zion Association.

Minutes of a business meeting of the church in 1876 report the withdrawal of fellowship from two members who had failed "to regularly attend services."

In 1880 the church fell on bad times and became dormant. But by August of 1885, the members met, revised the rolls and agreed "to keep house as best we can."

By September, 1903, the church has grown into one of the larger rural churches in the Jonesboro area and the Keller's Chapel Church disbanded to become a part of New Hope. A few weeks later the church held a box supper and raised \$38.65, which was set aside as a building fund.

In 1904, while the church was without a pastor, the church voted to buy the old New Hope School building for \$50, paying for the building out of funds raised by box suppers.

The present New Hope Church building is a remodelled older building. It is a brick-veneer building including a Sunday School annex. Sunday School attendance ranges from the 50's to 80.

Dr. S. A. Whitlow and the editor of the *Arkansas Baptist Newsmagazine* represented the State Convention. Rev. Howard King, pastor of Flippin Church and a former New Hope pastor, preached at the 11 a.m. service. Another former pastor of the church, Rev. Harold B. Ray, of Nettleton Church, preached this afternoon.

Dr. Whitlow spoke on the Cooperative Program and how the churches affiliated with the Arkansas Baptist State Convention pool their tithes, offerings, prayers and efforts for a world mission program. Missionary Carl Bunch, of Jonesboro, spoke on "Our Forward Look."

It is good to stand on the plateau of this centennial observance and meditate upon the sacrifices of New Hope Baptists across the years for the cause of Christ and his church. It is thrilling to take note of the fact that the New Hope Church has been in business for the Lord for more than one-twentieth of the time that has passed since the Lord established his church. But the greatest thrill of all is to consider our unparalleled opportunities in our generation for preaching the gospel now and in the days ahead.

'Baptists who know'

WHOSE fault is it if a Baptist church is not "run right?"

Is it the fault of the pastor? Of the deacons? Of the Sunday School teachers?

Or of the church members, period?

A church that is being "run" by the pastor, or the deacons, or by any other group of individuals short of the total membership has departed from the New Testament pattern for the church. In a democratic body such as a Baptist church, the total membership must answer for anything wrong with the operation.

No doubt there are some churches run by their pastors, or by their deacons, or by committees. But when that is the case, getting down to the brass tacks of the situation will reveal that this is true because individual members have fallen down on their responsibility to keep posted on church affairs and to use their voices and their votes.

Asking pointed questions in the church business meetings may not be the best way to increase one's popularity, but is this not a part of one's responsibility to deal intelligently with church business matters? How can one vote "yes" or "no" if he does not know what the issue is?

Most churches are open and above board on such matters as salaries. But it is not too difficult to find active church members who do not know what the pastor's salary is—or the salaries of other church employees. Sometimes the salaries are all lumped together so that there is no way of knowing how the money is distributed.

Letting the people know the details of their own business affairs may disturb the still waters of complacency occasionally. But what is unchristian about disturbing the still waters? "Baptists who know, care," we have been saying as the official organ of the Arkansas Baptist State Convention. We believe this is more than a slogan. Full knowledge of our program and affairs will point to full committal of our lives to Christ and his church.

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.

Tourist church

THERE will be a Southern Baptist Church for tourists to attend this summer while visiting the Rocky Mountain National Park and the Estes Park area.

Denver Association purchased a three story building in downtown Estes Park at a cost of \$55,000 and an additional \$5,000 has been spent for remodeling. The church building is located at 55 Park Lane, right across from the City Fire Station.

George Gaskins, Superintendent of Missions for Denver Association, will be conducting Sunday morning services during the month of June at 10:30 a.m. and during July and August at 8:30 a.m. and 10:30 a.m.

The ministry will be year-round. A qualified, full-time pastor is being sought.

For additional information write George Gaskins, P. O. Box 22005, Denver, Col., 80222.

About jazz music

I FEEL I must comment on Miss Nabors letter (June 2, 1966).

Yes, I realize Ouachita is a Liberal Arts College carrying a "Baptist Church" name. I realize, also, that jazz is a native American music, it originated in Storeyville, the vast brothel district of New Orleans which was closed by the U. S. Navy in 1917.

After jazz spread throughout the country, it was credited so largely with contributing to juvenile delinquency, flouting of parental authority, drinking, vice, and the rise of the divorce rate, that a New York music school in 1937 tried to introduce a bill in the legislature to make such "music" illegal.

Yes, it's purely American, just like Sunday baseball, but I don't believe either is very effective at spreading God's Word throughout the world—and that is the sole purpose for which my church contributes to the Cooperative Program.

Yes, I connect jazz music with dancing, as I think you do. Yes, I'm a typical narrow-minded Southern Baptist about dancing. When did you last witness to

anyone about Jesus on the dance floor, and when were you ever at a dance where there was no drinking or immoral behavior?

I pray that I shall never be "broad-minded" about the use of God's money, or I might add, the use of our lives to serve our Master.—Walter L. Callison, Pastor, Moark Baptist Church, Route 1, Corning, Ark.

The Watusi protest

LIKE Jimmy Watson ("the people SPEAK," June 2, 1966), I am embarrassed as a Baptist.

I find it embarrassing that one who is "engaged in a daily, desperate struggle to help our young people grow into adulthood" has not mastered the use of the English language as part of his education. Mr. Watson's struggles with the English language suggest that the reason he is unable to appreciate the efforts of Mr. Moyers is because Mr. Watson lacks the wherewithal to realize that the educated people of our country also need and desire spiritual leadership. . . .

Why do we tend to alienate many of the educated by subjecting them to the tirades of those who apparently are not their intellectual peers? I am not begrudging Mr. Watson his right as a Baptist to protest, but I am asking him to consider if he does have the right to embarrass the denomination by protesting in such a grammar schoolish fashion as a Baptist minister, as one who is supposed to be one of our leaders.

Perhaps another reason that Mr. Watson has "never been able to detect any beneficent spiritual influence which Mr. Moyers has been able to have on the life of the President" is because the wrong things are being emphasized by certain sects of contemporary Baptists. I would claim that if we do judge another person—forgetting for a moment the command of one who said, "Judge not"—what is relevant is not dancing or lack of dancing. Christianity, or at least the kind advocated by Jesus, consists not of a series of prohibitions. Instead the commands are to love. Are we not overlooking what is essential in Christianity by our continual harping on the "Do not?" Are our churches still replete with ministers who would condemn even Jesus for his intercourse with prostitutes?

What can be said about Mr. Moyers' influence for Christ? Mr. Watson thinks that his influence has been

lessened by Mr. Moyers' actions. Let me somewhat facetiously suggest to Mr. Watson that he would be a more effective witness if he would cease trying to guide his "young people in the back." Perhaps Mr. Moyers realizes, as Mr. Watson does not, that the way to be an effective witness for Christ is to quit concentrating on the incidentals and to return to the essence of Christianity.—Lorin Wayne Browning, 1513 A Aggie Road, Jonesboro, Ark.

Pleased and displeased

I WAS greatly impressed to see E.L.M. printing a letter of worthwhile value in the Arkansas Baptist News-magazine June 2, 1966 on "Moyers' Watusi" written by Jimmy Watson of Amity, Arkansas.

Mr. Watson is a Christian gentleman of the highest caliber. He must, without doubt, be following in the footsteps of our great "Founding Fathers. . . ."

Instead of pinning a medal on Moyers, the church that ordained him should withdraw his ordination papers and publish it in every State Baptist paper in the country.

I was greatly disappointed to find such a letter in our paper as "On Jazz Music" by Margaret Nabors, Conway.

I agree completely with Mr. Callison. How do we Christians expect the Almighty to keep blessing us, and our colleges and universities with such goings-on? A jazz band in a Christian college is about like putting a diamond-back rattlesnake in our nursery. . . . —Vaughn W. Denton, Pastor, Magnolia Baptist Church, Crossett, Arkansas

SBC centralization

I WISH to thank you for Across The Editor's Desk and to respond to the invitation to express my opinion.

I have felt for a long time that we ought to have a "southwide" news publication for "members" of the Southern Baptist Convention; however, your insights and the comment of Editor C. R. Daley reveal the value of retaining the independent functions of our state papers and editors. . . .

I feel a need either to alter the structure of our Southern Baptist Convention, so that state groups "legally" compose the south-wide convention or and provide an organ of communication that will serve the "members" (messengers) of the Southern Baptist Convention per se.

Whether we like it or not centralization is here. What we need is an admission of it in our polity and the media to enable it to function democratically so that all segments and persons of the convention can equally participate.—James Helvey Jr., Pastor, Rich Fork Baptist Church, Rt. 1, Box 149, Thomasville, N. C.

Arkansas Baptist Father

—By the Editor—

"HE always wants to do what is right and his love for God guides him in all his ways."

This is a one-sentence appraisal of the Arkansas Baptist Father of 1966, Ralph A. Holt, of 1711 W. 17th Street, North Little Rock. It is from the pen of his daughter Rebecca, a recent graduate of Baylor University.

Mr. Holt, a grocer and former school teacher, is the unanimous choice of a secret committee of the *Arkansas Baptist Newsmagazine*.

The father-of-the-year honor has been conferred upon Mr. Holt by the *Arkansas Baptist Newsmagazine*.

