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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

MARCH 13, 1969

Personally
speaking



Transgression's way

The Exchange Club of Winston-Salem, N. C., climaxes its annual observance of Law Enforcement Week with a banquet honoring the law enforcement officers of its area. This year it was my privilege to attend the affair, as the guest of Ed Gordon.

The president of the club used very effectively the classic counsel of the late Judge B. O. Tankersley of Marshalltown, Ia., to two high school boys who had been convicted of "borrowing automobiles to go joy riding."

"You come from good homes," said the judge "Yet, now you have been convicted of a felony—a crime for which you might be sent to the penitentiary. In this case I do not have to send you to the penitentiary. I am permitted to give you a parole."

"But even if you never see the inside of a penitentiary or jail, you will not have escaped the penalties of your crime. The record of your conviction will be here as long as the courthouse stands. No amount of good conduct in the future can ever erase it. Next year, or ten years from now, or when you are old men, if you are ever called to be witnesses in any court of law, some lawyer will point his finger at you and ask: 'Have you ever been convicted of a felony?'"

... Convicted felons are not believed as readily as other persons.

... "You might enter Canada for a fishing trip, but you would not be allowed to stay. No country will allow you to become a resident. Your world is so much smaller than it was."

Other handicaps were emphasized. Any application for a civil service position will always ask, "Have you ever been convicted of a felony?"

Without a pardon from the governor, the one convicted of a felony never has the right to vote.

Concluded the Judge: "I am granting you a parole. . . . You will report to the men who have accepted your parole as often as they may ask. Your convenience is not a matter of importance."

"You will obey your parents. If your parents send you to bed at 9 o'clock, you will go without

complaint. You will perform such tasks as are assigned to you.

"Your parole is a fragile thing. Should the slightest complaint of your conduct reach this court, your parole will be revoked immediately and you will begin serving your sentence. . . ."

Erwin L. McDonald

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'WHISKEY express' gathers more steam, page 4, according to W. Henry Goodloe, Executive Director, Christian Civic Foundation of Arkansas; related article on page 6.

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PRIME-time TV programs will feature Dr. Billy Graham and noted commentator Paul Harvey, page 9; schedule of color telecasts on page 13.

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Arkansas Baptist newsmagazine

March 13, 1969

Volume 68, No. 11

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

If everybody tithed

What if every one of the 11 million Southern Baptists suddenly started tithing?

Southern Baptists could not change the shape of the world—but the world would be in better shape.

No one would turn over in his grave—but many a grave situation would be instilled with life!

There would still be hunger in the world—but more unsaved hearts would be fed the bread of life.

The Research and Statistics Department of the Baptist Sunday School Board calls these statements to our attention and points out some other vital facts:

There would be immediately available for the current year \$1.7 billion more than Southern Baptists gave last year. Instead of a per capita gift of \$67.23, the average for 1968, the average would be \$223.06 per Southern Baptist.

What would be the results out at the grass roots?

A church of 200 members, instead of struggling to support a full-time pastor and secretary on a budget of \$13,446 would have a budget of \$44,612. It would be able to add needed staff members, support a new mission in a growing neighborhood, and perhaps set aside funds to promote its Crusade of the Americas revival on radio, television, and in the newspapers.

In smaller churches, all members tithing could make the difference between a full-time and a part-time pastor. More important, it could make the difference between reaching many of the lost with the preaching of Christ.

A church of 1,500 members which has had to struggle to reach its old budget would now have \$334,590 in tithes, offerings and special gifts, enabling it to become a new spiritual force in the community.

State Baptist conventions and most Southern Baptist Convention agencies would find their resources and activities expanded, if every Southern Baptist tithed. If the churches continued to send gifts to the Baptist state conventions in the same proportion as now, there would be an additional \$165 million in Cooperative Program gifts, of which \$58 million would be sent to the Executive Committee of SBC for distribution to the For-

eign Mission Board, Home Mission Board, and other SBC agencies.

How many Southern Baptists would have to change their giving habits for us to have 100 per cent tithing? Last year, with more than 11 million of us, there were only 1,365,757 tithers, according to the Uniform Church Letters.

Not in our day!

There have been times in the history of the world when "all roads led to Rome." But that is not true today. And if President Nixon is wise, he will not be sending an official envoy to the Vatican.

Southern Baptists, the largest non-Catholic body in the nation, have gone on record, through their Executive Committee, as opposing any diplomatic tie between our national government and the Catholic Church. In a special communication to Mr. Nixon—one that he has not seen fit to answer—the SBC Executive Committee, on Feb. 18, called for the "preservation and strengthening of the American tradition of free churches in a free society" and warned that the naming of an envoy to the Vatican would "seriously erode civic and religious goodwill in this country."

The SBC Executive Committee pointed out that "there is a growing mutual spirit of respect and goodwill among the various religious bodies in the United States today" and urged that no church be "used" even for worthy purposes of foreign policy or for the domestic policies of state.

The old arguments for U. S. representation at that Vatican were along two lines, W. Barry Garrett, of the Baptist Joint Committee on Public Affairs, has pointed out from Washington: 1. It would be to a state rather than to a religion; and, 2. It would open new sources of information and influence to the American government. Now a third argument has been added, according to Garrett: That progress in ecumenism has made such a relationship acceptable and even desirable, an argument which most Protestants and many Catholics would deny.

Public reaction across the nation may be the deciding factor in Mr. Nixon's decision as he looks to running for re-election in 1972.

As to 'slim pickings'

I have just read your editorial on "Slim Pickings." The following statement is made: "Although there was no forthcoming word as to why Cooperative Program gifts are declining or failing to increase, it (the SBC Executive Committee) was pointed out that designated giving has continued to mount." May I offer two reasons why I think this is happening.

One. Designated giving is the only way many of us pastors can stay true to our convictions and at the same time continue to support the Cooperative Program. I believe that there are pastors and laymen all over America who are tired of our money going to pay the salaries of some seminary professors who cast reflection upon the inspiration of the Bible and the deity of Christ, tired of supporting some colleges that now promote on campus dancing and seek federal aid, tired of supporting some state editors who attack men like Clark Pinnock and C. E. Autrey who have courage to stand and point out the evil trends in our Convention, tired of paying the salaries of some B.S.U. Directors who cast reflections upon the Bible to students who are already being subjected to all kinds of false teaching and need a man of

God on campus to point them to thusaith-the-Lord, tired of our money being used to promote a social gospel, etc.

Our Southern Baptist Convention has passed resolutions about the alarming liberalism and nothing has been done, but a resolution on Social Action gets immediate attention. So the only way some of us can continue to support the Cooperative Program is to lead our churches to support those agencies that we believe are still upholding the truth of God's Word and are bringing glory to God.

Two. Our leaders are destroying the Cooperative Program themselves or sitting by while others destroy it. The Cooperative Program is supposed to unify and pool our resources so that all of our work can be properly taken care of and no work be overlooked. But now, all kinds of special offerings (other than Home and Foreign Missions) are being encouraged to place in the church budget. In our area the Arkansas Baptist Children's Home is attempting to set up a Family Counseling Center. I am not against the project, but I do oppose the way they propose to finance it. We now support the Home through

the state budget and the Thanksgiving Offering. They are now asking our Association to put this item in their budget and for each church to do the same. They will also receive money for this project from the Home Mission Board which makes five different sources from which revenue will be received.

This is just an example of what I am talking about. If we are going to have a Cooperative Program, then why tear it apart by special offerings and budget items for things already supported by the Cooperative Program and then wonder why designated offerings are on the increase and undesignated offerings are not.

I am sure that I will not see this in print because sometimes the truth hurts too much. It is not popular to point out the evils and weaknesses in our Convention. If you do not believe this is so, just ask Dr. Clark Pinnock. Cooperation is more important to some than doctrinal purity.—Bob Alexander, Pastor, Fisher Street Baptist Church, Jonesboro, Ark.

REPLY . . . Well, here you are, in print. And we would have carried it even if you had not written your last paragraph. It is easy to make broad charges, as you have, that condemn whole categories of leaders. Proving your allegations is something else.—ELM

The Christian vote

I was alarmed by the truthfulness of the words spoken by Senator Howell on the floor of the senate: "You need not fear being defeated by voting for this bill," referring to the mixed drinks bill.

There was a time when a politician would fear the christian voter. There was a time when the christian possessed the intestinal fortitude (guts) to vote against and work for the defeat of any politician who would support any legis-

lation so opposed to christian principles.

There are enough good Baptist, Methodist, Assembly of God, Nazarinnes, Christian and Church of Christ in any county and this state to change the attitude of such politicians as the Hon. Howell and the twelve House members, who for some reason changed their vote from no on Friday, to Yes, on Tuesday the next week.

The people of those Representatives

know who they are. Mark those men and next election put the fear of God in them and then no one will have the brass to stand and say "have no fear."

You good "dry" christians be sure to vote for your great and glorious governor next time he runs.

Lord give us christians who will put you before petty party lines . . .—Rev. O. I. Ford, Pastor, East Side Baptist Church, Mountain Home, Ark.

'Whiskey express' gathers more steam

The Little Rock Jaycees have just introduced House Bill No. 621, which of course, is another booze bill. No public hearing will be allowed, and the bill is subject to be voted on at any time.

If this bill passes, the liquor people can hold a Local Option election in a DRY county within twenty (20) days after filing petitions, if the petitions are filed within six months after the Legislature passes the bill.

This means that if the bill passes, many of the dry counties can expect to face a Local Option election within six months of its passage, and will only have twenty days from the date of filing petitions to prepare for it. You can be sure that the wets will be well organized before they file their petitions.

Before this Legislature met, a Local Option Election could only be held at the time of a General Election. The

"whiskey express" is gathering more steam, so it is urgent that you please immediately contact your legislators to vote against this bill.

If a dry county goes wet under HB 621 as set out above, then the liquor people can call an election for open bars in hotels, motels and restaurants within thirty days after the area votes wet.—W. Henry Goodloe, Executive Director, Christian Civic Foundation of Arkansas, Little Rock, Ark.

'Distortions of the Gospel' —?

It is my conviction we Baptist, for the most part, are guilty of preaching and teaching a lop-sided gospel. The following quote from "Distortions of the Gospel" by John J. Murray as published in the *Sword & Trowel* Jan '69 puts the finger on the ills of most Baptist churches today.

"The lop-sided gospel is proclaimed by the preacher or teacher whose doctrine lacks balance. He usually puts great emphasis on Man's sin, God's love, Christ's death and man's duty. To come to the cause of the lop-sided gospel. We believe that it can be easily traced to man-centered thinking. Our thinking, our praying, our preaching is man-centered when it should be god-centered. The Bible is concerned with God and His glory but we are more concerned about man and his salvation. To prove this we need only look at the

feverish fleshly activity of modern evangelism.

