

1-16-1969

January 16, 1969

Arkansas Baptist State Convention

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Recommended Citation

Arkansas Baptist State Convention, "January 16, 1969" (1969). *Arkansas Baptist Newsmagazine, 1965-1969*. 29.
https://scholarlycommons.obu.edu/arbn_65-69/29

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DO WE NEED

Liquor

BY-THE-DRINK

IN ARKANSAS?

SEE PAGES 21-28

Arkansas Baptist

newsmagazine

JANUARY 16, 1969

Personally speaking



In time of trouble

The neighbors were really up in arms against the fellow.

What he had done to stir their ire, I do not know. And how they had managed to get so united a front against him remains a mystery. But there they were, all together in one place venting their spleens against him. If he had a friend in the world, that friend obviously was not present.

My sympathies automatically went to the underdog. For I have had the experience, on occasions, of being about the only one on my side, and I know how it feels. But I was not about to enter this fracas, even if that had been possible.

He was a big fellow and well equipped for fighting, but he was too much on the defense to fight back. There were too many of the angry neighbors.

It was mob action. All lines of communication had been dashed. This was no time for reasoning, whether the object of the assault was guilty or not, and whether, if guilty, he was genuinely sorry to the point of true repentance.

Fortunately for the villain, the attack was soon over and he was left with no serious body damage.

In the end, it was the victim's coolheadedness that delivered him. He simply dropped out of the fight and went and sat on the top of a fence post.

You and I cannot copy him here, but it worked wonderfully well for that big white-tailed hawk. From the moment he dropped down to the fence post and just sat down, the covey of angry sparrows and others of his bird neighbors flew away and left him.

The hawk, as a predator, frequently has a hard time living harmoniously with his basic nature and with his neighbors. But that is something that even we humans have to do. Unlike the hawk, however, human beings are not necessarily stuck with

the personalities and dispositions with which they come equipped.

Through the experience of regeneration, by repenting of our sins and accepting Jesus Christ as our Lord and Saviour, we can become new creatures in Christ. This will not keep us out of trouble, but it does assure us of always having a Friend who "sticketh closer than a brother."

Erwin L. McDonald

IN THIS ISSUE:

BAPTIST minister, Catholic priest perform joint marriage ceremony, page 6—perhaps the first of its kind.

A PLEA for observance of Race Relations Sunday, Feb. 9, 1969, is made by Dr. W. A. Criswell, page 15.

'CONVENTION has no authority over churches,' says Carl T. Cosand, in his letter page 5.

MESSAGE for Baptist World Alliance Sunday, Feb. 2, 1969, is printed on page 12.

CONCERNED citizens will be interested in the open letter and other information, pages 21-28, regarding liquor by the drink legislation.

RUSSELLVILLE First Church, page 6, has begun a week-day Bible class. Described as "a serious study of the Bible," the course includes study assignments and informal tests.

Arkansas Baptist - newsmagazine

January 16, 1969
Volume 68, No. 3

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525 West Capitol Avenue, Little Rock, Arkansas 72201. Published weekly except on July 4 and December 25. Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$2.75 per year. Church budget, 16 cents per month or \$1.92 per year per church family. Club plan (10 or more paid annually in advance), \$2.25 per year. Subscriptions to foreign address, \$4.75 per year. Advertising rates on request.

Opinions expressed in editorials and signed articles are those of the writer. Member of Southern Baptist Press Association, Associated Church Press, Evangelical Press Association.

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.

People's part

One change that can be expected in the 1970's is for the people to have more to say about religion and the hierarchies [and conventions?] less.

This was the prediction of a Catholic clergyman, Gregory Baum, of Canada, recently in an address on "Issues in Religious Journalism." He was speaking at a "Towards the 'Seventies'" seminar in Evanston, Ill.

Said Mr. Baum:

"Today journalism has become a major way of introducing people to religious issues. People—even people without church affiliation—know about the churches and their conflicts, through the press. . . . We learn today by being bombarded with information from all sides."

Emphasizing a new people involvement in religious affairs, Baum said:

"In the future the church is becoming, sociologically speaking, a movement. People associate themselves with the church in various ways and degrees, according to their own choice. What counts is personal conviction and personal involvement. The church will be effective in the larger society if it involves people in the search for self-identity and the quest for a more just world society.

"The real effectiveness of the church will not reside in the decisions of ecclesiastical governments [or, again, conventions?]. What counts will be the thought and the action of ordinary people. For this reason religious journalism will become more important." And Mr. Baum means by religious journalism not just journalists on the staffs of church or denominational publications, but daily newspaper editors and journalists who cover religious news for their publications.

"Through the press, radio and television, more than through official pronouncements and encyclicals, will the Christian people discover the nature of the issues that plague mankind and be enabled to commit themselves to the healing of the misery.

"Again, through religious journalism in the widest sense will the church, or the Christian movement have an influence on the society in

which it lives. Religious journalism enables outsiders to participate in the great moral issues and to involve themselves along with Christians in the transformation of human life."

As people—Baptist people, in our case—become more concerned about what is going on in the churches and in the denomination, surely they can be expected to take more interest in how the churches and the denomination are "run" and become more involved in the processes.

In our Baptist democracy, where only a small fraction of one percent of the Baptist people attend convention sessions and vote convention actions, we evidently have far less than pure democracy. Until someone can come up with an improvement on this way of doing our business, serious-minded people from the proverbial grass-roots might well give thought to attending and taking part. Surely there is one thing on which all of the Baptist Zion would agree: we need more people participation in all of our Baptist affairs.

Liquor proposal

Bills designed to make possible the legalization of liquor by the drink are before the current session of the State Legislature.

That the readers of this paper may be able better to evaluate the prospect of liquor by the drink in Arkansas, we are joining with the Christian Civic Foundation of Arkansas and the Arkansas Baptist Pastor's Conference in presenting, elsewhere in this issue, facts and figures which they might otherwise not have. It is hoped that the readers will give careful consideration to the materials presented in this issue.

It seems to us that the greatest welfare of the people of the state hinges upon restricting the liquor sales outlets and taking the profit out of the liquor business for the liquor industry. It is the feeling of the editor of the *Arkansas Baptist Newsmagazine* that the bills proposing liquor by the drink should be voted down and that all liquor sales should be channeled through state-owned liquor stores. Taking the profit away from the liquor business and giving it to the state would add \$10,000,000 a year to the measly \$1,300,000 now received by Arkansas from liquor tax and would greatly curb the power of the liquor lobby on Capitol Hill.

The people speak

Another look at Baptist education

Dr. C. Stanley Lowell's position on Christian Education clearly offers a solution to our church college problem. It sets forth some positive alternatives through which to pursue an educational ministry.

The writer to "The People Speak," Dec. 12, stated in summary, "Although I've read a number of articles endorsing the church related college, I have yet to see sufficient evidence for justification of its existence."

After having read the view of H. E. Williams, Pres., SBC, in the Jan. 2 Arkansas Baptist, this reader would still say "Amen!" to the Dec. 12 writer if he would add to his statement quoted above the phrase "in Arkansas for the past 20 years."

As a Baptist I find Mr. Williams's article very disappointing in many respects. He did not counter any point made by either person above in a scholarly objective manner. He failed to bring any information of substance to the issue. If he, in his position, is not capable of doing this, Who, may we ask, can?

In the past, most of the justification of merit generally fell in one of two major categories: (1) Church colleges are necessary to provide denominational leadership, and (2) Church colleges provide a wholesome atmosphere where our children can be educated. (Mr. Lendol Jackson's recent article was along the line of the latter.) Mr. Williams has introduced us to a different line of reasoning. Those of us who are not yet convinced are apparently to be dismissed as "Marxist propagandists." (Oh, Brother!)

Both Dr. Lowell and the Dec. 12 writer have shown that the two areas of justification enumerated above can be best remembered as the two "M's." The myopic and the monastic. These are also characteristic of Mr. Williams's conclusions even if it were conceded that his insinuations, generalizations, and empirical assumptions had merit. His reaction to the plight of the state schools going to ruin and taking 86 percent of our Baptist student body with it (his premise, not mine) is totally monastic in character. He is for withdrawal. Dr. Lowell, on the other hand, seems to propose redemptive involvement.

I have examined the recent budget of the Arkansas Baptist Convention. The expenditures designated for the state college ministry are but "crumbs" when compared to the large slab of the budget designated for the Baptist colleges. When this budget is compared to any statistical ratio of students yet contrived (within the 86 percent to 14 percent ratio of students) it demonstrates that Dr. Lowell's position offers the best opportunity to minister and the best opportunity to receive full value for our monetary out-lay.

Mr. Williams failed to deal with the Dec. 12 writer's ascertainment to the effect that the church college is little more than just a regular college under denominational support. When is all this doctrinal training, for the average college student, which Mr. Williams talks about, going to begin? If we were to make some empirical judgments with Mr. Williams, he might be advised that this writer has heard some "way-out" doctrine expounded by graduates of Baptist colleges in both Mississippi and Arkansas, not to mention what we've read from other areas. On the other hand, I have never seen a Christian graduate of a state college spiritualize away two-thirds of the great doctrinal truths of the Bible. I wish I could say the same for the church school, Don't you? Maybe its just as well that most students in the church school are not exposed to too much Bible teaching.

Along this line, Mr. Williams found "the trend of the state controlled educational system...frightening" and Dr. Lowell's appearance before the Arkansas Baptist Convention "utterly regrettable." For something "utterly regrettable" and a trend "to be frightened about," his attention is invited to the Arkansas Baptist, Jan. 2, page sixteen, and the article, entitled, "Says Psychedelic Drugs 'Religious,'" which reads, in part: "Huston Smith, professor of philosophy at M. I. T., told the students at the Baptist school of his own experiences in using psychedelic drugs. . . the experiences are basically 'religious' . . . that Marijuana is actually less harmful than alcohol. . . etc." This speaker, no doubt, kicked down the door to speak at Chowan College, Murfreesboro, N. C. Or, perhaps, he was invited in the spirit of academic freedom which pervades many of our secular schools, whether they be state or church supported.

Mr. Williams's prevailing premise,

that our "state" (a God-given democracy) is to be equated with that of Marxist Communism, is sufficient cause for any reader with one grain of judgment to reject his entire twisted appeal. I wish he hadn't signed his name.

I reject the short-sightedness that forever prohibits priest-hoods from reforming themselves. I will reject any philosophy which would seem to say that the gospel in the life of a student is not sufficient on a college campus. If we are indeed "the salt of the earth," let's tune-in rather than tune-out.

Commendable or not, justifiable or not, we will continue to pay the high cost in lost opportunity and money for the seclusive church college, and for many and complex reasons. I submit that possibly the greatest is denominational prestige and pride. "Institutional identification" is a common phenomena. It fills a basic human need. Few are immune from it. However, the greatest value of this justification is in the areas of intellectual, professional, and political intercourse; which, in turn, is sometimes justified as "out-reach." It could more carefully be identified as power. Isaiah said of Christ, "He shall not cry, nor lift up, nor cause his voice to be heard in the street." As His body, is this type power to be desired or deemed necessary? I think not, but it's what we're paying for.

In order to be more scientific in this matter, it may be appropriate for the proponents of the church college to conduct a study in the local churches. It would involve the evaluation of the performance and pedigree of all committed members who are college graduates. The relative value of our expenditure in money and lost opportunity could thus be evaluated and this issue settled once and for all.

As a Baptist who received a secular education in state schools and a "religious" education at church and at home (and by sufficient grace was able to relate the two), I am probably disqualified by some to address myself on this issue. As a Baptist of this particular stripe, I, none-the-less, remain as one of the clowns whose tithes help pay the bills.

Can the cost, as defined, of church colleges be justified? If so, I for one say, "Have at it!" In the meantime, and in the spirit of Phillipians 4:8, remember Wake Forest!—Harry M. Cloud, Rt. 2, Box 296J, Hot Springs, Ark.

Says Convention has no authority over churches

As a Baptist layman I am not concerned about the legal aspects or the doctrinal issues as they relate to the recent action of the convention against four churches. These four churches, as well as all other local Baptist churches, can determine their own beliefs and practices. The action of the convention did not and cannot change this.

I am a little confused as to what is meant by "withdrawing fellowship" from these churches. Actually it appears that all the convention accomplished was to deny the individual messengers a vote on convention business.

