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March 27, 1969

Arkansas Baptist State Convention

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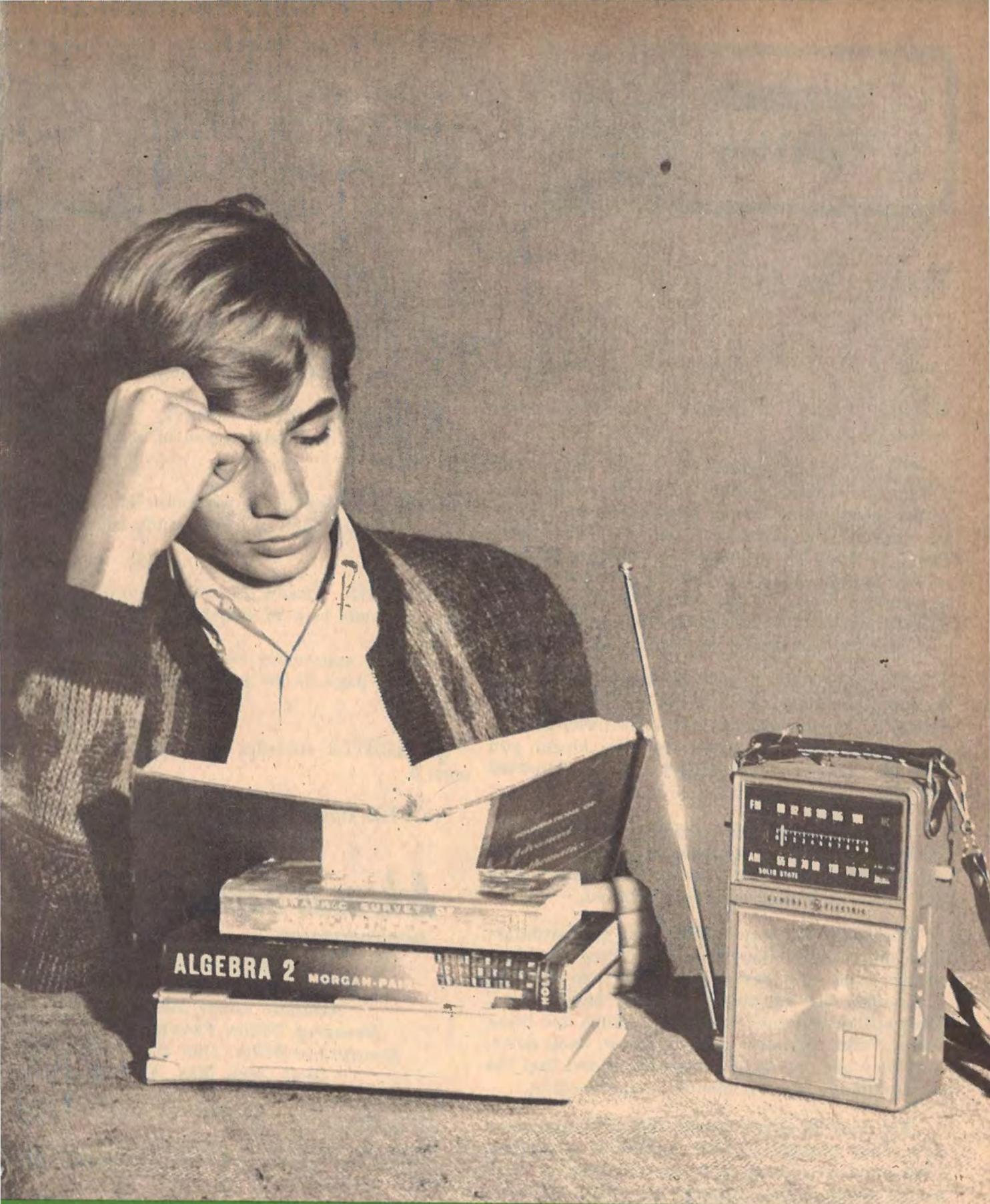


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Arkansas Baptist

newsmagazine

MARCH 27, 1969

Personally speaking



Balm in Gilead

On a recent visit to a former home town, I heard of the terminal illness of an old friend. "Jim doesn't know it," friends told me, "but he is dying of cancer. He would like for you to come to see him."