"The highest aim of the modern evangelist is to get men and women converted and so his gospel consists just of those evangelical truths which have a bearing on a person's immediate conversion. We have already referred to the doctrines which he emphasizes. There is nothing wrong with that as far as he goes. But the trouble is he doesn't go far enough. He speaks much about what man should do but never a mention of what man cannot do. In a word he will not give to God and to God alone the glory and all the glory of salvation.

"What is this but the first step in the age-old heresy of taking the work of men's salvation from the creator and assigning it to the creature!"—Carl W. Gunter, member, First Baptist Church, Little Rock, Ark.

Beacon lights of Baptist history

Newspaper problems

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

Newspapers change editors, formats, ownership, and names but remain true to their aim: news. This is true of denominational papers as well as secular papers. Broad coverage is sought; the broader the better for both contributor and reader.

A brother complained to the editors of *The Evangel*, Apr. 24, 1883, "I could write bits of news very often if you could take the trouble on yourself to correct any little errors that might occur. I don't want to write anything that would disgrace me."

Considerate editors, they told him that he could rest assured that one of their chief cares was to protect their brethren. They promised to correct his mistakes in writing and to withhold anything that might injure him. He could correspond without fear.

Correspondents were to use a pen and not a pencil. They were to leave room at the top of the page for a heading to be written in by the editor if they gave no head. Money exchange was to be by money orders or registered mail. Business letters and publication communication were not to be included on the same page.

But the paper did not have a ready acceptance in many quarters. The editors were conscious of this and plainly said so.

"This paper has been opposed every step of the way by some who did not know any better and by some who did know better. But it is the same to us. We pray for those who know better, and pity those who have been misled. It will all come right in due time. We have been watching closely and have been gratified at the changes that have taken place. Some subscribed at first in these words: "Send me a dollar's worth and if the paper is conducted right I will support it. Slowly, but we believe surely, the paper has been making friends. Some suspicious ones have had their suspicions removed; some enemies have become friends and all friends have become interested and confident. Thus the *Evangel* finds itself at the end of the second year. It is well, thank God, and we press on for another year."

**The Evangel* (Edited by R. R. Womack and J. B. Searcy, published at Russellville, Ark., April 24, 1883) p. 2.

From Costa Rica

The Baptist family of missionaries here in Costa Rica consists of six resident couples and a large number of students in the Spanish Language Institute. In order to keep all of us well-informed we have been receiving almost all of the Baptist state papers and make them available here in the Mission office.

We want to thank you for your cooperation in sending the publication which you edit. This kindness means a great deal to us and we want you to know that we remember to pray for you in the great task that is yours. —Mrs. S. L. Goldfinch, Sr., Treasurer, Costa Rica Baptist Mission, Apartado 1883, San Jose, Costa Rica

Arkansas all over—

Lecture series for ministerial students

A series of lectures designed to help prepare pre-ministerial students for future pastoral and related ministries was



DR. SMITH

presented at Ouachita University Mar. 10-12 by Dr. Ralph M. Smith, pastor of the Hyde Park Church in Austin, Tex. The lecture series, established by a gift from Wallace E. Johnson of Holiday Inns Inc. of Memphis, was held in Berry Chapel and in Mitchell Auditorium before the Ouachita student body during the regularly scheduled chapel programs.

Dr. Smith is a 1952 bachelor of arts graduate of Ouachita and holds bachelor of divinity and doctor of theology degrees from Southwestern Theological Seminary.

He conducts a weekly television show, "Christianity Today," over KHFJ television in Austin and is the author of "Living the Spirit-Filled Life," in addition to other publications.

Deacons ordained

First Church, Malvern, recently ordained seven men to the office of deacon: Robert A. Davenport, Thomas L. Kemp, William L. Lindvall, Faber E. Mills, H. B. Slaughter, George L. Taylor, Phillip D. Nix. Merle A. Johnson Jr. is pastor.

Mixed-drink bill becomes law; further liberalization underway

By W. HENRY GOODLOE, EXECUTIVE DIRECTOR
Christian Civic Foundation of Arkansas

The famous HB 113 has now become Act 132 in the laws of the State of Arkansas by the Governor's signature within two hours after the final passage in the Senate on Friday, February 28. The delay in signing was unintentional! For a listing of how the Senators voted, see our article in last week's paper.

Since the mixed-drink bill is now law, many people ask, "What next?" We still face Local Option elections in the various counties where the effort may be made to allow the sale of liquor in mixed-drinks in the hotels, motels and restaurants qualifying under the Act. Every means possible will need to be employed in preventing these sales in the local communities and counties and people will of necessity organize speedily for the thirty or sixty-day period preceding the vote. Organizational handbooks will be sent from the Christian Civic Foundation office on request.

There are still questions regarding the validity of the enactment which may be tested in the courts. Whatever

action may be taken in that respect, we need to keep in mind that this Act is really only an entering wedge for yet more permissive legislation to be tried later. This has already started with the introduction on March 4 of two new bills which pick-up the liberalizing of the alcohol beverage control laws where HB 113 left off. HB 621, the so-called "J.C. Bill," which is also an administration bill, could subject the citizens of dry counties to Local Option elections every six months. HB 624 will permit sale of alcoholic beverages in dry counties on the state border regardless of the will of the people, affecting seventeen counties which are now dry. The beverage alcohol industry with retail sales at 18.3 billion dollars for 1967 will not stop short of total saturation.

We need to keep constantly in mind, also, the hurtful aspects of the present Act so that we may work toward its change. This means a stepped-up educational activity by every means available. Some of these inevitably hurtful features of the new law will be discovered to be:

1. The giving of status and dignity to

liquor consumption. The sovereign state of Arkansas through her governing body has granted and approved both the public display and consumption of the products which have never proved to be the friend of mankind.

2. The multiplying of the problems of law enforcement even though the title of the new law declares: "An Act To Reaffirm and Strengthen the State's policy of Strict Enforcement of the Liquor Laws of this State." Law enforcement difficulties will increase a hundredfold.
3. The adding to the total problems associated with increased availability of intoxicants. It has been proved over and over that liberalizing liquor laws in any society will do just this. The itemized listing of these problems is superfluous. They are known to all alike, and have been pointed out and demonstrated time and again, all the way from stepped-up incidence of alcoholism to traffic fatalities.
4. The verifying of the fact that soaring sales of liquor does not assure added tax revenue but actually constitutes a tax drain on the state when all factors are considered.

When those effects have fully registered in the public mind, we might hope for a turning of the tide.

St. George Award to Arthur Hendrix

Arthur C. Hendrix, Little Rock, recently became the first Arkansas non-Catholic ever to receive the St. George



Award. Hendrix, who has been Scoutmaster of Troop 700 at St. Joseph's Orphanage, North Little Rock, for the last three years, is a native of Pine Bluff and a member of Second Church, Little Rock. Bishop Albert L. Fletcher presented the St. George Award and citation during Sunday ceremonies in St. Andrew's Cathedral, Little Rock.

Hendrix, a technician for the Arkansas Pollution Control Commission, was scoutmaster at the Arkansas Boys' Training School in Pine Bluff for eight years; was scoutmaster of an Arkansas troop at the 1964 National Jamboree at Valley Forge, Pa.; and holds scouting's Order of the Arrow and the Scoutmaster's Key.

For the last eighteen months he has been Scoutmaster of Troop 198 of the Mabelvale Methodist Church, in addition to heading the troop at the orphanage.

The orphanage troop now has had one Life Scout, seven Star Scouts, 14 First Class Scouts, 61 merit badges, plus four Scouts who have already received the Ad Altare Dei Medal.

Hope Association

Some new pastors have come to Hope Association, and some other pastors are serving while churches find permanent pastors.

Richard Ramsey has accepted the pastorate of Mandeville Church, and Anderson Church has called Durward Bourns. Mr. Ramsey is from Texarkana and Mr. Bourns is from Hope.

Dr. Ralph A. Phelps, Arkadelphia, is serving as interim pastor of Calvary Church, Texarkana. Mr. A. V. Smith is at Arabelle Heights, Texarkana, and Ira Taylor is serving in Tennessee—M. T. McGregor, Superintendent of Missions.

With our apologies



MR. SPICER

Sometime ago the Arkansas Baptist Newsmagazine carried the report of the call of T. O. Spicer Jr., Fayetteville, to the pastorate of Webster Park Church, Springfield, Mo. At the time someone else's picture was carried inadvertently as that of Mr. Spicer.

We are happy to publish herewith, as a part of the correction, the true likeness of Mr. Spicer.
—ELM

Offering plates given by deacons

The deacons of Immanuel Church, Pine Bluff, have given 10 chrome offering plates in memory of a fellow deacon of 40 years' service to Immanuel, A. A. Mayhugh.

Mr. Mayhugh died Jan. 1 of a heart attack while attending the Sugar Bowl football game, New Orleans. He was a wholesale grocery executive with Silbernagel Co. for 50 years.

He held virtually every post in the church at one time or another. He was a deacon for 40 years, a former Sunday School superintendent, Training Union director, and was treasurer for many years. Immanuel was the only church of which he was a member and he had been a member for 50 years. Mrs. Mayhugh is a charter member. She and a daughter, Mrs. Wallace Steffey, survive him.

Lake Village Church supports pastor

Lake Village Church, Perry D. Blount, pastor, recently adopted a resolution deploring the action of the Arkansas Baptist State Convention in voting to withdraw fellowship from the church "because of so-called heresy practices." The resolution also expressed unanimous approval of the actions of the pastor of the church at the State Convention in Hot Springs last November.

The resolution called attention to the fact that the Lake Village Church has since 1861 been cooperating with and supporting the "constitutional policies of the State Baptist Convention."

The resolution stated further that the church "can find no scriptural basis for maintaining that the Baptist Church [sic] is the only agency authorized to administer the Lord's Supper and then only to members of the Baptist denomination."

"Up With People" at Ouachita

"Up With People," a 140-member youth singing group, will perform on the Ouachita University campus March 13, 14 and 15.

The group has been across America 12 times and performed on over 1000 college campuses. They have also been in 22 foreign countries, with the special invitation of the leaders and governments of those countries.

Invited to Arkansas by Governor Rockefeller, the group features a new beat-and-sound that has started similar sing-out groups in many foreign lands.

"Up With People" will perform in Rockefeller Gymnasium each night at 8 p.m.