Apparently the motion to refuse to accept financial support from these churches presented many messengers with a dilemma for which they were not

prepared. This proposition carried to its ultimate conclusion would mean that local churches would accept financial gifts only from those who were in complete agreement with the doctrines and practices of the church.

What disturbs me most is that a group of independent messengers assembled in convention to vote their personal convictions (they are not church instructed and are not answerable to the home church) apparently attempted to dictate to local churches what they must believe and practice.

Let us never forget that the convention and cooperative program concepts are based on voluntary cooperation. These concepts must be right, for God has blessed them abundantly for

many years. Let us not destroy the foundation on which our cooperative program is built by turning away those who volunteer to cooperate or by trying to exercise any degree of control over local church beliefs and practices.

What happened should not be swept under the rug. Pastors and laymen should continue to speak out on this issue and should take whatever action is necessary to see that the convention never again attempts to dictate to a local church.

The silence of pastors and denominational leaders on this basic issue is deafening.—Carl T. Cosand, Box 119 Bentonville, Ark. Member, First Baptist Church.

Sees no threat of control through public schools

I am a Baptist high school student who has read the two letters on Christian education published in your magazine. Concerning the letter of H. E. Williams published in the Jan. 2 issue, I feel that the gentleman has presented a distorted view of both the government and the church role in education.

In saying "Whoever controls the education of a country, controls the country," Mr. Williams failed to mention that in this country the government already controls a mammoth portion of education through the elementary and high schools. The majority of American young people attend such schools for twelve of the most impressionable years of their lives. Perhaps some athe-

ists or Marxists do come out of these schools but so do young people with "strong Baptist convictions."

What makes the difference in these cases? Primarily the home and the local church with its "Sunday Schools, R.A.'s, G.A.'s etc." If these two institutions fail to impress "strong Baptist convictions" upon a young person in the seventeen or eighteen years before his college life, how can a college expect to do that task in four years?

I am not saying this to discredit our Baptist schools. I feel that they have legitimate roles in training Baptist young people for church vocations, in promoting a Christian atmosphere on

campus as an example to the world, and in encouraging evangelism and growth among students. In these areas a state-supported college is hampered by the separation of church and state, which is a principle dear to Baptists.

Nevertheless, I believe that our state colleges as well as our Baptist schools should be permeated by dedicated Christian young people and Christian teachers. If such people forsake the state-supported colleges because of the unbelief and immorality they find there, these forces will certainly abound the more and completely overwhelm these schools which are supported by our tax dollars.

The secular college campus is and should be a challenging mission field. Why are not more of our Baptist young people and unsaved youth being reached on such campuses? This should be a matter of great concern to the Baptists of Arkansas.—Patrice Underwood, 622 North 19th Street, Ft. Smith, Ark. 72901

'Call for unity'

Your editorial of January 2nd was most objective and fair. Several of us have endured some rather abusive language as well as the action for our dismissal. What has hurt the most has been the broad general statements which I have read in church bulletins and received in anonymous letters from pastors. Such statements as "these men have left the historic Baptist faith" or "these men are heretical and really not even Baptists" or "Baptists have always believed close communion and re-baptized everyone" or "this is just a minority of liberals" ad infinitum.

The average laymen read and hear these statements and most of them

probably believe that our views of open communion and the acceptance of immersion from other denominations are new and are the products of a "watering down of our Baptist doctrine in our seminaries."

We have been trying to tell our congregations that our positions are rooted in the very matrix of Baptist history and that if anything is new it is the regional flowering of Landmarkism dated in 1851 along with such terms as "alien immersion." Now a true "close communionist and Baptist baptism alone" leader, Dr. W. A. Criswell (the president of the S. B. C. no. less) has stated that most Baptist groups in the world are open communionists and alien immersionists. Says he, "This is the Baptist world." Now it should be-

come apparent that there are several views on these matters and one group has no right to call the other "heretics" or "out in left field" or "having left the historic Baptist faith."

I want to live in the same world as the "close" people and if Criswell is right in saying that we shouldn't be divided and that the predominant practice in the Baptist world is such, then it is my prayer that the Arkansas State Baptist Convention will join this Baptist world of tolerance for both views.

Thank you, Dr. Criswell, for the history lesson, and I for one appreciate that your statements are going to confuse some people with the facts.—Merle A. Johnson, Jr. Pastor, First Baptist Church, Malvern, Arkansas

Says baptism of spirit is primary

Some friends and I have been talking about the arbitrary action of the convention in ousting the three more liberal Churches from the State Convention.

There are many aspects of this situation I am sure I don't understand. However, it does seem that in this day and age when there is such widespread unconcern for religion that anybody with a desire to take communion should be encouraged to do so. Also it would appear that any Christian baptism would be acceptable. The baptism of the spirit of Christ is the most important requirement for a Christian life. Water won't help a great deal, although it is fine to follow the Lord's example.

Our world, as it has been said many times, is changing fast. Don't let's lose the respect of other Christian Churches or of our own people by being excessively traditional. Of course, we all prize our rare heritage of a kind of Puritan Christianity, but it may not be adequate for contemporary needs.

I do hope the Convention will reconsider, and will not ask an apology. "Pride goeth before a Fall, and a haughty Spirit before Destruction" (Prov. 16:18).

I'm proud to be a Southern Baptist. Mrs. Louis McWaters, Blytheville, Ark.

Likes ABN index

Congratulations to you on the Index for 1968, carried in your 50th issue, Dec. 19!

It will be a great day when all of our papers follow the good example that you have set in this respect. . . You continue to give us a wonderfully fine paper, and I appreciate your assistance in preserving Baptist history.

With best wishes for 1969, I am—Davis C. Woolley, Executive Secretary, Historical Commission, 127 Ninth Ave., North, Nashville, Tenn. 37203

To graduate in May

In the Arkansas Baptist Newsmagazine, Dec. 19 issue, there has been a mistake made. I am sure that the mistake was not made by the staff of the magazine, but by the Public News Release Dept. of Southwestern Seminary. On page fourteen of this issue, are pictures of men that were to graduate in Dec. 1968. My picture and name, are the first ones on the list. But, I will not graduate until May 1969. This information was on all my forms filled out at the Seminary.

They just made a mistake and jumped the gun. Could you please make a correction or make a short statement in your paper that I will graduate in May, 1969.—Melvin B. Echols, 4021 Sandage, Ft. Worth, Tex. 76110

Arkansas all over

Baptist minister, Catholic priest perform marriage ceremony



Chaplain LaVerde, Sgt. and Mrs. Saporito, Mr. Maynard.

The wedding of Sgt. Carl Saporito, Rochester, N. Y., and Brenda Kay Nichols, Little Rock, took place in the chapel of Little Rock Air Force Base, Jacksonville, Nov. 1, 1968.

The marriage ceremony was performed by Catholic Air Force chaplain Captain Charles LaVerde and C. S. Maynard, pastor of Brookwood First Church, Little Rock. Chaplain LaVerde conducted the first part of the ritual, dispensing with the mass, and Mr. Maynard continued the vows and gave the concluding prayer. The marriage was performed with the approval of the Catholic

Diocese of Little Rock.

The wedding music was provided by the Catholic choir of the Little Rock Air Force Base.

Sgt. Saporito is stationed at the Base. He is the son of Mrs. Emma Saporito, Rochester. The bride is the daughter of Mrs. Dollie Nichols, Little Rock.

Both Chaplain LaVerde and Mr. Maynard stated that, to their knowledge, this was the first ceremony performed jointly for a Catholic and Protestant wedding.

Week-day study at Russellville

Pastor Charles Thompson of First Church, Russellville, has inaugurated a week-day Bible class. The class held its first meeting Jan. 2 and will meet at the church each Thursday for an hour beginning at 9:30 a.m.

Currently the class will be studying the Four Gospels of the New Testament, with Dr. Thompson as teacher. The informal discussion approach is planned, rather than the lecture method.

Said the pastor in a recent issue of his church bulletin:

"This will be a serious study of the Bible. Strong emphasis will be placed both upon the content and the meaning of the Bible. The students will be expected to accept assignments and do research under the guidance of the teacher. Informal tests will be given from time to time in order to determine progress."

OBU music school approved by NASM

Dr. William E. Trantham, chairman of the School of Music at Ouachita University, has announced that the school's graduate courses in music and its undergraduate course in Music Theory-Composition have been approved by the National Association of Schools of Music.

With this additional accreditation by NASM, Ouachita's School of Music is now fully accredited in all of its curricula.

The school, a member of NASM since 1956, will offer graduate work leading to the Master of Arts degree in music education, church music, and music theory-composition.

Suspicious

AN ARKANSAS state trooper pulled in behind a car on a South Arkansas highway the other night, and began following. The automobile seemed to be driving a little slow for that section of the road and "a little too cautiously," the trooper said later.

Finally, his suspicions sufficiently aroused, he flicked on his red light and pulled the car over. The driver stopped and the trooper ordered him out of the car and indicated he was being stopped on suspicion of bootlegging.

When the trooper got close enough to see the driver his confidence began to fail a little.

"Aren't you Dr. Ralph Phelps?" the trooper asked.

"Yes," the man replied.

"... the president of Ouachita Baptist University?"

"Yes."

Just a mistake, the trooper assured him. Anyone who knows Dr. Phelps knows he's not likely to be bootlegging.

The trooper, incidently, is taking courses at OBU.—(Reprinted from Arkansas Gazette.)

Tiger center wins honorable mention

Ronnie Mayton, a 215-pound offensive center for the Ouachita University Tigers, has received honorable mention to the NAIA 1968 All-American football squad.

Mayton, a senior from Malvern, has twice been All-AIC and finished his last season on a Tiger team that tied for second in the league and won the Peanut Bowl in Alabama.

Unique poster-chart at Benton



"HIS SAVING GRACE PROCLAIM," the theme of the week of prayer for foreign Missions in all Southern Baptist churches this year, was depicted in an unique poster-chart in the foyer of First Church, Benton.

The poster was designed and painted by Mrs. Charles O. Mayo. The song was written by Charles O. Mayo, minister of music, and was sung at each service of the church during the month-long emphasis on the Lottie Moon offering for Foreign Missions.

The sign was painted on white, framed in red, with the notes of the song in red. A note was turned to gold as each \$100 was received toward the goal of \$2,800; the song has 30 notes, just in case the goal was exceeded.

Mt. Zion Association

Bennie Brooks has resigned at Alsup and has accepted the work at Providence.

Bob Cannon is now pastor at Bono. He is a student at Arkansas State and his wife attends Southern Baptist College.

Bowman Church has called Kenneth Jerome as pastor. He is a student at Southern Baptist College.

Buffalo Chapel has called Larry Deems, Jonesboro, as pastor.

Caraway Church has called Zane Gregg, Leachville, to serve as pastor. He will move to Caraway.

Ernest Tosh, Jonesboro, has resigned at New Hope, Black Oak and has accepted the pastorate at New Hope, Jonesboro.

An area religious survey will be conducted by the churches of Mt. Zion Association Feb. 8-13, in preparation for the Crusade of the Americas, which is Mar. 16-23. Mr. Sherman Bridgman, East St. Louis, will represent the Home Mission Board in directing the survey.

Toltec unveils cornerstone



TOLTEC Church, Scott, in Caroline Association, recently unveiled the cornerstone on its new \$40,000 educational building. The new unit contains facilities for kitchen, dining room, rooms for Juniors, Intermediates and Primaries. The improvements included redecorating of older facilities. Members of the building committee shown, left to right, are: Monroe Webster, Otis Chapman, Lee Roy Miller, Guy Whitney, Pastor, Wayland Sims, and James Watson, chairman.



SUPERINTENDENTS of Missions recently elected new officers. Left to right, they are: Dr. Everett Sneed, president; Don R. Williams, secretary and treasurer; S. D. Hacker, vice president.

Prescribes 'vitamin R' for what ails you

SEATTLE—For insomnia, neuroticism and peptic ulcers, the best antidote is "Vitamin R," namely "Religion," according to Dr. George W. Crane.

In response to Case H-573, the doctor said that when people worship colored tablets and bottled medicines they are growing idolatrous.

"Indeed, the rise of psychiatry is an indirect indictment of the decline in religion," Dr. Crane said. "A firm partnership with the Almighty gives you a wider, cosmic perspective. This dwarfs petty daily irritations. It then lets you fall asleep without knocking yourself out with a chemical club inside your cranium.

"Remember, too, that the drugs you consume will thus impose an extra burden on your liver and kidneys and usually your heart," he reminded.