What a pitiful situation I found. There was Jim, propped up on pillows on a sofa in his living room, the only one in his family still optimistic. He thought the physicians had sent him home from the hospital because they regarded him as on the road to recovery. But his loved ones who surrounded him and who for his sake put up a cheerful front, knew the awful truth. Outwardly they were all smiles. Inwardly they were crying.

Not many have lived very long without witnessing something like this. By the time you are an adult, you can think of multitudes who used to be here but now are gone. And the longer you live, the greater the multitude of the departed becomes.

It is a rather morbid thought, but across the path of every one of us there is a casket. We are all on a dead-end street, as far as getting out of the world physically alive is concerned.

For some, the way to deal with this situation is to put it out of their thoughts. These are likely to flit from one frustrating activity to another. Sometimes they call this approach, "having fun." They spend their time "eating, drinking, and being merry." But the most of them know, deep down, that they are not really being merry and that the inevitable day of their demise is approaching.

The wise do as my friend Jim did many years ago. They prepare for the inevitable by putting their hand into the hand of the only one who can assure them certain victory over sin and death, the Lord Jesus Christ.

Then, even when the day comes that they know, whether they have been told or not, that the end of the physical life is at hand, they can have the

same thoughts that the Apostle Paul had a long time before them:

"For me to live is Christ, and to die is gain . . . I am now ready to be offered . . . Henceforth there is laid up for me a crown of righteousness . . ." (Ph. 1:21 · 2 Tim. 4:6, 8).

Edwin L. McDonald

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Arkansas Baptist

newsmagazine

March 27, 1969

Volume 68, No. 13

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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.

Time for a return to democratic due process

We have had about all of the big-bully, take-over-by-force demonstrating that we can stomach. We are more than ready for a return to some semblance of due process.

It seems to us that President Theodore M. Hesburgh of the University of Notre Dame is making sense as he announces that anyone or any group that attempts to substitute force for rational persuasion at Notre Dame will be subject to suspension, expulsion, court action, or a combination of these.

In a letter to faculty members, students, and parents, President Hesburgh reiterated his belief in the right of legitimate protest. But he added that "the last thing a shaken society needs is more shaking. The last thing a noisy, turbulent, and disintegrating community needs is more noise, turbulence, and disintegration." He declared that "complicated social mechanisms, out of joint, are not adjusted with sledge hammers."

He said that the lines of communication between all segments of the community will be kept

as open as possible, with "all legitimate means of communicating dissent assured, expanded, and protected."

But he declared that civility and rationality would be maintained "as the most reasonable means of dissent within the academic community" and pledged that violation of others' rights or obstruction of the life of the university would be outlawed as "illegitimate means of dissent in this kind of open society."

If these principles are violated, declares Hesburgh, disrupters "will be given 15 minutes of meditation to cease and desist their activities." If they do not cease, those with university identification cards will be suspended and those who do not have such identification will be charged with illegal trespass.

Those who refuse to cease their disruptions will be given another five minutes, after which rebellious students will be expelled and "the law will deal with them as non-students."

Our obligation to insure 'justice for all'

In pledging our allegiance to "the flag of the United States of America and to the republic for which it stands," we Americans also pledge "liberty and justice for all." Yet, those who think there can be liberty (including the inevitable law and order) without justice still appear to be legion.

One of our fellow Arkansans, Rev. Emery Washington of Forrest City—does his color really matter?—has given us some food for thought in this connection.

Speaking at the University of Arkansas the other day, Mr. Washington took issue with his fellow Negroes who resort to violence and threats of violence in their quest for full citizenship rights. "Law and order are prerequisites to a sane, civilized society," he contended. But he went on to say that the laws have not worked for Negroes in this country and that this is "why this country is writhing with paranoia and racial hatred." Nevertheless, he said, he believes in law and order in spite of the imperfections.

Out of his personal experiences Mr. Washington told of injustices he had suffered because of his race. He told of "sitting on the back seats of buses while paying front-seat prices." He told of traveling across this country without the conven-

ience of a "privy"; of having a ravishing hunger "and being thrown a cold sandwich through a hole in the wall while others enjoy a warm meal in comfortable surroundings."