PICTURED front row, left to right: Leroy Spillyards, chairman, Dennis Gray, L. E. Shelton, Jesse J. Whiteaker, Vetol Reynolds, Roy Brown, John Murray, John Wallace, vice chairman, and R. B. Rochelle; Second row: Kermit Hinesley, L. C. Jinks, D. K. Hutcheson, Clarence Perkins, Jack Kinsey, Raymond Franklin, George Trull, James Russell, A. L. Greenlee, Charles Miller and John Tucker.



Feminine intuition

by Harriet Hall

What are your thoughts worth?

When I was a teenager someone informed our generation that the human body was worth about 98c. Recently the press has informed us that inflation has put the price up to approximately \$3.50.

But what about our thoughts—do they have much value? The "penny for your thoughts" wouldn't buy many.

I once heard Lord Halifax, British Ambassador to the United States during World War II, speak at Louisville, Ky. He said, "Hold a thought long enough and that thought will take you prisoner."

This interesting statement concerning our thoughts might work two different ways—constructively or destructively. For example, if one has a thought of resentment and holds on to it long enough it may grow into bitterness or even hatred. Psychiatrists tell us that hatred turns like a boomerang to hurt the one who hates.

One may have a defeated attitude or lack confidence by feeling, "I can't do a thing about this situation." With such a thought, you may be licked before you begin.

By contrast, think of some constructive thoughts: concentrate on confidence, faith, and optimism and you will be captured by them.

Thomas Edison once said, "The chief function of the body is to carry the brain around." It is no wonder that his brain helped light the world. . . which reminds me of the four-year old girl in kindergarten. As they sang, "God Bless America" she sang, "Stand beside her and guide her, through the night with a light from a bulb."

My daughter wrote recently that a group of young people in her church were discussing the Pueblo incident and tried to determine what those men must have thought about during their imprisonment. They concluded that one of the hardest thoughts to achieve might have been the thought of forgiveness. Surely there were thoughts of hope, for "hope springs eternal in the human breast."

What are your thoughts? How much are they worth? Like the apostle Paul we should praise "Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us." (Ephesians 3:20).

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

Caldwell completes Conway assignment

Dr. C. W. Caldwell, Little Rock, former superintendent of missions and evangelism for the Arkansas Baptist State Convention, has completed eight months as interim pastor of Harlan Park Church, Conway. During this time the church received 62 new members, bringing its membership to 150.

As previously announced, the Harlan

Enlarged sanctuary at Jonesboro Central

A series of services for the enlarged sanctuary of Central Church, Jonesboro, were held Mar. 2.

Two former pastors and one former minister of music led the congregation in worship in the new facilities for the first time.

Curtis Mathis, pastor of the church from 1858-1966 was the preacher for the

Baptist beliets

The greatest gift

BY HERSCHEL H. HOBBS

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

"Of a truth I say unto you, that this poor widow hath cast in more than they all"—Luke 21:3.

This event took place in the Court of the Women where the "treasury" was located (v.1). It refers to thirteen trumpet-shaped receptacles into which the people deposited their gifts. A regular procession of "rich men" were casting in their gifts. Also a certain poor widow, an anonymous person, cast in "two mites" or two lepta. The two were valued at one-fourth of one cent. This was the smallest gift which it was legal to give. Yet Jesus singled it out as "more than they all." How does this figure?

The rich gave generously but they gave only a small portion of what they had. This woman is described as a "poor" widow (v.2). The word rendered "poor" means one who worked for a living. But in verse 3 Jesus called her a "poor" widow, using a word for "poor" which means one in abject poverty, one who begged for a living. But her wages were not enough. So she also had to beg in order to sustain life. Still she gave two mites. She did it "out of her penury." her lack or deficit (v.4). She gave "all the living that she had." She gave out of her deficit income, even though it took bread out of her mouth.

Note that Jesus did not seek to prevent her from giving. He commended her for it. He would not deprive her of the blessing of giving.

God does not count the value of the gift. He weighs the giver's measure of love. Some out of much give little. She out of her little gave much, all that she had.

Until one has given all that he has he cannot claim to having given the widow's mite. God does not measure one's gift by what he has before he gives, but by what he has left after he has given.

Park Church has called as its pastor Gerald W. Jackson, who has been pastor of First Church, Ozark.

"This young church, with its new facilities on a five-acre tract near State College of Arkansas, has great potential." Dr. Caldwell said. "It will show rapid growth under Pastor Jackson's leadership."

Dr. Caldwell is to be the evangelist for a revival meeting Mar. 16-23 at First Church, England, John Hagan, pastor.

morning worship service. Richard Essman, minister of music from 1953-1958, led the music for that service. J. I. Cossey was the guest speaker for the evening worship service.

Mr. Mathis is now pastor of First Church, Athens, Tex. Dr. Essman is the pathologist for the Methodist Hospital, Memphis, and an active member of the music program of First Church, Memphis. Mr. Cossey is pastor of First Church, Harrisburg.

15-year pin to Harry Puryear

Harry Puryear, (of First Church, Bentonville) has attained a record of 15 years perfect attendance in Sunday School. He recently received his 15-year bar in recognition of this achievement. The bar was presented by Jim Henry, superintendent of the Sunday School. Mr. Puryear is a deacon and serves as superintendent of Adult III department. He is a loyal supporter of the total church program. Paul Myers is pastor of the church.—Reporter.



MR. PURYEAR

Revivals

Second Church, Searcy, Feb. 28-Mar. 2, Youth Week Revival, with a team from Southern Baptist College: Jackie Kwok, evangelist; Randy Blades, music; Nancy Grant, piano; Kay McClure, soloist; 8 additions, with 6 by letter and 2 baptisms; several professions of faith. Pastor is Paul Huskey.

Vanderbilt Avenue Church, West Memphis; Jack Parchman, evangelist; James Mehaffey, the pastor, was singer; 15 additions, 1 by statement, 9 by letter, and 5 for baptism.

Caledonia Church, El Dorado, Mar. 12-16; Gene Pritchard, evangelist; James Marshall, song leader. Mr. Pritchard is pastor of Lawson Church. Hugh Nelson is pastor of Caledonia Church.

Jamie Coleman, pastor of First Church, Green Forest, was evangelist, Feb. 17-23, at Summersville, Mo., First Church; David Hines, Salem, Mo., was singer; 24 professions of faith, 21 baptisms, 6 by letter and 66 dedications. Pastor of the church is Bill Carter.

First Church, Warren, Jan. 5-12; Homer Martinez, evangelist; Bill Michael, singer; 12 by baptism, 2 by letter, 7 professions of faith.—Mike Wolf, associate pastor.

Freman Heights Church, Berryville, Feb. 7-9; Evangelist John F. Johnson; Leslie W. Davis, singer, both students at Ark. State University; 1 by baptism, 3 by letter, 1 rededication. Keith Hamm is pastor.

Prime-time TV programs feature Billy Graham and Paul Harvey

The cover



DR. GRAHAM

Three entertaining, inspirational color telecasts will be shown here and in 39 other cities across the nation as part of the massive Crusade of the Americas evangelism campaign.

Featuring noted commentator Paul Harvey as narrator and host and the thought-provoking messages of Evangelist Billy Graham, the telecasts have been scheduled to coincide with local Crusade meetings.

The programs will be carried by WHBQ-TV, Channel 13, Memphis, in mid-March, and by KATV-TV, Channel

7, Little Rock, the first week in April. The WHBQ-TV schedule will be: March 14, 8:30 p.m.; March 15, 6:30 p.m.; and March 19, 7:30 p.m.

The KATV schedule will be: April 1, 8:30 p.m.; April 2, 7:30 p.m.; and April 3, 7 p.m.

Themes for Dr. Graham's comments will be "Youth," "The Home," and "The Nation and the Individual's Part in It."

Harvey speaks at the beginning of each show on a subject in keeping with the theme of that telecast.

In each of his messages, Dr. Graham will stress the Crusade of the Americas theme, "Christ the only Hope." This is not just a slogan, he says, but a historic fact—Christ is the only hope for every individual in this modern age.

Entertaining, inspirational music is provided by "The Singing Churchmen of Oklahoma", comprised of music directors from Oklahoma Baptist churches, a young singing group called "The Tuneclippers" from Oklahoma Baptist University, and soloist Jo Ann Shelton. Miss Shelton is program music director for the Radio-TV Commission and featured soloist on "The Baptist Hour" radio series.

The Crusade of the Americas involves more than 25 million Baptists in the most far-reaching evangelistic effort in the history of the denomination. It grew out of a two-year evangelism campaign staged by Brazilian Baptists in 1964-65.

Pastor Rubens Lopes of Sao Paulo, leader of the Brazilian push which produced more than 100,000 converts, challenged the Baptists of Brazil to lead in a hemispheric campaign. The challenge was taken up throughout the Americas.

Thirty-eight Baptist bodies in 28 countries of North, Central and South America are participating.

Pastor Lopes is serving as president of the Crusade Central Coordinating committee. Dr. Wayne Dehoney, former president of the Southern Baptist Convention, is coordinator for North America.

The objectives of the Crusade, as set out by the Central Coordinating Committee, are: A deepening of spiritual life within the churches, homes and individual Christians, the evangelizing of the American continents, and the establishment of true moral and spiritual bases for the betterment of mankind's economic, social, and physical welfare.

The three telecasts, representing the largest single evangelistic thrust of the two-continent crusade, were produced by Southern Baptists' Radio and Television Commission, directed by Dr. Paul M. Stevens, in cooperation with the evangelism division of the Southern Baptist Home Mission Board.

Purchase of TV time for the shows was underwritten by the evangelism division.

February SBC gifts jump 12 per cent

NASHVILLE—A 12.26 per cent increase in Southern Baptist Convention Cooperative Program missions gifts during the month of February has offset a 16 per cent decrease during the month of December, a monthly SBC financial report indicated here.

The 12 per cent increase for February, coupled with 9.9 per cent increase during the month of January, offset the 16 per cent December decrease to put the convention 1.92 per cent ahead of contributions for the same three month period during 1967-68.

John H. Williams, financial planning secretary for the SBC Executive Committee which prepared the report, called

the giving trends "encouraging."

Total contributions through the Cooperative Program, which supports the mission efforts of 19 different SBC agencies, for 1969 (January and February combined) was reported at \$4,981,690, an increase of \$497,462, or an average of 11.09 per cent for the year over gifts for the same two months of 1968.

Designated contributions to specific SBC mission causes during 1969 reached \$11,095,936, up more than a million dollars over the 1968 figures, and up 10.48 per cent. The \$11 million figure includes a total of \$10½ mil-

lion given to the Lottie Moon Offering for Foreign Missions.