"Get on God's team so that you can relax at night by asking Him to take over the night shift for you," the journalist-physician stated. (EP)

Jeral Hampton heads OBU board

Jeral Hampton, a bank president and civic leader in Booneville, has been elected chairman of the Ouachita University board of trustees.

Other officers of the board include: Marlin Gennings, educational director of the First Church of Jonesboro, vice chairman; and Mrs. Robert Gladden, Little Rock, secretary.

All of the officers are graduates of Ouachita.

In other business, the Board passed a resolution commending Dr. Marvin Green "for his excellent work as chairman of the Board during the past year."

Kossover still tops in Tennis

David Kossover, former tennis and basketball star at Ouachita University, has again been ranked No. 1 men's tennis player this year in Arkansas.

Kossover, who is head tennis coach at the University of Arkansas, was also listed second with Murray Harding in men's doubles and first with Cindy Chronister in mixed doubles.

Kossover won the No. 1 ranking based on results of match play in five state sanctioned tournaments. He also won the state tournament.

Reviewing religious experiences*

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

"Please send me an account of your religious experience" is the way William Baskett, an old Virginia Baptist preacher, closed a letter shortly before he died. He had written of his own stirrings of the heart which led to the Christian life. He wanted to compare them with those of his friend.

This sharing of one's religious experience finds precedent in the Bible. The writer of the Gospel of John knew the value of telling about it. Simon Peter was brought to Jesus because Andrew gave an account of his religious experience. The woman at the well left her waterpot and went back to the city to tell what her Saviour had told her and done for her.

Paul often made his own religious experience an object of discussion. When he stood before Agrippa, as recorded in Acts, he spoke with such conviction that the king was made to feel that Paul expected him to make some kind of decision in the face of it.

The history of the Christian movement is largely the expression of religious experience, biblically based. Testimony meetings in religious services have been popular. Private conversations have helped explain the experiential workings of God.

Much of the recent popular religious literature has dealt with some phase of religious experience. Articles or books which recount and explain the initiation, progress, and culmination of conversion, Christian growth, and satisfaction of spiritual hunger find a ready audience. Men are still interested in the "how" and "reality" of Christian experience.

It just may be that in our sophisticated culture we have overlooked this simple but effective element of Christian witness. It might be well to remember that God made man in his image, with the ability to respond to him. Man seems to have an instinct to love and to be loved by God as he loves and is loved by his fellowman. Perhaps we need more proclamation of the experience than argumentation for the experience.

*James B. Taylor, Virginia Baptist Ministers (New York, Sheldon and Co., 1860) p. 98

Gordon Bachus thesis on history of Bauxite

Gordon Scott Bachus, pastor of First Church, Bauxite, has published his thesis entitled *A Printed and Pictorial History of Bauxite*.

Bachus, who also teaches social studies at Bauxite High School, compiled the history to meet requirements of his master's degree from Ouachita University.

He earned his bachelor of divinity degree from Southwestern Seminary, Ft. Worth and has done graduate study at the University of Arkansas. He has been pastor of First Church for two years.

Willard Zeiser on Park Hill staff

Park Hill Church, North Little Rock, has called Willard Zeiser of San Angelo, Tex. to be Minister of Education and Junior Education.



Mr. ZEISER

He has been serving as Youth Director of the First Church, San Angelo, for the past few years. He has served other churches in Texas also. Mr. Zeiser is a graduate of Oklahoma Baptist University, Shawnee and of the Southwestern Seminary, Ft. Worth. He and Mrs. Zeiser, Juel, have one daughter, JaLynn, age 2.

Charles R. Nesbitt ordained at Waldron

Charles R. Nesbitt was recently ordained by Temple Church, Waldron, where he is pastor. James Simons moderated the meeting, Millard Hullender was clerk. J. S. Adams presented the candidate who was questioned by Porter Black. Odell Staggs gave the ordination prayer, Elva Adams brought the message, the Bible was presented by Vernie Heydenreich, and the benediction was given by Charles R. Nesbitt.



Mr. NESBITT

Mr. Nesbitt is the son of Mrs. R. R. Nesbitt of North Little Rock. He is presently enrolled at Ouachita University. He and his wife, Glyndall, with their three children, make their home in Arkadelphia.



MELVIN R. RICE (left), pastor of the Wabaseka Church, recently retired from the U. S. Army Reserve chaplaincy. On Jan. 5 he was presented a certificate of appreciation from the Chaplains Commission of the Home Mission Board, SBC. He is retired in the grade of Major. The presentation was made by R. H. Dorris, Director of Chaplaincy Ministries, at the morning worship service of the Wabaseka church.

First Church, North Little Rock, begins new plant



FIRST CHURCH, NORTH LITTLE ROCK, GROUND-BREAKING: Pastor J. C. Myers, Building Committeeman C. B. Thompson Jr., Deacons chairman Sherman Smith; Trustees Chairman J. G. Darby, S. S. Superintendent James Esch; WMU director Miss Hattie Ann Kelso; Treasurer Herman Lasley. Absent were Building Committee Chairman B. H. Tucker and Men of the Church Director G. G. Carter. ABN Photo

A 35-degree breeze failed to cool the enthusiasm of First Church of North Little Rock Sunday, Jan. 5, as it held groundbreaking exercises for the first unit of a new church plant, near Lakewood House, at North Hills and McCain boulevards, in North Little Rock.

Program participants included Moderator Jerre Hassell, representing North Pulaski Association, who spoke briefly;

and Rev. T. L. Harris, a former pastor of the church for more than 20 years, who did the scripture reading and led in prayer.

Pastor J. C. Myers led the church in a responsive service of consecration.

Contract for the \$500,000 structure, first of three units, has been awarded Contractor Glenn Henry and the build-

ing is being planned by Architect Norris J. Sparks. Construction is expected to be completed by next fall.

The unit will have accommodations for 650 persons in Sunday School and worship services.

North Little Rock's oldest Baptist church, First Church recently began its 80th year.

Music scholarships available at OBU

Auditions for applied music scholarships at Ouachita University will be held Feb. 15, according to Dr. William E. Trantham, chairman of the School of Music. Auditions will be heard in the fields of piano, organ, voice, and stringed instruments.

The scholarships are restricted to those who are working toward a music degree in the School of Music. Students interested in applying for an audition

should write to Dr. William Trantham, Dean, School of Music, Ouachita Baptist University, Arkadelphia, Ark.

The school also offers band scholarships for students who are interested in enrolling in the Ouachita Concert and Marching Band. Band scholarships are not restricted to students working for music degrees.

Students who are interested in applying for a band scholarship should write to Marvin Lawson, Director of Bands, Ouachita Baptist University. Appointments for band scholarship auditions are arranged by Mr. Lawson.

Sgt. Maj. Wilborn on ROTC staff

Sgt. Maj. Jesse Ray Wilborn has joined the staff of the ROTC Department at Ouachita University.

Sgt. Wilborn was formerly stationed at the University of Texas at El Paso. As senior enlisted man in the department, Sgt. Wilborn will perform administrative and instructor duties.

Sgt. Wilborn and his wife, Allie Marie, both native Texans, reside at 2801 Barkman St. in Arkadelphia.

Pinnock to speak

Dr. Clark H. Pinnock, assistant professor of theology at New Orleans Seminary, will speak at three sessions of the Evangelism Conference which will be held Jan. 27-28 at Second Church and Robinson Auditorium, Little Rock. His subject Tuesday morning will be "Together in Prayer," and Tuesday afternoon he will speak on "Christ in the Scriptures." Tuesday night the subject of Dr. Pinnock's message will be "Christ—the Answer to America-Now."



Dr. PINNOCK

Dr. Pinnock was born in Toronto, Canada and received his B.A. degree from the University of Toronto in 1960. He received his Ph.D. from the University of Manchester, England in 1965. He was assistant lecturer at the University of Manchester, serving under Dr. F. F. Bruce.

Dr. Pinnock is a popular speaker for conferences in our state. He was a keynote speaker for the 1968 Evangelism Conference. You will be blessed by the great messages of this man of God.—Jesse S. Reed, Director of Evangelism

Brotherhood challenge in '69

The year of 1969 offers a tremendous challenge to all units of Brotherhood—Baptist Men and Royal Ambassadors. Each of these units will have opportunities to participate in some special mission and evangelistic efforts in addition to regular activities. Of course, there is always the challenge of mission activities in each church community.

Brotherhood challenge in '69

The greatest special challenge for Baptist Men and Royal Ambassadors is the Crusade of the Americas. The Crusade dates for Arkansas are Mar. 16-30 for the eastern section of the state and Apr. 6-20 for the western section.

Baptist Men and Royal Ambassadors have a real responsibility in preparation for the Crusade and during the special services. During the time from now until the Crusade begins, in each church Baptist Men and Royal Ambassadors can assist in making surveys, seeking the lost and unchurched, assist in publicizing the Crusade and promoting attendance, by planning special services in mission areas or by beginning new mission work. The greatest opportunity will be praying for the Cru-

sade and in arranging for and leading cottage prayer meetings. Baptist Men should plan brief Crusade emphasis for every meeting until the Crusade dates.

Baptist men could arrange for special services in large business firms, stores, plants; and, where two or more Baptists work in the same firm, arrange to have periods of prayer together for the Crusade. Some business firms are glad to allow employees to attend a special service for a brief period and hear the pastor or evangelist; Baptist Men can make the arrangements.

Royal Ambassador chapters should give a brief Crusade emphasis at each meeting and have a special prayer for

Baptist beliefs

Herod's temple

BY HERSCHEL H. HOBBS

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

"And as some spoke of the temple, how it was adorned with goodly stones and gifts"—Luke 21:5.

Jesus and the Twelve were leaving the temple for the last time. He had spoken words which involved the destruction of the city and nation (cf. Matt. 23:34-39; Lk. 20:46-47). Unable to believe this, the disciples pointed out what a glorious temple Herod the Great had built.

"It was adorned with goodly stones and gifts." The word rendered "adorned" is a perfect form of kosmeo whence comes "cosmetics." It connoted an orderly arrangement. The perfect tense stated completion.

Some of the "stones" were enormous in size. One may still see some of these massive stones in Jerusalem. The columns of the portico were over forty feet high, each composed of one piece of marble. The "gifts" were things devoted to God and given by princes and other people of wealth. Josephus tells of one such gift from Herod the Great who built the temple. It was a golden vine with branches as tall as a man. Tacitus describes the wealth of the temple.

This gorgeous structure was built out of white marble. Its front on the east was covered with plates of gold. When the sun shone on this gold it gave off such a fiery splendor that one had to turn his eyes from it as he would from looking directly into the sun. Josephus described its rising marble terraces as a snow-covered mountain. One can well understand the Jewish pride in the temple.

Yet Jesus said that it would be completely destroyed, so that not one stone would be left standing upon another (v. 6). Herod began its construction in B. C. 20-19. It was not finished until 64 A. D., six years before it was destroyed by the Romans.

The story is told that when the Romans destroyed Jerusalem, Titus, the Roman general, cried, "Save the temple! Save the temple!" But a soldier flung a torch into it starting a conflagration. Jesus' prophecy as to its destruction was fulfilled.

Men may glory in earthly temples. But in time they will fall. Jesus' body is the true temple or dwelling place of God (John 2:19-22). God dwells not in temples made with human hands (Acts 17:24). He dwells in the hearts of His people (I Cor: 6:19) and in His church (I Cor. 3:16).

the Crusade. Royal Ambassador members could arrange a prayer period together in their school in some quiet place without interfering with school work.

Now is the time to plan and begin work on Crusade projects in which Baptist Men and Royal Ambassador units are to take the lead. Keep in mind that missions is sharing the message of Christ and salvation with those who do not know Him wherever they may be. Free tracts, in limited quantities, on Crusade suggestions are available from the Brotherhood Department, 208 Baptist Building, Little Rock.

Call on us if we may be of service to you.—C. H. Seaton

Call on us if we may be of service to you.—C. H. Seaton

Message for Baptist World Alliance Sunday

February 2, 1969



William Carney, the pioneer missionary, made Baptists look at a map not in terms of colonization, but in terms of men and their eternal destiny.

Should there not be a large map of the world in every Baptist church to remind us that "God has no favorites" (Romans 2:11)? The map should remind us that "God so loved the world that he gave his only Son" (John 3:16). The map should remind us that in the fellowship and service of Jesus Christ we are members of a world-wide Christian family reaching out into more than 120 countries of the world.