But in the face of all of this, Washington contended that the non-violent way of Christianity and of due process provided in the Constitution of the United States are better approaches for the Negro than resorting to violence.

Washington criticized those "who cry law and order when violence erupts in the streets, but are nowhere in evidence when rat-bitten, undernourished and frightened children cry in the ghettos and slum areas."

"They feign belief in law and order, yet their muted voices thunder silently their acquiescence on other occasions," he said.

The minister reported that the Forrest City public library is operated privately, not being open to Negro citizens. He described his community as a potential danger spot, with right-wing organizations extremely active and with black militants organizing to meet the threat.

Surely there is something we Christians and American citizens can do about insuring justice along with law and order.

Poses questions for critic

I have read with keen interest the letter from Bob Alexander in the March 13 issue of the Arkansas Baptist News-magazine criticizing the Cooperative Program, and raise the following questions: Who are these professors, editors, teachers, etc. that are teaching "false doctrine?" What are they teaching which contradicts the Articles of Faith as adopted by the Southern Baptist Convention in 1963?

The only colleges with Arkansas Baptists support through the Cooperative Program are Ouachita and Southern Baptist College. Unless Mr. Alexander has authenticated evidence to support his charges of "promoting college dances and seeking Federal aid," he casts a serious reflection on the integrity and Christian character of the Board

of Trustees and the Administration of these respective institutions. These institutions have enough trouble without trying to defend themselves against unwarranted or hear-say charges.

I am a member of the Board of Trustees of the Arkansas Baptist Home for Children and serve as Chairman of the Child Care Committee. The Family Counselling Center which will soon open in Jonesboro is being located in that part of the state at the request of interested Baptist laymen and pastors. At no time has the administration of the Baptist Home or the Board of Trustees formally asked any church or association to contribute or support this program. The financial support that has come has been voluntarily given by those interested and has been

gratefully accepted. In fact, it has been plainly stated that the Center could not be located there unless support was available from that area.

The 1969 budget of the Arkansas Baptist Home for Children is \$243,000. The Cooperative Program supplies only \$90,000 or approximately 27 per cent of this amount. To offset this deficit, the State Convention has allowed the Baptist Home to conduct its annual Thanksgiving Offering. This offering must continue if the Baptist Home is to continue to serve needy families and children in our state.

Even though the Cooperative Program may not be perfect, I will continue to support it along with those other causes which promote the cause of Christ and the work of Southern Baptists until someone offers a better idea.—Jeff P. Cheatham Jr., Pastor, First Baptist Church, Jacksonville, Ark.

Supports letter writer

Thank you for printing pastor Alexander's letter (March 13) stating his feelings as to why the undesignated gifts to the Cooperative Program are declining and the designated gifts are increasing. His observations should not be simply dismissed as "broad charges" which cannot be proved.

It should not be overlooked that he was quite specific in some of his statements and on others he qualified his charges with "some". My understanding of the letter is that "some" of the things which he mentioned do exist and that enough of them exist to create suspicion in the minds of many pastors and

laymen. The recent statement by the Association of Baptist professors of Religion meeting in Atlanta condemning Dr. Criswell's book on the Bible is a case in point. Brother Alexander probably has simply put in writing what many others have been privately thinking. Anyway his observations may be worth serious consideration and investigation.—Jimmy A. Millikin, Professor of Religion, Southern Baptist College, Walnut Ridge, Ark.

About people

Burrell F. Lucas, former pastor of North Roanoke Church, in Roanoke, Va., has been named state Sunday School secretary for the Baptist State Convention of North Carolina. Lucas joined the North Carolina Sunday school department staff last June as associate to Claude White. In his new position, Lucas succeeds White who was killed in an automobile accident last Oct. 2.

Samuel J. Milolaski, professor of theology and philosophy of religion at New Orleans Seminary since 1960, has resigned to return to the pastorage in his native Canada. He will be replaced by William A. Mueller, who had taught theology and church history at the seminary until this year when he became campus pastor.