A native of Bingen, where he was born on March 31, 1903, Mr. Holt was the eighth of a family of eleven children. He has been a life-long resident of Arkansas and is a graduate of Henderson State Teachers College, where he stood at the head of his class.

Mrs. Holt is the former Miss Edna Elizabeth Batterton of Mt. Ida. The Holts were married in 1925. They have two daughters, Rebecca and Ruth (Mrs. Raymond A. Lowery), now of North Little Rock. Their son, Ralph A. Jr., lost his life at sea in 1957 while serving with the U.S. Navy.

Mr. Holt's father was a member of the State Legislature and young Holt as a teenager served in the Legislature as a page.

During their first twenty years as "Mr. and Mrs.," the Holts taught school. They have lived in North Little Rock since 1942.

During World War II, Mr. Holt was a safety engineer at the Jacksonville Ordinance plant.

The Holts are life-long Baptists. Reports daughter Rebecca: "They moved into the Baring Cross community on Saturday and joined the Baring Cross Baptist Church the next day. This is where they have been for the past 24 years."

Mr. Holt is a favorite of the pastor and people at the Baring Cross Church. He has served there as Sunday School superintendent, Training Union director, Sunday School teacher, and chairman of deacons. Currently he is directing the Teacher Training department of the church.

Said Rebecca in nominating her father for the *Arkansas Baptist Newsmagazine* honor: "Everyone loves him; he's that type of person. He is one of the most humble men you can meet, yet so intelligent. . . . To those who know him he is a tower of strength. People often come to him for advice and guidance. He hates disharmony and when disagreements arise, his actions often remind us of the scripture: 'Blessed are the peacemakers'"

Daughter Ruth, whose husband, Lt. Col. Raymond A. Lowery, is on tour of military duty in Southeast Asia, writes of her father: "His loving guidance and Christ-like example throughout my formative years have enabled me to realize the necessity of seeking the guidance of the Holy Spirit during the turbulent life of an Air Force wife."

And so, we doff our hat, in respect and admiration, to Ralph A. Holt—Arkansas Baptist Father for 1966—a daddy par excellence.

Dad

He often wears a floppy hat
And drives a beat-up car.
His pants may bag, his stomach
sag,
But he has brought you far.

He's rushed around most all his
life,

Just trying to provide
The best for you so you can do
The things he was denied.

If you call him "the old man",
I think you are a cad.
Love Mother yet, but don't forget
To save some for your Dad.

—Carl Ferrell

The Cover



—Portrait by George Fisher

Publishing is big



THE Frost Building is to be used, beginning this fall, as a Church Program Training Center.



THE Baird-Ward printing plant where church literature and some Broadman Press and Convention books are printed.



TEN million Baptists throughout the nation plus other Baptist bodies around the world look to Nashville for their church literature. It is dispatched from the Sunday School Board's Operations Building. Publishing Division offices and departments are here.

TAKE one quarterly—or one Sunday School lesson commentary—or one set of elementary teaching pictures. Flip through the contents. What you hold in your hand is a part of the publishing business of the Baptist Sunday School Board in Nashville, Tenn.

The Sunday School Board was established in 1891 with the major aim of providing educational material for Southern Baptist churches. Its first publication was "The Kind Words Series," a story-paper begun in 1866. In its 75 years, the Sunday School Board has consistently added to its materials to meet the growing needs of the present 33,388 Southern Baptist churches.

Books, quarterlies, monthly magazines and curriculum, supplements are among the various publications of today's Sunday School Board. All these educational materials, except books, are ordered from the Sunday School Board's church literature department. Books, Bibles, and church supplies are available from any of the Board's 49 Baptist book stores throughout the United States.

130 Items

THE Sunday School Board publishes 130 separate church literature items each quarter. The five general categories are periodical, graded, special study, supplementary, and church bulletins. There are 12 publications for leadership and home use, 24 for the Sunday School uniform series, 19 for the Training Union series, 45 for the Cycle and Closely Graded series, 22 for special study, and ten for regular curriculum supplements, plus two to five additional Training Union supplementary materials each quarter.

The Baptist Bulletin Service has the full-color church bulletins, evangelistic inserts, stewardship inserts, mats, proofs and stencils.

The church literature department is responsible for distributing all church literature. Approximately 62,000 orders from churches are processed each quarter resulting in the mailing of 362,750 packages (about 4 million pounds) of educational material from Nashville every three months. These materials go to the 50 states and more than 90 foreign countries.

business for SS board

Home life at top

CIRCULATION of church literature, excluding the Baptist Bulletin Service, totals many millions per year. "Home Life," a Christian family magazine, ranks highest in monthly circulation with 861,000 copies. Quarterly publication circulation is led by "Sunday School Adults" with 2,098,000-plus copies per quarter.

Printing for the church literature materials is done by Baird-Ward Printing Company, Nashville; Benson Printing Company, Nashville, and Providence Lithograph, Providence, R. I.

Since 1910 the Sunday School Board has been publishing books. Broadman Press and Convention Press are the imprints under which this merchandise is published and produced.

The Broadman Books Department published 57 new titles in 1965, totaling 635 copies. Best Sellers were "Points For Emphasis" 1965, Allen, 76,355 copies; "Broadman Comments," 1965, 36,582 copies; "Go Home and Tell," Smith, 63,081 copies. Reprints of 122 titles added 474,732 more copies.

Convention Press publishing yielded 32 new titles in 1965, totaling 1,297,937 copies and 105 reprints totaling 2,859,366 copies.

Impressions

You can walk for 50 miles in Nashville without leaving Baptist property. You can do it indoors, in corridor after corridor on floor level after floor level.

The giant Operations Building completed six years ago covers two city blocks and has a roof used as a parking lot. The city fathers wanted to lease the roof as a heli-port, but the Board plans instead to add a skyscraper of some 12 additional stories in a few years.

Ninety tons of printed matter leave the Operations Building each day, loaded onto trains which run through the building.

Nashville is the printing capital of the South, its post office second only to Washington, D.C., in dispatch of second class mail. The lion's share of this comes from the Sunday School Board and the Methodist Publishing House, both located here.



THE Tower and North Wing buildings house administrative offices and three divisions of the Board's work.



A GROUP of lesson writers receives instruction. All writers of Sunday School Board lesson materials are Baptists.



MATERIALS are being packaged for mailing assembly-line fashion.

Sponsors heart surgery fund



MRS. Ray Wilson, past president of the Arkansas Baptist Medical Center Auxiliary, presents a check to J. A. Gilbreath, administrator, to establish the Heart Surgery Fund at Arkansas Baptist Medical Center. The purpose of the fund is to help defray expenses of patients needing this type surgery.

In recent months the Center has invested many thousands of dollars in new equipment and supplies for heart surgery. In the past five years the Center has invested more than \$150,000 in the heart catheterization laboratory. A second heart lung machine has been purchased in anticipation of the increased activities of the expanding cardiac surgery teams here. The size value a patient will require cannot be determined until the diseased valve is removed, therefore, the Center must maintain a \$10,000 inventory of all sizes and types of heart valves. In addition to the expense of the valves, each costing between \$250 and \$300, the heart lung machine uses a disposable oxygenator system costing \$100. Diagnostic heart

catheters cost between \$5 and \$10, and every unit of blood costs at least \$25.

SBC greetings to Hays:

TELEGRAM from Southern Baptist Convention, Detroit, Mich.:

Honorable Brooks Hays
Care Brooks Hays for Governor
Marion Hotel L Rock

The Southern Baptist Convention extends warmest greetings in recognition of your distinguished leadership as a president of the convention and your dedicated service to the work of the convention and to the Christian witness in the life of the world.—Clifton J. Allen, Recording Secretary.

JACK Parchman has accepted the pastorate of Crystal Valley Church, North Pulaski Association. The former pastor, Theo Cook, resigned to go into full time evangelism.

Baylor graduates

Arkansans who received degrees from Baylor University, Waco, Tex., June 3 are:

Bachelor of Arts: Ronald W. Younkin, Fayetteville; Stephanie Samuels, Fordyce; Gary Lee Alley, Ft Smith; Margaret A. Cage, William Nunnally, Darrell Lynn Ward, Tommye Lou Vines Whittenburg, all of Little Rock; Shirley M. Morgan, Newport; George Daniel Pope, North Little Rock.

Bachelor of Science in Nursing: Julie Mitchell, Ft. Smith. Bachelor of Music: Rebecca Annette Holt, North Little Rock.

DAN Teis of the Arkansas Arts Center will be the judge at the first annual summer art's festival July 4-8 at Ouachita University. Approximately 40 paintings will be exhibited.

O'Neal to Plainview



JOHN E. O'NEAL

JOHN E. O'Neal is the new pastor of First Church, Plainview. Since his resignation in January from Chapel Hill Church, Jacksonville, he has done supply work.

Mr. O'Neal attended Ouachita University and Arkansas State College, Beebe Branch. His wife is the former Miss Brenda Curtis, Jacksonville. They have a son, 3.

Former pastorates include Pleasant Hill and Wattensaw, Caroline Association, and Sulphur Springs, Caddo River Association.

To Hawaiian field

SONDRA Jean Ellis, daughter of Pastor and Mrs. Cline D. Ellis, Fordyce, has been selected by the Baptist Student Union of Louisiana Tech to serve as youth director of a Baptist church in Nana-kuli, Hawaii, this summer.