On Baptist World Alliance Sunday, Baptists throughout the world recognize their differences, which are various and many, and emphasize their unity. It is the occasion when before God we

lift this unity out of the academic and make positive that which so often remains passive.

Our Baptist unity lies not in the structure of a world church or an organization which joins together the scattered ends of our fellowship. Our unity is basic in Jesus Christ. Our unity surmounts our differences and reaches across the barriers of a divided world. "By one Spirit are we all baptized into one body" (I Cor. 12:13).

The day in which we live is a constant and vigorous challenge to the Christian church. We live in a sad, disillusioned and revolutionary world torn asunder by its wars, confused by its politics, and bitterly prejudiced by its inequalities and injustices. Wherever we live in the world we should be concerned for the life and welfare of the society in which God has placed us. God has placed some of his people in situations that are hard, hostile and dangerous.

We take this opportunity of speaking to those of our Baptist people who are separated from their fellow believers by political barriers and where governments deny the liberty to serve Christ without hindrance. We assure them that they are remembered as an integral part of our life and work. We speak to the minority groups who so often face hardships and opposition and assure them that they have equal standing and are

held in equal esteem with all our world fellowship. We would speak with one voice and declare our hate of the injustices, inequalities and prejudices which in time past crucified the Son of God and today divide man from man and nation from nation.

On this Baptist World Alliance Sunday, let us declare that a world which disregards God and the love and righteousness revealed in Christ is a world that is treading the path of inevitable destruction. "And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish" (Deut. 8:19).

Let us turn together to the place of our redemption and renew our love in the presence of the Saviour of the world. Let us dwell in the love that saves souls and changes enemies and inspires sacrifice and delights in service.

Let us pray for each other that the Spirit of God may be upon us and the life of Christ within us as we unite in our one task throughout the world to bring men to the knowledge of his saving power and to extend the bounds of his Kingdom.

The Baptist World Alliance

William R. Tolbert, President; Josef Nordenhaug, General Secretary; Robert S. Denny, Associate Secretary; C. Ronald Goulding; Associate Secretary; Frank H. Woyke, Associate Secretary.

Long range planning seminar

"First come first served" will be the policy in receiving reservations for the Long Range Planning Seminar which will be held at Camp Paron May 4-8, 1969. Registration is limited to twenty churches represented by at least two persons, one of which must be the pastor. Registration fee is \$20.00 per person. Send \$40.00 registration fee to Church Training Department, 106 Baptist Building, Little Rock. Each participant will also care for his room, meals and insurance at Camp Paron which will be \$12.35. Sessions will begin Monday night and close Thursday noon.



Mr. HINKLE

Each participant will also care for his room, meals and insurance at Camp Paron which will be \$12.35. Sessions will begin Monday night and close Thursday noon.

Program personnel include Joe Hinkle and Brooks Faulkner from the Church Administration Department of the Sunday School Board.

A Church Long Range Planning Seminar is:

—an intensive study of the latest planning methods for churches

—a discussion of planning problems many churches encounter

—an orientation in planning resources now available.—Ralph W. Davis

Vacation Bible School basics

The coming summer of 1969 will mark the final use of current VBS curriculum materials. Textbook "A" will be used in Nursery, Beginner, Pri-

mary, Junior and Intermediate departments.

State VBS Clinics

To help prepare for 1969, four state VBS clinics will be conducted for Associational VBS teams.

Feb. 11 at Fayetteville, First Church and at Monticello, Second Church.

Feb. 13 at Hot Springs, Park Place Church and at Batesville, First Church.

The clinics will start at 9 a.m. and close at 3 p.m. Bring a sack lunch.

See next week's Newsmagazine for additional details and faculty teams for the four clinics.

Associations should let the Sunday School department know which location they plan to attend in order that packets and other materials will be in the correct place. Write Don Copper about this.—Lawson Hatfield, State Sunday School Secretary

The bookshelf

Books received:

History of Evangelism, by Paulus Scharppf, with preface by Billy Graham, Eerdman's, \$5.75

Jesus of Nazareth: Saviour and Lord, Edited by Carl F. H. Henry, Eerdman's, \$5.95

Building and Maintaining a Church Staff, by Leonard E. Wedel, Broadman Press, \$3.50

The Cycle of Prayer, by Ralph A. Herring, Broadman Press, \$2.50

An Answer for Agnostics, by Russell J. Clinchy, Christopher, \$3.95

Everyone in the Bible, by William P. Barker, Revell, \$6.95

Among the Anti-Americans, by Thomas B. Morgan, Holt, Rinehart, and Winston, \$5.95

Life Comes as Choice, by J. Kenneth Shamblin, Abingdon Press, \$3.75

Center of the Storm, Memoirs of John T. Scopes, by John T. Scopes and James Presley, Holt, Winston, and Rinehart, \$5.95

The Negro Handbook, compiled by the Editors of Ebony, Johnson Publishing Co.

The Spanish Brothers, a novel by Deborah Alcock, Bethany Fellowship, paperback, \$1.95

Pope John XXIII, An Invitation to Hope, Simon and Schuster, \$3.95

Follow Me, Stories from the Bible for Children, by Phil Beckman, Association Press, \$2.50

Yearbook of American Churches, Edited by Constant H. Jacquet, Jr., National Council of Churches of Christ in the U.S.A., \$7.50

Ten Paths to Peace and Power, by Webb Garrison, Abingdon, \$3.75.

Pew Asks: Pulpit Answers, by W. R. Clarke, Christopher, \$3.95

The Carpenter's Son, by Carlyle Marney, Abingdon, \$2.25

Neither Down Nor Out, by Chester E. Swor, Broadman Press, \$3.25

Men of Action in the Book of Acts, by Paul S. Rees, Revell, \$2.95

What Jesus Proclaimed, A Practical Interpretation of the Basic Teachings of Jesus, by Ray W. Ragsdale, Abingdon, \$3.50

An American Woman and Alcohol, by Patricia Kent, Holt, Rinehart and Winston, \$4.95



Feminine intuition

by Harriet Hall

Sugar Bowl—How sweet it was!

For many years my husband and I have been spectators via TV for the New Years' bowl games, but this year was different. One of our good deacons, Coach Hootie Ingram, made it possible for us to sit with the wives of the coaches at the Sugar Bowl in New Orleans. I sat next to Mrs. Breaux and she is quite a fan—yelling the whole time—but so were the rest of us.

On the way to New Orleans we stopped for a visit with our former Sunday School superintendent who lives at Baton Rouge. He and his family gave us a nice send-off with well-wishes for the game and a lovely camellia to wear to the gala affair between Arkansas and Georgia, and even an extra one for Toni Ingram.

As we drove down we saw many Arkansas cars—all waving to each other and honking horns as if to say "We can do it—beat Georgia!"

The enthusiasm of that crowd of 82,000-plus was quite a sight—and the fact that we did win the game, 16-2, made the whole trip a very pleasant way to start 1969.

As we left New Orleans our plans included a leisurely drive down the Gulf coast toward Florida where we are to spend the rest of the month of January. Our church people have given us more than we deserve and we will be eternally grateful. They granted their pastor a two-months sabbatical (December in Kansas City until Christmas and January in Florida).

Thanks to the kind invitation of Dr. Paul Geren we will be spending the rest of this month in a cottage across the street from Stetson University. Yesterday as we drove along by Pensacola, Ft. Walton Beach, and Panama City I was reminded of how beautiful this section of our country is—where the sand is so white and the green of the Gulf melts into blue. I am reminded of the reading of Genesis by the astronauts on Christmas Eve—with reverence and awe we recall that "God called the dry land earth; and the gathering together of the waters called He Seas; and God saw that it was good." (Genesis 1:10).

Comments, suggestions, or questions, may be addressed to Mrs. Andrew Hall, Mt. Sequoyah Drive, Fayetteville, Ark.

Flame of Anger, a Novel of Africa in Ferment, by Eric Clark, Zondervan, \$3.95

Direction and Destiny, Making Decisions that Shape Your Future, by Maxine D. Dunnam, Abingdon, \$2.75

I Take Thee. . . The Art of Successful Marriage, by Gordon and Dorothea Jaeck, Zondervan

Formula for Fitness, Physical, Mental, Spiritual, by Richard E. Hunton, M.D., Revell, \$3.50

If I Perish. . . I Perish, The Christian Life as Seen in Esther, by Major W. Ian Thomas, Zondervan, \$2.50

A New Song in the South, The Story of the Greenville, S. C., Billy Graham Crusade, by Lewis F. Brabham, Zonder-

van, paperback, \$1.95

Your Bible, by Louis Cassels, Doubleday, \$4.95

Plain Talk on Luke, by Manford George Gutzke, Zondervan, \$3.95

Teaching About Sex, a Christian Approach, by John C. Howell, Baptist Press, \$3.95

Faith and the Physical World: A Comprehensive View, by David L. Dye, Eerdmans, paperback, \$2.95

The New Testament Baptizing Ones, A Call for Baptist Unity, by A. R. Posey, Exposition, \$4

The Selected Works of Ryters Krampe, by Glenn H. Asquith, Judson, \$2



TITHE TO TELL





The happiest burro

By ANN DEVENDORF

Once upon a time in Old Mexico, there lived a little burro. He was the happiest burro in the world, for he had a wonderful job. Every day but Sunday two large baskets were balanced across his back to hang at his sides. His kind master, a flower gardener, filled the baskets with sweet-smelling bouquets. Then off the little burro jogged to the marketplace. The load was big but light. Beneath it, only the burro's long, long ears showed.

"He looks like a hanging garden," the children shouted as he passed. They called him Babylon after a very old city that had hanging gardens.

If Babylon munched a daffodil or a tulip or even a sweet pea, his master did not mind at all. Of course, Babylon never munched roses. You know why.

Each day in the marketplace, Babylon looked about and greeted his burro friends with a hee and a haw. Some of them carried wood. Some carried coal. Some carried potatoes. Some carried tomatoes. Some carried grain. Babylon stood patiently through the day, flicking his tail in quiet joy and nuzzling his master's shoulder.

One dark day, he pricked up his long ears. He heard his master say to the coal man, "Tomorrow, I am going to buy a jeep. I will use the jeep instead of my little burro. But my Babylon will have a happy place. I've sold him to a park. He will carry children around and around."

Two tears fell from Babylon's eyes

before he could blink them back.

"I don't want to carry children," he thought. "I want to carry flowers and be with my friends in the marketplace."

But Babylon was sold. A saddle was put on his back.

A man called out, "Come one. Come all. Ride Babylon the burro. Only ten centavos."

And they came. They came one and all.

"Oh," thought Babylon. "How I long for my bright load of flowers. How I want to see my dear friends of the marketplace."

Babylon became the most stubborn burro in the world. If a child weighed thirty pounds, Babylon walked around the ring slowly, kicking up dust with his shoes. If a child weighed forty pounds, he walked slower still and kicked up even more dust. If a child weighed fifty pounds, he stopped every ten feet and kicked up a storm of dust. If a child weighed sixty pounds, he stopped still and could not be made to take a step.

One sunny day, a little girl in a billowing, yellow dress rode on his back. Babylon thought she was almost as pretty as a daffodil. But he walked as slowly as ever.

The next day a boy in a white shirt rode on his back. Babylon thought the boy was nice and his shirt was as white as a lily. But he walked as slowly as ever.

The next day, a little girl in a blowing, pink skirt rode on his back. Babylon thought she was almost as pretty as a rose. But he walked as slowly as ever.

As the days went by, Babylon began to see something nice about each child. But he still longed for his friends in the marketplace, and he walked as slowly as ever.

One day a bee stung Babylon! It stung so hard, Babylon gave a great leap in the air and ran lickety-split around the ring.

The boy on his back laughed and whooped. (He did not know a bee had stung Babylon. Oh, no! But he liked the speed.)

"Bella, Babylon," shouted the boy. He petted him and patted him. "It's fun when you run," he said.

He gave him cotton candy.

Babylon's ears went forward. He opened his mouth and gave a great hee-haw! The children jumped out of their shoes.

Babylon knew, at last, that his load was as bright and nice as before. He knew that his friends were as many as in the days of the marketplace. Once again Babylon was the happiest burro in the world.

