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January 5, 1967

Arkansas Baptist State Convention

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***Arkansas Baptist***

*newsmagazine*

JANUARY 5, 1967

Personally  
speaking



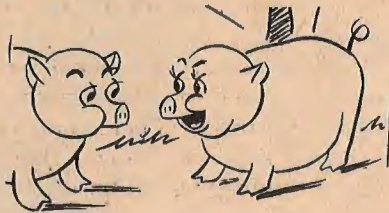
## On educating pigs

BY W. B. O'NEAL  
(GUEST COLUMNIST FOR ELM)

Pigs, like children, are born with a sense of unlimited freedom. They naturally enjoy exercising their liberty. Pigs like to investigate nooks and corners, to crawl through gaps, to raid the 'tater patches, to try out mudpuddles and constantly to stir up dirt. Thus they educate themselves through pighood and shoathood into hoghood.

Pigs soon learn to seek openings in fences and to utilize their freedom by slipping through them. The wise farmer knows enough to make his fences pig proof, to see to it that there are no inviting outlets at all that may be reached by pigs. He does this for two reasons. First for the protection of his crops. For he is aware that:

*To pigs on the loose there cometh much joy  
But the things that they do will wreck and destroy.*



There is a more valuable reason why the farmer makes his fences pigproof. He does so to keep from educating his pigs in the art of getting out of bounds. He knows that the training a pig gets in slipping through gaps enlarges that pig's desire for more freedom and cultivates in him a growing ability to find cracks or make them. He knows well enough that by rooting, prying, squeezing and perhaps by squealing, a pig will exert every effort to get out of bounds. He knows that a pig may even learn to make openings and that as the pig grows in knowledge he will devise new tricks and that by the time he becomes a shoat, he will become an outright rogue.

The fact is that pigs have been known to reach hoghood with an ability to climb fences. Some have been known to get wise enough and strong enough to lift fences and to crawl beneath them into forbidden territory. There is no way to measure the wiles of educated pigs. However, it has been known and well established throughout history, that pigs kept strictly in sties, pens or fields so thoroughly fenced that they have to stay put all their young lives, hardly ever give trouble as rogues when they are grown up.

Pigs and children left to their own ways of educating without careful restrictions are sure to become roguish, causing trouble and a world of worry.

*Erwin L. McDonald*

## IN THIS ISSUE:

THE new year brings to Arkansas Baptists a great opportunity with the annual Evangelism Conference to be held at Second Church, Hot Springs, Jan. 23-25. The array of speakers and other program participants promises to make it an experience to remember. The complete program is printed for you on pages 16 and 17.

LETTERS from our readers, pages 4 and 5, cover many subjects today, from the Russellville issue to fundamentalism to student help. There's even an amusing note from Texas with an enclosure you may want to use.

PLANNING a trip to Miami Beach for the Southern Baptist Convention in May? Then now is the time to make your hotel or motel reservations. Application form and a map of the city are on page 6 for your convenience.

ONE of the sermons of great impact delivered at the November Arkansas State Convention was that of Ouachita University's president, Ralph A. Phelps Jr. A digest of the message appears on page 7.

THE president of Mississippi College at Clinton, Miss., has resigned, announcing plans to retire early at the age of 63. No reason was given for the retirement, but his resignation was presented to the board of the Baptist school following the refusal of the trustees to accept a proposal that would have allowed students to participate in federal aid programs. The story is on page 12.

RECENT figures released by Jesse Reed, Evangelism director for the state, prove the importance of Sunday School in reaching the unsaved. The Editor interprets the statistics on page 3.

COVER story, page 15.

## Arkansas Baptist newsmagazine

January 5, 1967

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Editor, ERWIN L. McDONALD, Litt. D.

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Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press; LC Local Correspondent; AB Associational Bulletin; EBPS European Baptist Press Service.

## Through Sunday School

ONE of the great concerns among pastors and church people is that of a failure to reach people for Christ. We sometimes hear it said that the churches today are hardly reaching any beyond their own church families. Some figures Jesse Reed, director of Evangelism for the Arkansas Baptist State Convention, released recently show the desirability of reaching and enlisting people through the Sunday School.

Figures reported from 111 Arkansas Baptist churches showed that they baptized a total of 1,932 during the previous year.

Seventy-five per cent of the people baptized were enrolled in Sunday School before their conversion.

The relationship of those baptized to members of the church was an interesting facet of the information. Ten per cent of the primaries were not related to other members of the church; 22 per cent of the juniors, 41 per cent of the intermediates, 47 per cent of the young people, and 53 per cent of the adults likewise were not related to church families. Of the total, 34 per cent of those baptized were not related in immediate families to members of the congregation.

This emphasizes the urgency of reaching people through the Sunday School.

## Tweedledee, tweedledum

BEING a fussbudget is not the best approach to saving a lost world. For a fussbudget is "one who fusses about trifles."

As far as we know, there has been no Southern Baptist survey to determine how many fussbudgets there are among us. But, like the demons that possessed the wild man of Gadara, their name would be legion for they are many. You don't have to get very many of us together to have a demonstration of fussbudgetry. Who among us has not witnessed—if, alas, he has not actually participated in—long and hot debates over whether it is to be tweedledee or tweedledum, in our Baptist affairs?

Largely as a consequence of this, we believe, the statistics for our great denomination are anything but exhilarating. Most departments of the work have been at a virtual standstill for the last several years. And those that still show some gains are showing only slight gains. The only major area in which we are still making real progress is in our giving of dollars and cents. For it is easy in prosperous times for a church member to write a check—a lot easier than to become personally committed to giving himself in real personal involvement.

So, a digest in this issue of a sermon by Ralph Phelps to our most recent meeting of the Arkansas Baptist State Convention—a sermon in which he emphasized the need among us for more concern over our orthopraxy and

less over our orthodoxy—would appear to be quite timely as we begin a new year.

Dr. Phelps gives us strong and bitter medicine when he declares: "We have steadfastly refused to look into or to follow Bible teachings on such matters as race, bearing one another's burdens, gossip and other misuses of the tongue, love, how to deal with a brother taken in a fault, the priesthood of the believer, and leadership of the Holy Spirit for the individual life." Who among us does not need at least a few doses of this strong medicine?

Perhaps we need to get off our binge of bragging about the right and privilege we claim for each one of us to go his own way and concern ourselves with whether the way we are going is the way of the Lord. There is no God-given freedom for us that frees us from the clear teachings of the New Testament as to the attitudes of our hearts and as to our deeds as well as our words.

## Russellville again

IN "The People Speak" section of this week's issue is a letter from Pastor Howard H. King of First Church, Flippin, reacting to the present poll of opinion on the Arkansas Baptist State Convention's action in 1965 of refusing to seat messengers from First Church, Russellville.

Without attempting to answer the King letter in detail, we deal here with parts of it in the interest of accuracy.

The fact that this editorial is being written assures Mr. King that his material or reference to it will be on at least two different pages. There may be additional reference to it in "In This Issue," depending upon whether or not our Managing Editor Betty Woods feels inclined to mention it, as she casts an eye at the total contents of this issue and decides what should have special attention called to it. And there is always the possibility that material started on one page will have to be continued on another, as was the case with the Russellville poll material. So, how many pages something appears on or how many times it is mentioned has nothing to do with whether or not the editor is for or against any given viewpoint.

In Mr. King's fourth question he fails to take note of the fact that the action on the Russellville messengers was a one-time-action and that it merely settled a question in one particular session of the Convention. The action on the hospital proposal was a once-for-all-time action. Any effort to bring the hospital question up for reconsideration would definitely be out of order. For the Arkansas Medical Center has been freed of all Convention claim or control, leaving no strings attached. This is true whether we like it or not.

The editor concurs wholeheartedly with what Mr. King states as he writes: "... I have accepted the action of the convention" [on the hospital issue.] And the editor accepts the actions on the Russellville question. But there is nothing to keep the Russellville item from being up again next time the Convention meets; so there is a sense in which it is not a closed matter. But as we have said, the hospital matter has been settled once and for all.

# The people speak

## \$18,000 a year

In Florida over Thanksgiving I overheard a discussion of Arkansas Baptist politics. One of the participants, highly critical of the Southern Baptist Convention, complained that the editor of the state Baptist paper draws a salary of \$18,000 a year. Please accept my congratulations, if true. I think you deserve it.—Marjorie Armstrong, The Highlands, Republic, Mo. 65738.

REPLY: It ain't so, Margie, but I deeply appreciate the rumor.—ELM

## An open letter to Baptist pastors, churches

It was brought to my attention recently that Mr. Jim Malloch, formerly president of the Baptist Student Union at the University of Arkansas and currently Youth Director of the Second Baptist Church of Little Rock, is working on a marvelous plan for student enlistment pertaining to his own young people.

His plan goes something like this: After the college students from Second Baptist have enrolled in various schools around the state, Mr. Malloch plans to take a tour to visit these young people on the campus of their choice. He will probably eat with them, attend vesper services with them at their BSU centers, check with them as to whether or not they have transferred their church membership to the local college church, and minister to them in other ways.

It occurred to me that Malloch's idea would be splendid for our pastors around the state to follow. I recall getting Dr. John McClanahan's bulletin one year in which he listed about fifteen of his students who were coming to the University. I had my secretary check his bulletin against our membership files and discovered that about half of the ones from his church had united with our church. I wrote to him, telling who had and who had not joined and urged him to write a personal note to those who had failed to become involved in the campus church. But how much better it would be if the local churches in non-college centers would provide their pastors with expense to make the rounds some week and visit with their own students. They could develop a rapport with the students in this fashion that would never lose its impact. It would be a great idea for the visiting pastor to bring the students to the local churches and introduce them to the pastor at the college church.

We need all the help we can get to help enlist this army of an estimated 2800 Baptist students and Baptist preference young people expected at the

University this year. If the pastor could not arrange such a tour, what about another staff member or a willing layman? It would be helpful to give the pastors notice if and when you plan to come.—Andrew M. Hall, Pastor, First Baptist Church, Fayetteville, Ark.

## Today is the day

One friend of mine answered me when I asked him if he was saved and knew it, "I can't tell until I am judged," I told him I am saved and know it.

It will be too late to be saved after we have been judged.

In the 10th chapter of John, Jesus said "I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand. My father, which gave them me is greater than all: and no man is able to pluck them out of my Father's hand."

Jesus give me eternal life. (Not a few months of life if I am good.) —W. E. McCollum, Pine Wood Nursing Home, Waldrom, Ark.

## Texas complaint form

COMPLAINT  
FORM

Please write your  
complaint in space  
below. Write legibly.

I am still enjoying the Arkansas Baptist even though I am an official Texan.

This little Complaint Form that is enclosed seemed to be something you could use in your work. Hope you enjoy it. —Russell Oldham, Minister of Education, Broadway Baptist Church, Ft. Worth, Tex.

## Girl on the motorbike

I am sorry you wrote about the girl riding behind (see "Personally Speaking," our issue of Nov. 24). What you say about the man puts the front place idea in the mind of each and every female who reads our paper, and a number of our men out front will be holding on behind as soon as the gals can get hold of the handlebars.—W. B. O'Neal, Rt. 3, North Little Rock, Ark.

REPLY: Who am I to argue with one who has been knowing women folks so much longer than I? As my friend Clabe Hankins would say, "I shouldn't have did it."—ELM

## Another view of the Russellville issue

In reference to your editorial on the Russellville issue as printed in the December 8 edition, I raise the following questions and make some observations

(1) Why are there four references to the issue in the same edition? (Two by the editor and two by Mr. McClanahan) Does this mean that you are for and promoting the seating of the Russellville messengers?