MISS ELLIS is selected by a committee of students, the assistant director, and director of the Tech BSU. Expenses for the trip are being provided by Temple Church, Ruston, and student donations from the BSU. Her term of service began June 10 and ends Aug. 20.

The summer of 1964, Miss Ellis served as a summer missionary to Friendship House Good Will Center in New Orleans. She was sponsored by the Home Mission Board.

Miss Ellis is a spring graduate of Louisiana Tech, where she majored in journalism and English. While there, she was reporter on the *Tech Talk*, and was Young Woman's Auxiliary President, and chapel director on the BSU Executive Council. She also attended Blue Mountain College where she was reporter on the *BM Seer*, social director on the Freshman BSU Council, and president of her sophomore class.

On Ridgecrest faculty

NASHVILLE — An Arkansas pastor and educator will be on the faculty of a church recreation leadership conference Aug. 25-31 at Ridgecrest Assembly.

The Arkansans are Dr. Dale Cowling, pastor, Second Church, Little Rock, and Grover Andrews, assistant academic dean and professor of journalism at Little Rock University.

At the conference, which will have sessions for both adults and youth, Dr. Cowling will serve as a Bible study leader for youth. Mr. Andrews will lead a workshop session for adults on retreats,

Mission pastor



F. M. ROBINSON

F. M. ROBINSON has accepted the call of Lake Salem Mission, First Church, Benton.

Mr. Robinson has served as pastor of Bauxite Church for more than five years. He is a native of Saline County. He was graduated from Arkansas State College, Jonesboro, and attended Southwestern Seminary.

Mrs. Robinson is the former Miss Gertie Burks.

The mission is less than two years old and has 108 enrolled in Sunday School and 85 in Training Union. Four class rooms are now being added.



DEDICATED—First Church, Norphlet, recently held dedicatory services for the new pastorium, a three-bedroom colonial red brick. Serving on the building committee were: Fred Love, Doyle Terrell, Floyd Gibson, Mrs. Donald Mason, Mrs. Otha Jordan—plans; Don Mason, David Long, C. G. Echols, Frank Castleberry—construction; Mrs. Don Mason, Mrs. Doyle Terrell, Mrs. Ernest Washington, and Mrs. Bill Welch—furnishings. Zane Chesser has been pastor of the church since December, 1963.

Lipford interim pastor

H. L. LIPFORD, Route 1, Box 565 B, Sardis Road, Mabelvale, began serving as interim pastor of First Church Augusta, June 8.

Mr. Lipford concluded three months as interim pastor and seven months as interim associate pastor of First Church, Pine Bluff, June 1.

Revival news

RUSSELLVILLE First Church, July 25-31; Dr. G. Earl Guinn, evangelist; Charles B. Thompson, pastor.

SARDIS Pleasant Hill; Theo Cook, North Little Rock, evangelist; Morris Ratley, North Little Rock, singer; 11 on profession of faith for baptism; 5 by letter; 35 rededications; 1 for full time Christian service; Jim Thrash, pastor.

EL DORADO Immanuel, Apr. 17-24; T. K. Rucker, Little Rock, evangelist; Bob Hatzfeld, North Little Rock; singer; 11 professions of faith; 1 by letter; Roy B. Hilton, pastor.

PLEASANT HILL Church, DeSoto County, Miss.; Billy Walker, Walnut Ridge, evangelist; Edward McKinley, Memphis, song director; 24 by profession of faith; 4 by letter; James O. Melton, pastor.

ANTOINE Church, Red River Association, May 30-June 5; Nelson Greenleaf, pastor, First Southern Baptist Church, Red Bluff, Calif., evangelist; 6 for baptism; 5 rededications; 1 by letter; Darrell Stone, pastor.

From the churches . . .

Berryville First

FOURTEEN members of the Junior Girls Auxiliary received awards during a coronation service May 15.

Jeannine Garrétt was crowned queen. Princesses were Beverly Doss, Sandra Doss, Teresa Walker, Susan Harris, Mary Ann Sellick, Andre Nelson and Sherry Miller.

Ladies-in-waiting were Sharon Bean, Regina Miller, Mary Cheeley, Susanne Swallow and Bonnie Jones.

Pine Bluff Oak Grove

HOMECOMING services were held May 29. The church was organized in 1937 at Dexter with 17 charter members. One, Mrs. John Williams, is still active.

The congregation dedicated a new church building in 1937 and the parsonage was built in 1942.

Five ministers were sent through Ouachita College by the congregation.

Jonesboro Central

MISS Carolyn Sue Hart is serving as our summer youth director. She is a senior student at Ouachita University. She has served as youth worker in other churches and was in the Northwest last summer for an evangelistic youth crusade. Her home is Crossett.

El Dorado Trinity

THREE deacons were ordained May 1: Jim Crawford, Ronald Gill and Charles Harbour.

Blue Eye, Mo., First



KIM

KIM Dodgen has a seven-year perfect attendance record in Sunday School.

Kim was seven years old May 20. She is the daughter of Mr. and Mrs. Roy Dodgen.

Pastor of the church is Quentin Middleton.

Berryville Freeman Hgts.

TEN participated in a Girl's Auxiliary coronation service May 25. Receiving awards were Dianna Carter, princess; Rene Collins, lady-in-waiting; Cheryl Griffin and Carolyn Atchison, maidens; Alice Perkins, Alyse Shaffer, Julia Baker, queens; Carolyn Lindt and Frankla Gibson.

Pastor is Ed F. McDonald III.

happy, safe learning environment. Manager of the nursery is Mrs. Raymond Grisham. Teacher was Mrs. John Lamb and assistant teacher was Mrs. Thomas Tegethoff. Registrations are now being taken for the 1966-67 school year.

Both the nursery and kindergarten programs are open to the community as a whole. The church has been able to reach several families through this program.

dren: Ben, who pastors Central Church, Chicago, Ill.; James, a student in Arkansas Medical School, Little Rock; Nancy, a senior at Ouachita University; Robert, a freshman at Ouachita this September; and Millie, a junior in Stuttgart High School.

The church has approximately 875 resident members with a Sunday School enrollment of 625 and Training Union enrollment of 188.

Little Rock Gaines St.

WE are pleased to present the newest addition to the growing ministry of our church—"The Gaines Street Pulpit." This monthly feature will contain a message of the month as preached by our pastor, Russell Clearman.

The copies are free. The first edition will be ready about June 15.

Blytheville Calvary



A YEAR ago the church voted to open a nursery school and start a kindergarten program. The pastor and family were moved to another location and the pastorium converted into a nursery building. The nursery school has been in operation since June, 1965. As many as 45 pre-school children have been cared for at one time, and any day would find between 25 and 35 children in the nursery. Christian workers strive to help the children have a

Stuttgart First

THE pastor's seventh anniversary was commemorated with special services June 5. D. B. Bledsoe and family came here from First Church, Booneville, June 2, 1959.

During his local pastorate a total of 187 have been received into the church by baptism and 388 on transfer of their membership by letter or statement.

The church has shown growth in other areas of work during these seven years also: Six new departments have been added to the Sunday School; Southside Mission has now become a church; gifts to all mission causes have increased to 21 percent of the total budget of \$86,500 annually; a major building program is underway presently to provide for 800 in Sunday School. Mr. and Mrs. Bledsoe have five chil-



ORDAINED as deacons June 5 were (left to right, back row): Robert S. Tiner, Wayne Rodgers, Andrew J. Jenkins and Tom L. Parnell.

Pastor Andy O'Kelley (front row left) delivered the sermon, and Missionary Amos Greer (front row right) questioned the candidates.

OAK Grove Church is completing a building which contains an auditorium, rest rooms and other space. The old auditorium will be turned into temporary education space. Guss Bass is the building committee chairman. Shannon O'Glee is pastor.

Robert Sivils has accepted the pastorate of Anderson Chapel. For the past eight years he has served as music director of Faith and Mt. Vernon Churches. He will be employed in the school system at Dumas.

Ed Gray is the new pastor of Dollarway Church. He previously served Oakland Church.

A. D. Kent, Lavaca, is serving as interim pastor of Douglas Church.

First Church, Pine Bluff, held groundbreaking ceremonies for the erection of Green Meadow Mission Chapel Mar. 20, five miles east of Pine Bluff. John Kilburn is mission pastor.

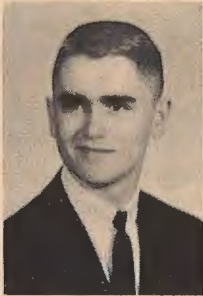
Houston Austin, pastor of Martindale Church, Little Rock, for two years, is the new pastor of First Church, Gould.

Central Church on May 29 ordained as deacons Robert Tiner, Tom Parnell, A. J. Jenkins and Wayne Rogers. Andy O'Kelley is pastor.

Licensed to ministry

BILLY Echols, son of Mr. and Mrs. Eugene Echols, Leachville, was licensed to the ministry by First Church, Leachville, May 29.

Mr. Echols is a graduate of Leachville High School and is a freshman at Arkansas State College, Jonesboro.



MR. ECHOLS

Assistantships won

A NUMBER of graduate assistantships have been awarded to graduating seniors at Ouachita University.

Among the recipients are three students from Warren, Joe Jeffers, Judy Pat Neely and Suzanne Russell.

Jeffers will do graduate work in biological chemistry at Purdue University in Lafayette, Ind: Working in English at Baylor University in Waco, Tex., will be Miss Neely. English is also the field of Miss Russell, who holds a \$2,500 fellowship to the University of Arkansas.