(Sunday School Board Syndicate, all rights reserved)

W. A. CRISWELL, PASTOR
FIRST BAPTIST CHURCH
DALLAS 1, TEXAS

Dear Southern Baptist Colleague:

Because "God so loved the world," Christians are constrained to love it too. I believe special opportunity to express that love, grow spiritually, and undergird our witness for Jesus Christ at home and abroad is presented in Race Relations Sunday, February 9, 1969.

By God's grace, Southern Baptists have made significant progress in the whole area of race relations, but there is much yet to be done. The call to preach the gospel to every creature was never more desperately needed than in this hour.

I gladly join Arthur Rutledge and Foy Valentine in expressing the hope that you may experience God's leadership to observe Race Relations Sunday in some meaningful way in 1969.

Devotedly yours,



W. A. Criswell
President, The Southern Baptist Convention

YWA CONVENTION

FEB. 7-8

First Baptist Church, Benton

THE "HAPPENING" OF THE YEAR FOR YWAs

PROGRAM FEATURES

Missionary Speakers	Luncheon
"Miss Arkansas"	Fellowship
MIL Singers	Dramatic Features



Mrs. Albert I. Bagby, Brazil
Missionary Speaker

For information on registration and accommodations
in motel or home write—

Miss Sara Wisdom
210 Baptist Building
525 West Capitol
Little Rock, Ark. 72201



Mrs. Carl Hunker, Tlawa
Missionary Speaker

New Baptist Building—second floor

Last week we inadvertently ran a second-floor department—Church Music—with the first floor layout. So Music is not repeated in this presentation of offices occupying the second floor of the new Baptist Building, at 525 West Capitol Ave., Little Rock. WMU will be presented next week.

This page, top row: Mrs. Bjorkman, secretary to Executive Secretary S. A. Whitlow (right).

This page, bottom: Associate Executive Secretary Douglas and secretary Mrs. Bauer (left) and Acting Brotherhood Secretary Seaton and secretary Mrs. Bridges.

Page 18, top row: Mrs. Williams and Mrs. Lera Stokes, in Printing Room; Johnny Biggs, Arkansas Baptist Home for Children, and Mrs. Holley, of Child Care office.

Page 18, center: Refreshments area (left) and two employees occupying one of the tables—Mrs. Taylor, of the Arkansas Baptist Newsmagazine, and Mrs. Holley of Child Care.

Page 18, bottom: Office of Ed F. McDonald Jr., of the Arkansas Baptist Foundation (on first floor at front entrance); and Baptist Student Union Secretary Logue, secretary Miss Scott, and Associate Council.—ABN Photos.







**“BE
RECONCILED...”**

2 CORINTHIANS 5:20

Observe
Race Relations
Sunday
February 9, 1969

Sponsored by
THE HOME MISSION BOARD AND THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN BAPTIST CONVENTION

DORRIS L. RHOADS, 51, North Little Rock, died Dec. 29, 1968.

An employee of John Deere Tractor Company, he was a deacon of Levy Church and a member of Mount Sinai Masonic Lodge 749.

Survivors include his wife, Mrs. Madie Tolliver Rhoads; two sons, William R. and Roger Rhoads, North Little Rock; two brothers, James L. Rhoads of Little Rock and Robert F. Rhoads, Morrilton; a sister, Mrs. Phala Owen, North Little Rock.

J. SAM THOMPSON, 69, Paragould, died Dec. 18, at Baptist Memorial Hospital, Memphis. He resided with his

wife, Anna Blackwood Thompson, on Rt. 1, Paragould.

He was a member of First Church, Paragould, where he served as deacon for 38 years.

Survivors include: his wife, Anna Blackwood Thompson; four sons: Merle Thompson, Lake Village; J. W. Thompson, Paragould; Maurice Thompson, Earle; and Homer Thompson, Blytheville; and six daughters: Mrs. Witt Shirley, Kennett, Mo.; Mrs. J. Ernest Howell, Jonesboro; Mrs. R. B. Childress, Jonesboro; Mrs. W. C. Hudgens, Vandenburg A.F.B., Calif.; Mrs. Bob Dimond, Memphis, Tenn.; and Mrs. Tommy Jumper, Paragould.

DR. ELIZABETH YODER WALKER, 85, Ft. Smith, died Dec. 8, 1968.

A member of North Side Church since 1926, she was a graduate of Davenport College of Chiropractic, Davenport, Iowa. She taught in the public schools of Long Beach, Calif., for seven years.

She was the widow of Charles I. Walker, who died in 1940. He was a Baptist associational missionary.

She is survived by one sister.

**Pray for
"CRUSADE OF THE AMERICAS"**

THE BEAM

Publication of Southern Baptists' Radio-Television Commission

WE'RE DOING OUR THING

As more and more church bodies unite into super organizations, the voice of Southern Baptists' Radio and Television Commission increases in importance. A parallel can be found in any city that becomes a one-newspaper community. There, the voice of the independent radio and/or TV station gains a more important role.

The moral and spiritual problems of our cities are being compounded by the urban crisis. Rather than have fewer voices speaking up for civic righteousness, we should have more. Yet the slow assimilation of smaller religious faith groups into larger ones can only result in fewer independent observers on the scene.

There can be strength in diversity. That is a major reason why Southern Baptists' churches support the Commission through the Cooperative Program without joining in with other groups for financial help. We are doing our thing...no strings attached.

-P.M.S.

DEHONEY ON NBC-TV

Wayne Dehoney, North American coordinator for the Crusade of the Americas, will discuss the Crusade with TV personality Ben Grauer on an NBC/Commission national television program, Feb. 2, 1:30 p.m. EST.

NEED HELP? The Commission's three area representatives offer church and associational leaders a service that is of great value in this modern age--expert help in making effective use of radio and TV.

Through these men, local churches, associations and other Baptist groups have access to all the know-how of the Fort Worth staff of 80 radio and television professionals. Contact:

In the eastern states--Clay O'Shields, P.O. Box 1049, Wilmington, N.C. 28401/phone 919-763-3559.

In the central states--Don Chanslor, 511 N. Akard, Dallas, Tex. 75201/phone 214-742-5846.

In the western states--John Cobb Smith, 6350 W. Freeway, Fort Worth, 76116/phone 817-737-4011.

2¢ SERMONS You may receive regularly printed copies of the sermons preached on "The Baptist Hour" for less than 2¢ per sermon. This cost is simply to cover printing and postage. Write for information.

RED CHINA HEARS "How I long that the door of the Gospel will be opened again! Millions of people are waiting to be saved."

This is the plaintive but hope-filled cry of a Christian in Red China, one of the small but growing number who dare to write in response to radio programs beamed through the Iron Curtain.

Six times a week the Commission's Chinese language program "The Voice of Hope" rides the radio waves into the land of Lottie Moon, where many hear and cling to the hope it stirs in their hearts.



Q What "surprise" is offered to children at the end of each JOT TV program? How many children write?

A The JOT "surprise" now is a printed "fun-paper," mailed to the children upon request. The 16" by 22" sheet of paper, which folds to make its own envelope, contains a Bible game, a spiritual message from JOT, Bible verses and a letter to the child's parents explaining the Christian philosophy behind the JOT telecasts. This follow-up piece has been mailed to more than 100,000 children throughout America. Most of these children are from non-Baptist homes. Faced with rapidly dwindling budgets, the Commission thought that it would be necessary to discontinue the "surprise" offer completely, but friends are writing, saying, "use this gift to buy JOT 'surprises.'" In a day when our children are subjected to so much violence on television, they believe, as does the Commission, that this ministry of follow-up is important and must continue.



THE INTERNATIONAL COMMUNICATIONS CENTER
6350 West Freeway, Fort Worth, Texas 76116

Paul M. Stevens, Director
C. Edward Shipman, Editor



..“And thou shalt see the good of Jerusalem all the days of thy life.”

From majestic Jerusalem, spiritual center of your stay in Israel, to neighboring Bethlehem... the tranquil serenity at the Sea of Galilee... Nazareth where Jesus grew up... and then to the Mount of Beatitudes and Capernaum where Jesus preached... The Holy Land awaits you.

israel

OUR FEET SHALL STAND WITHIN THY GATES. O JERUSALEM

Contact your local travel agent or the Israel Government Tourist Office: 805 Peachtree St., N.E., Atlanta, Ga. 30308

An open letter to concerned citizens

There are some local groups such as the Jaycees of Arkansas, as well as the liquor industry who are working hard to get the liquor laws of Arkansas changed. Their main promotion is a mixed drink bill. These changes, if enacted into law by our legislators, will open the door to increased liquor consumption. That door must not be opened.

"The death, crime and accident rates in a given community vary according to the average alcohol consumption; and when alcoholism decreases, so do deaths, crime and accident rates; and relaxation of restrictions on alcohol is followed by a rise in commitments to asylums, hospitalizations and delinquency."—Dr. E. M. Telli-neck, of the U. N. sub-committee on alcoholism.

Industrial leaders are familiar with their industrial losses caused by alcohol. Physicians are well aware of the great human loss, physically and mentally caused by alcoholism. Educators are aware that alcohol takes its toll from the ranks of promising youth. Statesmen realize that they are hard pressed to provide adequate finances to care for law enforcement, government operated treatment centers, juvenile delinquency, and the other costs increased by alcohol.

The pastors of our staff, an outstanding group of professional people, are as aware of the problems of alcoholism as anyone. These men deal with alcoholics, their families, their friends and their employees. They see what alcoholism does to the people God loves. And, they see the great spiritual problems involved in alcoholism.

As president of the largest pastors' conference in our state, I have felt that the attempted liberalization of the liquor laws of our state could not go unchallenged. On behalf of the more than 1,100 Arkansas Baptist pastors, and with the support of many pastors of other denominations, the following pages have been published.

They are for your information as well as an appeal for your action.

There are two things which you can do to assist in defeating any proposed legislation to liberalize our liquor laws.

1. In the following two pages is a complete list of the state legislators. Write at least your own senators and representatives. In your letter express very plainly your wishes that no liquor law be liberalized. You should state that we do not

want a mixed drink law. Your letters should be sent to the legislator by name at the state capitol:

....., Member

House of Representatives
State Capitol
Little Rock, Arkansas

or

Senator

State Senate
State Capitol
Little Rock, Arkansas

2. Write to Governor Rockefeller, urging him to forget about liberalizing our liquor laws. Urge him to use the capability of his office to discourage the introduction of such legislation:

Governor Winthrop Rockefeller
Office of the Governor
State Capitol
Little Rock, Arkansas

We have written each legislator and the Governor and have published advertisements in state papers. We now appeal to you to become involved in this crusade for the cause of civic and moral righteousness. You can wield an influence for good by getting in touch with your legislators.

Jerry Don Abernathy, President
Arkansas Baptist Pastor's Conference
Baptist Building
525 West Capitol Avenue
Little Rock, Ark. 72201

Report from State Police

Trooper Jim Wooten wrote the following information from the Public Information Office to a state legislator:

"In 1967 drinking drivers were involved in 1,712 motor vehicle accidents. These accidents resulted in 94 deaths and 877 personal injuries. In 1966 drinking drivers were involved in 1,361 motor vehicle accidents. These accidents resulted in 76 deaths and 726 personal injuries.

"We feel that possibly over 50 per cent of our traffic fatalities have as a contributing factor the use of alcohol. However, since there is no implied-consent law in Arkansas, and blood samples cannot be obtained many times due to legal complications, the figures now available do not reflect the total involvement of alcohol as a contributing factor in motor vehicle accidents in Arkansas."

Remember that any liberalization of our liquor laws will increase these figures.

ALCOHOL and a BULLET



It was on Good Friday in April, 1865, that Abraham Lincoln was assassinated. The father of Emancipation was killed by a man enslaved to liquor. The bottle preceded the bullet.

Just one century ago, Robert E. Lee had surrendered and the Civil War was ended. Washington was awake with thanksgiving and celebration. President and Mrs. Lincoln had gone quietly into Ford's Theatre for a respite of relaxing comedy. Here, unprotected from attack, this noted abstainer was killed by alcohol!

The great champion of liberty on another Friday in 1847 had written an extraordinary pledge which he, after signing himself, asked all his neighbors to sign. The occasion was his address at the South Forks Schoolhouse in Sangamon County, Illinois. The pledge:

"Whereas, the use of intoxicating liquors as a beverage is productive of pauperism, degradation, and crime; and believing that it is our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from the use of intoxicating liquors as a beverage."

Through all the years of sober service for his country, Lincoln had openly opposed drinking. But it was drinking

Driving While Intoxicated



HE'LL GET HIS LICENSE BACK



BUT WHOLL GIVE BACK HIS LIFE ?