The combined total missions gifts through the Cooperative Program and designated contributions reached \$16,077,626 for the first two months of the year, and increase of \$1½ million or 10.67 per cent.

Williams said that he and Porter Routh, executive secretary of the SBC Executive Committee, still had not been able to determine exactly why there was a 16 per cent decrease during the month of December, but they were greatly encouraged by the increased giving during January and February. (BP)

Your state convention at work

Sunday School ecclesiology

In the past ten or fifteen years some Southern Baptists may have reasoned themselves into a new ecclesiology.

"The Sunday School," they say, "has been getting the lion's share of the action, time and budget."

"This means," they say, "the Sunday School has been placed above other projects, organizations and even the church."

Therefore we have put the Sunday School down in its proper place, assuming this places the church up in its proper place.

Today our churches are reporting declines in almost every measurable way.

We have suffered declines, slowdown and even loss in all organizations except our youngest one, Church Music.

We show a steady decline in baptisms, which reflects a constant erosion of the church and denominational objective, winning men to God through Jesus Christ.

There are not enough mission volunteers to match our mission giving, which also declines.

Could it be that we should return to our earlier emphasis on Sunday School priority?

Our logic and doctrine about the church being first is unquestionably correct.

However, could we be correct about the church doctrine and at the same time overlook the fact that when a church acts most like a Sunday School, it acts most like a church?

Back to Sunday School ecclesiology. Assuming a church has a pastor and pulpit ministry, the church then more nearly fulfills its ecclesiastical function through its Sunday School than in any other way. This is true in most of our churches because by experience and assignment of tasks the Sunday School has the responsibility of stimulating and guiding all churches' members in worshiping, witnessing, educating, ministering and applying Christian principles in life.

Should we deliberately plan an unbalanced promotional program for a decade favoring the Sunday School?

How much more can we afford to lose?

We have a lot to gain.—Lawson Hatfield, state Sunday School secretary.

"Who will answer" conference theme

The BSU at the University of Arkansas recently sponsored an all-campus religious emphasis week. The theme for the four days was "Who Will Answer?"

Guest speakers for the week were Bill Lawson, pastor of Wheeler Avenue Church, Houston, Tex; Oswin Chrisman, attorney from Ft. Worth, Tex.; Dr. R. H. Falwell Jr. from the Baptist Student Department of the Baptist Sunday School Board; Mrs. Margaret Kolb, housewife and community leader from

Little Rock; Dr. O. W. Rhodenhiser Jr., chairman of the Department of Religion at the University of Richmond, Dr. Jasper L. McPhail, professor at the University Medical Center in Little Rock; and Dr. Tom J. Logue, director of the Arkansas Baptist Student Department.

General sessions were held each evening. These were followed by smaller seminar groups with discussion on subjects such as; "Personality Problems in the Space Age," "How Christian Can a Home Be?," "The Social Implications of the Gospel."

"Like it is" to be conference theme

The emphasis will be on "telling it like it is" at the Student Missions Conference at New Orleans Seminary, Mar. 21-23.

Dr. Ronald Hill, director of the conference, said, "We expect the entire weekend to be one of telling it like it is as we face up to a world in revolution, with a gospel that is revolutionary."

Hill, a missionary to Thailand, has enlisted leaders from all areas of mission work. Included during the three days will be addresses, discussions, conferences, panels, tours, and music.

"We expect to tell it like it is in regard to the race issue," Hill said. One of the resource persons for the conference will be Dr. Charles Boddie, who is leaving the presidency of the American Baptist (Negro) Seminary, Nashville, to become the first Negro faculty member at New Orleans Seminary.

Other program personnel include Dr. Edgar Arendall, Dr. Keith Parks, and more than twenty missionaries, seminary professors, doctors, and others.

Regarding the location of the conference, Dr. Hill said, "New Orleans is not called 'America's most interesting city' for nothing. She is a window on what is happening in modern America as well as a window on the world. A truly interesting, international city, she is a proper setting for a conference on World Missions."

80th STATE WMU ANNUAL MEETING

PARK HILL BAPTIST CHURCH

North Little Rock

April 1-2, 1969

(9:30 A. M. Tuesday - Noon Wednesday)

Missionaries — Denominational Leaders — Nationals

"Miss Arkansas" — Margaret Fund Student

New Baptist Building—second floor

"Last but not least!"

THOSE AT "210"

Championing the cause of Woman's Missionary Union in Arkansas is a veteran staff of five (soon to be joined by Miss Julia Miller, GA director).



Miss Nancy Cooper
Executive Secretary and Treasurer



Mrs. R. E. Hagood
WMS Director



Miss Sara Wisdom
YWA Director

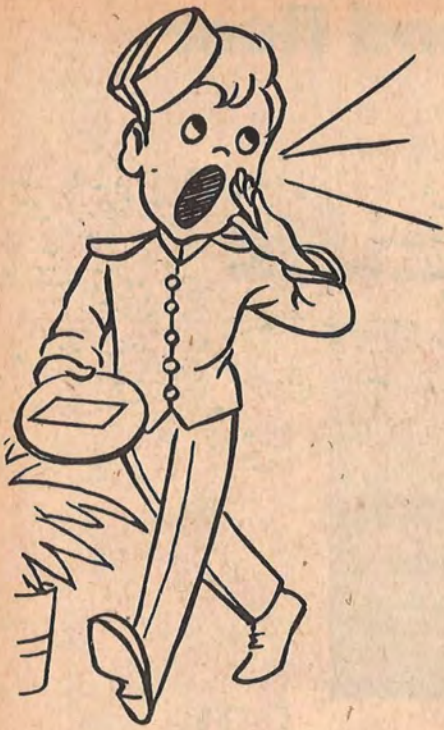
*(Always under the watchful eye
of Miss Cooper and Mrs. Hagood.)*



Mrs. Melvin Murphree
Secretary



Mrs. C. S. White
Secretary



ALL

ROYAL AMBASSADORS



**JUST *what you're*
LOOKING for—**

STATE

ROYAL AMBASSADOR CONGRESS

MAY 2-3, 1969

CALVARY BAPTIST CHURCH

LITTLE ROCK, ARKANSAS

FRIDAY

5:00-6:00 P.M.

HOT DOG SUPPER

For All Who Register by April 30

**REGISTRATION FEE 50c
FOR ALL WHO ATTEND
THE CONGRESS**

**SEE YOUR COUNSELOR OR PASTOR
ABOUT MAKING RESERVATIONS**

SEND REGISTRATIONS TO

**C. H. SEATON
208 BAPTIST BUILDING
LITTLE ROCK, ARKANSAS 72201**

Student Directors at Heber Springs

Charles Roselle, newly-elected secretary of the student department, Sunday School Board of the Southern Baptist Convention, Nashville, met with student workers from throughout the nation, Mar. 10-12 at the Red Apple Inn, Heber Springs, for the 1969 Conference for State Directors of Student Work.

Besides the state directors of student work, program personalities included Albert McClellan of the executive committee of the Southern Baptist Convention and personnel from the convention's student department.

Items discussed during the conference included: the 1969 summer missions program, resort ministries; study curriculum for students; seminary missions conferences; relationships of Baptist Student Union groups with international students; other Baptist groups and other campus organizations; and campus evangelism.

BSU special emphasis

The Baptist Student Union of State College of Arkansas is observing two weeks of Freshman emphasis—March 10-13 and March 17-30. The freshman members of BSU are filling all council positions and are planning BSU activities for those two weeks.

Southern Baptist College honors

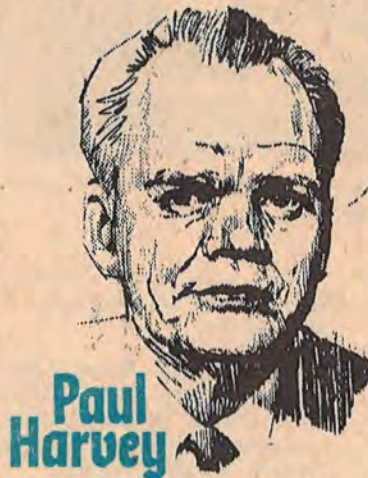
The following students were listed on the President's List at Southern Baptist College for the first semester of 1968-69. The academic achievement for this honor ranges from 3.94 to 4.00: Laura Cossey, Paulette Jerome, Jean Prince.

The following students were listed on the academic Dean's List at Southern Baptist College for the first semester of the 1968-69 school year. The academic achievement for this honor ranges from 3.66 to 3.94:

Linda Bland, Bobby Brinsfield, Margaret Burton, James Byington, Thomas Casey, David Coleman, Darlene Flippo, Teresa Davis, Orvis Gillham, George Head, Billy Higginbottom, Janet Light, Paul Midkiff, Phyllis Sloan, Delores Smelser, Peggy Stanley, Charles Tennison, Lona Allison, Lynn Bonham, Anita Milligan.

Martha Boyd, Karen Brimhall, Truman Chatman, Barbara Clark, Gerry Claybrook, Bryan Glenn, Najgy Johnson, Charles Jones, Janie Little Conner, Lois Moyers, Johanna Ohnanik, Rita Park, Ronald Schuchman, Robert Seay, Janice Wilson, Zane Wilson, Jimmie White, Betty Wilcox, John Williams, Helen Wynn.

3 COLOR TELECASTS The CRUSADE of the AMERICAS



**Paul
Harvey**



**Billy
Graham**

SPEAKING ON

YOUTH • HOME • NATION

STATION	TIME	DATE
WHBQ-TV, Memphis	8:30 P.M.	March 14
	6:30 P.M.	March 15
	7:30 P.M.	March 19
KATV, Little Rock	8:30 P.M.	April 1
	7:30 P.M.	April 2
	7:00 P.M.	April 3

These color telecasts sponsored by Southern Baptists' Home Mission Board Division of Evangelism/C. E. Autrey, Dir. Produced by Southern Baptists' Radio-TV Commission Paul M. Stevens, Dir.

About people

Neil Jackson, Nashville, Tenn., has been named administration consultant in the church recreation department, Sunday School Board of the Southern Baptist Convention. A native of Cedar Lake, Ind., he has a bachelor of arts in Bible degree from Bob Jones University, Greenville, S. C., and a master of religious education degree from Southwestern Seminary, Ft. Worth. He has several as minister of education at the First Church, New Orleans, and as minister of music at Meadowbrook Church, Ft. Worth.

H. H. Whatley, executive secretary-treasurer of the Kansas Southern Baptist Foundation since 1952 and head of the convention's church loan association since 1957, has resigned to accept a position with Friends University, Wichita. He will work in the development office of the Quaker-owned university,

serving as a "living endowment" officer.