David Jimerson, Corning, has been awarded a teaching assistantship at Indiana University. A \$2,000 graduate assistantship in the department of Botany and Bacteriology at the University of Arkansas has been won by George Gordon Smith, Camden.

Robert R. Sykes, who is a candidate to receive a B.S. degree in chemistry from Ouachita in August, has received a graduate appointment to the Graduate Institute of Technology at the University of Arkansas's Little Rock campus.

Fair Park dedicates

NEW sanctuary of Fair Park Church, Russellville, was dedicated June 5, with the pastor, Charles Lyttle, leading the service.

John Mangum, a deacon, presented the speakers: Gaines Armstrong, Royal, former pastor, who delivered the dedicatory sermon; Charlie Stark, who reviewed the history of the church.

Leading the music was Miss Doris Brown, Little Rock, former music director. Pianist was Mrs. Grace Roush. Organist was Mrs. Mary Jean Mansker. George Duke, Fourche Valley, also a former music director, presented special music.

Benton County

FOUNDATION for the addition to Twelve Corners Church has been laid.

JACK Jones has resigned at Gentry to take up the work at Riverton, Kans.

Independence news

TWO new pastors are in the association, Fred Westmoreland, Ruddell Hill Church, and Herbert Sparler, White River Church, Oil Trough.

By the BAPTIST PRESS

SBC given \$26.3 million

NASHVILLE—More than \$26.3 million was given to Southern Baptist Convention world missions causes during the first five months of 1966, a monthly financial statement from the SBC Executive Committee here has revealed.

Southern Baptists gave \$9,725,772 to missions through their Cooperative Program unified budget plan, and \$16,634,278 to designated Southern Baptist missions causes from January through May of 1966, the report stated.

The total SBC missions contributions represents an increase of \$2.4 million (10.07 percent increase) over missions gifts for the same five month period of 1965.

Cooperative Program budget contributions have increased \$575,076 or 6.28 percent over budget contributions for the same period in 1965; and designated gifts jumped \$1.8 million or 12.24 percent over designations last year.

During the month of May, Southern Baptists gave \$1.9 million through the Cooperative Program budget, and an additional \$2.2 million to designated SBC causes.

It was the largest amount of giving for the month of May for any year in SBC history, and was the second largest month of giving for 1966. Cooperative Program gifts for January topped the \$2 million figure.

The SBC Foreign Mission Board and Home Mission Board continued to receive the biggest portion of the contributions.

During the five month period, Southern Baptists gave \$18.2 million to foreign missions; and \$4.6 million to home missions.

A total of 20 SBC agencies and organizations received funds through the Cooperative Program budget.

The funds reported by the SBC Executive Committee, which re-

ceives and distributes the Cooperative Program contributions and designated gifts, do not include missions gifts to support local and state Baptist programs, but only to nationwide SBC causes.

On current issues

FORT WORTH—"Current Issues for Southern Baptists" will be the theme for the tenth annual Pastor's Conference June 27-July 1 at Southwestern Seminary here.

The conference will feature chapel addresses by W. Barry Garrett, director of information for the Baptist Joint Committee on Public Affairs, Washington, D. C.; and C. A. Roberts pastor of First Church, Tallahassee, Fla.

Morning sessions will also feature discussions of issues facing Baptists today, led by J. D. Hughley, Southern Baptist Foreign Mission Board area secretary for Europe and the Middle East; and by Leon McBeth, Milton Ferguson, and Franklin Segler, all of the seminary faculty.

. . .

WASHINGTON (BP)—A Baptist College has been notified by the U. S. Office of Education that it has opportunity for a hearing concerning its failure to comply with the Civil Rights Act of 1964.

Mississippi College, Clinton, last year refused to sign an assurance of compliance with Title VI of the Civil Rights Act of 1964. Title VI bars federal financial assistance to any program or activity that discriminates on the basis of race, color, or national origin.

New Arkansas Baptist Subscribers

Church	Pastor	Association
One month free trial received:		
Winthrop	Gerald Friday	Little River
New budget after free trial:		
Raynor Grove, McCrory	O. W. Auten	Calvary



FRANK S. GRONER

FRANK S. Groner, administrator, Baptist Memorial Hospital, Memphis, has been named 1966 recipient of the American Hospital Association's Distinguished Service Award by vote of the AHA Board of Trustees.

The award will be presented at the AHA Annual Meeting in Chicago Aug. 31. Mr. Groner will be the first man to have received both the Distinguished Service Award and the Justin Ford Kimball Award.

The Distinguished Service Award, first presented in 1934, is given for outstanding leadership in the field of hospital care. The Justin Ford Kimball Award presented to Mr. Groner in 1964, was named for the man who pioneered the movement that gave us Blue Cross. It was presented to Mr. Groner for his outstanding contributions to the cause of pre-payment of hospital care.

A past president of the American Hospital Association (1960-61) and of the American College of Hospital Administrators (1957-58), Mr. Groner is also past president of the Louisiana Hospital Association and the Tennessee Hospital Association.

Training Union

Training Union Curriculum

This is the fourth of six articles explaining the Training Union Life and Work Curriculum.

"What will be included in the Young Peoples and Adult quarterlies beginning in October?"

For each of the two Training Union Curriculums (Life and Work and Christian Training), two quarterlies will be available for Young People and two for Adults. These quarterlies will be called personal training guides and group training guides.

Each personal training guide will be used by all union members and prospects. It will include the content material for study in the union, personal learning activities, interest inserts, do-it-yourself tests, and an expanded Bible reader's course.

Each group training guide will provide helps for all persons responsible for planning, conducting and evaluating study in the union. It will be a "must" for presidents (or union leaders), group captains (or study leaders), and others assisting with programming in the union. Four to six copies will be needed in each union. This quarterly will contain a wide range of helpful program suggestions, undated units, articles on the learning process and group life and book reviews.

See *The Training Union Magazine*, pages 15-19.

Next week: During the first two quarters, how will the Training Union Life and Work Curriculums be correlated with the Sunday School?—Ralph W. Davis

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Evangelism

Kinfolks evangelism

JOHN 1:42 says, "And he brought him to Jesus."

This is a story of a group of people following Jesus. One of the group was Andrew, Simon Peter's brother. He first findeth his own brother, Simon, and saith unto him, 'We have found the Messiah,' which is, being interpreted, the Christ." Then the scripture says, "And he brought him to Jesus."

Samuel Zwemer said, "Personal evangelism is a collision of souls: the soul that is alive through Christ in contact with the soul dead in sin." I like that, don't you?

Here Andrew, the ordinary man, found his brother and brought him to Jesus.

He had just been saved.

He acted immediately in trying to bring someone else to Christ. "If any man have not the spirit of Christ, he is none of His." The spirit of Christ is the spirit of compassionate anxiety that lost people may be saved. Zwemer said, "Evangelism is loving people with the help of God till they find His love."

He went to his own home.

Sometimes it is difficult to min-

ister to our loved ones. However, if the home is outstanding and consistently Christian, witnessing can be done. I know a home that has five lovely children, and four of them were saved in the home. The other one was won by his mother at church during a revival.

His action magnifies the place and power of personal work in winning the lost to Christ.

There is no substitute for personal witnessing. We must depend upon saved people to get the gospel to an unbelieving world. This is natural. A business man contacts another business man and sells him something. A politician looks another man in the face and argues and pleads for his vote.

Jesus preached the sermon on "The New Birth" to one individual. He preached a sermon on "Eternal Life" to the woman at the well in Samaria.

The way to save our churches is for them to become soul-saving stations for the lost. Where is a better place to start than in the home?

Fathers and mothers should talk with their children about accepting Christ. The Holy Spirit will stand by your side.

"And he brought him to Jesus."
—Yours for more souls won, Jesse S. Reed, Director

Calling all Baptist men!

EVERY pastor, every associational missionary, every associational Brotherhood officer, every church Brotherhood president, and every district Brotherhood representative has been mailed a packet of State Men's Encampment materials. The packet includes an information sheet, a program sheet, and an enrollment sheet. Additional packets will be mailed upon request.

The theme of the Encampment program is "Till the Crown Be Won;" and the basic objective of the program is that the men who attend will receive the information and the challenge to be constant in their service to their Lord as long as life shall last—'till their crown be won.

As the old Brotherhood program gives way to the new program of Baptist Men at work in the vital area of missions, let us learn all that we can concerning the new program and ask God to point us individually to our personal part of world-wide missions in which He wants us to serve and to which He wants us to dedicate all that we are and have.

Forrest Sawyer, Brotherhood secretary of Kentucky, who has served as Brotherhood Secretary in three states (Illinois, Alabama, and Kentucky) during the last 20 years, will lead the thinking of those who attend the encampment in their consideration of the new program for Baptist Men.

G. A. Ratterree, Brotherhood secretary of Florida, will speak to our hearts to point us to the boundless opportunities which confront God's men to be and do for their Lord.