(2) You state "No doubt the action of the convention on many issues would be different than they are if a majority of the messengers were laymen instead of preachers, missionaries, and wives of preachers and missionaries." Are you insinuating that the decisions made by these are usually wrong?

(3) Evidently, you as well as others are calling for greater laymen representation. Who elects the messengers? I know of no pastor who would oppose his laymen being elected as messengers. Evidently the churches are satisfied with their representation. Are you trying to drive a wedge between the pastors and their people?

(4) Do you not advocate that the decisions of the majority are binding? This issue has been defeated twice. Why keep bringing it up. If this continues to be brought up, does not the minority on the hospital issue have the same right to be heard.

(5) Some who are calling for greater lay representation seem to delight in being heard on the floor at the convention. If they are really sincere, why not elect laymen in their places as messengers and stay at home or at least stay off the floor.

(6) Since the Russellville church sent no messengers to the last convention, does it not follow that they consider the issue settled.

(7) If it is in poor taste to air our dirty linen in public, why was this one-sided poll of Mr. McClanahan passed to the Arkansas Gazette.

It is with interest that I read the results of the poll conducted by Mr. McClanahan. I raise the following questions:

(1) Why was the poll conducted among a hand-picked group?

(2) Why did the poll include only the deacons of the churches where Mr. McClanahan had been and is now pastor, and who had been under his teaching and influence?

(3) Why were the leaders of our State Convention ignored?

# John Mason Peck

BY BERNES K. SELPH, TH.D.  
PASTOR, FIRST CHURCH, BENTON

John Mason Peck was born near Litchfield, Conn., Oct. 31, 1789. He was trained in the schools of the latterday Puritan tradition. In 1807 he was converted and joined the Congregational church. He married Sally Paine on May 8, 1809.

They moved to Green Country, N. Y., in 1811, and that year were convinced the Baptist doctrine was truer to the Scriptures than the church of their membership. Sally had questioned infant baptism when her first son was born. They were rebaptized and he was ordained to the Baptist ministry in 1811.

In preparation for this work he spent one year in Philadelphia under the tutelage of William Staughton, a Baptist minister. This was the only formal training Peck received beyond the "secondary" level. But he spent the remainder of his life studying, writing, and applying his knowledge.

Missions in the West was the topic in his time and in 1817 he was appointed missionary to this area by the Triennial Baptist Missionary Convention, and moved to St. Louis, Mo., that year. Here he established a small school and cooperated in pastoral duties with James Welch, another missionary who had been appointed with him.

The Triennial Board discontinued his support after 1820 due to lack of funds, and expectation of migration of ministers West. Because of opposition from the West, Peck was instructed to go to Northeast Indiana and work with Isaac McCoy among the Indians. But he refused, believing the St. Louis area was where God had placed him. In March, 1822, the Massachusetts Baptist Missionary Society employed him to continue his labors in his beloved territory at a salary of five dollars a week (when engaged in mission activities).

In 1822, Peck moved to Rock Island, Ill. From this homestead he roamed far and wide the remainder of his life, engaged in innumerable activities. Interested in every phase of the frontier life he worked to build spiritually and physically. He founded Shurtleff College, the first institution of higher learning in Illinois.

He held offices in various denominational and inter-denominational societies. With Jonathan Going, he founded the American Baptist Home Mission Society. In an era when traveling 40 miles a day was excellent mileage he traveled thousands of miles a year.

A prodigious writer, he kept a constant stream of letters, sermons, addresses for special occasions, and articles flowing to various denominational journals. He was editor and associate editor of several of these. Besides these, his biographer said he wrote enough letters, circulars, reports, and communications for the press to fill up the life of an ordinary man. He left a diary of 53 volumes.

Books from his pen included several editions of Guide for Emigrants who were braving the wilds of the West, biographies of pioneer preachers and others who helped settle the West, Annals of the West, and a revised hymnal. He spent a life-time collecting historical papers and material only to have them destroyed by fire along with his beloved mineralogical collection on Nov. 18, 1852.

He was described as a gentle and pleasant but firm of disposition, calm under stress. But he was a very intense man, highly sensitive. He threw himself into his work with such abandonment that he would become totally exhausted and ill. He worked 10 to 16 hours daily through the week, and his Sundays were filled with preaching and discussion. This is illustrated in a seven-month period when he served as secretary of the Baptist Publication Society. He preached 78 times, gave 38 public addresses, visited 45 churches, four associations, five state conventions, six ministerial meetings, travelled 3,310 miles and did his administrative work by correspondence.

His diary is filled with experiences of difficult and dangerous travel, plans for ever-enlarging work, conferences, visits, study, and self-denial. Baptist work in what is now the Mid-West evidences he built well.

His wife was a help-mate in every sense of the word, encouraging him, bearing his children, and carrying on the duties of the home in his absence. She made his home a haven of rest and recuperation after his arduous travels.

His last twelve years were less active but his reputation grew. He gave a great deal of these years in service to churches near his home. Harvard University conferred an honorary degree upon him in 1852. He died on March 14, 1858.

(4) According to the poll, not one smaller church was included. Why? Is not their opinion important?

(5) It seems to me that a general Baptist opinion could be obtained by polling the pastors, missionaries, moderators, and chairmen of deacons. This was not done. Why?

As far as I am concerned, the poll among the "hand-picked" group is not impressive. Not even a majority of the hand-picked group agreed with Mr. McClanahan. According to the poll, 372 letters were sent and only 184 expressed agreement with Mr. McClanahan.

It seems to me it is time for a few would-be-Baptist leaders to act like men, listen to the voice of the convention when expressed, and stop acting like spoiled children. I was opposed to giving our hospital away. I was opposed to leaving the Baptist name on the hospital after we gave it away; but I have accepted the action of the convention. I call on all others in good faith to accept the actions of the convention in this also.

It is obvious that neither you nor Mr. McClanahan accept the action of the Convention relative to the Russellville church.—Howard H. King, pastor, First Baptist Church, Flippin

## Conservative trend seen by pastor

If Southern Baptists, from the grass-roots, had a way of voicing their convictions, they would say: we have moved dangerously in the direction of a liberal theological position.

The writer is conscious of a clouding of terminology at this point. Those who were once identified as "liberals" now call themselves "conservative," and those who were "conservatives" are now called "fundamentalists."

For one, I am not ashamed of the tag "fundamentalist" if this identifies me with sound Biblical theology. I will gladly wear it as a banner. Dr. W. W. Barnes, eminent Southern Baptist historian, lived where a Baptist group who called themselves Fundamentalists were prominent. He enjoyed saying, "Southern Baptists are fundamentalists," and following a brief pause would say, "with a small 'f'!"

Revivals, speaking engagements, and denominational responsibilities have carried the writer over much of the territory covered by our Southern Baptist Convention. These contacts have convinced me that the vast majority of our pastors and people are conservative in their theology and would be willing to be identified as fundamentalists if it would clarify their position.—Gerald Martin, Pastor Poplar Avenue Baptist Church, 3295 Poplar Avenue, Memphis, Tenn.

# SOUTHERN BAPTIST CONVENTION

## APPLICATION FOR HOTEL OR MOTEL RESERVATIONS

Miami Beach, Florida — May 30-June 2, 1967

Please fill out form completely and mail to:

**SBC Housing Bureau**  
**1700 Washington Avenue**  
**Miami Beach, Florida 33139**

All reservations must be cleared through the SBC Housing Bureau. Fill out this form completely. If your choices are not available, the Housing Bureau will make a reservation elsewhere as near your request as possible. Confirmations will come from the hotel/motel. **NO MINIMUM RATES** or any specific rates can be guaranteed when your reservation is confirmed.

### HOTEL OR MOTEL PREFERENCES

1st Choice \_\_\_\_\_  
 2nd Choice \_\_\_\_\_  
 3rd Choice \_\_\_\_\_  
 4th Choice \_\_\_\_\_  
 (Check One)  
 Single \_\_\_\_\_ Double \_\_\_\_\_  
 Twin \_\_\_\_\_ Parlor Bedroom Suite \_\_\_\_\_  
 ARRIVAL DATE \_\_\_\_\_ Time \_\_\_\_\_  
 DEPARTURE DATE \_\_\_\_\_

NAMES AND ADDRESSES OF ALL OCCUPANTS:  
 (Please bracket those sharing room)

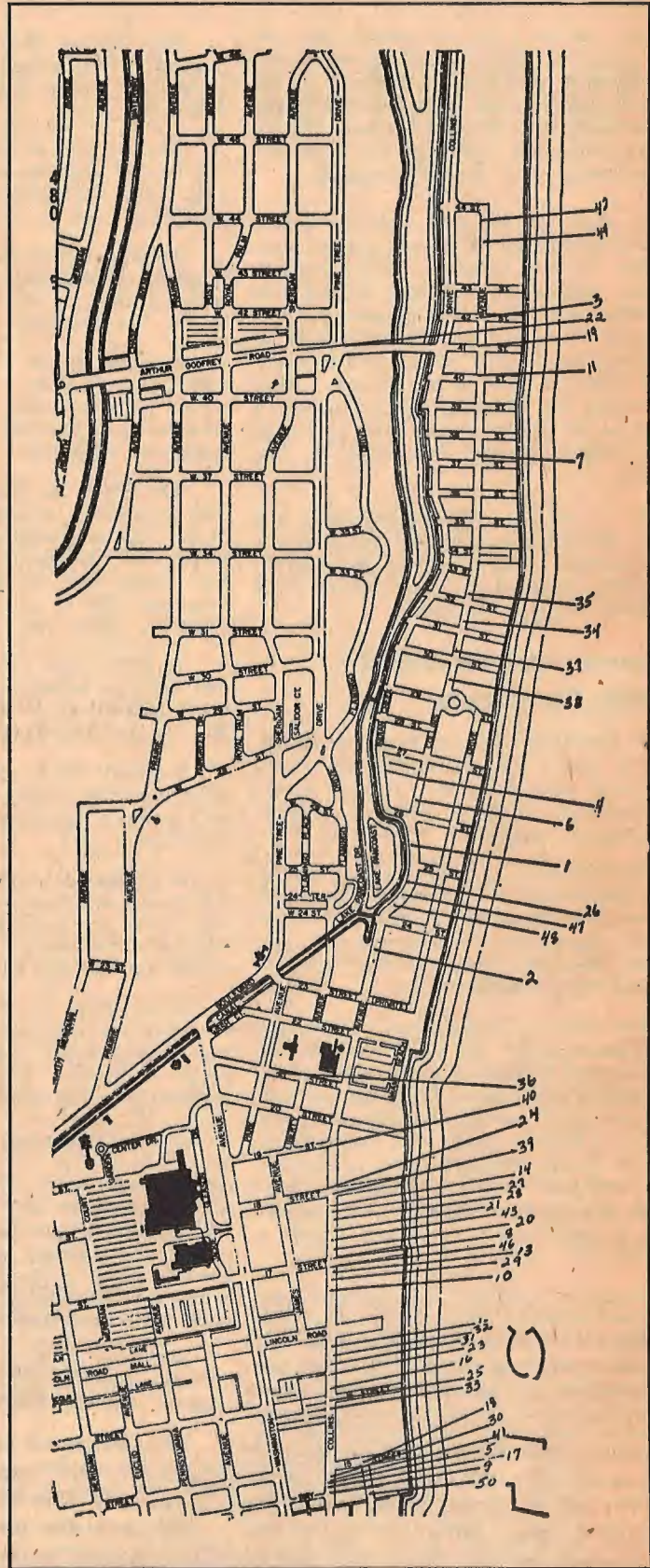
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### MAIL CONFIRMATION TO:

NAME: \_\_\_\_\_  
 ADDRESS: \_\_\_\_\_  
 CITY & STATE \_\_\_\_\_

### MIAMI BEACH HOTEL/MOTEL RATES (1967 Southern Baptist Convention)

HOTEL	ADDRESS	SINGLE	DOUBLE
1. Algiers Hotel	2555 Collins Ave.	\$ 7.00	\$ 9.00
2. Ankara Motel	2360 Collins Ave.	6.00	6.00
3. Atlantic Towers	4201 Collins Ave.	7-9	8-9
4. Atlantis Hotel	2655 Collins Ave.	7-8	9-11
5. Bancroft Hotel	1501 Collins Ave.	5.00	6.00
6. Belmar Motor Hotel	2613 Collins Ave.	7.00	8.00
7. Caribbean Hotel	3737 Collins Ave.	(being closed)	
8. Catalina Hotel	1732 Collins Ave.	6.00	7.00
9. The Charles Hotel	1475 Collins Ave.	5.00	6.00
10. Claremont Hotel	1700 Collins Ave.	5.00	6.00
11. Continental Hotel	4000 Collins Ave.	6.00	8.00
12. Delano Hotel	1685 Collins Ave.	8.00	10.00
13. Dorset Hotel	1720 Collins Ave.	6.00	7.00
14. Fairfax Hotel	1776 Collins Ave.	—	7.00
15. Fairmont Hotel	1000 Collins Ave.	4.00	5.00
16. The Georgian Hotel	1621 Collins Ave.	6.00	7.00
17. Haddon Hall Hotel	1500 Collins Ave.	7.00	8.00
18. The Jefferson Hotel	121 - 15th St.	5.00	6-7
19. Lucerne Hotel	4101 Collins Ave.	10.00	12-14
20. Marselles Hotel	1741 Collins Ave.	7.00	8.00
21. Maxine Hotel	1756 Collins Ave.	—	7.00
22. Moulin Rouge Hotel	280 Arthur Godfrey Rd.	7.00	8.00
23. National Hotel	1667 Collins Ave.	—	10.00
24. Nautilus Hotel	1825 Collins Ave.	9-10	10-12
25. New Yorker Hotel	1611 Collins Ave.	5.00	7.00
26. Promenade Hotel	2477 Collins Ave.	8.00	9.00
27. Raleigh Hotel	1773 Collins Ave.	6.00	7.00
28. Richmond Hotel	1757 Collins Ave.	6.00	6.00
29. Ritz Plaza Hotel	1701 Collins Ave.	5-6	7-8
30. Royal Palm Hotel	1545 Collins Ave.	7.00	7.00
31. Sagamore Hotel	1671 Collins Ave.	8.00	10.00
32. San Juan Hotel	1680 Collins Ave.	4.00	5.00
33. Sands Hotel	1601 Collins Ave.	6.00	6.00
34. Sans Souci Hotel	3101 Collins Ave.	12.00	14.00
35. Saxony Hotel	3201 Collins Ave.	10.00	12-14
36. Sea Gull Hotel	100 - 21st Street	7.00	9.00
37. Sea Isle Hotel	3001 Collins Ave.	9-10	12-14
38. Seville Hotel	2901 Collins Ave.	8.00	10-12
39. Sheborne Hotel	1801 Collins Ave.	10.00	12-14
40. Shore Club Hotel	1901 Collins Ave.	8.00	10-12
41. Shorecrest Hotel	1535 Collins Ave.	6.00	7.00
42. Sorrento Hotel	4301 Collins Ave.	—	—
43. South Seas Hotel	1751 Collins Ave.	6.00	7.00
44. Sovereign Hotel	4385 Collins Ave.	6.00	8-12
45. Stanton Hotel	161 Ocean Drive	—	6.00
46. Surfcomber Hotel	1721 Collins Ave.	6.00	7.00
47. Surfside Plaza Hotel	2455 Collins Ave.	6-7	7-8
48. Traymore Hotel	2425 Collins Ave.	5.00	6.00
49. Venetian Isle Motel	20 Venetian Way	9-11	9-11
50. White House Hotel	1451 Ocean Drive	6.00	6.00



*Editor's Note: This is a digest of a sermon Dr. Phelps preached at the annual meeting of the Arkansas Baptist State Convention last November.*

# WORLD WANTS DEEDS, NOT WORDS

BY RALPH A. PHELPS JR.  
PRESIDENT, OUACHITA BAPTIST UNIVERSITY

While Baptists have had much to say about orthodoxy, there is another concept they need to add—orthopraxy.

The dictionary defines orthodoxy as "right opinion" and orthopraxy as "right doing". Both are important, but the first is empty without the second. Jesus said, "Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46). This indicates that God expects action as well as words where faith is concerned.

The gap which must be closed for survival is not the much publicized missile gap but the gap between our creeds and our deeds. There is too much similarity between our conduct and that of one of the F. B. I.'s ten most-wanted criminals who, when arrested, was found to have had tattooed on his chest the slogan, "Crime does not pay!"

Some areas in which it is orthodox to believe but in which we show too little evidence of practice are prayer, faith, consecrated living, evangelism and missions, and acceptance of the Bible as the Word of God.

We declare solemnly to all the world that salvation comes only through faith in Jesus Christ, but our evangelistic and missionary efforts make it appear that we do not actually believe this. Southern Baptists had 10,772,712 members in 1965, but they baptized only 361,634—one baptism for each 29.9 members. That meant it took an average of 29.9 years of "witnessing" for each convert won in a nation which is at least theoretically Christian.

The ratio of baptisms to membership was even worse for the Arkansas Baptist State Convention—one for each 31.3 members. A ten-year study of baptisms in our state shows that the ratio has

dropped sharply from one in 22 in 1956. We're doing worse all the time while pontificating about our orthodoxy. What is more fundamental than soul-winning?

Our record in foreign missions is even worse. In 1965 we had one mission convert for each 254 Southern Baptists, and the population of the world increased 1,750 times the number of our total mission converts. If no one died and no one else were born in the period, it would take 50,000 years for us to win the world at our present rate.

We had one foreign missionary in 1965 for each 16.3 churches, one for each 5,204 Southern Baptists, one for each 1,160,000 non-Christians in the world. We gave \$637,958,846 to all causes, but of this only 3.8 per cent went to foreign missions. That means that less than four cents of each dollar given through a Southern Baptist church went to foreign missions. We are not standing on the promises; we are sitting on them. Instead of singing "Onward! Christian Soldiers," we are digging magnificent foxholes and hoping that our positions will not be overrun by the enemy.

In regard to Baptist belief in the Bible, there is much evidence that we are actually Bible illiterates. Further, we have steadfastly refused to look into or to follow Bible teachings on such matters as race, bearing one another's burdens, gossip and other misuses of the tongue; love, how to deal with a brother taken in a fault, the priesthood of the believer, and leadership of the Holy Spirit for the individual life.

Too many of us apparently feel about these Bible teachings the way a druggist friend of mine feels about drugs: "They're to sell, not to take." But if we are to be taken seriously by a lost world, we had better start taking what we have been trying to peddle. The world has heard our pronouncements; it waits now to see our deeds. This is the challenge of the hour.



## Dates set for Ravenden Springs

Ravenden Springs Encampment dates have been set for 1967, according to J. Russell Duffer, Gainsville-Current River Association missionary. All camp weeks begin on Monday night and close Friday noon. The fee is \$10 per week. Carrol Fowler, Hardy, is business manager.

Junior boy's camp, ages 9 to 12, will be held June 12-16, with Jimmy Garner, Paragould, director. Junior girls' camp, 9 to 12, is June 19-23, Mrs. Duffer, director. June 26-30 is youth camp, 13 to 24, boys and girls, with Jimmy Whitlock, Viola, director. Family week camp for all ages is scheduled for July 3-7 with Dee T. Speer, Mammoth Spring, as director.

The Bible conference, July 10-14, is open to all who wish to attend. Mr. Duffer will direct.

## Tigers get tiger

ARKADELPHIA—A stuffed tiger valued at \$500 has been donated to the Ouachita University Tigers by a 1925 alumnus, Dr. W. L. Muncy Jr., St. Louis, Mo.

The tiger is in a sitting position and is five feet high.

Dr. Muncy is head of the Bible Department at the new Baptist college in St. Louis. He received a Th.D. from Central Baptist Seminary in Kansas City, where he taught missions and evangelism for 17 years. He is the author of six books in the fields of evangelism, missions, and stewardship.

## Report from S. C.

Rev. J. Guy Cothran, a former pastor of First Church, Arkadelphia, has been serving for some time now as pastor of Boulevard Church, Anderson, S. C. The first pastor of the church was Thomas Brown.

Mr. Cothran reports that the church had great growth under the leadership of Pastor Brown and is about ready to start a \$500,000 new building.

Among the members of the church are Dr. and Mrs. T. D. Brown, known and loved in Arkansas. Dr. Brown served in Arkansas for a number of years, as pastor of First Church, Little Rock, First Church, Hope, and First Church, El Dorado. He also taught at Ouachita and served for a short time as executive secretary of the Arkansas Baptist State Convention.

Dr. Brown has been active in his retirement. Mr. Cothran reports, until recently when his health condition forced him to give up preaching.



VISIT RHODESIAN SCHOOL—Mike Makosholo, a 1965 graduate of Ouachita University, is visited at the Sanyanti Second School in Gatooma, Rhodesia, by Mr. and Mrs. Kendall Berry, Blytheville (left), and Dr. and Mrs. Robert Naylor, Ft. Worth. Mr. Berry is a member of the OBU board of trustees, while Dr. Naylor is president of Southwestern Seminary. Makosholo is principal of the Rhodesian school.

## Deaths

OSCAR FLANAGAN, 74, Training Union Director of Cedarville Church, Dec. 12, in Sparks Hospital, Ft. Smith.

Mr. Flanagan had pastored for many years in the Van Buren area. He had been pastor of Uniontown Church, of Macedonia Church, near Uniontown, of Shibley Church, east of Van Buren, and of Shady Grove Church, north of Van Buren, his last pastorate, which he served six years.

CHARLES F. GWINUP, 67, Pocahontas, Dec. 5. He was a Baptist minister and a member of Southern College faculty, Walnut Ridge, from its beginning until his retirement 20 years later because of ill health.

Mr. Gwinup leaves his wife; a daughter, Lila Ellis, Pocahontas; and two sons, Charles F. Jr., Aurora, Colo., and Paul, Jonesboro. He served several churches in Northeast Arkansas.

JOHN CAYLOR, 72, Little Rock, Baptist minister and religious author, Dec. 20. He was a graduate of Oklahoma Baptist University and the University of Alabama and had attended Southern Seminary.

Mr. Caylor taught Bible at the University of Texas in 1923. He had been pastor of Highland Church, Shreveport, from 1933 to 1946. He was a member of the Southern Baptist Home Mission Board at Atlanta from 1946 to 1959. He became associate pastor of First Church, Little Rock, in 1959 and held that position at the time of his death.

While he was a member of the Home Mission Board, he edited Home Mission Magazine and more than 100 missions study books. He was the author of twelve religious books.

FENNY ROBINSON, 57, Benton, Dec. 20. He was a retired Baptist minister. Services were conducted from Gravel Hill Church.

DENE ODELL HOOK, 51, Newport, Dec. 19. He was owner of Dene Hook Motor Company there and a member of the Rotary Club and the Newport City Manager Board. He had been employed in the Batesville Guard advertising department before moving to Newport.

He was a deacon of First Church and was a Mason. He was a cousin of President Don Hook of the Arkansas State Convention.