Mikolaski said that he would be returning to Canada to become pastor of the Braemar Baptist Church in Edmonton, Alberta, Canada, a church affiliated with the Western Baptist Union of the Baptist Federation of Canada.

F. Paul Allison, field service consultant for the education division of the Southern Baptist Sunday School Board here, has been named director of communication for the Southern Baptist Stewardship Commission, effective March 15. Announcement of Allison's appointment was made by Merrill D. Moore, executive director of the SBC Stewardship Commission with offices at 460 James Robertson Parkway, Nashville. Before joining the Sunday School Board staff in 1967, Allison was associate executive secretary-treasurer of the Kansas Convention of Southern Baptists in Wichita, Kan.

Charles E. Boddie, president of the American Baptist Seminary here, has been named professor at New Orleans Seminary. He is the first Negro to be added to the seminary's faculty. He will teach in the social ethics department. A graduate of Syracuse University, Colgate Rochester Divinity School, and the University of Rochester, Boddie holds the doctor of divinity degree from Keuka College, Keuka Park, N. Y.

John E. Howell, pastor of Northside Drive Church, Atlanta, for three years, has been named pastor of historic First Church, Washington, D. C. Howell will succeed Edward Hughes Pruden, who is retiring after 32 years at the church just a few blocks from the White House. The church, organized in 1802, includes many government leaders in its membership. Before going to the Atlanta church three years ago, Howell was pastor of First Church, DeLand, Fla.

A former president of the Southern Baptist Convention, J. D. Grey, has been re-elected president of the New Orleans Metropolitan Crime Commission. Grey is pastor of First Church, New Orleans. He will head an influential group of New Orleans citizens in the organization which refers to itself as a "watchdog" group "primarily interested in attaining and maintaining a crime-free, corruption-free New Orleans."

Ouachita students excel in speech festival

Winning three superior and four excellent ratings, Ouachita University students led in individual events over all other schools entered March 14-15 in the annual Arkansas Speech Festival held in Little Rock.

The event drew entries from ten colleges and universities in the state and was sponsored by the Arkansas Speech Association. Coaching the team was Roy Ambrester, assistant professor of speech at OBU.

Superior ratings were won in Read-

er's Theatre, poetry interpretation and prose interpretation. Ratings of "excellent" went to Ouachita entries in original oratory, extemporaneous speaking, poetry interpretation and prose interpretation.

In winning its "superior" rating, the Reader's Theatre presented "Let My People Go" from last fall's enthusiastically received production of "God's Trombones." Featured in the cast were Virgil Wilson, Prescott, Tom Roberts, Batesville, and Fred Elam, Wynne.

The other two superior ratings went to Jane Thomas of Little Rock for her interpretation of the poem, "The Crucifixion" by James Wellon Johnson and the other for her reading of an excerpt from "Goodbye, Mr. Chips."

Ratings of excellent went to Tom Roberts for original oratory; Tom Daniels, Fort Smith, in the extemporaneous speaking contest; Bill Parker, Brownsville, Tex. in poetry interpretation; and Patsy Hill, Sterling, Okla. in prose interpretation.

Ouachita play cast announced

The cast for the readers theatre production of "The Ballad of the Sad Cafe," has been announced by Roy Ambrester, assistant professor of speech at Ouachita. The play, directed by Ambrester, was adapted from a novella by Carson McCullers. It will be presented April 15-19 in Verser Drama Center at 8 p.m.

The play has its setting in a country store at a crossroads and deals with a love triangle in a small Southern town.

Ambrester feels that a readers theatre production will bring the point across better than a regular stage play could.

"This lack of communication among

the members of the love triangle is best done in readers theatre because you have outward focus rather than character focus or interplay," Ambrester said.

Members of the cast are Jane Thomas, Little Rock; Bill Parker, Los Fresnos, Tex.; Larry Floyd, Stuttgart; Larry Darnell, Taylor, Mich.; Glenda Williams, Lewisville; Linda Launius, Pine Bluff.

John Lindsey, Arkadelphia; Diane Martindale, Ft Smith; Virgil Wilson, Prescott; Randel Everett, Crossett; Susan Sutley, Arkadelphia; and Sherry Reynolds, Gurdon.