Come to the encampment! Bring a load of men from your church. Be sure to let us know you are coming so that we can make provision for you. We can provide any part of a supper-bed-breakfast deal for you—or the whole deal. Supper is \$1.50; bed is \$1.50; breakfast is \$1. Send in your Enrollment sheet, or make request by 'phone or otherwise to

PROGRAM of the BAPTIST MEN'S ENCAMPMENT

THEME: "Till The Crown Be Won"

Paron Campground—June 24-25, 1966

FRIDAY AFTERNOON—(Preliminaries)

1:00	Registration
2:00	Tour of Campground (for early arrivals)
3:00	Softball—Swimming
4:30	Get Dressed
4:55	Tabernacle

FRIDAY AFTERNOON SESSION

Presiding	Dr. James Sawyer
At the Piano	Pat Mehaffey
4:55 Song Service	led by—George E. Pirtle
5:00 Scripture and Prayer	Frank Lady
5:05 Special Music	
5:10 Recognitions	Robert Moore
5:20 MESSAGE: "A NEW NAME"	Forrest Sawyer
5:30 Song	
5:35 Special Music	
5:40 MESSAGE: "A CROWN OF THORNS"	G. A. Ratterree
6:00 Benediction (Go to Dining Hall for Supper)	

FRIDAY NIGHT SESSION

Presiding	Robert Moore
7:00 Song Service	led by—George E. Pirtle
7:10 Scripture and Prayer	Harry Brewer
7:15 Special Music	
7:20 Visual Presentation: "ENTIRELY NEW"	Nelson Tull
7:30 Oral Presentation: "THE OLD AND THE NEW"	Forrest Sawyer
7:55 A GOLDEN OPPORTUNITY:	Jesse Reed
8:10 A CONTINUING PROJECT:	Harold Anderson
8:20 Song	
8:25 Special Music	
8:30 MESSAGE: "CROWNS TO BE WON"	G. A. Ratterree
9:00 Benediction (followed by Swimming and Fellowship)	

SATURDAY MORNING SESSION

Presiding	Elbert Wilson
8:30 Song	led by—George E. Pirtle
8:35 Scripture and Prayer	J. P. Cheatham
8:40 Special Music	
8:45 WHAT'S YOUR QUESTION?	Panel Discussion
9:10 MESSAGE: "IT IS HIGH TIME"	Forrest Sawyer
9:30 BREAK (Don't go 'way!)	
10:00 Song Service	
10:15 PRAYER PERIOD	R. L. Vogt
10:25 Special Music	
10:30 MESSAGE: "TILL THE CROWN BE WON"	G. A. Ratterree
11:00 Adjournment	

the Brotherhood Department, 302 'phone number is FR 6-2391.—
Baptist Building, Little Rock. The Nelson Tull, Secretary

The Secularization of Christianity, by E. L. Mascall, Holt, Rinehart, Winston, 1966, \$6

Here is one of the first detailed responses by a major theologian to the so-called "new Christianity" represented by Bishop John Robinson's *Honest to God*. Dr. Mascall sees this whole movement as largely an illegitimate attempt to make Christianity agree with the modern secular world, rather than a bringing of the secular world to the Christian faith.

The author clarifies the intellectual setting of the newer theological fashions and uncovers the various influences at work behind the reductionist process — Bultman's demythologizing, existentialism, the autonomy of science, humanism, linguistic analysis, and uncontrolled Form-Criticism.

Beginning with a devastating analysis of *Honest to God* and Paul van Buren's *The Secular Meaning of the Gospel*, he goes on to give a carefully documented and critical survey of the latest developments in the theology of the English-speaking world.

The Pacifist Conscience, classic writings on alternatives to violent conflict from ancient times to the present, edited by Peter Mayer, Holt, Rinehart, Winston, 1966, \$7.95

Mr. Mayer, editor in chief of Avon Books, presents the peace plans and testimonies of the world's peacemakers, from Buddha and Lao-Tzu to Albert Camus and Martin Luther King Jr. Included are testimonies of the early Christians against militarism, and proposals by such philosophers as Erasmus, Kant, Thoreau, and Buber. He gives a broad perspective on such issues as world government, conscientious objection, and the practice of nonviolence.

Studies in the Life and Teachings of Our Lord, by R. A. Torrey, Reprinted 1966 by Baker Book House, \$3.95

Dr. Torrey, now dead for many years, speaks again in this new issue of his work first published in 1907. Featured here is a consecutive and systematic course of studies in our Lord's life and teachings, divided into 140 lessons, each complete in itself and adapted either for individual or class use.

A Treasury of Tips for Writers, The Handbook of Professional Techniques by the Society of Magazine Writers, Edited by Marvin Weisbord, Writer's Digest, 1965, \$4.50

"Most writers—unlike doctors, lawyers, or accountants—are self-taught," writes Mr. Weisbord, in the introduction to this book. "No school certifies us, no board examines us, and we get no minimum wage. A writer's license to practice derives from what he's written and sold. As a result, most writers have an extraordinary respect

Sealed of the Holy Spirit

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

"... the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Ephesians 4:30).

This same thought is expressed in Ephesians 1:13-14. "In whom also after that ye believed, ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession" (cf. II Cor. 1:22).

The word for "sealed" (*sphragizo*) is found in the papyri in the sense of placing a seal upon merchandise to guarantee its safe delivery. It was also used of sealing a letter or a legal document (cf. Matt. 27:66; Jn. 6:27). The noun form *sphragis* was used for the seal or signet-ring containing the seal of a given person. This word was also used of the impression made by the seal (cf. Rom. 4:11; I Cor. 9:2; Rev. 5:1).

Three times in the New Testament this verb form (sealed) is used in connection with the Holy Spirit (II Cor. 1:22; Eph. 1:13; 4:30). The Holy Spirit, therefore, is God's seal upon the souls of those who have believed in Christ as Saviour. The moment that one believes in Christ the Holy Spirit takes up His abode in that life (II Cor. 1:22; cf. Jn. 14:17). His presence is God's seal showing that that soul belongs to Him, and is God's guarantee that He will preserve that soul unto "the day

for experience and tend to be generous in sharing it. Nearly every writer has cribbed tricks of the trade from somebody else."

Regardless of how little or how much one has written, this should be a helpful book.

of redemption" (Eph. 4:30). It is His "purchased possession" which He will keep "until the redemption . . ." (Eph. 1:13;14). "Redemption" is a compound word meaning "full redemption."

Salvation in the New Testament is spoken of as regeneration or justification, sanctification, and glorification. The moment one is regenerated he is sanctified or set apart for God's service. Thereafter, he grows in the state of sanctification. Glorification means the sum-total of glory in heaven, including the resurrection of the body (cf. Rom. 8:18, 23). All of these involve the presence and action of the Holy Spirit.

As God's seal the Holy Spirit is also the "earnest of our inheritance" (Eph. 1:14). The word rendered "earnest" is "earnest money". Each time it appears in the New Testament it is used in connection with the Holy Spirit (II Cor. 1:22; 5:5; Eph. 1:14). The Holy Spirit, therefore, is God's earnest money or His guarantee that He will complete the transaction of salvation which begins with regeneration, the saving of the soul, which continues in sanctification, the saving of the Christian life, and which culminates in glorification, the full redemption of soul, life, and body in heaven. The presence of the Holy Spirit in the Christian's life is God's seal that this will be done.

This truth is primary evidence of the perseverance of the saints.

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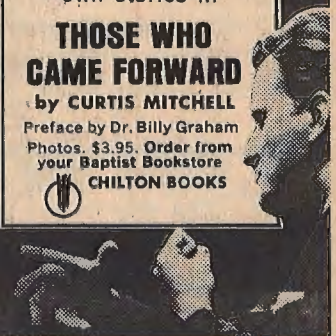
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CHILTON BOOKS



Beacon Lights of Baptist History

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

Judson University

JUDSON University was founded at Prospect Bluff, Ark., in 1871 by Professor M. R. Forey from the faculty of Chicago University. He was assisted by Dr. Amos Walker.

The atmosphere in the small town of 250 population was hardly conducive to such an enterprise. Only six years had elapsed since the Civil War, and prejudice was strong against Northerners. Too, it was a Baptist institution, and one of the leading industries in town was the production and sale of whiskey. There was conflict of interests.

Within five years the hardy men had converted most of the population, baptized them in Little Red River, closed the saloons, and changed the name of the town to Judsonia.

The university, little more than an academy, was named after Adoniram Judson. It was located just south of the present Highway 67, and was used for the town's first Baptist church, though Baptists had been having services for some time. Children of all ages attended its classes.

Due to financial difficulties, Professor Forey remained only two years. Dr. Benjamin Thomas of Little Rock succeeded him. He had been instrumental in organizing the schools in Little Rock into a free public school system, and was first president of the Little Rock School Board. He was also the first editor of the *Arkansas Baptist*. His daughter, Idella, who had introduced music into the Little Rock school, came with him

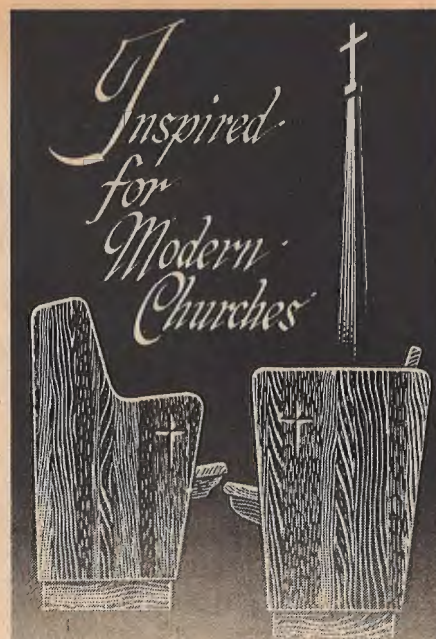
to head the university music department. Because of its music, dramatic, and literary facilities, the school became the center of Judsonia's social life.