# Attendance Reports

December 18, 1966

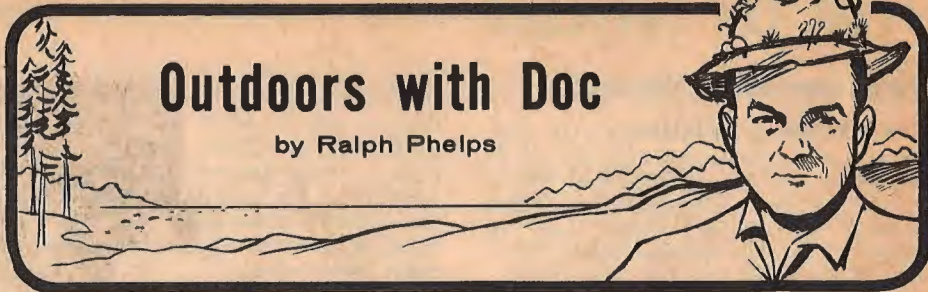
Church	Sunday School	Training Union	Church Addns.
Ashdown Hicks	39	32	
Berryville Freeman Heights	152	62	
Blytheville			
Gosnell	194	63	
New Liberty	47		
Trinity	161	50	
Camden First	508	126	3
Crossett			
First	519	166	
Mt. Olive	264	82	
Dumas First	279		
El Dorado			
Caledonia	51	56	
Ebenezer	180	77	
First	763	505	
Forrest City First	515	152	
Greenwood First	326	122	
Gurdon Beech Street	146	66	
Harmony	65	49	
Harrison Eagle Heights	266	318	
Imboden	137	88	
Jacksonville			
Bayou Meto	111	74	
First	426	137	4
Marshall Road	25	124	9
Jonesboro			
Central	524	221	
Nettleton	267	147	
Little Rock			
Gaines Street	440	197	1
Immanuel	1,221	445	
Rosedale	265	108	1
Magnolia Central	706	241	
Manila First	153	69	
Monticello			
First	356	125	
Second	268	132	
North Little Rock			
Baring Cross	611	166	
Southside	41	17	
Calvary	428	154	
Forty-Seventh Street	222	124	
Levy	516	147	
Sixteenth Street	48	26	
Sylvan Hills First	316	108	
Paragould			
First	521		6
Mt. Zion	117	150	
Pine Bluff			
Centennial	244	123	
South Side	694	238	8
Tucker	25	33	
Watson Chapel	223	107	1
Plainview First	79	24	
Springdale			
Berry Street	109	53	
Elmdale	830	91	1
First	423	113	
Stephens First	159	52	
Texarkana Beech Street	512	147	
Community	61		
Van Buren			
First	462	213	4
Oak Grove	156	104	
Second	91	45	
Vandervoort First	55	38	
Walnut Ridge First	264	108	
Ward Cacklebur	37	31	
Warren			
First	440	107	2
Immanuel	282	101	
Southside	101	90	
West Memphis			
Calvary	334	126	
Ingram Blvd.	304	188	

December 25, 1966

Church	Sunday School	Training Union	Ch. Addns.
Ashdown Hicks First	31	27	
Berryville Freeman Heights	61	31	
Blytheville Gosnell	112	36	
Crossett Mt. Olive	127	58	
El Dorado			
Caledonia	46		
East Main	164		
Greenwood First	213	104	
Jacksonville First	252		1
Lavaca	220	92	1
Little Rock			
Immanuel	732		4
Rosedale	150	39	
Monticello Second	171		
North Little Rock			
Levy	263		1
Sylvan Hills First	190		3
Springdale Berry St.	43	12	
Van Buren			
Second	61	45	
Oak Grove	187	37	
Vandervoort First	47	15	
Ward Cacklebur	25	25	
Warren First	260	48	
Southside	50	52	

# Outdoors with Doc

by Ralph Phelps



## Would you believe . . . ?



Would you believe that a man could be in a camp where 15 deer were killed in one day and not get a shot? Would you believe that he could see 20 deer within gun range in a few short hours and not fire a cap? Would you believe that he could see at least 100 deer in a field at one time and have nothing to show for it but a story to tell?

Not only is all this possible; it happened to this columnist on a recent one-day deer hunt at the Buckshot Camp near Eudora. The day will live in memory as one of the most frustrating of a long life of frustrations.

It all started pleasantly enough when I got to Eudora on a Sunday evening just in time to eat roast duck with the Earl Versers. Mollie Verser cooks duck better than anyone else after whom I have ever eaten the delicacy, and I stuffed myself until I could hardly waddle away from the table. This didn't exactly help the sermon I tried to preach at their church that night—unless shortening it is viewed as improvement. As that great philosopher Tennessee Ernie Ford says, "I was settin' and pantin' like a lizard on a hot rock."

After a good visit and a short night's sleep, Mollie, Earl and I headed for the camp long before daylight. Both my host and hostess are expert hunters, and they put me on a tree stand between the two of them—an act of real faith. The weather was near the freezing point, and the sharp wind made the damp air cut like a knife.

The dogs "jumped" right away, and the first of a long series of antlerless animals trotted under my stand. In the course of the day a total of 20 came near me, most of them close enough to be hit by my coffee jug had I cared to toss it. Not one had horns big enough to be seen by the naked eye. As each one departed, I figured that the next one just had to be a buck, what with the law of averages and all that rot. Ha! Those deer in the Buckshot area never heard of the law of averages.

At noon we went back to the clubhouse and ate a delicious dinner of fried chicken, biscuits, gravy, etc. With food like that, no trip could be a total failure.

After lunch Mollie had the good judgment to go back to town, but Earl and I had another go at it. He finally killed a spike buck, but I never got a shot.

Late in the afternoon Earl asked me if I would like to see a lot of deer in a place where we couldn't shoot, and I said yes. It would at least be more comfortable to gaze from the warmth of a pickup truck than from a tree stand. We drove just across the Louisiana line to an adjoining deer club and saw at least 100 deer grazing in a field of winter grain. It was the largest gathering of Donners and Blitzens I had ever witnessed, but because the season was closed there we could not fire a shot. It was quite a thrill just the same.

Mollie and Earl, who are the epitome of graciousness, asked me to stay over and try again on Tuesday, but I needed to get back to see Ouachita play Hendrix. I did, and we lost.

On the drive back to Arkadelphia I saw two deer standing beside the road. What were they? Does, naturally.

# From the churches

## Orientation planned

First Church, Fayetteville, is planning a new orientation program for all members who have joined since Oct. 1, 1966. The group will meet for one hour during the Training Union hour for four consecutive Sunday nights.

Pastor Andrew Hall will lead the first session, the chairman of the deacons the second; Bill Halbert, minister of education, the third; and department heads the final week.

This program will be repeated the first month of each quarter.

## Church honors pastor

More than 300 members and friends of Pike Avenue Church, North Little Rock, gathered Dec. 18 to honor Pastor R. H. Dorris and Mrs. Dorris on his 30th anniversary as an ordained minister.

Gerald Mauldin was chairman of the committee and presided at the special service. Participating in the program were Deacons M. L. Eaves, Pike Avenue Church, T. J. Harness, formerly of Pike Avenue and now of Amboy, and R. S. Corder of Pike Avenue. Visiting min-

isters who spoke included Purl Stockton, Little Rock, who was an evangelist in the service when the pastor was converted; Dr. Clyde Hart of the Arkansas State Convention, who was a member of the ordaining council when Mr. Dorris was ordained; and Dr. S. A. Whitlow, executive secretary, Arkansas State Convention.

Mr. Dorris was ordained Dec. 20, 1936. More than half of the 30 years he has served as Pike Avenue pastor, going there Aug. 1, 1949.

Mr. and Mrs. Dorris were presented with a color television set by the church.

## Gifts for patients

Members of the Woman's Missionary Union, First Church, Glenwood, distributed more than 30 gifts to patients of the Arkansas Tuberculosis Sanatorium during the Christmas holidays.

Mrs. Nell Harris is WMU president.

## Black to Greenlee

Greenlee Church, Pine Bluff, has called Derrell Black, Kennett, Mo., as pastor. He began his new work Jan. 1.

Minor E. Cole has been serving as interim pastor for four and a half months.

## Berea ordination

Berea Church, Jacksonville, held ordination services Dec. 18 for Royce A. Weeks, at the request of the Carolina Association.

Serving on the council were H. W. Ryan, W. B. Hammons, Marvin Boswell, W. E. Jolly, J. M. James, Lee O. Weeks and Eugene Ryan.

## At Life Line

Raymond Meador is the new youth director of Life Line Church, Little Rock. He is a junior at Little Rock University, a former BSU president and a summer missionary with the Home Mission Board. William V. Philliber is pastor. (CB)

## Changes pastorates

Billy G. Kimbrough has resigned as pastor of Wheatley Church to accept the pastorate of Southside Church, Stuttgart.

## Revivals

Mulberry First, Dec. 4-11; Murl Walker, associate pastor, Windsor Park, Ft. Smith, evangelist; Herbert "Red" Johnson, Mountain Home, song leader; 10 professions of faith; Charles Holcomb, pastor.

Cedarville, north of Van Buren, Nov. 27-Dec. 4; Vance Wiley, pastor, evangelist; John W. Curtis, pastor, Kibler Church, song leader; 3 dedications; 1 profession of faith.

Van Buren Second, Dec. 9-11; Kenneth Huff, Cedrick Loyd, members of the church, and Jerry Lovett, pastor, Shibley Church, speakers; Harold Clegg, pastor.

Pine Bluff South Side, Jan. 8-15; Eddie Martin, evangelist; Tal D. Bonham, pastor.

Waldron First, Dec. 4-11; Jesse S. Reed, director of Evangelism, Arkansas State Convention, evangelist; Mark Short, singer; 24 for baptism; 5 by letter and statement; Truman Spurgin, pastor.

Fitzhugh, Okla. First, Harold Boyd, Ft. Smith, evangelist; Charles Morrow, singer; 8 by baptism; Jess McDowell, pastor.

Mt. Vernon, Ill. Casey Avenue, Nov. 16-26, Harold Boyd, Ft. Smith, evangelist; Paul Taaka, singer; 5 by baptism; W. C. Hart, pastor.



**GOVERNOR HONORED**—Paul E. Roberts, pastor, First Church, Little Rock, presents outgoing Governor Orval E. Faubus with a gilt-edged scroll Dec. 18 on behalf of the church congregation. The scroll praises Mr. Faubus for "the high standards for and Mrs. Faubus have set for these twelve years while serving the people of Arkansas. Mr. Faubus was the speaker at the Sunday morning service of the church.—Arkansas Gazette photo

## Holston leaves Batesville

John Holston has resigned as pastor of First Church, Batesville, to accept East View Church, Texarkana, Ark., soon to be relocated and renamed Highland Hill Church.

During the eight and one-half years of his ministry, the church cleared its debt of \$25,000; and contributed \$500,000 to all causes with more than \$86,000 going to the Cooperative Program. Gifts to the Lottie Moon Christmas offering amounted to \$38,790.43 and the total for all mission giving was \$99,000. Church membership rolls were increased by 378.

First Church was mother church to two missions, now churches, East Side, Cave City, and Emmanuel, Batesville South. A church library was begun and now has 1175 volumes.

At the time of his resignation Mr. Holston was serving as a member of the state Executive Board, the operating committee, the missions committee, Southern College board, district Training Union representative for District 2, and president of Batesville Ministerial Alliance.

Jan. 1 he began his new work in Texarkana. His new address is 606 Ferguson Street.