Full-time evangelist

Randall Green, pastor of Woodlawn Church, Decatur, Ga. has resigned to enter the field of evangelism, effective March 1. He will make Decatur his home. During the past year Woodlawn Church has received 220 new members, including 105 for baptism. Mr. Green came to Georgia from the First Church, Franklin, Ky. Prior pastorates had been at Spottsville, Louisville, Fordsville and Greenville, Ky.



MR. GREEN

Social work through the church featured at seminary conference



LEFT to right: Bell, Drakeford, Melton, and Ralph D. Churchill, professor of religious journalism at Southwestern Seminary.

FT. WORTH—"Creative Social Work in the Church" is the theme for a conference scheduled for Apr. 7-9 at Southwestern Seminary, here. The conference marks the annual School of Religious Education emphasis.

According to Alpha Melton, professor of social work and director of the conference, the objective of the meeting is to help churches develop sound programs of Christian social services to meet specific needs.

"We urge each church, association and state to send representatives," said Mrs. Melton.

Home Mission Board Assistant Executive Secretary Fred Moseley will open the meeting Monday night, Apr. 7, speaking on "Needs in America for Trained Social Workers."

Fernando G. Torgerson, dean, School of Social Work, University of Texas at Arlington, will speak on "Trends in

Reaching Individuals." Sallie Churchill, Ph.D. candidate, University of Chicago, will share ideas on "Trends in Reaching Groups." The closing address, entitled "Social Work and Evangelism," will be given by Ed Carter, secretary, department of Christian Social Ministries, Home Mission Board, Atlanta.

Southwestern Seminary professors A. Donald Bell and John W. Drakeford will participate in the program activities. Bell, professor of psychology and human relations, will speak on "My Church Using Community Resources" and Drakeford, professor of psychology and counseling, will conduct a session entitled "Integrity Therapy."

Other activities include group discussions, panel discussions, a film and a drama presented by a local church group.

Registration fee for the conference is \$5 and additional information is available from Dr. Alpha Melton, professor of social work, Southwestern Baptist Theological Seminary, Ft. Worth, Tex., 76122.



MARY HUBBARD, Southern Baptist missionary journeyman, of Ponca City, Okla., helps Gregg Fort use a microscope. Gregg is one of several "missionary kids" Miss Hubbard teaches at Sanyati Reserve in Rhodesia. His parents, Dr. and Mrs. M. Giles Fort Jr. are physicians in the Sanyati Baptist Mission Hospital. (Photo by Gerald S. Harvey)

Religion helped Pueblo captives

WASHINGTON—Religion was an important factor in the lives of the members of the Pueblo crew during their captivity by North Korea, according to a report to the American churches by Rear Admiral James W. Kelly, a Southern Baptist and the Navy Chief of Chaplains.

Kelly summed up the religious experience of the Pueblo crew during the 11 months of their captivity: "Every effort to take away their faith in God only caused them to move in the direction of God," said Kelly. "Every effort to subvert their faith only caused them to re-affirm it."

Commander Snyder, a Protestant chaplain, and Lieutenant Commander Hamilton, a Catholic chaplain, were part of the escort team which met the Pueblo crew upon their release at the base camp near Panmunjon on the day of their release. The chaplains stayed with the crew until they were admitted to the U. S. Naval Hospital, San Diego.

The chaplains reported to their chief that almost to a man the crew members "had moved in the direction of a deeper religious commitment, greater faith, and habitual prayer life" during their confinement. (BP)

Out of The Past

Heavy demand for Convention rooms

NEW ORLEANS—Requests for hotel-motel rooms in New Orleans for the Southern Baptist Convention are running extremely heavy, the chairman of the convention's housing committee reported here.

Already, nearly 6,000 requests for rooms have been processed by the housing bureau, said G. Avery Lee, pastor of the St. Charles Avenue Baptist Church here.

Lee requested Southern Baptists who already have sent in their room applications to "please be patient" if the requests had not yet been confirmed. He explained that the housing bureau had been flooded with requests, and was processing several hundred requests daily.

For those who plan to attend the convention but have not yet sent in a request, Lee urged such persons to do so immediately by writing the SBC Housing Bureau, 400 Royal St., New Orleans, La., 70130.

It is imperative to give the following specific information, he said: Date of arrival and departure, type of accommodation, names of occupants. "Not to do so will delay your confirmation," Lee said.

He cautioned against telephoning the housing bureau, explaining that one phone call takes as much time to process as ten written requests.

The housing committee chairman said that 28 hotels and motels are already filled in New Orleans during the week of the convention, June 10-13, so late applicants may not get the places of their choice.

Some additional rooms have been made available, however, and three new hotels are scheduled to open in time for the convention, he said.

There are no rooms in private homes at this point, Lee added. (BP)

Bible Society has SB support

NEW YORK—The Southern Baptist Convention led all other denominations in support of the work of the American Bible Society during 1968, Bible Society officials said here.

The 11.3-million-member Southern Baptist Convention and its churches contributed \$222,937 to the work of the American Bible Society during 1968, according to a report from Roy Madsen, director of church relations for the Bible Society.

Southern Baptist contributions increased \$4,428 over the \$218,509 contributed during the previous year. (BP)



OUT OF THE PAST—Upper left: J. M. Frost, first recording secretary and treasurer of the Southern Baptist Sunday School Board, signs the guest register in the board's administration building and receives his visitor's badge.

Upper right: Frost visits the Founders' Room, a reproduction of the site of the 1891 founding of the board, as J. M. Crowe, associate executive secretary-treasurer, looks on.

Lower left: Frost's gold-headed cane is part of a collection of memorabilia displayed in the board's Dargan-Carver Library.

Lower right: church literature wrapping assembly line is an innovation in which Frost displays interest. (Frost is portrayed by actor George Riddle, who recently visited the board for the photographing of historical scenes to be included in the board's new public relations film "Vision.")—BSSB Photo

SOUTHERN BAPTIST CONVENTION

APPLICATION FOR HOTEL OR MOTEL RESERVATIONS

New Orleans, Louisiana — June 10-13, 1969

Please fill out form completely and mail to:

SBC Housing Bureau
400 Royal Street
Suite 203
New Orleans, Louisiana 70130

ALL RESERVATIONS MUST BE CLEARED THROUGH THE SBC HOUSING BUREAU. Each request must give definite date and approximate hour of arrival, and include names and addresses of all persons who will occupy the rooms requested. If it should become neces-

sary to cancel a reservation, please notify the SBC Housing Bureau promptly. At least four choices of hotels or motels are desirable. Reservations will be filled in order of date of receipt.

If accommodations at the hotel/motel of your choice are not available, the Housing Bureau will make a reservation elsewhere as near your request as possible, and you will receive confirmation direct from the hotel/motel.

NO MINIMUM RATES can be guaranteed when your reservation is confirmed, as this is governed by prior check-outs and availability of such rooms on the date of your arrival.

HOTEL OR MOTEL PREFERENCES

1st Choice _____
 2nd Choice _____
 3rd Choice _____
 4th Choice _____

ARRIVAL DATE _____ at _____

TYPE ROOM AND RATE DESIRED

Single _____
 Double Bedroom _____
 Twin Bedroom _____
 Parlor, Bedroom Suite _____
 A.M. _____
 P.M. DEPARTURE DATE _____

Mode of Travel Automobile Plane Bus Other

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

ADDRESSES:

MAIL CONFIRMATION TO: NAME: _____

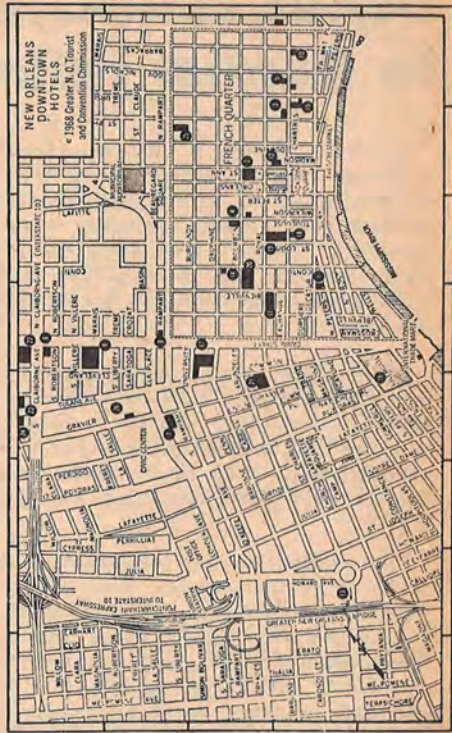
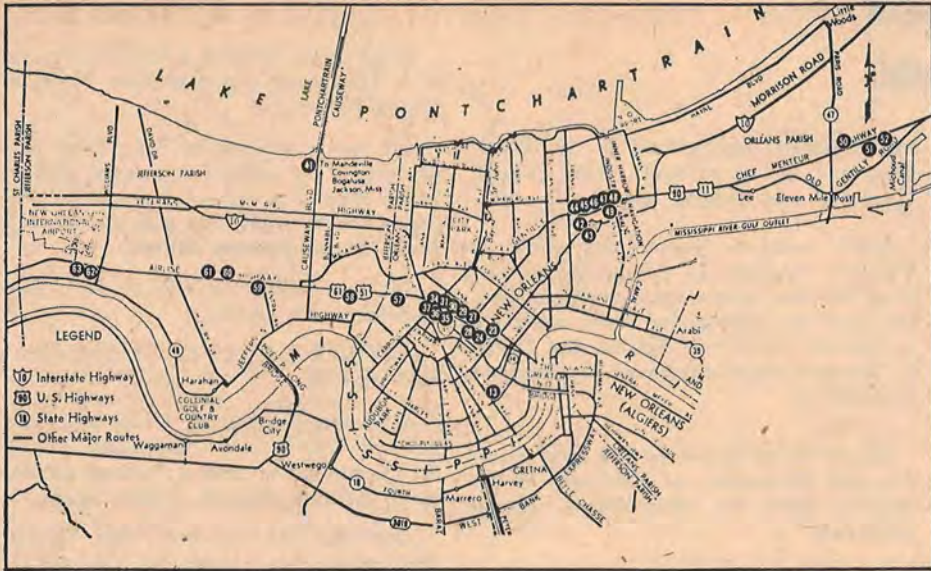
ADDRESS: _____

CITY: _____

STATE: _____

SCHEDULE OF MEETINGS

Southern Baptist Convention	June 10-13
Woman's Missionary Union	June 9-10
Pastors' Conference	June 9-10