The state of Arkansas gave the institution a charter in 1871, and a law was passed prohibiting the sale of liquor within three miles of the school.

The original building was moved to the present site of Judsonia High School in 1875. A stone first story had been built and the old building set on top of it to form a second story. A tower contained a library and janitor's quarters. All this was topped off by a steeple containing a bell to call the students to classes and worshippers to church on Sunday.

The school prospered under Dr. Thompson's administration. From 50 to 100 students came from out of town each winter. Local school children had the advantage of free schooling through the eighth grade. Dr. Thompson found able assistance in his co-workers. Professor Reynolds taught biology and geology. His wife taught English. Professor Slater headed the mathematics department. Herbert Skinner taught foreign languages. Professor James Jones, a Welch preacher, taught ministerial students. Miss Mattie Briggs taught the junior department for younger students. Telegraphy was one subject taught and several operators received their training in the institution before moving westward.

Just when sectional differences between the North and South began to diminish, and the people were learning to work together, a false report inflamed passions. The claim was made that one of the teachers who came to the university a few years after the school's opening was a Negro. It so happened that the party involved was an Italian. But prejudice had been stimulated and the happy relationship was broken. Gossip continued, tempers flared, and the argument grew so hot that a fight with knives and pistols developed in one of the stores. The teacher left town but the bad feelings remained.



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INQUIRIES WELCOME

c f m a

It is of passing interest, at this point, to note that the first missionary from Arkansas was C. E. Smith who went to Africa from Judsonia. He attended the university and did mission work among the Negroes in that community.

But there were other problems. A land-selling plan to raise money failed. With little money coming in and prospects for less, the teachers began leaving. The public school moved to a new location. Fewer students came from out of town. The school closed in 1883. Dr. Thomas died in 1884, and the \$5,000 mortgage was foreclosed after his death.

An effort was made to revive the school in 1888. A board of trustees was elected and W. H. Woodall was selected as president. He toured the state seeking students and advertising the school. There seemed to be quickened interest but only for a few months, until the subscription money was gone. Again Judson University closed its doors, this time permanently.

BAPTISTRIES — SPIRES

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Feminine philosophy -- or intuition

BY HARRIET HALL

What is a 'happy?'

LAST week a University graduate student's wife called and asked if we would be home that evening. I said "yes" and asked what she had in mind. Her only answer was that she and her husband wanted to come over and bring us a "happy."

Needless to say, my curiosity was aroused. As it turned out she and her husband had been at work on a little "do-it-yourself" item. They had remembered learning that we had our first date in an old Ford and ran across a picture of one, plus an appropriate poem entitled "Tin Lizzie." They had fixed two pieces of wood and hinged them together like a double frame. Then they put the picture and poem on the wooden "frames" and applied some varnish, etc., to give the proper finish for the "happy."

From this incident I decided to try to define a 'happy.' I suppose the simplest definition would be: A "happy" is a thoughtful word, deed, or gift which brings happiness to another.

All of us enjoy being happy, though sometimes we must work at it just a little. The National Religious Press has submitted a dozen rules for Happiness. I have taken these rules and added a thought or two to them.

TWELVE RULES FOR HAPPINESS

1. Live a simple life. Do not plan too many things for each day. Be temperate in habits.
2. Spend less than you earn. This may be difficult but it pays big dividends.
3. Think constructively. Store useful thoughts in your mind.
4. Cultivate a yielding disposition. Resist the tendency to

want your own way. Try to see another's point of view. Listen.

5. Be grateful. Begin each day with a prayer of thanksgiving for all your blessings.

6. Rule your moods. Your mental attitude is important in living at peace with others.

7. Give generously. Intelligent giving of one's time, talent, personality and money will bring great joy.

8. Work with right motives. Seek to grow in favor with God and man, seeking His will first.

9. Be interested in others. As we serve others we reap the by-product of happiness.

10. Make the most of today. When tomorrow comes this day will be gone. Use it so that you may look back on it without regret.

11. Have a hobby. It may be walking, gardening, music, golfing, fishing, carpentry, stamp collecting, reading, photography, or one of many other avocations. It should bring you diversion and relaxation.

12. Stay close to God. Enduring happiness depends on continuing spiritual nourishment. As His children we have His promise of constant love and care.

George Merriam has written some thoughts on happiness and responsibility, from which I have gleaned the following:

A little thought will show you how your own happiness depends on the way other people bear themselves toward you. The looks and tones at your breakfast table, the conduct of your fellow-workers or employers, the faithful or unreliable people you deal with, what people say to you on the street, the letters you get, the friends or foes you meet—these things make up the pleasure or the misery of your day.

Remember that your actions are adding to the pleasure or the misery of other people's days. This is the part which you can control.

Whether any day shall bring to you more of happiness or of suffering may be beyond your power to determine. Whether each day of your life shall give happiness or

suffering rests with you.

What "happy" can you give another today?

* * *

Comments, questions, or suggestions may be addressed to:

Mrs. Andrew Hall
Mount Sequoyah Drive
Fayetteville, Ark.

News about missionaries

REV and Mrs. Sidney G. Carswell, Southern Baptist missionaries, left Brazil on June 1 to come to the States for furlough. They may be addressed at 301 N. Fourth St., Heber Springs. She is the former Ruth Holland, of Heber Springs (she was born in Fox, Ark.). A Georgian, he was born in Augusta, and grew up in Albany.

MR. and Mrs. J. Frederick Spann, Southern Baptist missionaries to North Brazil, have arrived in the States for furlough. They may be addressed at 1301 Franklin St., North Little Rock. They are natives of Arkansas, he of Levy (he grew up in North Little Rock) and she, the former Bettye Brawner, of Cross County. When appointed by the Foreign Mission Board in 1962 he was minister of education and music at First Church, Mexico, Mo.

MISS DeVellyn Oliver, Southern Baptist missionary nurse, has left the States to return to the Philippines, following furlough. She may be addressed at Mati Baptist Hospital, Mati, Davao, Philippines. A native of Hampton, she worked in hospitals in Texas, Arkansas, and Louisiana prior to missionary appointment in 1958.

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SILOAM ASSEMBLIES '66



When's the Assemblies??

FIRST WEEK—June 27-July 2
(N.W., W.C., and S.W. Districts)

SECOND WEEK—July 4-9
(Central and N.C. Districts)

THIRD WEEK—July 11-16
(N.E., E.C. and S.E. Districts)



Who's On Program??



DR. ROBERT SCALES
Trinity Baptist Church,
Oklahoma City

JOHN KOOISTRA
Minister of Music, Metropolitan
Church, Washington, D.C.

JOHN GARDNER
Minister of Music, First
Siloam Springs

REV. DAMON SHOOK
Pastor, Park Place Church
Hot Springs

REV. MASON CRAIG
Pastor, First Church
McGehee

REV. DILLARD MILLER
Pastor, First Church
Mena

HEYWARD ADAMS
Missionary to Nigeria

MELVIN K. WASSON
Missionary to Nigeria

LOWELL LEDFORD
Missionary to Peru.

DAN DIPERT
Minister of Youth
Arlington, Texas



What's Our Schedule??

7:30 Breakfast

8:30 Morning Watch

9:00 Study Period

(Same class cont'd next period)

1. Adult Leadership and Pastors
(T.U. and S.S. Courses)
2. Intermediates and Y.P.—
A Book Study of the Bible—
Week Day Bible Study Series
3. Juniors—
Bible Personalities—
Week Day Bible Study Series

9:45 Recess

10:20 Study Period Cont'd

11:05 Life Interest Conferences

1. Pastors-Adults: Bible Study
2. Intermediates and Y.P.—
Life Interest Conferences and
(Alternate) Music Period
3. Juniors-Tabernacle Service

12:10 Lunch

7:15 Evening Worship

8:30 Fellowship



What's the Cost??

All rates are per person and include room, meals, registration, and campers insurance per week.

Assembly Dormitories	\$16.50
Church-owned Dorms	16.00
Deluxe Bldg. (Family Grps.)	19.00
Faculty Bldg.	18.00
Children	
5-8 yrs. — deduct \$3.00 from above rates*	
Under 5 yrs. of age	8.50
Under 1 yr. of age	1.00

Where Do I Register??