JACK HAMM

by his official guard that allowed John Wilkes Booth to enter the President's unprotected box and commit a murder that shocked the world. The officer had stolen away to the nearby bar, from which the drinking Booth emerged. The door being unguarded, he entered and fired the fatal shot into the back of Mr. Lincoln's head.

The downtown corner saloon stood only one-half block from the Ford Theatre. It was called "The Half-Mile Track." In the tavern, as late as 1916, there was a sign which read "Here the handsomest man in Washington took his last drink before killing the ugliest." When the old Methodist Board of Temperance informed city authorities that the sign was seriously offensive, the police removed it.

Abraham Lincoln had remarked at the cessation of war: "Slavery is abolished. After reconstruction, the next great question will be the overthrow and suppression of the legalized liquor traffic, and you know that my head and my heart, my hand and my purse will go into the contest for victory." (Major James B. Merwin, American Journal of Education).

But the great reformer didn't live to conduct this crusade. The world's most respected abstainer was himself destroyed 100 years ago by his nation's most subtle foe—beverage alcohol.—American Council on Alcohol Problems

ARKANSAS GENERAL ASSEMBLY ROSTER

BY THE COUNTIES

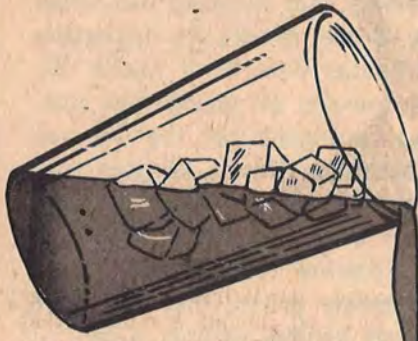
Senators (Dists.)	Representatives (Dists.)
ARKANSAS— Joe Lee Anderson (21) Dorathy Allen (21)	ARKANSAS— John P. Bethell (24) George C. Rodgers Jr. (24)
ASHLEY— Richard Earl Griffin (19)	ASHLEY— Nap B. Murphy (42) John M. Lipton (42)
BENTON— Jim Caldwell (R) (1)	BENTON— Ivan W. Rose (1) Preston C. Bynum (R) (1)
BAXTER— Ralph Hudson (9)	BAXTER— Mrs. Vada Sheid (5)
BOONE— Ralph Hudson (9)	BOONE— Joseph T. Hamilton (3)
BRADLEY— Richard Earl Griffin (19)	BRADLEY— Nap B. Murphy (42) John M. Lipton (42)
CALHOUN— Richard Earl Griffin (19)	CALHOUN— Worth Camp Jr. (41) Bobby G. Newman (41) Robert L. Goodwin (41)

(Continued on Page 27)

The three main lines of argument used by proponents of mixed-drinks for Arkansas are -

the "needed revenue"
Tourist and Convention
business, and
"Control" of private clubs.

Take a real look at these matters!



LIQUOR- BY-THE-DRINK IN ARKANSAS!



The Revenue Angle



Advocates of "open bar" legislation estimate that "upwards of \$4 million" a year in badly needed revenue would be realized from the sale of alcoholic beverages by the drink. THE TRUTH IS, in 1967, with package sales only, alcohol actually cost the people of Arkansas a minimum of \$5.51 for every \$1.00 of revenue from alcohol. This is a very conservative figure. Take a look—

CRIME: Based on FBI estimates, the U.S. crime bill each year is \$500 per family. 1960 census showed 446,568 Arkansas families. Assuming we are only 1/3 as bad as the U.S. average, the crime bill for 1967 would be \$74,428,000. Percentage estimates for alcohol-connected crime run 40% to 90%. Using the lowest (40%) the alcohol-connected crime bill in Arkansas for 1967 was.....\$29,771,200

AUTO ACCIDENTS AND DEATHS: The National Safety Council's Report for 1967 shows that auto deaths, injuries, property damage, lost wages, medical and hospital bills, average \$207,547 per auto death. Arkansas State Police reports for 1967 showed 16,484 auto accidents with 640 deaths. Based on the N.S.C. cost figures, these auto accidents and deaths cost Arkansas citizens \$132,830,080. If only 20% of these were alcohol-connected (the national average is 50%), the cost would be.....\$26,566,016

DO WE NEED IT?
CAN WE AFFORD IT?
WE SAY **NO!**

HERE'S WHY! 

ABSENTEEISM: Authoritative studies by business and industrial experts estimate that alcoholism costs American business, industry and labor a minimum of One Billion Dollars each year. Based on 1960 census, Arkansas's proportionate amount would be \$12,500,000. If we are only 1/3 as bad as this, the figure would still be

\$ 4,166,000

\$60,503,216

Total revenue to the State collected from alcohol for 1967.....

\$10,972,730

THIS IS A COST OF \$5.51 FOR EVERY \$1.00 OF REVENUE

LET'S GO A LITTLE FURTHER!!! Add to this, the amount paid by Arkansans to buy the liquor—\$74,140,735—and this figure soars to \$12.27 per tax dollar collected.

Note: None of these figures include the additional burden of alcohol-connected hospitalization, broken homes, rehabilitation, and welfare and aid to dependent children. If these costs were added, the figure would be even more phenomenal.

Retail Business



Those interested in selling more liquor object to our including the purchase cost in these figures. However, we feel justified in doing it, because this is money that, if not spent on alcohol, would be channeled into legitimate needed businesses—such as grocery, clothing, rent, furniture and recreation—that are beneficial and help a community to grow and prosper.

An article in the Arkansas Democrat, under date of December 15, 1967, reports,

"Garland County's sales tax collections and gross retail sales reached an all-time high for the month of October this year, and showed an increase for the first 10 months of the year over last year."

This was during the same period that a so-called "clamp-down" was in effect against the sale of mixed-drinks and gambling in Hot Springs—undisputable proof that if liquor (and gambling) are not readily available, people will spend their money in

business establishments that are good for the community.

The only ones complaining that business has fallen off are those whose prime service is dispensing mixed-drinks. The Arkansas Gazette of March 27, 1968, quotes a motel operator as saying that business was so bad since closing his bar that he was forced to go out of business. This is an open confession that his chief reason for being was the operation of a cocktail bar. If a motel offers to the public clean and attractive rooms, good service, convenience, and reasonable prices, they will have all the business they can handle—without a bar.

The Tourist and Convention Lure



Proponents of the mixed-drink bill would have us believe that if we offered liquor flowing freely across the bars, tourists and convention delegates would run over each other coming to Arkansas. Actually, only the "bar flies" would be attracted by this "service".

We are yet to be convinced that those planning a convention look first for open bars. If a community offers proper facilities for conventions, they will get the convention business, without the bars. Again, we quote from the Arkansas Democrat, this time from the November 16, 1967, edition—

"Charles Rixse, manager of Hot Springs Convention Bureau, in an address before the Exchange Club Tuesday, said that convention business is still on the increase and that although Hot Springs has been going through a period of transition, he did not know of any convention being canceled.

"He said increase in conventions has continued since 1964. The Convention Bureau is supported independently by local business and professional men, business concerns and industry.

"Rixse said for the first 10 months of this year, there have been 430 conventions, as compared to 171 in 1964. He also said that the number of delegates and the amount of money they spend are also up."

Again, this was during the so-called "shut-down" period.

Hot Springs has a new Convention Center offering the proper and convenient facilities needed for conducting a convention. That is what lured this business—not open bars.

It is even harder to believe that the family planning a vacation looks first for places where "Daddy can refresh himself with a cocktail". Tourists usually look for places offering things to see and do that the whole family can enjoy, along with convenient motels, mainly those offering family services.

We refer again to the Arkansas Democrat article of December 15, 1967, which states,

"Francis (Paul E. Francis, Chamber of Commerce President) said National Park Service figures showed 1,894,617 visitors through November, an increase of 130,894 over last year."

This is an increase of 7.42%. It was not the bars that attracted these visitors, because they were supposed to be shut down.

Private Club "Control"



Act 176 of 1963, commonly called the Private Club Law, specifically states under Section 7, sub-section (f):

"Section 7. Powers—Each corporation shall have the power:

(f) To manage its internal affairs in any desired manner so long as the provisions of this Act or other laws are not violated."

Under this Section, then, private clubs are obligated to uphold the laws of this state, with **no exception**.

We often hear the argument that "a private club is the same as a private home." On the contrary!! Private clubs are chartered under the statutes of the state—private homes are not. This brings them and their activities under the jurisdiction of the laws under which they are established.

Many of the clubs now claim that without their bars they will have to close up shop. Here is again the open admission that their sole reason for operation is the serving of mixed drinks—a **direct violation of the law**.

A Matter of Enforcement?



The plea of the liquor-by-the-drink advocates is, "If you legalize mixed-drinks in open public bars, private clubs can be better supervised." We ask—**HOW IS THIS TO BE DONE?**

It is all really a matter of proper enforcement by those in authority. Existing laws are sufficient for the cause, if properly enforced. The ABC Board has the responsibility for seeing that the liquor laws are respected, but like most agencies, they are understaffed and cannot do the job alone. They need the full cooperation of local law enforcement agencies—But, they, too, are understaffed, so the job is not done as thoroughly as it should be.

Why then, should we add to their load by creating hundreds of additional liquor outlets for them to watch over.

People who have no regard for the law now will not have any greater respect for it if their actions are made legal. Murder is illegal in all states, but this did not keep fifteen people from being murdered in Little Rock alone last year. Should we make murder legal, then, simply because there are some who do not recognize the law?

Decreased Liquor Consumption?



A lot of people seem honestly to believe that if a person must purchase a whole bottle, he will take it home, consume it all and become an excessive drinker as a result. They maintain that if he were allowed to purchase liquor-by-the-drink, he would stop at some tavern, have two or three at the most and never drink to excess. To many people, this presents a case of sound logic and they firmly believe it to be true.

To find the true answer to this question, the research staff of the United Tennessee League last year investigated the records in the states which have

sold liquor-by-the-drink over the past several years, and compared their consumption against states which have permitted sales by package only. Here is the 1963 record (the latest available by individual states):

States which permit package sales only:

State	Per Capita Liquor Consumption gallons
Arkansas	0.68
Tennessee	0.71
Utah	0.77
West Virginia	0.85
Kansas	0.88
Texas	0.88
Georgia	0.91
Oklahoma	0.94
North Carolina	1.01
South Carolina	1.10
Virginia	1.36

ALL "Package Only" states have a per capita consumption below the national average of 1.39 gallons.

Please note that Arkansas is the lowest in per capita consumption—51% below the national average. Let's stay in that position.

States with the highest per capita consumption of spirits:

	gallons
Nevada	4.02
New Hampshire	2.62
Alaska	2.38
Connecticut	2.19
Delaware	2.03
New Jersey	1.98
Florida	1.93
Massachusetts	1.88
California	1.85
New York	1.81

ALL high consumption states sell liquor-by-the-drink.

So, in 1963, the average per capita consumption for the package only states was 0.92 gallons, and for the liquor-by-the-drink states, 1.63 gallons. The liquor-by-the-drink states consumed 77.2% more liquor per capita than the package only states.

Space does not permit printing the details here, but repeatedly wherever liquor-by-the-drink has been permitted, total consumption has zoomed—not to mention the corresponding increase in alcoholics, highway accidents and deaths, and crime.

Whose Rights?



A man has a right to have a drink if he wants it!! Most certainly, he does!! And, if he stayed in the bar until all the alcohol was out of his system, the problem would be minimal. It is a man's business if he wants to drink . . .

. . . BUT, the moment he walks out of that bar after a couple of drinks—the moment he gets into his car and drives down the street, it becomes the business of all those he comes near. **These people have rights, too!**

The right to walk down the street without being confronted by the inebriate who just "had to have one more", or to drive their car without being killed by the driver whose reasoning and judgment have been dimmed by those "couple of drinks" just enough to keep him from staying on his side of the center line.

ARKANSAS IS NOW LOWEST IN PER CAPITA CONSUMPTION OF ALCOHOL OF ALL THE STATES. It is understandable that the manufacturers of these products would not be happy with this kind of record, because the lower the per capita consumption, the less liquor sold, and the less liquor sold the smaller the profit to the manufacturers.

The only ones who really gain by liquor-by-the-drink are the liquor manufacturers and their agents.