SOUTHERN BAPTIST CONVENTION

New Orleans, Louisiana

June 10-13, 1969

Hotel/Motel	Singles	Doubles	Twins	Room With Two Double Beds*	Suites					
1. Bienville House Motor Hotel 320 Decatur	\$16	\$18	\$20	\$22 (two persons) \$2 ea. extra person	\$40					
2. Bourbon Orleans Hotel 717 Orleans	\$18	\$25	\$23-35	—	\$50-75					
3. Chateau Motor Hotel 1001 Chartres	\$13-16	\$16-22	\$17.50	\$18.50-24* (two persons)	\$50					
4. Downtowner Motor Inn 541 Bourbon	\$17.50	—	\$24.50	—	\$16.50 up					
5. Felton Guest House 1133 Chartres	Two bedroom, one bath sons — \$25 a day			apartments for four or five per-	—					
6. Governor House Motor Hotel 1630 Canal	\$14-15	\$18-20	—	\$24 (two persons) \$2 ea. extra person	—					
7. Howard Johnson's Motor Lodge—D'town 330 Loyola	\$14-16	\$20	\$25	\$20-25 (two persons) \$3 extra 3rd person \$2 extra 4th person	—					
8. Jung Hotel 1500 Canal	\$13-21	\$17-26	\$17-26	\$24 (two persons) \$1 ea. extra person	\$40-85					
9. LaSalle Hotel 1113 Canal	\$8.50-9	\$10.50- \$11.50	\$13	\$15-15.50 (four persons)	—					
10. Le Richelieu Hotel 1234 Chartres	\$14-15	\$20	\$22	—	\$30-35					
11. Monteleone Hotel 214 Royal	\$14-20	\$16-22	\$18-24	\$28-30 (two, three or four persons)	—					
12. Place D'Armes Hotel 625 St. Ann	\$14-18	\$16-20	—	\$18-24 (two persons) \$2 ea. extra person	—					
13. Pontchartrain Hotel 2031 St. Charles	\$17-21	\$28	\$20-28	—	\$38-55					
14. Prince Conti Motor Hotel 830 Conti	\$16-32	\$22-32	\$22-32	—	\$40-75					
15. Provincial Hotel 1024 Chartres	\$14	\$16-17	\$18-20	\$20-22 (two, three or four persons)	\$35-50					
17. Roosevelt Hotel 123 Baronne	\$15-30	\$20-33	\$20-35	\$26-35* (two persons)	\$40-100					
18. Royal Chartres Guest House 508 Chartres	\$18	\$22	\$22-25	—	—					
19. Royal Orleans Hotel 621 St. Louis	\$16	\$24-28	\$28-36	—	\$75 up					
20. Royal Sonesta Hotel 300 Bourbon	\$16	\$26-30	\$26-36	—	\$75 up					
21. Sheraton-Charles Hotel 211 St. Charles	\$14	\$18	\$18	—	\$25-40					
22. Sheraton-Delta Motor Hotel 1732 Canal	\$13.50- 15.50	—	\$17.50- 19.50	\$22 (four to a room)	\$32					
23. Tamanaca Hotel 1725 Tulane	—	\$15-16	\$17-18	\$17-18 (two persons) \$2.50 ea. extra person	—					
24. Thunderbird Motor Hotel 1910 Tulane	—	\$17	—	\$18 (two persons) \$3 ea. extra person	—					
25. Vieux Carre Motor Lodge 920 N. Rampart	\$17.50	\$20.50	\$22.50	—	\$45 up					
26. Warwick Hotel 1315 Gravier	\$14	\$16	\$16	\$18 (two persons) \$2 ea. extra person	\$30					
27. Ramada Inn 2222 Tulane	\$12.50	\$15.50	—	\$20 (two persons) \$2 ea. extra person	\$30					
28. Quality Courts Capri Motel 2424 Tulane	\$13-18	\$14-18	\$15	\$16-18* (two persons)	\$21-24					
29. Conchetta Motel 2620 Tulane	—	\$16	—	\$18* (two persons)	—					
30. Patio Best Western Motel 2820 Tulane	—	\$16	—	\$20* (two persons)	—					
31. Le Petit Motel 2836 Tulane	\$12	\$14	—	\$14-16* (two persons)	—					
34. Motel de Ville 3800 Tulane	\$14	\$17	\$18	\$21 (two, three, or four persons)	\$40					
35. Rowntowner Motor Inn 3900 Tulane	\$12.50- 13.50	\$16.50- 19	—	\$19.50-20 (two persons) \$3 ea. extra person	—					
36. Carib Motel 4025 Tulane	\$13	\$13	—	\$15 (two persons) \$3 ea. extra person	—					
37. Fontainebleau Motor Hotel 4040 Tulane	\$13.50- 16.50	\$17.50- 23.50	\$17.50- 23.50	\$17.50-23.50 (two persons) \$3 ea. extra person	\$40-46					
41. Imperial House Motor Hotel 3400 Causeway Blvd.	\$12.50- 15	\$18-20	\$18-20	\$20-24* (two persons)	\$30-45					
42. Bel Air Motel 4100 Chef Menteur	\$9	\$12	\$14	\$18* (two persons)	—					
43. Howard Johnson's Motor Lodge, East 4200 Old Gentilly Road	—	\$14	—	\$18 (two persons) \$2 ea. extra person	—					
44. Park Plaza Motel 4460 Chef Menteur	\$10	\$12	\$14	\$14 (two persons) \$2 ea. extra person	—					
45. Sands Motel 4480 Chef Menteur	\$10	\$14	—	\$14 (two persons) \$2 ea. extra person	—					
46. Holiday Inn, East 4861 Chef Menteur	\$11	\$17	\$17	\$17 (two persons) \$2 ea. extra person	—					
47. Nassau Motor Lodge 4940 Chef Menteur	\$10-11	\$10-11	\$12	\$16* (two persons)	—					
48. Rustic Lodge Motel 4950 Chef Menteur	\$11	\$11	\$14	\$18* (two persons)	—					
49. New Orleans East Travelodge 5035 Chef Menteur	—	—	—	\$16 (two persons) \$2 ea. extra person	—					
50. Congress Inn 13001 Chef Menteur	\$9	\$13	\$13	\$17 (four persons)	—					
53. Town House Motor Hotel 9419 Airline	\$11	\$13	\$15	\$20 (four persons)	—					
60. Candlelight Inn 4801 Airline	—	\$17	—	\$18 (two persons) \$3 ea. extra person	—					
61. Holiday Inn, West 5733 Airline	\$12	\$15	\$17	\$17* (two persons)	—					
62. Rodeway Inn 851 Airline	\$12	\$16	\$18	\$18* (two persons)	—					
63. Hilton Inn 601 Airline	\$12-17	\$17-22	\$17-22	\$23-26 \$5 ea. extra person	\$45-65					

*There will be additional charge for third and fourth person occupying room.
NOTE: All rates quoted above are subject to city and state sales taxes.

Bonus checks sent to Baptist retirees

DALLAS—Southern Baptist Annul-ty Board trustees authorized a "13th" dividend check to retired persons, elected four new officers including a new president, approved promotions for five staff members and changed the dates for future annual meetings, during their 51st session here.

In his 14th annual report, Executive Secretary R. Alton Reed said the board paid a record \$6½ million in benefits to retired or disabled ministers and denominational employes or their beneficiaries, \$917,641 more than was paid in 1967.

Commenting on the recommendations approved by the trustees, Reed said the major one concerned the authorization for issuing the "13th" check for the third straight year. Each person who received a retirement benefit in 1968 will get an extra check amounting to 12 percent of his annual benefit. The extra check was made possible by interest earnings in excess of the retirement plan requirements, Reed said.

Darold Morgan, pastor of Cliff Temple Church, Dallas, was elected trus-

tee president, succeeding E. H. Westmoreland, pastor of South Main Church, Houston, who rotates off the board.

Staff members promotions went to Floyd B. Chaffin, L. Taylor Daniel and Fred W. Noe, who were elevated to senior associate secretaries from associate secretaries and Owen Henley and Davey L. Borders were advanced to associate secretaries.

The trustees approved the first Tuesday and Wednesday of February as the official dates for their future annual meetings.

Dr. Reed pointed out that more than \$66 million has been paid in benefits during the 50 years the board has been in operation.

He said that funds held in trust for more than 85,000 Southern Baptist ministers and denominational employes who participate in the protection program increased by more than \$20 million. These funds now total more than \$208 million. (BP)

Deaths

MISS ENDITH ELLA GANN, 60, died in a Texarkana hospital Feb. 19, after a long illness.

She was a teacher in Texarkana public schools for about forty years, part of which time was spent as a special education teacher. She was also a teacher in Beech Street Sunday School.

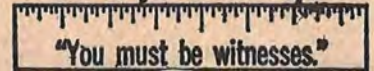
She is survived by one brother, Herman Gann, Ft. Smith.

ARTHUR J. DYER Sr., 74, Little Rock died Mar. 3.

A retired employe of Swift and Company, he was born at Charleston (Franklin County), and was a member of Pulaski Heights Church, Little Rock.

Survivors are his wife, Mrs. Myrtle Richardson Dyer; a son, Lt. Col. Arthur Jackson Dyer Jr. of White Sands Missile Range, N. M. a daughter, Mrs. Eugene C. Breedlove, Little Rock; a brother, Ralph Dyer, Shreveport; three sisters, Mrs. Mattie Bailey, Shreveport, Mrs. Verna Brotherton, Mena, and Miss Mary Dyer, Albuquerque, N. M.

How do you measure up?



Acts 1: 8 Witness

The bookshelf

The Heart of the Gospel, by Joseph F. Green, a Broadman Inner Circle Book, \$1.50

Making the Most of Family Worship, by Davis and Virginia Edens, a Broadman Inner Circle Book, \$1.50

Who Are the Criminals?, BY William S. Garmon, a Broadman Inner Circle Book, \$1.50

Is Christ for John Smith, edited by John A. Ishee, a Broadman Inner Circle Book, \$1.50

A Symposium on Creation, by Henry M. Morris and others, Baker, 1968, paperback \$1.95

Give Me Thy Vineyard, by Guy Howard, a Zondervan paperback, 1968, 95c

Give Them Their Dignity, by Virginia Greer, John Knox Press, 1968, \$3

Mrs. Greer, a teacher of 14-year-olds, pleads that adults give teenagers their dignity as individuals.

Just as I Am, by Eugenia Price, Lipincott, 1968, \$3.95

Miss Price turns time back momentarily as she finds surprisingly sound, contemporary meaning in the old hymn,

"Just As I Am." Some are calling this Miss Price's finest contribution to the search for a meaningful Christian life.