A registration fee of \$2.00 is charged all persons nine years of age and over for the State Assemblies. Reservations should be made in advance, with the fee to accompany each request. This fee will apply on the total cost of the assembly. Send your name, address, age (if under 17), sex, church, accommodations choice, and week to attend along with the registration fee to:

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Little Rock, Arkansas

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Southern Seminary, Louisville
Oratorio director



Dr. John Maddox
First Church, Camden
Camp pastor



Dr. William Horton
Ouachita University
Advanced voice class,
bass soloist



Robert Fletcher
Markham Street Church
Band director

Additional faculty and staff not pictured

Miss Gladys Day, Southwestern Seminary, Organ
Perry Taylor, First Baptist, Kerrville, Texas, Grad-
ed Choir Leadership
E. L. Crosby, Jr., First Baptist, Warren, Camp
Manager
Mrs. William L. Horton, Arkadelphia, Soprano
Soloist
George Baker, First Baptist, El Dorado, Tenor
Soloist
Mrs. Donald Rice, First Baptist, Little Rock, Con-

tralto Soloist
Hoyt A. Mulkey, State Music Secretary, Camp Di-
rector
Eleanor A. Harwell, State Music Associate, Assist-
ant Camp Director
Billy Mack Baker, Summer Approved Music Work-
er, Church Music Department
Henri Etta Bleier, Summer Approved Music Work-
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Oratorio is Mendelssohn's "St. Paul"
Arkansas State Penitentiary Panel of Prisoners,
Wednesday, 7:00 P.M.
Youth Choirs from First, Smackover; South Side,
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Rock; Park Hill, North Little Rock
Afternoon recreation and nightly fellowship activi-
ties
Saturday concert at 10:00 A.M. in First Baptist
Church, Arkadelphia
Leadership classes in Graded Choirs and the Adoles-
cent Voice

Other information

Begins Monday with evening meal, closes Saturday
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Counsellors pay only the \$2.50—contact us if you

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music, stunt costume, swim suit and cap, fan,
linens.

(Sponsored by Church Music Department, 401 West Capitol, Little Rock)

BEARS ARE FUN

ALMOST anything can happen in the mountains where I live. For instance, the only bridge can go out as it did ten days ago. We who live on the banks of the Teal River are then left with only a cage and a cable to get us across that wild mountain stream.

The cable is a heavy wire rope. Its ends are fastened securely to big fir trees standing on either bank of the river. The cage consists of two wide boards connected by wires to roller bearings. These run on the rope. When not in use, the cage is hooked to one of the trees. To go somewhere, I release the cage, sit on the boards, and pull very hard until I reach the other side.

A couple of days ago I decided to cross the river to see whether the black currants were ripe in my favorite patch. Just after I unhooked the cage, I remembered I needed a saw to cut up a downed tree for the fireplace. I left the cage swinging free, for I knew it couldn't slide away by itself when empty.

As I was coming back with the saw, I noticed that the cage was some twenty feet out along the cable. Now how had that happened? I wondered. Someone or something must have given it a push.

Taking another look, I glimpsed a black object on the cage boards. I raced down the steps and across the river flat, only to come to a sliding stop when I saw a mamma bear right in front of me.

The black object on the cage was her cub. His curiosity had put him aboard. Then his weight—though he was only about the size of two of Mamma's paws—had sent the cage skittering down the wire rope's slight incline toward a sag in the middle.

Mamma was mad. She tried to focus her weak eyes while she woofed at her cub to "come down out of that tree!"

He couldn't do that unless he was a tightrope walker or a channel swimmer. He just dug in his baby claws and clung, while the cage tipped dangerously with the shifting of his weight.

Mamma rushed down the bank and into the water. She tried to stand upright and get her front paws on the cage. The river current was too swift.

She splashed down with a rolling lurch that almost threw her off her feet.

There was only one thing for me to do. I must go out on the cable after the cub.

I started hand over hand with my weight hanging from the wire rope. Then Mamma Bear saw me and decided I had designs on her darling. She made a couple of lunges at my feet, which were well within pawing range.

After the second one, I forgot to be scared and became angry. I saw her third swipe coming just as I reached the cage. Quickly I kicked her in the snout—the tenderest part of a bear—and swung on board.

The cub was too frightened to do more than squeak in a very mousy tone and dig his claws into my heavy wool shirt. I held him with one hand while I pulled us both back to the home platform with the other.

Mamma trotted anxiously through the water to the bank and formed a reception committee of one. But she didn't try to paw me again. She was too worried about her offspring. When I pushed the cub off on the platform, she grabbed him and sniffed him all over. Then she sat down right there, took him in her arms, and rocked him.

Just as I was beginning to feel a bit choked up about it all, the cub bounced awkwardly off Mamma's lap and tried to nip my ankle. That was just a few moments before his brother (or sister) came sliding down the hill, mostly on his fat little stomach—which, I discovered later, was probably full of the everbearing strawberries from my garden. Mamma has a couple of bright youngsters all right.

(Sunday School Board Syndicate, all rights reserved)

—By Grant Madison



Becoming a member

By J. I. COSSEY

CHURCH membership is too important to be made easy. One does not join a New Testament church. He becomes a member by meeting certain requirements. This preparation may take a long time, but the requirements may be met in a short time. All the pre-membership requirements should be made before application is made for church membership.

The first requirement is repentance from sin. Jesus said, "Except ye repent, ye shall all likewise perish." Repentance has a fourfold meaning:

1. Conviction of sin. He must know that he is a lost sinner.

2. Contrition, which is a godly sorrow for sin. It is a heartfelt inside hurt because of sin.

3. Confession of sin, making a clean acknowledgment of one's guilt before God.

4. The sinner must forsake sin, which is a willingness to give up sin and take Christ as his Savior.

The next step is faith. This faith on the part of a penitent sinner is a turning to God for mercy. This saving faith calls for an unconditional surrender to God for forgiveness. When a penitent sinner has made this surrender and has claimed the promise of salvation, he may truthfully say that he is born again and is a child of God. He is sealed by the Holy Spirit until the day of redemption.

Being fully satisfied that he is

a child of God, he is ready for the first and great experience of his Christian life, that of requesting baptism at the hands of a New Testament church. In this ordinance, he symbolizes his death to sin, his burial with Christ in baptism, and his resurrection to a new life in Christ Jesus.

He is now made a church member and is ready to help win the world to Christ and to a better way of life. In this church capacity he becomes dedicated as a worker, helping to do the things necessary in world-wide missionary endeavor.

He has met all the requirements to become a member of God's family and for membership in God's church. Now this saved person, in the kingdom of God and a member of God's New Testament church, has full freedom and autonomy within the teachings of Christ for His executive branch, the church.



by Robert J. Hastings

The sound of music

AS a Junior in Sunday school, I remember how we were taught to find Scripture passages. "Let the Bible fall open to the middle, and you will always find Psalms. Then turn forward or backward to locate the other books."

And just as the Psalms are in the middle of the Bible, so they occupy a central place in our religious aspirations. The Psalms are like a great verbal mirror, reflecting the hopes, fears, aspirations, doubts, love, and faith of all mankind. The word Psalm is from the Greek *psalmos*, meaning "a poem sung to the accompaniment of stringed instruments."

The sound of music echoes throughout the Bible, as well as in the Psalms. Moses and the Israelites burst into song after the mi-

raculous crossing of the Red Sea. A choir of 4,000 sang when David moved the ark of the covenant into the newly completed tabernacle. Heavenly choirs sang the good news of Christ's birth. Paul and Silas, beaten and jailed, sang praises at midnight. Exiled on Patmos, John heard beautiful music "as the voice of many waters" together with "the voice of harpers harping upon their harps."

Just as the Psalms are found in the heart of the Bible, so joy and singing is at the heart of the Christian faith. David McCom- mon says the dirge and chant are used in pagan religions. Only Judaism and Christianity have developed music as an integral part of worship and Christianity far surpasses Judaism in paeans of praise.

George Frederick Handel considered "The Messiah" as his personal testimony. "During the composition of the Hallelujah Chorus, I did think I did see all Heaven before me, and the great God Himself!"

Open your Bible at the center, and you find the Psalms. Open your life to the world and, if you are a Christian, those around you will hear a song. Maybe not an oratorio. But the sound will be unmistakably that of music.

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Reformation under Josiah

BY RALPH A. PHELPS JR.*
TEXT: II KINGS 22:1-23:30
JUNE 19, 1966

WHEN Amon continued the corrupt rule of his father, Manasseh, a palace group sick of paganism run amuck knocked the king off and put his young son on the throne of Judah. This lad, who was eight-years old when proclaimed king, was Josiah, whose 55-year reign was to become a rare bright spot in a long, gloomy period of Jewish history.

Josiah's success is explainable, at least in part, by the fact that while he was a minor the affairs of state were greatly influenced by such men of God as the prophet Zedekiah, who served as an advisor-in-reform to the young king. The men close to a political leader frequently have much to do with determining the course of government.

A second factor favoring Judah was the state of world politics. Assyria, long the dominant power in the eastern world, began to lose control of her empire so that in the 620's Josiah's nation gained political independence by default. This freedom from external domination permitted religious reforms that would have been difficult if not impossible earlier. Like many other leaders who have gained an admirable niche in history's halls, Josiah came on the scene at a propitious time.

I. Fortunate discovery

IN his eighteenth year Josiah issued orders for repair of the temple, long neglected during the period of religious syncretism. It is interesting how much confidence he had in carpenters, masons, other builders, and material suppliers. "No accounting shall be asked from them for the money

which is delivered into their hand, for they deal honestly." (22:7)

During this repair job a discovery of great importance was made. Hilkiah, the high priest, found "the book of the law in the house of the Lord." It is thought that this was probably a scroll of the book of Deuteronomy, a summary of the laws of Moses.

That the book of the Lord could be long lost in the house of the Lord seems almost incredible until we realize that the same can and does occur today. The designation of a building as a church is no guarantee that the word of God will be in the center of the program—or the pulpit ministry, either, for that matter.

II. Kingly concern

WHEN Josiah heard the book read, he was deeply moved and visibly shaken. Tearing his robes in anguish, he said, "Great is the wrath of the Lord against us, because our fathers have not obeyed the words of this book, to do according to all that is written concerning us" (22:13). Hearing the Word brought conviction for sins.