## Church youth of month

Miss Charlotte Holloway, a member of Second Church, Clarksville, was named "Church Youth" of the month by the Clarksville Kiwanis Club. Charlotte is the daughter of Mr. and Mrs. Loren Holloway, and the granddaughter of Mr. and Mrs. Charles Holloway, all members of Second Church.

She is a senior at Clarksville High School, vice-president of the YWA's of her church, social chairman of the young people's class; and program chairman of her training union group. J. Pat Shields is pastor.

## Bob Lamb ordained

North Side Church, Star City, ordained Bob Lamb to the ministry Dec. 4.

Participating were pastor John Fuqua, Don Cooper, Amos Greer, B. F. McGraw Jr., R. A. Goyen and Don Cooper.

Others on the council were: David Crouch, J. C. Lyle, James Hill, Edwin Moss Jr. and J. C. Haddox.

Mr. Lamb is pastor of Mounds Church, Greene County, and is in his second year at Southern College. He is married to the former Miss Peggy Tatty, Star City.



**PROJECT WINNER**—Alan Cureton, Cash Church, was the state 4-H Club project winner in pet care and training. The youth is vice president of his Sunday School and Training Union classes, a member of the church choir, and vice president of the student body government at Cash High School.

## Ordain Jarrell Rial

Jerrell L. Rial, pastor, Hickory Grove Church, Star City, was ordained to the ministry Dec. 14. On the ordaining council were Moderator Amos Greer, superintendent of Missions, Pine Bluff; Clerk John Fuqua, pastor, North Side Church, Star City; Virgil Glover, deacon, who presented the candidate; Dr. Cecil Suttley, Ouachita University, who led in the interrogation; Don Cooper, pastor, First Church, Star City, who led the ordaining prayer; Deacon Leon Connor, who presented the Bible to the candidate. Don Sanford, Ouachita University, brought the special music; the charge and sermon were brought by Dr. Wayne Smith, Ouachita University.

Others on the council were: Glenn H. Jacks, Carvel Russell, B. F. McGray Jr., all of Star City, and Joe McElreath, Dallas, Tex., father-in-law of the candidate.

Mr. Rial is a native of McGehee, and is at present a student at Ouachita.

## Harvills in state

Mr. and Mrs. J. T. Harvill, Southern Baptist missionaries to Mexico, returned to the States in early December on medical leave. They may be addressed, c/o Mrs. W. W. Crum, Humphrey, Ark. Mr. and Mrs. Harvill are natives of Humphrey; she is the former Catherine Crum. When they were appointed missionaries in 1961 he was pastor of Loneoke Church.

## Arkansans active In Berlin Baptist Church

An Arkansan, Lt. Edgar L. Pilkington, and his wife have become members of the Berlin Baptist Church, an English-speaking group, meeting in the basement of a German Baptist Church. The English speaking department has been organized for about a year and a half.

In letters home to his mother and to his sister, Mrs. George Stokes, associate editor, Arkansas Baptist Newsmagazine, the North Little Rock lieutenant writes that the record attendance is 102, but 70 to 75 is the average and 50 on Sunday night. The congregation is made up of Army and Air Force personnel and families.

He reports that there is insufficient space for Sunday School, but that "we make out."

"The Germans think that Sunday School for adults is real strange. They have it for primary and junior age children, but that's all. Then they hardly ever have a Sunday night service. So we use the upstairs on Sunday night. We have prayer meeting on Wednesday night and the Germans come on Thursday night."

Pastor of the church is Luther Morphis. Lieutenant Pilkington is attached to Battery C of the 94th Artillery.

## Citizen of year

For the past two years the citizen of the year in Johnson County has been a member of First Church, Clarksville.

Last year it was County Judge Whitney Johnson. This year it is Clarksville's mayor-elect, Charles Callahan. Carroll D. Caldwell is pastor.

## Arkansan on staff

OKLAHOMA CITY—Two positions on the staff of the Baptist General Convention of Oklahoma with offices here have been filled, effective Jan. 1, convention officials have announced.

The two new staff members are Henry Chennault of Davis, Okla., and Miss Faye Pearson of Fayetteville, Ark.

Chennault, pastor, First Church, Davis, Okla., has been named associate in the department of missions for the convention.

Miss Pearson, educational director of University Church, Fayetteville, will be state Young Woman's Auxiliary director for the convention's Woman's Missionary Union. A native of Laurel, Miss., Miss Pearson is a graduate of McNeese State College, Lake Charles, La., and Southwestern Seminary.

## McLemore retires; federal aid denied

CLINTON, Miss.—The president of Mississippi College (Baptist) here for the past ten years, R. A. McLemore, has resigned, effective Aug. 31, 1967.

Dr. McLemore announced his early retirement following a meeting of the school's board of trustees in mid-December. He is 63.

No reason was given for the early retirement, but his resignation was presented to the board following the refusal of the trustees to accept a proposal that would have allowed students to participate in federal aid programs.

During the same meeting, the trustees tabled a motion, after lengthy debate, to sign the Civil Rights Compliance form necessary for Mississippi College to receive federal funds.

The proposal, in effect, would have allowed qualified students to be enrolled at the Baptist school here without regard to race, color or national origin.

The motion, made by Baptist Pastor Raymond Parker of Meridian, Miss., would also have allowed students to participate in the National Defense Education Act loan fund, the new College Work-Study program, and in Economic Opportunity grants.

In addition there are an estimated 300 students in the college who are under either the G.I. bill or the War Orphans Act, who probably will be cut off from such assistance in the near future.

Already lost are funds granted through the Disabled Veterans and the State Vocational Rehabilitation programs. Also lost are funds available through national foundations, which will not consider applications from colleges which have not agreed on the compliance pledge.

The board unanimously requested McLemore to reconsider his resignation, but according to B. C. Rogers of Morton, Miss., president of the board, McLemore has not indicated that he will reconsider.

The school faculty later met and voted to ask the trustees not to accept McLemore's resignation, and also to reconsider the action taken in refusing to approve the proposal to allow students to accept federal aid.

McLemore's mandatory retirement date would have been June 6, 1968, when he will be 65, his announced retirement coming about nine months earlier.

In other actions the board of trustees

designated \$100,000 from the college's operating funds to be added to the student loan fund. This was done after the board rejected a proposal by the president that more than that amount be used for renovation, redecoration and repair for some of the buildings.

"The board felt that it is more important at this time to meet student loan needs than it is to renovate buildings," said Rogers.

### Only one shingle needed for Schroeders

MEMPHIS — When the family of Southern Baptist Brotherhood leader George Schroeder sets out to make a name in the world a few years from now, chances are they'll only have to hang out one shingle.

If they decide to set up a clinic, there should be no trouble staffing it with two doctors, a dentist and a nurse.

They're medically minded, these children of Dr. and Mrs. George W. Schroeder. (Their father is executive secretary of the SBC Brotherhood Commission here.)

Asked what their father thinks of their chosen fields, the answer is quick.

"He wonders where he's going to get next term's tuition."

That's because there were three Schroeders at University of Tennessee Medical Units at the time.

George Schroeder Jr. was the first of the three to receive his degree, becoming a M.D. graduate of the University of Tennessee in December.

Then there is his pretty, auburn-haired sister, Harriet Schroeder, who will receive her medical degree from the same college one year from now.

A third member, Lawson Schroeder, is due to receive his degree in dentistry with the University of Tennessee class of March, 1968.

George Schroeder Jr.'s slender, blond-haired wife, Mary, can also hold her own in the medical world. She's a nurse and clinical instructor at Baptist Hospital in Memphis. She and her husband celebrated their second wedding anniversary on the day George received his medical degree. (BP)

Only one Mississippi Baptist institution, William Carey College of Hattiesburg, has signed the compliance agreement.

The William Carey trustees voted to sign the agreement almost two years ago, and at a recent meeting announced that while they will follow the state convention suggestion not to apply for or accept federal grants or loans, they will continue to participate in the student loan and grant program. The college has several Negro students enrolled this term.

One authority estimated that the loss to Mississippi College in not participating in the student funds includes \$604,000 already in the NDEA fund used by Mississippi College students and secured prior to the federal government's requirement of signing the compliance pledge, an additional \$300,000 which has been sought under NDEA, \$207,000 in a new College Work-Study program, and \$34,000 in Economic Opportunity grants. All of these are for students, and are not direct grants to the institution.

These sums do not include the student funds under G. I. and War Orphan programs.

Rogers stated that as long as Mississippi Baptists in convention vote against accepting federal money, he feels that the trustees will continue to refuse to sign the compliance agreement. He added that he felt that the recent action of the state convention meant that the majority of Mississippi Baptists do not want the trustees to sign such agreements.

At the recent convention the messengers adopted the following statement saying:

"We suggest that our institutions not make application for or accept any Federal money."

Many observers have felt that the adopted statement did not give clear guidelines in the areas of such matters as student loans, and that it left to the trustees the decision as to what to do in such matters.

One board of trustees has interpreted the directive one way, and another has interpreted it in a different way.

In a Friday morning chapel service, the college president announced his plans to the student body, and received a standing ovation from the students.

Prior to coming to Mississippi College in 1957, McLemore was dean of the college and acting president at the University of Southern Mississippi.



**WHERE TO FROM HERE**—Robert D. Hughes, left, new executive secretary-treasurer of California seeks guidance for locating a conference during the state secretaries meeting at the Sunday School Board. State Executive Secretary Harold G. Sanders of Kentucky and John K. Durst, Sunday School secretary of South Carolina Baptists, lend assistance. They were among approximately 400 who attended the annual state secretaries meeting held here December 12-16. —BSSB Photo

## Crusade prayer set

MEXICO CITY—A plea for Baptists throughout North, South and Central America to devote a day of prayer for a 1969 Baptist hemispheric-wide evangelistic effort was issued here during a meeting of the Directory Council of the Crusade of Americas.

Date suggested for the day of prayer was Sunday, Jan. 8, 1967, and the second Sunday in January in 1968 and 1969.

The call to prayer was issued by Reubens Lopez, president of the Crusade of Americas organization and pastor from Sao Paulo, Brazil.

In other major action, the Directory Council, which functions as the executive committee of the crusade organization, adopted a \$94,000 budget for its central Coordinating Committee.

The tentative 1967 budget does not include amounts to be used for local arrangements in each country or by each Baptist body participating in the crusade, but only for the hemispheric-wide organization.

A tentative calendar was outlined during the meeting here, calling for the next meeting of the big 50-member Central Coordinating Committee to be held at Southern Baptist Theological Seminary, Louisville, Ky., on July 25-28 of 1967. (BP)

## Urges Baptist growth

NASHVILLE—A call for the birth of a new era in Southern Baptist growth went out to leaders attending the annual meeting of state Baptist secretaries at the SBC Sunday School Board here.

The meeting drew approximately 400 state Sunday School, Training Union, church music and student secretaries and their associates as well as state Baptist executive secretaries.

Speaking to the Sunday School secretaries in their closing session, James L. Sullivan, executive secretary of the Sunday School Board, called for a more concerted effort on growth.

"Growth," said Sullivan, "represents immortal souls, each one worth more than the wealth of the world."

Directing his remarks specifically to the Sunday School leaders, he stated, "If the Sunday School doesn't move out, then neither will the other organizations."

"If we fumble the ball here," con-

## Baptist beliefs

# Paul's reward after race

BY HERSCHEL H. HOBBS

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

*"But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us"—(II Corinthians 1:9-10).*

Paul is referring to an experience which he had in Ephesus (v. 8). It could have been sickness or peril. We know of no such illness. But we do know that he was in great peril because of mob action (Acts 19:24ff.). This peril is seen in the fact that Paul's friends refused to let him appear in the stadium where a city assembly was held to hear and judge as to the complaint of Paul's enemies (Acts 19:30). Paul's reference in I Corinthians 15:32 to fighting wild beasts in Ephesus could relate to this experience. At any rate we know that because of this Paul left Ephesus ahead of schedule (Acts 20:1).