Copies available from:
Christian Civic Foundation of Arkansas, Inc.
301 Waldon Building
Little Rock, Arkansas 72201

ROSTER

(Continued from Page 22)

Senators (Dists.)	Representatives (Dists.)	Senators (Dists.)	Representatives (Dists.)
CARROLL— Jim Caldwell (R) (1)	CARROLL— Danny L. Patrick (R) (2)	GRANT— J. Hugh Lookadoo (6)	GRANT— Boyce Alford (33) Gean McDonald (33) Dr. Sturgis Miller (33) James O. Stevens (33) G. W. Turner Jr. (33)
CHICOT— John F. Gibson (22)	CHICOT— Lamar Dingle (44)	GREENE— Burrell Thompson (23)	GREENE— Jerry Bookout (11) Roscoe D. Brown (11) Jimmy Hunt (11) Andrew G. Schug (11)
CLARK— J. Hugh Lookadoo (6)	CLARK— Darrell Sam Hasley (35) Charles L. Honey (35)	HEMPSTEAD— Olen Hendrix (5)	HEMPSTEAD— Talbot Feild Jr. (34)
CLAY— Burrell Thompson (23)	CLAY— Jesse C. Hayes (6) F. B. Manatt (6)	HOT SPRING— Virgil T. Fletcher (10)	HOT SPRING— Donald Collins (32) Lacy Landers (32) Carl Fowler (32)
CLEBURNE— Guy H. Jones (14)	CLEBURNE— Cecil L. Alexander (14) J. C. Dawson (14)	HOWARD— Olen Hendrix (5)	HOWARD— C. C. "Corky" Carlton (31)
CLEVELAND— Richard Earl Griffin (19)	CLEVELAND— Thomas E. Sparks (36)	INDEPENDENCE— J. Ed Lightle (16)	INDEPENDENCE— Paul Henry (15)
COLUMBIA— Melvin T. Chambers (12)	COLUMBIA— Harry B. Colay (39) Gladys Martin Oglesby (39)	IZARD— Thomas A. Penn (15)	IZARD— John E. Miller (9)
CONWAY— Carl E. Sorrels (8)	CONWAY— Loid Sadler (21)	JACKSON— Robert Harvey (17)	JACKSON— John A. Sink (16) Jimmy Adcox (16)
CRAIGHEAD— John E. Bearden Jr. (24) Raymond Heern (24) Fred H. Stafford (24)	CRAIGHEAD— Jerry Bookout (11) Roscoe D. Brown (11) Jimmy Hunt (11) Andrew G. Schug (11)	JEFFERSON— Morrell Gathright (20) Knox Nelson (20)	JEFFERSON— Boyce Alford (33) Dr. Sturgis Miller (33) Gean McDonald (33) James O. Stevens (33) G. W. Turner Jr. (33)
CRAWFORD— David Partain (3)	CRAWFORD— Wm. Clovis Bryant (12) B. G. Hendrix (12) Bernice L. Kizer (12) G. E. Nowotny Jr. (R) (12) W. E. Rainwater (12)	JOHNSON— David Partain (3)	JOHNSON— Marshall Chrisman (R) (8)
CRITTENDEN— Clarence E. Bell (25) W. K. Ingram (25)	CRITTENDEN— R. A. "Doc" Caldwell (28) Lloyd C. McCuiston (28) A. Jan Thomas Jr. (28)	LAFAYETTE— Bob W. Douglas (11)	LAFAYETTE— Harry B. Colay (39) Gladys Martin Oglesby (39)
CROSS— Clarence E. Bell (25) W. K. Ingram (25)	CROSS— J. L. Shaver Jr. (26)	LAWRENCE— Thomas A. Penn (15)	LAWRENCE— LeRoy Blankenship (10)
DALLAS— J. Hugh Lookadoo (6)	DALLAS— Thomas E. Sparks (36)	LEE— Dorathy Allen (21) Joe Lee Anderson (21)	LEE— Charles A. Conditt (29) Ernest Cunningham (29) James L. Linder (29) J. B. Smith (29)
DESHA— John F. Gibson (22)	DESHA— James M. Matthews (37) Jimmie McKissack (37)	LINCOLN— Morrell Gathright (20) Knox Nelson (20)	LINCOLN— Jimmie McKissack (37) James M. Matthews (37)
DREW— John F. Gibson (22)	DREW— Bennie Ryburn Jr. (43)	LITTLE RIVER— Bob W. Douglas (11)	LITTLE RIVER— Ben F. Burton (30)
FAULKNER— Guy H. Jones (14)	FAULKNER— Cecil L. Alexander (14) J. C. Dawson (14)	LOGAN— Milt Earnhart (4) Dan White (4)	LOGAN— Charles W. Boyce (13) M. L. Womack (13)
FRANKLIN— David Partain (3)	FRANKLIN— Charles W. Boyce (13) M. L. Womack (13)	LONOKE— Oscar Alagood (18) R. Ben Allen (18) Joe T. Ford (18) Max Howell (18) Dan T. Sprick (18)	LONOKE— John Paul Capps (23) W. F. Foster (23) James E. Harris (23)
FULTON— Thomas A. Penn (15)	FULTON— Mrs. Vada Sheid (5)		
GARLAND— Q. Byrum Hurst (7)	GARLAND— F. L. Beasley (20) Ode Maddox (20) Ray S. Smith Jr. (20)		

Senators (Dists.)	Representatives (Dists.)
MADISON— David Partain (3)	MADISON— Danny L. Patrick (R) (2)
MARION— Ralph Hudson (9)	MARION— L. L. Byran (4) James H. Harrell (4)
MILLER— Bob W. Douglas (11)	MILLER— Hayes C. McClerkin (38) Damon Young (38)
MISSISSIPPI— John F. Bearden Jr. (24) Raymond Heern (24) Fred H. Stafford (24)	MISSISSIPPI— Walter M. Day (18) Charles R. Moore (18) W. R. Nicholson (18) Eugene F. Still (18)
MONROE— Dorothy Allen (21) Joe Lee Anderson (21)	MONROE— Kirby Meacham (25)
MONTGOMERY— Q. Byrum Hurst (7)	MONTGOMERY— F. L. Beasley (20) Ode Maddox (20) Ray S. Smith, Jr. (20)
NEVADA— Olen Hendrix (5)	NEVADA— Darrell Sam Hasley (35) Charles L. Honey (35)
NEWTON— Ralph Hudson (9)	NEWTON— Marshall Chrisman (R) (8)
OUACHITA— Melvin T. Chambers (12)	OUACHITA— Grady P. Arrington (40) Julian D. Streett (40)
PERRY— Carl E. Sorrels (8)	PERRY— W. E. Beaumont Jr. (22) B. D. Brandon (22) Harry W. Carter (22) Sterling R. Cockrill Jr. (22) H. Allan Dishongh (22) Leon Holsted (22) Cal Ledbetter Jr. (22) Joel Y. Ledbetter (22) Paul Meers (22) Herbert C. Rule III (22) Gayle Windsor, Jr. (22) David R. Kane (22) John I. Purtle (22)
PHILLIPS— Dorothy Allen (21) Joe Lee Anderson (21)	PHILLIPS— Charles A. Conditt (29) James L. Linder (29) Ernest Cunninham (29) J. B. Smith (29)
PIKE— J. Hugh Lookadoo (6)	PIKE— C. C. "Corky" Carlton (81)
POLK— Milt Earnhart (4) Dan White (4)	POLK— Raymond A. Black (19)
POINSETT— John E. Bearden Jr. (24) Raymond Heern (24) Fred H. Stafford (24)	POINSETT— James H. Roberts (17) Wm. H. Thompson (17)
POPE— Carl E. Sorrels (8)	POPE— L. L. (Doc) Bryan (4) James H. "Jim" Harrell (4)
PRAIRIE— Robert Harvey (17)	PRAIRIE— John P. Bethell (24) George C. Rodgers Jr. (24)

Senators (Dists.)	Representatives (Dists.)
PULASKI— Oscar Alagood (18) R. Ben Allen (18) Joe T. Ford (18) Max Howell (18) Dan T. Sprick (18)	PULASKI— W. E. Beaumont Jr. (22) B. D. Brandon (22) Harry W. Carter (22) Sterling R. Cockrill Jr. (22) H. Allan Dishongh (22) Leon Holsted (22) Cal Ledbetter Jr. (22) Joel Y. Ledbetter (22) Paul Meers (22) Herbert C. Rule III (22) Gayle Windsor, Jr. (22) David R. Kane (22) John I. Purtle (22)
RANDOLPH— Thomas A. Penn (15)	RANDOLPH— Jesse C. Hayes (6) F. B. Manatt (6)
ST. FRANCIS— Clarence E. Bell (25) W. K. Ingram (25)	ST. FRANCIS— H. Woodv Clark (27) Wayne N. Courtney (27)
SALINE— Virgil T. Fletcher (10)	SALINE— Donald Collins (32) Lacy Landers (32) Carl Fowler (32)
SCOTT— Milt Earnhart (4) Dan White (4)	SCOTT— Raymond A. Black (19)
SEARCY— Ralph Hudson (9)	SEARCY— L. L. (Doc) Bryan (4) James H. "Jim" Harrell (4)
SEBASTIAN— Dan White (4) Milt Earnhart (4)	SEBASTIAN— Wm. Clovis Bryant (12) B. G. Hendrix (12) Bernice L. Kizer (12) G. E. Nowotny Jr. (R) (12) W. E. Rainwater (12)
SEVIER— Olen Hendrix (5)	SEVIER— Ben F. Burton (30)
SHARP— Thomas A. Penn (15)	SHARP— John E. Miller (9)
STONE— Guy H. Jones (14)	STONE— John E. Miller (9)
UNION — W. D. Moore Jr. (13)	UNION— Worth Camp Jr. (41) Robert L. Goodwin (41) Bobby G. Newman (41)
VAN BUREN— Guy H. Jones (14)	VAN BUREN— Cecil L. Alexander (14) J. C. Dawson (14)
WASHINGTON— Clifton Wade (2)	WASHINGTON— Charles E. Davis (7) Dr. Morriss M. Henry (7) Charles W. Stewart (7)
WHITE— J. Ed Lightle (16)	WHITE— John Paul Capps (23) W. F. Foster (23) James E. Harris (23)
WOODRUFF— Robert Harvey (17)	WOODRUFF— Jimmy Adcox (16) John A. Sink (16)
YELL— Carl E. Sorrels (8)	YELL— Charles W. Boyce (13) M. L. Womack (13)

An early Home Missionary

BY C. W. BROCKWELL, Education Director,
Calvary Church, North Little Rock

Life and Work
January 19, 1969
Amos 7:14-15
5:4-6, 11-14
9:9-11

It often happens when a fire is burning in the open that a spark will be carried away by the wind and ignite something else. It also happens that Christians warmed by the Spirit of God are likewise carried away and ignite other people. At least that is what happened to Amos, the subject of our present lesson. God got him red hot with truth and burning with concern. He then led him aflame into a frigid place called Bethel. It was so spiritually cold there they didn't even recognize the heat of God's love. But Amos never flickered. He burned boldly, courageously, and tirelessly.

Get out of here and never come back (7:14-15)

Amos had been to town a few times to peddle his wool. He had heard the tales men told on the streets and in the market place. He had witnessed desperate plight of people hungry and oppressed by those who made them slaves. His eyes had seen the evidences of idolatry. All this stirred Amos' soul, but he did nothing about it. . . . until God told him to.

In Bethel he was met by the devil's chief of publicity. Amaziah immediately fired a telegram to King Jeroboam for the record and then lit into Amos. It was like a Volkswagen colliding with a Greyhound bus at full speed. Nearly all of our Western movies have been patterned after this episode. "Get out of town before sundown" was the gist of the message. Amos replied in essence: "Look, I'm not after your job. In fact, I wouldn't have it. It's worthless. Now God sent me here and I'm not leaving until he says for me to. I'm just telling it like it is and there is nothing you nor anyone else can do about it. God's in charge now."

You're dead, Bethel (5:4-6)

People get to expecting too much from the federal government. We must surely realize that we are paying for it in some way, for the federal government is us. And frankly, we're not all that reliable.

Amaziah had told the people to cling to Bethel and they would survive. Amos warned they had better get hold of someone alive, for Bethel was on the downhill grade. Even Bethel's king

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would be slain by the sword.

With Amaziah at the helm, the situation was almost hopeless. Amaziah had no prophecy. He was just there living off the favors of the people. Thus he could not tolerate anyone who spoke of doom for his constituents.