Anxious for guidance, Josiah requested further enlightenment from the Lord, and Huldah the prophetess gave him additional insights. Jehovah renewed his promise of punishment for Judah's apostasy but promised a special dispensation for Josiah. "Because your heart was penitent, and you humbled yourself before the Lord and . . . rent your clothes and wept before me, I also have heard you. Therefore, behold, I will gather you to your fathers, and you shall be gathered to your grave in peace, and your

eyes shall not see all the evil which I will bring upon this place." (22:19, 20)

III. Royal vow

UPON receiving this message, Josiah went up the hill to the temple and in the presence of a great assembly of people read the words of the book of the covenant which had been found. Then the king "stood by a pillar and made a vow to walk after the Lord and to keep his commandments and his testimonies and his statutes, with all his heart and all his soul, to perform the words of this covenant that were written in this book; and all the people joined in the covenant" (22:3).

The effects of this mass rededication were to last long after the king's invitation ended. His religion was to prove more than a political gimmick.

IV. Religious reformation

JOSIAH was not a man long on testimony and short on action. With vigor he plunged into the work of cleansing the temple of all evidences of Canaanite and Assyrian worship. He outlawed worship of the moon and other astral bodies, prostitution in the name of religion, child sacrifice, mediums and wizardry of all kinds. In a special effort to center worship in Jerusalem, he destroyed altars and high places outside the holy city. He did his best to destroy the evidences of false worship and liquidated the leaders in religious heresy.

A further act of reformation was the reinstatement of the Passover, a feast commemorating the delivering power of Jehovah. Josiah did a king-sized job of religious purification. "Before him there was no king like him, who turned to the Lord with all his heart and with all his soul and with all his might, according to all the law of Moses; nor did any like him rise after him" (23:25).

Unfortunately, Josiah's reforms were not sufficient to alter God's judgment on Judah. "Still

the Lord did not turn from the fierceness of his great wrath, by which his anger was kindled against Judah, because of all the provocations with which Manasseh had provoked him" (23:26). The avalanche, once started, could not be stopped by a gallant king standing in its path.

V. Tragic end

IF Josiah had limited his efforts to internal affairs and had stayed out of international politics, he might have died peacefully in his own bed. But he challenged Pharaoh Neco of Egypt on the famed battlefield of Megiddo and was slain. His body was brought back to Jerusalem in his chariot, and he was buried in his own tomb. Judah lost her king and her independence in the same battle.

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A Smile or Two

A capital number

A LOCAL jobber had hired a new messenger. Instructing him on picking up certain items, the boss said: "If they can't give you these things, be sure to phone me. Just dial Capital 7-5526."

The boy stood thoughtfully, making no move to get started. "What's wrong?" asked the puzzled boss.

"Oh, nothing's wrong. I was just wondering. You see, I don't know how to dial a capital 7."

ONCE upon a time—but only once—a boy asked his dad for the keys to the garage and came out with the lawn mower.

Now she tells him

JOHN to wife: Hey, did you see that pretty young girl smile at me?

Wife: That's nothing. The first time I saw you, I laughed out loud.

In proper focus

IN an essay on "Things I Am Thankful For," a little boy listed "my glasses," explaining, "They keep the boys from fighting with me and the girls from kissing me."

Comparing notes

TWO small boys were bragging. "My hands are dirtier than yours," squealed one.

The other looked crestfallen for a moment, but then a grin spread across his face. He turned to his companion and explained that there was a good reason for this. "After all, Bob," he said, "you're a year older than I am!"

HUSBAND to wife: "What do you say we take this money we have saved toward a new car and blow it on a movie?"

Attendance Report

Church	June 5, 1966		Ch. Adns.
	Sunday School	Training Union	
Altheimer First	121	52	
Berryville Freeman Heights	141	60	
Blytheville			
Gosnell	239	87	
New Liberty	115	42	
Trinity	192	56	
Camden			
Cullendale First	396	138	
First	500	132	9
Crossett First	606	131	4
Dumas First	242	65	
El Dorado			
Caledonia	49	43	
East Main	307	100	5
First	726	484	6
Immanuel	445	148	
Greenwood First	305	109	
Gurdon Beech Street	184	60	
Harrison Eagle Heights	275	79	
Jacksonville			
Bayou Meto	119	82	1
First	430	136	21
Jonesboro			
Central	448	142	
Nettleton	251	109	
Little Rock			
Immanuel	1,124	363	3
Life Line	368	133	6
Rosedale	230	88	
McGehee First	364	148	1
Chapel	101	50	
Magnolia Central	557	180	9
Manila First	164	104	3
Monticello Second	201	90	
North Little Rock			
Calvary	371	94	5
Forty-Seventh Street	201	69	4
Gravel Ridge First	223	110	4
Runyan	57	34	
Levy	480	174	2
Sixteenth Street	49	33	
Piggott First	410	125	2
Pine Bluff			
Centennial	225	97	7
Second	230	82	
South Side	732	189	6
Tucker Chapel	24		
Watson Chapel	192	109	
Springdale			
Elmdale	273	75	
First	415	128	4
Star City First	437	200	
Sylvan Hills	263	104	3
Texarkana Beech St.	455	106	6
Community	34		2
Vandervoort First	55	28	2
Van Buren			
First	442	153	1
Oak Grove	158	84	1
Second	67	56	
Warren			
First	390	91	3
Southside	76	53	
Immanuel	280	72	3
Westside	70	33	
West Memphis			
Calvary	239	98	
Ingram Blvd.	253	105	



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Religious News Digest

By Evangelical Press

Unity role debated

LONDON (EP)—A wave of debate and controversy over the position of Britain's 300,000 Baptists in the ecumenical movement is developing here in the wake of their recent Assembly.

On the one hand, the latest issue of the interdenominational fortnightly, *New Christian*, said Baptists are sharply divided on the matter of unity with other churches and warns that "the church that lives to itself will die by itself."

On the other, Baptist spokesmen through the denomination's principal journal, the *Baptist Times*, asserted that the Baptist attitude to unity has still to be determined, while the *British Weekly*, a Christian journal reflecting Congregational and Presbyterian views, reported at length on a "Baptist Blow to Unity Hopes."

Most comment was prompted by the "surprise" defeat of a resolution in the later stages of the Baptist Assembly which called on delegates to welcome and commend to Baptist associations and churches "The People Next Door" program of the British Council of Churches.

Return to Congo

SPRINGFIELD, Mo. (EP)—Four Assemblies of God missionaries will return to mission posts in the Congo northeast, an area from which they were forced to flee during rebel uprisings in the Fall of 1964.

The Rev. and Mrs. Phillip John Cochrane of Camp Hill, Pa., Miss Lillian Hogan of Fort William, Ont., Canada, and Miss Gail Winters of Gooding, Idaho, expect to return in late August to an area

In the world of religion

... BELIEF in God has declined slightly in the United States during the last fourteen years, and the certainty of that belief has gone down even more, according to a nation-wide survey conducted by George Gallup for the Catholic Digest. His latest report shows that 97 percent of the people interviewed indicated some degree of belief in God, as compared with 99 percent in a similar survey made in 1952. Only 93 percent in 1966 had what might be called a confident faith, as compared to 97 percent in 1952.

... Evangelist Billy Graham has received the annual Big Brother of the Year Award from President Lyndon B. Johnson at the White House. He was selected for the citation by Big Brothers of America (United States and Canada) in recognition for his "love for the children of the world and his dynamic leadership to influence young people in their character development and to nurture their spirituality and brotherhood."

... The president of the National Council of Churches (NCC) has said that the proposed merger of eight Protestant denominations into a 24 million member church would not jeopardize the NCC or its denominational "balance." Reuben H. Mueller, presiding bishop of the Evangelical Brethren Church—one of the groups involved in the proposed merger—said the structure of the NCC has built-in safeguards to prevent "any one group dominating the membership."—The Survey Bulletin

near Paulis, headquarters of the denomination's missions operation in the former Belgian colony.

Urban development

WHEATON, ILL. (EP)—After nine weeks of top level literature talks in 16 countries of Africa and South America, the Rev. James L. Johnson, executive secretary of Evangelical Literature Overseas, reported that "missions need to think in terms of bold, broad strokes in literature projects to meet the minds and hearts of the urbanite across the world."

Johnson, in pointing out his observations of the emerging urban dweller in both continents, believes "there are too few churches in the cities, very little attractive youth work and no Christian agencies to assist in orienting culturally displaced rural peoples to the new world of dizzy technology."

Enters Peace Corps

WASHINGTON, D. C. (EP)—The First Lady's pastor, the Rev. William M. Baxter, is leaving his post as rector of St. Mark's church (Episcopal) to become an official of the Peace Corps.

Mr. Baxter will take over as director of the Peace Corps' career information service on Aug. 1. He will help returning Peace Corps personnel in adjusting to new careers.

Opposes church tax

PORTLAND, Ore. (EP)—The Social Action Committee of the Oregon Council of Churches has taken a stand against efforts by the Legislature to tax church properties.

Its statement of opposition has been submitted to the Council's executive committee for a vote. Approval would mean the official backing of its nine member denominations, representing some 300,000 Oregon church members.

The action is particularly significant because it represents the first time the unit has tried to reach a consensus on the issue.

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Arkansas Baptist Newsmagazine

401 West Capitol Ave. Little Rock, Ark. 72201