AP Bureau head is OBU speaker

Max Harrelson, head of the Associated Press Bureau at the United Nations, will be on the Ouachita University campus Thursday, March 27. Harrelson's visit is part of a series of lectures provided for under a grant from the Sperry and Hutcherson Foundation. The series, entitled "The Role of Emerging Nations in the United Nations and World Affairs,"



MR. HARRELSON will also feature other lecturers who will approach the subject from various viewpoints. Harrelson will take the viewpoint of a neutral observer toward emerging nations and their roles.

Harrelson, a 1929 graduate of Ouachita, spoke at Ouachita on Feb. 14-15 in a journalism workshop for high school students.

Other speakers for the lecture series will be the colorful Chief Adebo of Nigeria, who will be on campus April 17, and Lord Caradon, the permanent United Kingdom representative to the U. N., who will be at Ouachita on April 24.

Ouachita athlete to be honored

Leroy Thomas, a junior two-year track letter-man from Naples, Tex., has been nominated as an outstanding athlete by Ouachita University to be included in the 1969 edition of "Outstanding College Athletes of America."

Thomas is the school's record holder of the 100-yard dash and the 200-yard dash. He is also the AIC 100-yard champion and a member of Ouachita's record-holding 440-yard relay team.

Marijo Kirkland is new Miss Ouachita

Marijo Kirkland, a freshman home economics major from Deport, Tex., was crowned Miss Ouachita University recently by Dr. Ralph A. Phelps Jr., OBU president.

Sponsored by the Blue Key, a national honor fraternity for men, the pageant consisted of competition in evening gowns, talent, and swimsuits, with talent counting 50 per cent.

Emcees for the pageant were Sharon Evans, OBU's first Miss Ouachita and a former Miss Arkansas, and Major Deane Looney, a professor in the military department at Henderson State College.

For the talent competition the new Miss OBU sang "Wonderful Guy," a selection from "South Pacific." The daughter of Mr. and Mrs. E. E. Kirkland of Deport, Tex., Miss Kirkland is a member of the OBU Tigerette basket-



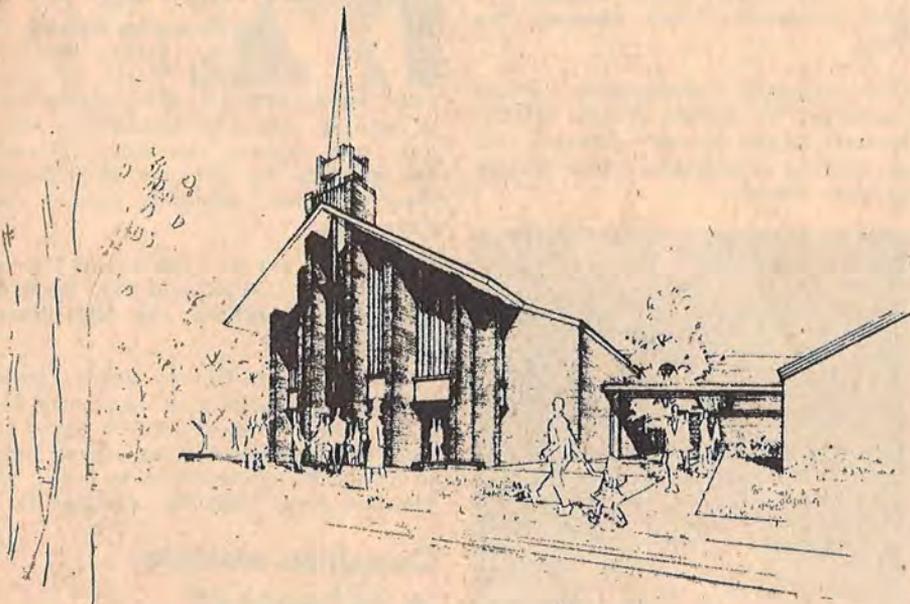
MISS KIRKLAND

ball team, the Ouachita Singers, OBU Choir, and is a Gamma Phi social club Pledge. Representing OBU, she will compete in the Miss Arkansas pageant in July.