Amos came with a positive message, despite all the warnings of judgment, "Seek me," saith the Lord, "and ye shall live." For some it was already too late. But for many there was yet time.

Ephraim is joined to idols: let him alone (5:11-14)

Amos and John the Baptist were a lot alike. They were both fearless and their messages filled with doom and hope. But the results were quite different. Many repented when John preached. They were sick and tired of sin.

The people who heard Amos stubbornly resisted his message. They were proud and blind, full and corrupt. The leaders were content to get luxuries even though their nation was about to fall. Even their music was debased, a sure sign of a nation's decay.

Yet it was not only luxury and a dull, stupid indifference to gross sin that Amos vigorously denounced, but also the sins of injustice, the ill-treatment of the righteous by those in power and the prevalence of bribes in the legislation of the land. Note a few.

- (1) Money could buy justice.
- (2) No one defended the poor against injustice.
- (3) The religious people kept their mouths shut.

Little wonder Amos prophesied they would build beautiful homes but would not live in them. They would plant fruitful vineyards but never enjoy that fruit. How up to date Amos is!

One thing more: "Amos found God in a justly ordered society; the people

found him, or thought they did, in the sanctuaries; but he is not there, says Amos, with almost desperate emphasis—he is not there."

What about the future? (9:9-11)

"At the great Jerusalem conference to decide whether Gentile converts to Christianity would be required to submit to circumcision (Acts 15), James, the moderator of the council, quotes Amos 9:11-12 as a proof-text to justify the requirement of nothing but faith of these converts from heathenism. Many interpreters have missed James' point by supposing that Amos prophesied a program of the future. 'The Tabernacle of David' is the 'House of David', not the Tabernacle of Moses or the Temple of Solomon. It refers to Christ's re-deemed family made up of Jews and Gentiles. Amos' prophecy is fulfilled by the winning of the lost, not by the re-establishment of Jewish Temple worship." (Russell Bradley Jones)

John enlarged upon this idea of Amos' when he described the people of God as being the New Jerusalem come down out of Heaven.

What great things God has in store for those who believe!

Be a good home missionary and share this wonderful news and God might send you somewhere else!

Ouachita Association

Hatfield Church has called A. C. Liles as pastor. He came from Paradise Church, in Hunt Association of Texas. He is enrolled in seminary extension classes, working toward completion of the requirements for his pastoral training certificate.

Two Mile Church has called Dan Hollingsworth as pastor. He was formerly pastor of Immanuel Church, Cove. He and his family make their home in Mena.

Washington-Madison Association

Eddie James, pastor of Dutch Mills Church for several years, has recently resigned and moved to Texas to assume a pastorate there.

How persons react to Christ

International
January 19, 1969
Mark 2:1-17

BY VESTER E. WOLBER

PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

The Scripture studied in this lesson indicates that different people make varying responses to the appeals of Christ.

The palsied man (2:1-12)

1. Jesus made good use of his popularity as a miracle worker to attract an audience for his preaching. Although the authority of Jesus' preaching first attracted the masses, it was his miraculous healing that captivated their zeal. But Jesus did not desire to be known primarily as a miracle worker; therefore, he avoided the population centers of Galilee until the first wave of excitement had died down (1:35-39).

When he returned to Capernaum, however, it was soon known that he was back; the crowds flocked to him and overflowed the home where he was teaching. Although he continued to perform miracles until the end of his public ministry, he majored on his teaching and stressed the costs of discipleship. When spurious disciples came, he laid down rigid terms of discipleship; and they went away (John 6:41-66).

2. Four men interrupted a preaching service while Jesus healed a paralyzed man. Unable to walk, the paralyzed man was carried on his pallet for an interview with Christ. Unable to gain entrance through the doorway, the patient was carried to the top of the flat-roofed house. The four tore a hole in the thatch and mud roof and lowered the helpless friend into the crowded room.

The four probably thought that the most important work Jesus did was in healing broken and diseased bodies, and they saw no reason why a worship service should not be interrupted to make way for a healing service.

Many people today feel that somehow Christian forces must involve themselves more deeply in service ministries to suffering humanity. Perhaps hospitals can best be administered by municipalities and private agencies using federal funds, but Christians can use their influence to see that such agencies do minister to the health needs of the masses.

3. Jesus postponed a healing miracle while he spoke forgiveness to a palsied man. The four thought that their friend's greatest need was to be healed in body, but Jesus saw in him a deep-

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er need. The deepest needs of all men are moral and spiritual, and it was God's purpose to meet these needs in sending the Son into the human order. Although the church must be concerned about all human problems, it will make a most tragic mistake if it forgets that its primary function is to minister to the souls of men.

Mark points out that faith was involved in the miracle. Jesus saw "their faith"—the faith of the five—and spoke forgiveness to the man. One might imagine that the man's physical condition had been brought on by immoral conduct, or that he had developed a warped attitude which made him bitter and blasphemous; but the fact is that all men need to experience God's forgiveness—that is their first need.

4. The scribes forgot the paralytic while they found fault with the Lord. They recognized the authority to forgive sin as a divine prerogative, and they were not willing to believe that Jesus was divine; so they concluded that Jesus was guilty of blasphemy.

5. Jesus healed the man to show that he did have authority to forgive sin. The people saw at once the significance of what he had done: the miracle proved that he was divine; and since he was divine, he had authority to forgive men.

6. The ex-paralyzed man took up his pallet and went home while his neighbors stayed to praise God.

Levi's banquet (2:15-17)

1. Levi, a tax collector, heard the call of Jesus and followed him as a disciple. There may have been previous contacts between Jesus and Levi, but all the record tells is that the Master issued a dignified call and challenge to follow him and that Levi "left everything" (Luke 5:28) and obeyed.

2. Levi (Matthew) prepared a dinner in honor of Jesus, to which other tax collectors and sinners were invited. Rome farmed out the tax-gathering privileges to publicans who managed to collect enough taxes to satisfy Rome and line their own pockets. For this work the tax-collectors were despised by the Jews, even ostracized socially

and religiously.

"Sinners" were those who made no pretense whatsoever at being religious. They never went to the synagogues on the Sabbath days, and they never went up to Jerusalem on feast days. They were religious outcasts.

Levi, wanting both groups of religious rejectees to hear Jesus, asked them to come and meet his new master.

3. Scribes and Pharisees criticized Jesus for having fellowship with the publicans and sinners. Pharisaical religion was exclusive in nature and the Pharisees were religious snobs in practice. All contacts between religious and non-religious people, they felt, must be reduced to a minimum.

4. Jesus said that he, as a physician, came to minister to those who are morally and spiritually ill. As he moves further into his ministry, he will point out to the Pharisees that they, too, are morally and spiritually sick; but at this point he is content to lay down the basic principle that he had come on a healing mission, to make well those who are sick in character. In this un-social society and immoral moral order there are unmoved masses of people who, though never innocent and ever responsible, have been reduced to their present plight as much the result of having been sinned against as having sinned.

Even so, Jesus comes to man as he finds him and challenges him to assume responsibility for his condition and, as a competent person, respond to God's redemptive uplift. Thus, the Lord encourages one to believe that he is responsible for himself, that he is capable of determining his own destiny, and that because God cares for him these provisions have been made.

Climbing to new heights
for
Christ

ROYAL
AMBASSADORS



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A Smile or Two



I'VE tried that being meek for a whole year—and all I inherited was a thankless committee assignment.

—ARK-E-LOGY by Gene Herrington

Agreement

Reader: "Do you make up these jokes yourself?"

Editor: "Yep, out of my head."

Reader: "You must be."

Turnabout

A politician who had changed his views rather radically was congratulated by a colleague. "I'm glad you've seen the light," he said.

"I didn't see the light," came the terse reply, "I felt the heat."

Small Fry

A couple of fishermen were lying about their catches. "And what was your haul, Bill?" asked one. "Haven't you caught anything worth mentioning?"

"No," said Bill. "The last one I caught was too small to take home, so three fellows helped me throw him back in."

Survival

Bill: "Why did you spend money to learn speed-reading?"

Tom: "My boy, when you drive the expressways, you read fast or you never get off."

Harmony?

Father listened to his seven-year-old scratch away on his violin while the hound dog howled dismally nearby. As the practice session wore on, the father asked the boy, "Can't you play something the dog doesn't know?"

Attendance Report

January 5, 1969

Church	Sunday School	Training Union	Ch. Adns.
Alicia	67	52	
Berryville			
First	157	57	2
Freeman Heights	130	49	
Caledonia	44	29	
Camden, First	470	126	
Charleston, North Side	86	54	2
Cherokee Village	63		
Crossett			
First	488	207	
Mt. Olive	239	122	
El Dorado			
First	627	404	2
Victory	55	28	
Ft. Smith, First	1,177	425	7
Gentry, First	194	67	3
Green Forest, First	155	94	3
Greenwood, First	296	120	6
Hicks First, Ashdown	27	23	
Hope, First	453	149	1
Hot Springs			
Grand Avenue	196		
Lake Hamilton	77	31	
Lakeside	124	76	
Jacksonville			
Berea	99	42	
Chapel Hill	97	59	
First	418	122	
Marshall Road	277	117	4
Second	168	79	
Jonesboro			
Central	401	165	1
Nettleton	274	148	
Little Rock			
Crystal Hill	180	84	
Geyer Springs, First	565	242	5
Rosedale	224	84	
Sherwood, First	184	66	
Louann	41	24	
Magnolia, Central	611	204	
Marked Tree, Neiswander	89	46	
Monticello, Second	239	95	
Mountain Pine	120	55	
North Little Rock			
Baring Cross	559	202	
South Side Chapel	33	16	
Calvary	410	126	2
Central	257	124	2
Levy	477	125	1
Park Hill	885	218	4
Gravel Ridge, First	165	103	
Sixteenth Street	49	32	
Paris, First	337	98	
Pocahontas, Shannon	82	48	
Paragould, East Side	258	137	
Pine Bluff			
Centennial	258	113	
First	755	155	1
Green Meadows	74	15	
Second	178	76	
Rock Springs	78	59	
Springdale			
Berry Street	93	34	
Caudle Avenue	102	33	
Elmdale	351	122	
First	378	116	2
Oak Grove	68	39	
Van Buren			
First	371	154	
Chapel	33		
Jesse Turner Mission	20		
Vandervoort, First	57	33	
Walnut Ridge, First	265	111	
Warren			
First	425	136	
Southside Mission	58	44	
Immanuel	249	83	
Westside	72	47	
West Fork	109	54	
West Memphis			
Calvary	267	125	
Ingram Boulevard	272	105	1

Faith

The young smart aleck, after placing some flowers on a grave in the cemetery, noticed an old Chinese gentleman placing a bowl of rice on a nearby grave and asked, "What time do you expect your friend to come up and eat the rice?"

The Chinese man replied with a smile, "Same time your friend comes up to smell the flowers."



FOUR publications workers stand in front of the new Baptist Building, the center for Baptist publishing, radio and television, and the Bible Way correspondence course in Lusaka, Zambia. Southern Baptists have been working in Zambia, the former British territory of Northern Rhodesia, since 1959. (Photo by H. Cornell Goerner)



COPIES of a marked Gospel of John in Spanish, part of 2,500,000 being produced on contract for the American Bible Society, are inspected by Clifford J. Smith (left), director of production at the Baptist Spanish Publishing House, El Paso, Tex., and Merle B. Lee, Associate director. The Gospel, one of 27 items produced by the publishing house especially for the Crusade of the Americas, will be distributed by the American Bible Society on a nonprofit basis.

Asks prayer for inauguration day

WASHINGTON, D. C.—An appeal for united prayer among American people has been initiated by the interfaith Religious Observance Committee for the 1969 Inaugural Committee.

On Jan. 20, citizens across the United States should "hold in all places of worship appropriate services of prayers for the President and his cabinet," the communique stated.

The committee urged Americans to offer "thanksgiving to Almighty God for His mercy and blessings on America," and to rededicate themselves "to the ideals of responsible freedom, human dignity, and the brotherhood of all men."

The group asked that bells be rung, chimes be played and lights be kindled in houses of worship across the nation for a period of three minutes beginning at 11 a.m. Eastern Standard Time. "Thus in these times of a new birth of freedom we shall 'Proclaim Liberty throughout all the land to all the inhabitants thereof' as did the Liberty Bell in 1776," said the committee. (EP)

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