Probably because of this mob Paul realized that he was in danger of being killed. Had he gone into the stadium this may well have happened. So he said that he "had the sentence [answer] of death" in himself. The word "sentence" renders a Greek word found only here in the New Testament. It is found in other Greek writings to mean a reply (Vulgate, responsum), and always in the sense of a decision or of a judgment rendered. So this "answer of death" was Paul's conviction that he was in danger of being condemned to death. Had the decision of the Ephesian "assembly" gone against him, this could have been his fate (cf. Acts 19:35-41).

The word "had" in II Corinthians 1:9 is a perfect tense. It means that the memory of this ordeal is so vivid that Paul can still hear this answer of death. He could not help himself. He could only trust in God. So out of this trial came a blessed spiritual experience.

The apostle says that God "delivered" (drug out of danger) him in this one instance (aorist tense of point action, v. 10). Because of this he knows that He "doth deliver" (future tense, will deliver), and "in whom we trust [have hope] that he will yet deliver" [same verb form as "doth deliver"] him.

As Paul looks back upon this experience he says that he has learned by bitter trial that God will continue to drag him out of danger brought about by his efforts to serve Him. We should never court danger, but we may surely trust God when it comes for His sake.

tinued Sullivan, "we do it on the front pages of our denominational papers. And if we are criticized by them for it, we deserve it."

Sullivan stressed the need of goals toward which Southern Baptists could work. These goals must reflect the past as well as look to the future, Sullivan indicated.

He challenged the Sunday School secretaries to turn their eyes to the future. "No man can serve the future if he is glued to the past. When the people are chained to the past, it anchors the future."

"Goals are necessary," said Sullivan, "to keep Southern Baptists from going in circles. Maybe our problem is that we have undertaken too many things in too many ways to do any one thing really well."

Earlier, the state secretaries, including Woman's Missionary Union executive secretaries, and representatives from Woman's Missionary Union and the Brotherhood Commission, participated in a daylong joint session on grading. (BP)



## Vacation Bible School Clinic

The State Clinic for Associational Vacation Bible School teams will be a one day meeting in 1967.

The pocket diary lists Feb. 13 and 14, but a change to one day, Feb. 14, is the actual time for the meeting.

This Valentine Day program will start at 9 a.m. with free coffee and donuts at Pulaski Heights Church, Little Rock.

Visiting from Nashville, Tenn., to assist in the program is Sibley Burnett (above) and Neta Stewart, field service consultants for the Sunday School Department of the Baptist Sunday School Board.

Neta Stewart, Junior consultant, will be remembered by many, having served in the Sunday School Department of Arkansas a few years ago. Mr. Burnett, Vacation Bible School consultant, is well known to Arkansas workers. He will retire during 1967 from his post of

several years with the board.

Mileage expense and the noon meal will be provided associational teams attending the state clinic.

The clinic program will include the use of worship materials, suggestions and age group conferences for Nursery, Beginner, Primary, Junior and Intermediate. Also a General Officers conference for the missionary and Vacation Bible School superintendents will be held.

There will be a book store display at the clinic.

The conference will close at 4 p.m.

Who should attend? Associational officers, including the missionary, Vacation Bible School superintendent and department superintendents of Nursery, Beginner, Primary, Junior and Intermediate Departments.—Lawson Hatfield, State Sunday School Department Secretary.

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*New*

As softly as falls the newly flaked snow covering over and putting a glow into eyes of children—new forms to make; so the Lord came into my heart to take away all the old—a new creature am I formed in His image, never to die.  
—Maggie Aldridge Smith

**Estimate SBC statistics**

NASHVILLE—Preliminary estimates of 1966 Southern Baptist Convention statistics show small increases in the number of churches and members, a large increase in music ministry enrollment, and decreases in baptisms and enrollments in other church program organizations.

The estimated statistics were computed by the research and statistics department of the Baptist Sunday School Board here, and outlined by the department's secretary, Martin Bradley, to a meeting of state Baptist denominational workers here.

Bradley said the estimates are based on a sampling of statistics submitted by 53 Baptist associations which were found last year to reflect accurately the final totals which are available each February.

From the sampling of 53 associations in 13 state conventions, the predicted changes were given in the percentage of increase and decrease over last year's statistics.

Percentage increases were reported in the number of churches, up .6 per cent; church membership, 1.4 per cent; and music ministry enrollment, up 12.5 per

The following new books have come recently from the presses of Baker Book House, Grand Rapids, Mich.:

**The Hunchback Girl of Korea, and Other Missionary Stories**, by Dorothy C. Haskin, \$1.95.

**Devotionals for Worship Programs** (paperback), by Fredna W. Bennett, \$1.50.

**Story Sermons for Children** (paperback), by Luther Cross, \$1.50.

**You're in the Tenn-age Generation**, by Paul Hostetler, \$1.

**If You Talk to Teens**, Source Book for Youth Leaders, (paperback), by Louis O. Caldwell, \$1.95.

**Devotional Studies in Amos**, The Herdsman from Tekoa (paperback), by Fredna Bennett, \$1.

**50 Devotional Programs**, suitable for many groups and various occasions (paperback), by E. C. Andrews, \$1.50.

**37 Youth Programs from the Bible** (paperback), by B. Hoyt Evans, \$1.50.

**24 Installation Services**, by Oleta R. McCandless, \$1.95.

**Sermon Outlines on the Psalms** (paperback); by Maclaren, Liddon, Talmage, etc., \$1.50.

**Education in Depressed Areas**, by A. Harry Passow, editor, was first published by Teachers College Press, New York, in 1963, and was given its sixth printing, as a paperback, in 1966.

New Broadman Press, Nashville, books include:

**The Meaning of the New Testament**, by Barclay M. Newman, \$6.95.

An overseas translation consultant for the American Bible Society, Dr. Newman formerly was an associate professor of Greek and religion at William Jewell College (Baptist), in Liberty, Mo. He feels that the believer should analyze and evaluate all that he professes in faith—that there should be no severance between genuine faith and honest study. He points out that an honest study of the New Testament requires that the student utilize all of the recognized tools of biblical research, realizing that these are designed to aid in understanding and more deeply appreciating the Scriptures. This book is aimed at helping Christians to apply the New Testament to 20th century life.

**Brief Chronicles**, by Brooks Atkinson, Coward-McCannh, 1966, \$15.95

The wide-ranging curiosity of Brooks Atkinson, critic-at-large of the New York Times, guarantees something here for every reader. In his short essays he deals with everything from Con Edison to the California Condor, from William Shakespeare to Horatio Alger, from the rape of the virgin redwood to the rare morals of television's Marshal Matt Dillon. You can go with him to Dublin, to London, to Moscow. He will take you to Jerusalem to spend Christmas Eve in the midst of barbed-wire entanglements. He will run out of gas with you half way across the Negev Desert.

Or you may sit with him on the back porch of a country home to watch the return of the bluebirds. Or, if you like people, he will introduce you to his favorite characters. This is a good book for reading just for the pleasure of reading.

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<b>One month free trial received:</b>		
New Hope, Black Oak	Ernest Tosh	Mt. Zion
Armored	Guin Renshaw	Mississippi Co.
Huttig, First	A. Dale Floyd	Liberty

cent.

Percentage decreases were baptisms, 4.2 per cent; Sunday School enrollment, 4.2 per cent; Training Union enrollment, 1.8 per cent; Woman's Missionary Union enrollment, .4 per cent; Brotherhood and Royal Ambassador enrollment, 5.6 per cent. (BP)

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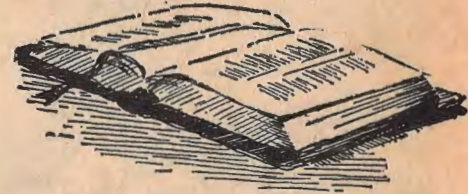
1967



RAY ROBERTS

# Evangelism

# PROG



# Conference



RALPH SMITH

Theme: "Truth To Set Men Free"

January 23-25, 1967

Monday Night, January 23: *"The Local Church—the Evangelistic Task Force"*



GEORGE EUTING

- 6:45 Song and Praise
- 7:00 Bible Study
- 7:30 Stand and Sing
- 7:35 "Teaching Evangelism"
- 8:05 Book Store
- 8:10 Announcements
- 8:15 Special Music
- 8:20 "Evangelistic Preaching"

- Hoyt Mulkey
- Dr. Ralph Smith
- Hoyt Mulkey
- W. D. Lawes
- Robert Bauman
  
- Hoyt Mulkey
- Dr. Ray Roberts



ROBERT BAUMAN

Tuesday Morning, January 24: *"Relationships to the Task"*

- 9:00 Song and Praise
- 9:15 Bible Study
- 9:45 Stand and Sing
- 9:50 Message
- 10:15 "Pew-Packing"
- 10:30 Sing
- 10:35 "A Pew-Packer Won Me."
- 10:50 "Using the Sunday School in Evangelism"
- 11:15 Book Store
- 11:20 Special Music
- 11:25 "The Word of Life"

- Hoyt Mulkey
- Dr. Ralph Smith
- Hoyt Mulkey
- Dr. S. A. Whitlow
- A. W. Clodfelter
- Hoyt Mulkey
- George Sisler
  
- Lawson Hatfield
- Robert Bauman
- Hoyt Mulkey
- Dr. Ray Roberts



W. D. LAWES



HOYT MULKEY



JESSE REED

# RAM

## SECOND BAPTIST CHURCH 4th & Garland Hot Springs, Ark.



RUBENS LOPES

Tuesday Afternoon: *"Truth—the Great Emancipator"*

- |      |   |                     |
|------|---|---------------------|
| 1:45 | Song and Praise                                     | Hoyt Mulkey         |
| 2:00 | Bible Study   | Dr. Ralph Smith     |
| 2:30 | Sing  | Hoyt Mulkey         |
| 2:35 | "The Chaplaincy and Evangelism"                     | R. Adm. James Kelly |
| 3:05 | Special Music                                       |                     |
| 3:10 | "The Crusade of the Americas"                       | Dr. Rubens Lopes    |
| 3:55 | Break up into Visitation and<br>Soul-winning Groups |                     |
| 4:10 | "Go and Witness"                                    |                     |



LAWSON HATFIELD

Tuesday Evening: *"Bring Them In."* Youth Night.

### HOT SPRINGS MUNICIPAL AUDITORIUM

- |      |                      |                 |
|------|----------------------|-----------------|
| 6:45 | Song and Praise      | Hoyt Mulkey     |
| 7:00 | Bible Study          | Dr. Ralph Smith |
| 7:20 | Evangelistic Singing |                 |
| 7:35 | "Here Am I—Send Me." | Dr. Ray Roberts |



JAMES KELLY

Wednesday Morning, January 25: *"Laborers for the Vineyard"*

- |       |                         |                   |
|-------|-------------------------|-------------------|
| 9:00  | Song and Praise         |                   |
| 9:15  | Bible Study             | Dr. Ralph Smith   |
| 9:45  | Sing                    |                   |
| 9:50  | "Recruits for the Task" | Miss Nancy Cooper |
| 10:15 | "Men and Missions"      | George Euting     |
| 10:40 | Sing                    |                   |
| 10:45 | "Programs for the Task" | W. D. Lawes       |
| 11:10 | Special Music           |                   |
| 11:15 | "The Watch of Life"     | Dr. Ray Roberts   |
| 11:50 | Prayer Service          |                   |
| 12:10 | Adjourn                 |                   |



NANCY COOPER



S. A. WHITLOW



A. W. CLODFELTER



GEORGE SISLER

# They will

Glorious victories do not always come

Upon the tip of a conquered hill;  
Many battles are fought on low valley floors,

From a bended knee, a whispered,  
"Lord, Thy will..."