Markham Street, LR, builds



LEFT TO RIGHT: Lee Clements, construction superintendent, R. & W. Construction Co.; Al Luck, chairman of deacons; Raymond Branton, architect; Maurice Rankin, Building committee; James Bacon, chairman, Building committee; Carlos Chapman, Building committee and charter member; Ray Branscum, pastor; Jack Riley, minister of education.



Markham Street Church, Little Rock, held a ground-breaking service recently to begin construction of a new \$150,000 sanctuary.

The new building will be to the east and joining the present educational facilities, located on the 9600 block of West Markham street. It will be 138 feet long, 64 feet wide and will seat up to 900. Ray Branscum is the pastor.

Raymond Branton is the architect and R. and W. Construction Company is the general contractor in charge of construction.

Building Committee members are: James Bacon, chairman; Maurice Rankin, vice chairman; Walter Clement, Dr. Lewis Sutton, Carlos Chapman, and Bert Treadway, Chairman, Finance Committee.

NBC science editor at OBU

Dr. Albert R. Hibbs, best known as narrator for the award-winning NBC television program, "Exploring," spoke at Ouachita University, Mar. 18.

Dr. Hibbs is NBC Science Editor and is heard weekly on network radio. As Senior Staff Scientist of NASA's Jet Propulsion Lab, he continues his work in space technology as well as consulting with the U. S. Arms Control and Disarmament Agency. A portion of his time is devoted to teaching at the California Institute of Technology.

Dr. Hibbs is one of the men primarily responsible for this country's first satellites and space probes and directed the creation of the television cameras which gave us our first close look at the moon and the instruments which made our first close observations of Mars and Venus.

He is the author of more than fifty articles on subjects ranging from structural engineering to elementary education and has coauthored a physics book with Nobel prize winning Richard Feynman.

Dr. Riley elected to Parliamentarians

Dr. Bob Cowley Riley, chairman of the social sciences at Ouachita University, has been elected to membership in the American Institute of Parliamentarians.

Dr. Riley is presently serving as Parliamentarian in the Arkansas House of Representatives.

The Institute's purpose is to aid the improvement of parliamentary procedure, and thus help make democracy more effective in striving for worldwide peace with freedom.

Arkadelphia First honors Dr. Reeves

"Dr. and Mrs. Sam Reeves Day" was observed Sunday, March 23, by First Church, Arkadelphia.

At the morning service, Dr. Reeves observed the anniversary of his first sermon with First Church with a message from the 23rd Psalm.

A basket lunch was provided in Fellowship Hall, with a program following. During the evening service, a drama dedicated to Dr. and Mrs. Reeves was presented by the Junior and Senior High young people.

Dr. and Mrs. Reeves moved to their new home in Alexandria, La., on Monday, March 24.

Says Jesus killed as revolutionist

Dr. John H. McClanahan, pastor of First Church, Pine Bluff, is the author of a new church study course book just



off the presses of Convention Press, Nashville. The book is entitled, **A Call to Contemporary Discipleship**. It is dedicated to the author's wife, Rosalind, "who has increased my awareness and has deepened my love for the world." An idea of the book's approach can be gained from a brief look at its chapter entitled "Does Christ Relate to Crisis?"

Writes Dr. McClanahan:

Legislator commended by Tillar First

First Church, Tillar, membership has commended Bennie Ryburn, Jr., member of the House of Representatives, for his recent opposition to the H. B. 118 (mixed-drink) bill.

The commendation read, in part: "We do wholeheartedly and without reserve wish to commend you, Mr. Ryburn, for this stand taken in the midst of colleagues who gave in and changed votes. May God's richest blessings be yours and be assured of our continued prayers."

O'Neal publishes second book

Encouraged by the success of his recent volume of poetry, *Leaven and Levity*, Poet W. B. O'Neal announces that he is coming out with a second volume to be titled *Leaven and Levity No. 2*. This book will include 110 poems and index.

Mr. O'Neal, who has written extensively for the *Arkansas Baptist News-magazine* and is known as "The Preacher-poet," will give copies of his new book to church libraries free and will make others available at one dollar per copy.