Ministering to Prisoners and Their Families, by George C. Kandle and Henry H. Cassler, Prentice Hall, 1968, \$3.95

The authors show that the roles of the local pastor and the prison chaplain, while often quite distinctive, are vitally related in a number of ways. Suggestions are given on how to establish a program for spiritual renewal that will lead to prisoners' rehabilitation.

Time for God, by Leslie D. Weatherhead, Abingdon, 1968, \$3

Dr. Weatherhead's unanswerable argument for Christianity is simply that if Christ is taken seriously, he changes men's lives.

Adamant Stone Chips, by Virginia Mollenkott, Word Books, \$3.50

Here is an attempt to clarify and confront some of the burning issues which are currently blocking understanding between generations. It is also a plea for Christian humanity.

Gifts and Graces, a commentary on 1 Corinthians 12-14 by Arnold Bittlinger, Eerdmans, paperback, \$1.95

Religious Identity, by Gibson Winter, Macmillan, 1968, paperback \$1.45

Peace! Peace!, edited and compiled by Foy Valentine, Word Books, \$3.50

Dr. Valentine, sometimes called "the conscience of Southern Baptists," offers here an honest attempt to deal realistically with the Christian concept of peace.

Prophetic Truth Unfolding Today, by Charles L. Feinberg, Revell, 1968, \$3.95

This book is aimed at being a source of comfort and of urgent consideration for Christians who study and seek to understand God's plan for the ages.

Every Good Gift, by Jane Merchant, Abingdon, 1968, \$2.50

Comprising this book are 76 meditations bases on James 1:17-27.

The Cross and Flame, by Bruce Shelley, Eerdmans, \$3.95

The author introduces more than a score of martyrs from past and present. What is of greater import, he discusses why some Christians are willing to face torture and death.



'Gators protected by law



ARKANSAS alligators are protected by Game and Fish regulations to save them from extinction threatened by commercial hunters in the past.

At one time alligators were fairly common along the streams and bayous of the Southern part of our state. Today they are rare in Arkansas except in a few restricted areas along the Red River in the Southwest corner of the state. In these few locations they are prized for their aesthetic value.

The monetary value of their hides for Madam's shoes and hand bags has been responsible for an overkill of 'gators' over most of their range. This, plus shrinking habitat, has brought them near extinction.

In Arkansas alligators are fully protected by Game and Fish regulations and may not be caught or killed in any manner or for any purpose.

Anyone who has ever seen alligators in the wild could not deny that they are unique and deserve to remain in the picture, so to speak. The present and all future generations would be poorer if there were no alligators in the wild.

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Visit to the golden- manteled ground squirrel



I didn't start out that day to call on ground squirrels. I was hunting flowers to photograph near the semi-desert entrance to Utah's Bryce Canyon. My husband had parked the car near a camp table and gone to climb steep red cliffs beyond. Tired from an unfruitful search for campground flowers, I got a sandwich from the car and took it to the table.

I was not alone for long. Twigs rustled, and a pair of bright eyes peeked out from a bush. Their owner darted forward, stopped with an inquiring look, made another dash, and sat up, practically begging. A chipmunk, I thought. Then I saw it was bigger and chunkier, with rich-toned stripes that ran only to the shoulders. Chipmunk stripes reach to the eyeballs. Another golden-mantled squirrel hopped from an adjoining bush. A third one peered over a log a rod away.

Obviously they were used to being fed. When I tossed a couple of crumbs, they scrambled and pounced. The left-out member squeaked his disappointment.

I got a sack of broken crackers from the car. I sprinkled the crumbs on a broad smooth stump and let some fall over. I set my camera on its tripod and adjusted the close-up lens. Squirrels that had ducked out of sight at my first move came slipping back. The spilled crumbs were consumed first. Then the bravest scout ventured up the stump and found the spread. At first he snatched bits and scampered away to eat them. Returning to find the spread replenished, he relaxed for a real

feed. He held cracker fragments in his small handlike claws and nibbled happily as a child, ignoring both camera and me.

Other squirrels joined him. I had to halt my photographing and put out more food. When several came at one time, they squabbled, each imagining the others had better crumbs. When the stump was almost bare again and only one squirrel remained, I picked out the largest bit and held it out. He hesitated, then snatched it and scooted away. He would eat at home, I supposed.

Home is a hole in the ground. Golden-mantled squirrels differ from other ground squirrels in that they seldom hibernate. They drink water; most other rodents don't. The home holes are among shrubs and near trees. Lower branches make fine perches for inspection of the neighborhood.

A large tree west of the camp table was in constant use while I worked. Up and down and around fled the imps, pausing mere seconds before seeking better lookouts. Only on the stump top, munching, were they quiet enough to be photographed.

I was wondering what else they ate when one appeared on the ravine bank north of the table. He stopped to nibble grass before hopping closer. He seemed to be a shy newcomer. But the shyness vanished as he joined the feasters. Despite brief arguments and disputes the cunning rodents seemed to be having enormous fun. I hope they had as much as I.

(Sunday School Board Syndicate, all rights reserved)

By DIXIE E. ROSE

Partners through giving

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

Life and Work
March 16, 1969
Romans 15:25-27
2 Cor. 9:6-15

You can tell we are getting near the end of our series of studies because we now bring up the subject of giving. Last week it was prayer, this week stewardship. Those who planned this quarter of study were well aware that you can't just pray for very long without doing something about it.

Now we have this thing called money. It is simply a piece of metal or paper which says "This note is legal tender for all debts, public and private." That means you have to take it if I owe you something (people aren't hard to persuade). However, there is one factor which makes our money today most valuable. That is, money is really "coined personality." A part of you is in every dollar bill which comes into your possession. You used your time and your abilities for someone and they gave some of it back to you in the form of money. In turn you take it to a bank and say, "I want you to hold this for me, but guard it carefully because it represents 40 hours of my life."

Next we decide what to do with it. So many hours are applied to taxes, family insurance, rent, food, clothing and a little thing called pleasure. Up to this point we have claimed all the credit and absorbed all the benefits. Soon we would think we invented the whole thing. We thus get ourselves into a corner, out of which there seems to be no way.

God helps those who help others

The church at Philippi was good to Paul, especially when he was in prison. It seems that they more than the others, looked after Paul's physical welfare. Just because he was living off the government (in jail) didn't mean he couldn't use a gift now and then. "I appreciate your help very much," he wrote back. "But don't think I'm hinting for another gift. I have learned to get along with or without the comforts of this life." Then he concluded by saying "I cannot repay you but God will supply all your needs according to his riches in glory by Jesus Christ." Note that God gives his help as we have need, never in a lump sum.

The church at Rome had never been visited by Paul, but he felt close enough to them to urge them to share the Gospel they had received. He didn't

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

come right out and say "you had better do it" but he stated an important principle of truth in 15:27. "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things."

We don't have to be on the defensive about the cooperative program. Naturally because it is large, it appears at times to be impersonal. But that is only so for those who have never been involved on the receiving end. There is a lot of personal contact in the administration of it. Most of all it carries out a very sound biblical principle. Is there any better way to show unity among churches than to share in helping others?

So Paul dreamed of going to Spain but only after he went to Jerusalem to help the poor. One may not realize all of his dreams in this life, but he will not realize any of them if he neglects his duties at hand.

Be careful when you give

It has been said that Paul encouraged the Corinthians to generosity by quoting the example of the Macedonians and at the same time encouraged the Macedonians to generosity by quoting the example of the Corinthians. The whole point is he never criticized one church to another; he praised one to another.

There is a danger. 2 Cor. 9:6-7. You could give too little. An old Latin proverb says: "He gives twice who gives quickly." The more one ponders a gift, the more he may think of his own needs. Remember too, the only person Jesus ever praised for giving was the widow who gave all she had.

You could also give the wrong way. If you give strictly by your head, that will limit your giving. We often want so much for ourselves there is nothing left to give others. In a sense, we make God pay our bills.

Furthermore, it is wrong to give grudgingly or to give just because of a need. "The finest gifts are given, not when they are demanded, but before they are asked for."

There is a dignity. 11b-15. Giving helps others in at least two ways. (1) It relieves their needs. Though the relief may be temporary it may be just in time to encourage them to try again and not give up. People need to know that others care about them. (2) It makes them thank God. When you help a lost person, he may come to know God through your generosity and kindness.

Giving also helps you help yourself. It gives validity to your salvation. Something is badly wrong when a person says he loves God but does not show love to others. Salvation is a way of life, not a secret rite. Then too, according to verse 14, Paul emphasizes that giving wins the love and prayers of others.

Most of all, in giving you help God. God is pleased when prayers of Thank-giving arise to him. Your gifts help these prayers to materialize. His light shines through you and people are made aware of God's great gift, his Son. It is because God gave so much that we can give what we do. He gives us the impulse or desire to give.

There is a demonstration. 8-11a. What a powerful God we serve! He takes the gifts we offer and multiplies them for his glory. The same God who multiplies the farmer's seeds will make all your good deeds fruitful. You see,

It's not what you'd do with a million
If riches should be your lot;

But what you are doing today with
the
Dollar and a quarter you've got.

Finally, there is a demonstration of the liberality of God. Think again of the farmer. What is his supreme joy? Is it in the sowing, the cultivation, or the harvesting? Actually neither. The farmer enjoys all of these but they would be almost meaningless if he could not sow again. Farmers just don't know how to retire. They want to sow again.

When we share with others what God gives us, we receive God's great gift—the right to give again.

Thanks be to God for His unspeakable gift! He has made us to be partners through giving.

The authority of Jesus

By VESTER E. WOLBER, Th. D.
Chairman, Division of Religion and Philosophy
Ouachita Baptist University

The Outlines of the International Bible Lessons for Christian Teaching, Uniform Series, are copyrighted by the International Council of Religious Education. Used by permission.

A wealth of teaching material is packed into the two chapters to be covered in this lesson. It covers events of Sunday, Monday, and most of Tuesday of that final week of our Lord in the flesh.

On Palm Sunday he made his triumphal entry into Jerusalem, welcomed and adored by a jubilant throng which lined the roadway with their presence and paved the road with their cloaks and with palm leaves. On Monday he went to Jerusalem and drove out the animals kept for sacrifice and those who sold them. Tuesday was his last and possibly his greatest day of public ministry.

A question of religious authority

(12:27-33)

On Tuesday he found a clean temple: priests and their underlings were no longer conducting their illegal operations but were smarting from his assertion of religious authority in ordering enlisted scribes and elders from among the Pharisees to accompany them in confronting Jesus.

1. Jesus raised a counter question. He called for their opinion on the authority of John the Baptist, his purpose being to show that they were not sincere in seeking to know about his authority, because they had not responded seriously to the authority of John.