"Thy will be done...not mine,"  
prayerfully said

From an earnest tongue, contrite heart,  
seeking mind,

Opens doors to the distant view,  
disclosing

The only true victory man can ever find.

—Etta Caldwell Harris, Hamburg

## Computer date service

WACO, Tex.—Two students at Baylor University have distributed 4,000 "Baylor Date-Mate" questionnaires in the dormitories at the Baptist school campus. Bert Brown and Vernon Hartline hope to help fellow students seek the companionship of the opposite sex scientifically.

The men have organized a computer dating program to match students according to responses made on the questionnaires. It is believed to be the first such computerized dating bureau at any of the 56 Baptist schools in the nation. (EP)

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Beltone Ad No. P-1711—Rev.



... December accident deaths in 1965 reached 9,950, or more than 1,000 more than the monthly average, according to studies by the National Safety Council. Nine hundred sixty persons died during the three-day Christmas holiday. Studies show that three out of four fatal Christmas accidents involved excessive speed, while drinking drivers are involved in more than half the fatal Christmas accidents. One out of four Christmas accidents involve pedestrians.

... In the recent elections New York voted 2 to 1 to amend its State Constitution in order to authorize a state lottery, with proceeds to support education. New Hampshire approved by nearly 4 to 1 a wider sale of its lottery tickets. Californians turned down a law to toughen anti-obscenity laws by a vote of 3.2 to 2.5 million. South Carolina overwhelmingly defeated a proposed law allowing the sale of liquor by the drink.

... Do high taxes cause people to lose their incentive and quit working? No, it has nothing to do with their continuing to work, or the amount of work they do, according to a report published by the Brookings Institution under the title "Economic Behavior of the Affluent" (Newsweek). The report stated that "the annual loss of output due to the effect of taxes on work incentives, contrary to popular opinion appears very small, probably less than one-half of one percent." The study tended to show that the average successful American is one to whom work is a goal in itself.

## Questions kidney transplants

ST. LOUIS, Mo.—A "dialogue" at Washington University here brought into sharp focus one of the many new questions which modern medical knowledge is posing for moral theologians.

The "dialogue" was a confrontation of medical men and clergymen—one of a series of programs to discuss new medical advances in the light of theology.

The question at this one session, as posed by Dr. Neal S. Bricker, director of the Renal Division of Washington University and a national authority on kidney transplanting, was this:

On one hand is the delicate surgery involved in the kidney transplants which must be done within 90 minutes after the death of the donor.

On the other hand is what doctors judge to be hopelessly injured accident victims who can still survive in a vegetable-like existence for days or even months with the aid of a respirator, even though brain damage has been virtually total. Kidneys from these victims, often young and in good health, have a better chance of succeeding in a transplant.

Whether or not the doctor has an obligation to keep such a victim alive is both a moral and legal issue, Dr. Bricker said.

Some doctors seek a legal definition of death because, after the family of the dying man has agreed to the kidney

transplant, the required team of skilled surgeons could be standing by for weeks or months while a respirator continued to keep the dying man breathing.

The moral questions, Dr. Bricker told a group of clergymen of all faiths, involve the doctor's right to turn off the respirator on what he judges to be a hopeless case. (EP)

## Urges better communications

MOUNT VERNON, Ill.—Advertising can help rebuild the worsening church image, a Bethany (W. Va.) College educator said at First Methodist Church here Dec. 2.

He is James W. Carty Jr., professor of journalism at Bethany and formerly religious news editor of The Nashville Tennessean. He addressed a church advertising clinic sponsored by the Commission on Public Relations and Methodist Information of the denomination's Illinois area.

"The church image and attendance at worship services are declining," Carty said. "Spiritually sensitive specialists of the advertising world can help religious leaders re-think the mission of the church and communicate its distinctiveness in meaningful and effective ways." (EP)

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# LUCK



# FOR

# SALE

BY FRANCES ALTMAN

Jerry usually was one of the first ones at school in the morning. This morning, however, he waited until almost time for the warning bell to ring. He wanted to be sure everyone saw him and the special plant he was carrying.

"What's so special about that?" asked Bill. "It looks like a regular clover plant to me."

Many of the other children began to crowd around Jerry for a look.

"Why, Jerry has a four-leaf clover plant," exclaimed Mary. "See, nearly every stem has four leaves."

By the end of the day, Jerry had sold all the four-leaf clovers from his plant. Now he had a handful of coins, and in a few days his plant probably would grow still more lucky leaves.

Two days later Jerry saw Bill again. "I wish I had my nickel back," Bill complained. "That four-leaf clover made me miss half the questions."

Now Jerry began to hear the oh's and ah's.

"What are you going to do with it?" asked Billy, who had become more interested.

Jerry had not really thought about that. Before he could answer, Billy continued.

"I'll pay you five cents for one sprig. I have a test tomorrow, and I'll need a lot of luck." Bill held out a shiny nickel to Jerry.

"I'll take one, too," spoke up Tom. "I'm going to run in the relay race Friday."

On Friday, Jerry saw Tom run next to last in the relay race. Afterward Tom handed Jerry a piece of waxed paper with the clover pressed inside.

For a week Jerry went around the house with a long, gloomy face. He wouldn't go outdoors nor ride his bicycle.

"What is the matter?" his mother asked. She was beginning to worry about him.

At last, Jerry had to tell her about selling the clovers. "By now, Tom and Bill have told everyone that my clovers aren't lucky. No one will like me anymore."

Jerry's mother couldn't help but smile a little. "Jerry," she said softly, "you know you can't buy luck. Most of the time things turn out the way we want them to because we study or practice harder than our competitors."

"Then why do people say a four-leaf clover is lucky?" Jerry insisted.

## Bible word square

BY DOT WOMACK

1.	2.	3.
2.		
3.		

1. Man whose wife became a pillar of salt (Genesis 19:15, 26)

2. Number of sisters Joseph had (Genesis 30: 21)

3. Numbers of lepers Jesus cleansed (Luke 17:12-14)

### ANSWERS

1. Lot, 2. one, 3. Ten

"Because it makes them feel confident, I guess." Jerry's mother went on with a smile. "Long, long ago, people even believed that you would be able to see witches if you carried a four-leaf clover on Christmas Eve. It's all just superstition."

That afternoon Jerry hunted for Tom and Bill to return their nickels. When he found them, however, neither said a word about the clovers.

"I know my clovers weren't really lucky," Jerry finally began. "I want to return your money."

Billy looked surprised. "It wasn't the clover's fault," he grinned. "I didn't even study for that test."

"And I didn't practice at all for the race," added Tom. "We never really gave your clovers a chance to be lucky."

Jerry looked at the coins in his hand. "Then let's have a soda," he suggested.

To that the other boys agreed. (Sunday School Board Syndicate, all rights reserved.)

## Jesus' healing ministry

BY TAL D. BONHAM  
PASTOR, SOUTH SIDE CHURCH, PINE BLUFF

Life and Work

January 8

John 9:4-5; 8-11, 26-38

During the darkest days of World War II, King George VI of England said in a New Year's message, "I said to a man who stood at the gate of the New Year, 'Give me a light that I may tread safely into the unknown.' He said, 'Go out into the darkness and put your hand into the hand of God. That shall be to you better than light and safer than a known way.'"

### Urgent business

The healing of the man born blind came at the end of a long Sabbath day of hot debate interrupted by the adulation. It raised the question of the origin of evil, split the Pharisees, and convinced the man who was healed of

the divinity of Jesus Christ. Most of all, however, it illustrated that Jesus is the light of the world by which man places his hand in the hand of God.

This is the only miracle in the Gospels in which one was afflicted from birth. In Acts, there is the lame man at the Beautiful Gate (Acts 3:2) and the impotent man a Lystra (Acts 14:8) who were afflicted from birth but this is the only sufferer healed by Jesus who was afflicted from the day of his birth.

Jesus used this miracle to teach us that a sense of urgency should characterize our work for him (vs. 4-5). Opportunities for service come and go quickly. We must seize every chance for they may never return. The daylight hours of work are soon transformed into the twilight hours of rest. Life is short and death is sure!

### Using every opportunity

We see in this miracle a man who witnesses the best he can. He uses every opportunity to tell what Jesus Christ has done for him. And, in the final analysis, that is the very essence of witnessing. Notice the gradual realization that Jesus is the Christ. When the well known blind man returned to his hometown where everyone had known him as a stumbling, glassy-eyed child, he aroused several questions—just as any person's life should do when he meets Jesus (vs. 8-11). When they were finally convinced that a miracle had occurred, they asked, "How?" It is a simple answer but it reveals the words of a man who witnesses the best he can. "A man that is called Jesus," was his reply.

He did not understand exactly "how" but he knew "what" and "who." The people of that day believed that the saliva of a good man contained healing power. When Jesus made a mud pack of clay and saliva, it was for the purpose of arousing faith and hope in the man. He sent him to the pool of Silpam to teach him obedience. The witness of this man was simply a statement of fact.

### A prophet from God

The controversy continues. The Pharisees must have thought that by continued questioning, the man would give up the idea that a miracle had been wrought in his life. So, they asked him again for his evaluation of Jesus Christ.

There is evidence that it is beginning to dawn upon the man that Jesus is the Christ when he says, "He is a prophet" (vs. 33). We are reminded of the words of Nicodemus when he said, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him" (Jh. 3:2).

### Blind hearts

The poor, blind Pharisees! A man's eyes have been opened for the first time. For the first time, he sees the beauties of the world! But because the eyes of their hearts are still blind, the Pharisees cannot see that the miracle worker is from God. They reasoned that Jesus was guilty of working on the Sabbath because he had made a mud pack and applied it to the man's eyes. This was typical of the Pharisees who argued endlessly over what constituted work on the Sabbath. Some of them had concluded that it was work to wear one's false teeth or wooden leg on the Sabbath. They even believed that it was wrong to wear sandals with nails in them on the Sabbath since the weight of the nails constituted a burden that was being carried. Chrysostom said of the healed blind man, "The Jews cast him out of the Temple; the Lord of the Temple found him." And in the final scene of this touching drama (vs. 35-38), the man who had learned to have faith and to obey, now concludes that his physician is the Christ. Herein, we see three steps that he had taken to salvation—faith, obedience, and commitment.

### How to witness

Gradually, he realized that Jesus was more than a man, a prophet, or a man from God. He came to see that Jesus was the Son of God, the only Saviour. He was a faithful witness who told what Christ had done for him.

How long has it been since you told someone what Christ has done for you?

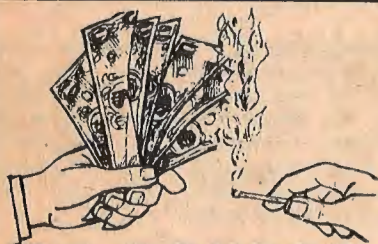
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# Jesus begins his ministry

By RALPH A. PHELPS JR.  
PRESIDENT, OUACHITA UNIVERSITY

International

January 8

Luke 4:16-19; 5:18-26

The hardest place in the world for a fellow to begin his work as a preacher, doctor, lawyer or teacher is the community in which he grew up. No matter how much knowledge he has acquired or how much skill he possesses, the people who have watched him grow up think of him as the neighbor kid, not as a professional person. He has an uphill fight to be accepted as something besides a former star of the football team, a saxophonist in a high school combo, or a Saturday grocery-sacker at the local Piggly-Wiggly.

Jesus could not have picked a more difficult place to begin his public ministry in Galilee than Nazareth, his boyhood home and the scene of his work as a carpenter in early adulthood. Although met with the typical hometown response (Cf. Mark 6:3: "Is not this the carpenter?"), Jesus nevertheless launched his work with a clear statement before the religious assembly of his fellow Nazarenes and "sighted in" the type of ministry his was to be.

Today's lesson examines his self-introduction at Nazareth and then looks at an example of how this was in part fulfilled shortly thereafter at Capernaum.

## I. Jesus' introduction, Lk. 4:16-19.

The passage begins, "And he came to Nazareth, where he had been brought up." What familiar scenes must have unfolded around him as he walked the familiar streets once more! What familiar faces he must have recognized! Doubtless some greeted him warmly as an old friend, while others probably drew back in puzzlement and awe, for he was already making quite a name. Luke 4:14 says, "Then Jesus, armed with the power of the Spirit, returned to Galilee; and reports about him spread throughout the whole countryside" (N.E.B.).

"According to his custom," when the Sabbath, the Jewish day of worship, came, Jesus went to the synagogue. That short phrase says much about Jesus' devotion to formalized worship and corporate study of the Scriptures.

The greatest religious leader the world has ever known set a pattern of faithfulness to worship services.

Worship at the synagogues, which had developed as a result of needs Jews in Babylonian captivity felt for centers of religious activity other than the temple in Jerusalem, centered in the reading and discussion of the Old Testament Scriptures. When Jesus rose to signify his desire to read a passage, there was delivered unto him the book of the prophet Isaiah. He then unrolled it until he found Isaiah 61:1, 2, the passage he wanted. He apparently selected this reading because of the use he intended to make of it as a text.

The passage said, "The Spirit of the Lord is upon me, because he hath anointed me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

W. N. Clarke says that Isaiah's language "was intended directly to comfort the people of Israel in this long captivity in Babylon, and afterward, through the promise of deliverance, restoration to prosperity, and the abundant favor of their God. . . . The predictions had never yet been fulfilled in the history of Israel, and Christ takes up the language anew as having really referred to himself, whatever primary and lower applications had been intended by Isaiah."

Thus Jesus announced that his ministry was to be one of comfort, healing, liberation. He not only proclaimed this good news; he embodied it. He is not bragging but making a simple statement of fact when he says, "This day is this Scripture fulfilled in your ears" (Luke 4:21).

## II. Jesus' demonstration, Lk. 5:18-26.

Dr. Luke records an incident of healing which shows, in part, how Jesus fulfilled this prediction. Although he does not say where the miracle took place, Mark tells us that it was in Capernaum.

Because his fame had spread like wildfire throughout the region, people were crowding in to hear and watch him. "There were Pharisees and teachers of the law sitting by, who had come from every village of Galilee and Judea and from Jerusalem; and the power of the Lord was with him to heal" (5:17).

For this reason, when four men brought a man who was paralyzed and sought to lay him before Jesus, they

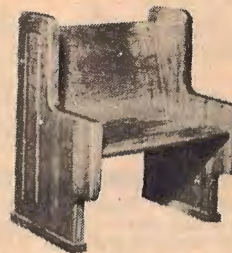
could not get into the house because of the crowd. The four therefore went up on the roof and let him down with his bed through the tiles into the midst and before Jesus. Much could be said about their concern which resulted in a concerted course of action in behalf of this sufferer and about the self-forgetful cooperation necessary to lay him at the feet of Christ, but these are not the emphases of this particular lesson. The stress is upon what Jesus did.

Seeing the faith of the men (of all five men, that is), Jesus said, "Man, your sins are forgiven." This immediately produced a babble among the theological experts, who obviously were there more as critics than as observers. "Who is this that speaks blasphemies? Who can forgive sins but God only?" From that day to this, there have been vultures sitting around, far more concerned with theological nuances than with meeting deep human needs.

Understanding their motives, Jesus said to the paralyzed man, "Rise, take up your bed, and go home." Immediately the healed man walked out of the assembly, carrying his bed and glorifying God. Amazement and awe filled the witnesses who said, "We have seen strange things today."

From the earliest days of his ministry, Jesus showed consuming concern for the needs of the people he met rather than for his own welfare. No wonder Luke was able to summarize his life in the simple statement, "He went about doing good." We cannot walk in our Lord's steps without trying to do the same.

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—Southwest Times Record, Ft. Smith, Ark.

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## Cutting food costs

Trying to eclipse his brother's gift of a Cadillac to the old lady, the rich oil man paid \$10,000 for an amazing Mynah bird to give his Mother on Mother's Day. The bird spoke eleven languages and sang grand opera. On the night of her birthday he called his Mother long distance. "What did you think of the bird, Mama?"

"Delicious!" she replied.

"But, Mama, the bird was a \$10,000 Mynah that spoke eleven languages!"

"Then why didn't he say something?" was the old lady's retort!

## To John with love

A man looking at neckties tossed several contemptuously aside. The sales lady picked them up and put them in a separate place, so the man asked why.

"Well," relied the saleslady, "the ties you men turn down we put in a separate place to offer them to ladies who come in to buy ties for men."

## Threat

The policeman caught a jay walker and busily gave him a ticket.

"Buster, you watch your step," said the officer, "get three of these in a year and we'll take away your shoes!"

## First things first

Friend: "How do you like your baby sister, Tommy?"

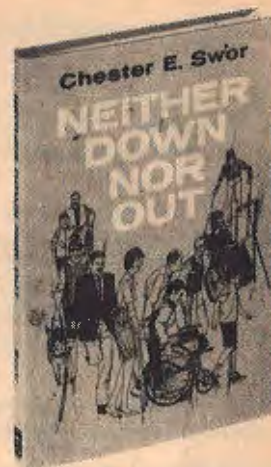
Tommy: "All right, but like Papa said, there are lots of things we needed worse."

## Howdy, Stranger

Wife, reading an oddity: "It says here that in India a man never knows his wife until after they're married."

Husband: "India isn't the only country!"

Dr. Chester E. Swor's latest book was six years in the making



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## Taxed to death

Question: "Which of America's natural resources will be the first to become exhausted?"

Answer: "America's taxpayers!"

## We're worth more!

Before World War II someone figured out that the chemicals found in the average human body were worth 98 cents. In today's market, we are told, the chemical value of each of us has risen to \$34.54!

## No sale

Druggist: "How about two tooth brushes instead of just one. Couldn't your wife use one too?"

Customer: "No thanks, when I buy a new one, I give my wife the old one."

Silence. "She uses them to clean her shoes."



# In the world of religion

## No religious question

WASHINGTON, D. C. — A question on religious preference will not appear in the 1970 census, A. Ross Eckler, director of the Bureau of the Census has decided.

Mr. Eckler said that his decision to follow past precedent was made because "a substantial number of persons again expressed an extremely strong belief that asking such a question would infringe upon the traditional separation of church and state."

Replies are mandatory for questions on the decennial census forms.

An opportunity to obtain some census data on religious preference was envisioned by Mr. Eckler. He suggested that a question on religion might be asked during one of the interim sample surveys conducted by the bureau. The answer would be voluntary. (EP)

## Turks step up drive

ISTANBUL —It is not news that Christian missionary bodies are barred from active proselytizing in this predominantly Moslem country, although its constitution guarantees religious liberty. What is new, however, is the apparent intensification of this adverse attitude toward the missions on the part both of the government and the Turkish press. In a special message to more than 200,000 Turkish workers in Germany President Cevdet Sunay clearly advised them not to read any "alien Christian pamphlets" that might be distributed among them, but rather to draw their spiritual consolation and strength from the holy precepts of Islam.—(EP)

## German unity sought

BERLIN—Dr. Kurt Scharf, in his dual capacity as Bishop of the Church of Berlin-Brandenburg and chairman of the Council of the Evangelical Church in Germany (EKID), said recently that both bodies were determined under all circumstances to uphold their unity based on common faith and tradition.

He was referring to longtime Communist demands that the structure of both the EKID and the Berlin-Brandenburg Church be "adapted to political realities"—meaning that they should be officially divided into Eastern and Western parts.

An East Berlin newspaper declared that recognition of the Soviet Zone regime by the Bonn government was a prerequisite for normalizing the situation of the Evangelical Church in Germany (EKID).

Neue Zeit, organ of East Germany's Communist-dominated Christian Democratic Union, said that any reference to an "Evangelical Church in Germany" was "self-deception". (EP)

## On 'reaching' Jews

SAN JUAN, Puerto Rico—The funeral parlor often can be the place where marginally-affiliated Jews who have "lost contact with the Jewish tradition" are most effectively reached, a prominent sociologist declared here.

Addressing the 39th annual convention of the Jewish Funeral Directors of America, Dr. Marshall Sklare, professor of sociology at Yeshiva University in New York, said "the Jewish funeral director thus has contact with a segment of the Jewish community that no one else has contact with."

As the "surrogate" of the Jewish community, and acting for it in absentia, he said, the funeral director faces a "great opportunity and challenge" with the alienated Jew.

The sociologist predicted that American Jewry may face its "survival crisis" within the next two generations. He said the crisis may come when the next generation of American Jews face greater difficulty in conveying to their children the "increasingly diffuse Jewish heritage." (EP)

## Face drug addiction

SUDBURY Ont. — Men of all religions must cooperate to fight the rising incidence of drug addiction, Commissioner Edgar Grinstead, territorial commander of the Salvation Army in Canada and Bermuda, said here.

"The use of drugs, particularly among youth, is a growing evil," he said. "Those organizations involved in social service like the Salvation Army must take new and vigorous steps to alleviate the suffering it causes." (EP)

## 'Pidgin English' scripture

MADANG, New Guinea — Lutheran Press here has recently produced more than 50,000 copies of portions of Scriptures in Pidgin English.

Actively supporting the area Bible society efforts to keep up with demands for Scriptures in Pidgin English, the Lutheran publishing operation has printed 10,000 copies of the Acts of the Apostles and 40,000 copies of the four Gospels. Another 1,000 copies of Genesis in "Kate," the main "mission language" of the Evangelical Lutheran Church in New Guinea, were made available.

It is hoped that a full New Testament in Pidgin will be published before the end of 1967. (EP)

## Sees no restriction

ST. PAUL, Minn.—Religious freedom in the United States "has in no way been restricted by recent decisions of the Supreme Court affecting prayer and Bible reading in the public schools," a Baptist leader said in a lecture at Bethel College here.

Walfred H. Peterson of Washington, director of research for the Baptist Joint Committee on Public Affairs, declared the Court deserves "highest praise" from those devoted to liberty.

Dr. Peterson, a former political science professor at Bethel, said that the Court's decisions involving religion in the public schools "cannot be viewed as a denial of the free exercise of religion."

"A child can pray in school if he chooses," he said. "He may bow his head and pray as his tradition or as the spirit dictates. Presumably, a voluntary group could get together at lunch or recess and pray if it chose.

"What the Court has banned is this: School officials (that is, state authority) cannot organize or supervise prayers and Bible reading for religious purposes." (EP)

## Denounce 'new morality'

CHARLESTON, S. C.—The ultra-fundamentalist American Council of Christian Churches, at its 25th anniversary convention here, adopted a resolution denouncing the "false philosophy of the new morality" and calling for a strict adherence to moral standards as set forth in the Bible. (EP)

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