2. They were thrown into a dilemma of indecision. "Was the baptism of John from heaven or from men?"—that was the question which they dared not answer. If they had answered that it came from God, they would have shown that they were not serious religious leaders in that they had not identified themselves with John's movement as Jesus had done. On the other hand, if they replied that John's authority came from men, they would have aroused opposition from the general public who did acknowledge John as a true prophet sent from God.

Their dilemma became their prison of indecision: because they were not sincere men who followed their own best judgments in moral and spiritual mat-

ters—they were trapped by their own hypocrisy. Their answer was "We do not know." As a matter of fact, they had already reached a decision concerning John; and it was against him. They had not been willing to meet John's terms and had rejected his message; but in open debate they did not have the courage to state publicly that they opposed John and his movement.

A question of political loyalty

(12:13-17)

1. It is noteworthy that the question concerning taxes was asked by Pharisees and Herodians, which two groups were galled at their subservience to Rome. They had carefully hatched their plot—a yes or no question—hoping to put him into a dilemma in which either answer he gave would hurt him. They reasoned that a "yes" answer would endanger his standing with the Jews, and a "no" answer would get him into trouble with Roman officials. Probably, they hoped that he would be forced into indecision and then be embarrassed by his own silence as they had been under his question about John.

2. The answer of Jesus indicates that men have both civic and religious responsibilities. Jesus saw no conflict between this dual obligation. There may arise conflicts between one's loyalty to a religious institution and his loyalty to a human government, but there is no conflict between the ideas of loyalty to church and loyalty to state. Conflicts arise when the church interferes with some of the functions of the state, or when the state interferes with some of the functions of religion.

Jesus' answer lays down a general principle which serves as a guideline for maintaining a free church in a free state, but what he said does not solve all the problems for individual Christians who happen to live in an area in which there is no such separation of church and state. What will a Christian do if he lives in a nation which dominates the religion, or one in which religious authorities dominate the state? He will suffer if he is true to

both his obligations; but as he suffers, he can exert some influence on the powers that be to bring about some changes.

What should be the attitude of a Christian who finds himself in a situation in which he is forced to decide between loyalties? Shall his ultimate loyalty be to his leaders, his party, his institution, or to his Lord and Christian principles?

Before he rushes in to answer for loyalty to Christ and Christian principles, he had best sit down to count the cost and then cushion his answer by the following considerations:

(1) There must be a high degree of tolerance on his part. Institutions, parties, and leaders are human and must not be quickly discarded because of shortcomings. A person who can part with them without wrestling with his conscience needs to pray until God gives him sufficient moral earnestness to enable him to deal honestly with the issues of life.

(2) In deciding to stand with Christ and Christian principles, he must be prepared to accept the consequences. The cost can be great; but if he lives by faith, does that which is right, tells the truth, acts with courage, and is controlled by love he can do some good if he doesn't seek credit for it.

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Arkadelphia, Shiloh	18	14	
Berryville			
First	185	58	
Freeman Heights	118	88	
Camden			
Cullendale First	382	99	1
First	453	101	3
Hillside	113	35	
Cherokee	50	38	
Crossett			
First	559	174	
Mt. Olive	252	125	
El Dorado			
Ebenezer	158	56	
First	874	411	
Victory	60	28	
Eureka Springs			
Rock Springs	58	51	
Fayetteville, First	536	150	
Forrest City, First	618	148	
Ft. Smith, First	1,115	396	2
Gentry, First	170	73	
Green Forest, First	146	68	2
Greenwood, First	264	96	
Harrison, Eagle Heights	198	59	1
Hope, First	449	122	
Hot Springs			
Grand Ave.	170		
Lakeside	105	59	1
Memorial	128	50	
Piney	176	86	
Jacksonville			
Bayou Meto	149	88	
Berea	115	86	
First	469	111	
Marshall Road	292	146	4
Second	186	61	4
Jonesboro			
Central	612	232	
Nettleton	337	116	
Lake Hamilton	93	33	
Little Rock			
Geyer Springs	586	220	
Life Line	545	163	3
Reynolds Memorial	106	50	
Rosedale	224	66	
Magnolia, Central	584	175	2
Manila, First	113	55	
Marked Tree			
First	148	56	
Neiswander	111	46	
Monticello			
Northside	91	57	
Second	285	97	
North Little Rock			
Baring Cross	607	154	
Southside Chapel	44	18	1
Calvary	454	154	6
Forty-seventh Street	204	76	2
Gravel Ridge First	180	108	
Highway	170	83	
Levy	449	119	
Park Hill	794	197	
Sixteenth Street	28	22	
Sylvan Hills First	262	92	
Paragould, East Side	268	113	2
Paris, First	817		
Pine Bluff			
Centennial	236	117	2
First	680	121	
Green Meadows	54	35	
Second	172	75	
Watson Chapel	211	79	
Pleasant Plains	52	40	
Springdale			
Berry Street	96	46	
Caudle Avenue	106	18	
Elmdale	351	92	
First	398	132	1
Tillar, First	61	33	
Truhmann, Corners Chapel	91	60	
Van Buren			
First	343	21	3
Jesse Turner Mission	21		
Chapel	85		
Vandervoort, First	41	20	
Walnut Ridge, First	232	119	
Warren			
First	395	112	
Southside Mission	95	60	1
Westside	65	31	

Honesty

The girl was very rich and the young man was poor—but honest. She liked him, but not enough to marry him. He knew it. One night he told her in a sweeter than usual tone, "You are very rich."

"Yes," she replied, "I am worth more than a million dollars."

"And I am poor," he said.

"Yes."

"Will you marry me?" he asked.

"No."

"I didn't think you would."

"Why did you ask me then?" she asked.

"Well," said he, "I just wanted to know how it feels to lose a million dollars."

Retirement

One definition of retirement:

"Twice as much husband and half as much income."

Mother's story

A little fellow was listening to a story about the great adventures of another little boy. When the story was finished, he asked, "What about the mother?"

"The story didn't mention the mother," said the storyteller.

"Maybe she was dead," said the lad. Then he added, "I guess she was killed in a nervous wreck."

Overtime

"Where have you been?"

"Having my hair cut."

"On company time?"

"Well, it grew on company time, didn't it?"

"Not all of it."

"I didn't have it all cut."

**tithe
now!**

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 B—Baptist beliefs: The greatest gift p8; BSU at State College of Arkansas p13; Bible Society has SB support p15; Bonus checks sent to Baptist retirees p18; Bookshelf p18; Beacon lights of Baptist history: Newspaper problems p5
 C—Christian vote (L) p4; Caldwell, Dr. C. W. completes Conway assignment p8; Crusade of the Americas telecasts p13
 D—Distortions of the Gospel—? (L) p5; Dyer Arthur J. dies p18
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 G—Green, Randall, full-time evangelist p13; Gann, Miss Endith dies p18; Graham, Dr. Billy on TV p9
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In the world of religion

Fight excommunication

IOWA CITY—Fighting to stave off ex-communication from their denomination, a Presbyterian couple has taken its case against First Presbyterian Church here into Johnson County District Court.

Joseph Baker, a University of Iowa English professor, and his wife have asked the court for an injunction to keep the church from treating them as ex-communicants and to bar their possible ex-communication.

At present theirs is "suspended mem-

bership," a status which the church won when the couple allegedly disrupted the peace and unity of the congregation a year ago.

The Bakers strongly protested the church's decision to raze the 112-year-old sanctuary to build a more modern structure. No new building has gone up, the Bakers cannot vote or take communion, and they have submitted the required letter of repentance. The church has appointed a committee to study the letter to determine whether it is genuine.—(EP)

'Shock' tactics blamed for church losses

ST. LOUIS—Slumping church attendance was attributed here to the departure of many worshippers who tired of playing the role of captive audience for "theologians engaged in a reckless competition to see who can administer the rudest shock to the faithful."

Louis Cassels, a senior editor for United Press International, who writes a weekly column on religion published in hundreds of newspapers, offered this appraisal in a talk before that annual convention of the Protestant Church-Owned Publishers Association.

Stressing that many church-goers are "sick and tired of being told what they can't believe," Mr. Cassels declared:

"They want to know what, if anything, they can believe, and many churches haven't been doing a very good

job of answering that question."

Mr. Cassels maintained that most people "aren't particularly interested in de-natured Christianity being offered to them" by theologians "proclaiming the death of Biblical theism." He said that some church leaders prefer to attribute the decline in attendance to a disapproval of the church's social action efforts.

He added: "This explanation strikes me as rather self-righteous. It says, in effect, 'we are suffering because we, like Christ, have stood up for the right.' My own observation is other-wise. For every layman I know who quit coming to church because he disapproves of social action, I know at least three who are hanging on and supporting the church only because it is a channel for community service."—(EP)

Sunday School survey points up problems

GLEN ELLYN, Ill.—Almost two out of three Sunday school teachers reported that not one pupil in their classes was converted as a direct result of their teaching, a survey by the Scripture Press Foundation and National Sunday School Association indicated.

Questionnaires were passed out to approximately 9,000 Sunday school teachers who registered at the National Sunday School convention in Anaheim, Calif., last Fall. The survey results were based upon 962 returned forms.

Dr. Roy B. Zuck, executive director of Scripture Press Foundation, reported that 62.5 per cent of the teachers participating said "not one pupil in their classes had received Christ as his Saviour as a direct result of Sunday school teaching in the 12 months preceding" the survey.

However, 47 per cent of the teachers noted "development of better attitudes toward others" in their pupils, and 40.7 per cent said their students had shown an "increased interest in spiritual matters."—(EP)

Urges Negroes as missionaries to whites

CHICAGO — Two Negro church leaders, writing in the Feb. 12 issue of *The Christian Century*, recommended that black Christians in predominantly white denominations resist—at least for the moment—the temptation to separate from the white structures.

However, Dr. Gilbert H. Caldwell and Dr. C. Shelby Rooks both scored the white denominations for discriminating against black Christians and urged the blacks to insist upon making their unique contribution within the churches.

Dr. Caldwell, superintendent of the Boston District, New England United Methodist Conference, declared that black Christians must become "missionaries" to their white brethren.

"It is evident that by and large white churchmen lack the vision, the courage, the 'soul' to exist in the 'new world a comin'," he said. "Interestingly, they need us now more than we need them."—(EP)

Armenians plan N. Y. headquarters

NEW YORK—Plans for establishment of a national headquarters here for the Armenian Apostolic Church of America have received official approval.

Designed to preserve Armenian culture in the American diocese and to coordinate its communal programs, the center was approved by Catholicos Khoren I of Cilicia, Lebanon, with whom the American prelate is affiliated. (EP)

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