Arkansan writes for S. S. Builder

James B. Johnson, minister of education at First Church, Pine Bluff, is the author of the *Life and Work Weekly* officers and teachers procedures for workers with young people for the coming quarter. The procedures are printed in the April, May, and June 1969 issues of the *Sunday School Builder*.

Mr. Johnson has been a frequent writer for intermediate and young peoples materials for both the *Builder* and the *Training Union Magazine*.

"Many of us have seen only in one way Jesus Christ and the life of discipleship to which he calls. Thus, he is the meek Galilean, loving little children, healing the sick, and generally going about doing good. . . .

"Those who see Jesus only in this way expect of his followers gentle lives of easygoing, pew-cushioned piety. Christian people are expected to be decent, clean, respectable, bland individuals who are more adept in planning receptions than in quelling riots. Christianity thus becomes essentially a harmless, irrelevant religion for polite, respectable society; and the church becomes only a good club, nothing more. . . .

"Jesus so countered the power structure of his day that eventually he was executed. He was killed not because he was too religious, but because he was too revolutionary."

Mrs. Kolb writes for April Tell

An Arkansas woman has written an article for the April issue of *Tell*, the missions monthly for girls published by Southern Baptist Woman's Missionary Union.

She is Mrs. Payton Kolb, Little Rock, who has written a series of questions designed to help one make an evaluation of his maturity.

The questions cover such areas as one's relationship with God, other people, boys, and oneself.

With her husband, a psychologist, She has also worked in Girls' Auxiliary.

The Kolbs are members of Pulaski Heights Church, Little Rock.



"THE RETURN OF THE PRODIGAL" by Murillo (1617-1682)—is among the more than 50 paintings featured in "Art and the Bible," an NBC "Baptist Hour" color special being televised nationally from 1 to 1:30 p.m., Central Time, Sunday March 30.

The program, produced by NBC in association with Southern Baptists' Radio-TV Commission and filmed in the National Gallery of Art in Washington, D. C., shows how great masters presented religious and Biblical themes in their works.

Life Line groundbreaking



LIFE LINE Church conducted groundbreaking ceremonies for a new auditorium, March 2.

Participating in the ceremonies were: Scott Johnson, minister of Education; Woodrow Roachell, Harold Williams, A. D. Nutt, John Hibbs, Harold Sullivan and Loy Knight, members of the Building and Building Finance committees; and William V. Philliber, pastor.

Jack Gullledge takes new job in Arizona



MR. GULLEDGE

Jack Gullledge, pastor of Emmanuel Church, 1825 North Alvernor Way, Tucson, Ariz., has resigned to become director of chaplain ministries with the Baptist Hospital in Scottsdale, Ariz. He will begin his new work May 15.

During his seven years with Emmanuel Church, Mr. Gullledge led the congregation in constructing a new 550-seat auditorium and remodeling the educational buildings and office suites.

Property value of the church increased from \$166,000 to \$380,000, and the church membership from 566 to 1,012. The annual church budget increased from \$33,000 to \$80,000.

One of the leading churches each year in Catalina Baptist Association in growth statistics, Emmanuel Church has consistently been in the top ten churches in Arizona Southern Baptist Convention in total amounts given to missions.

A native Arkansan, Gullledge is a graduate of Ouachita University and of Southwestern Seminary. He has served as pastor of the following Arkansas churches: Second, Camden; Hickory Street, Texarkana; First, Strong; East Main, El Dorado; and First, Brinkley.

In his new position, Gullledge will have charge of ministries to the patients, counseling, daily religious services over a closed-circuit television system within the hospital, and representation to the community and denomination.

Active in denominational affairs, Gullledge has served on the board of trustees of Grand Canyon College, Phoenix, and he is past president of the Arizona Baptist Hospital Association. He is presently serving on the executive board of the Arizona Southern Baptist Convention and is on the board of trustees of Southern Baptist Hospitals, Inc., of the Southern Baptist Convention.

As an avocation, Gullledge does freelance religious journalism. He has written articles for various denominational magazines and state papers. He was the author of teaching and lesson materials for the convention's Sunday School Board last year.

Miss Scaggs' new address

Miss Josephine Scaggs, Southern Baptist missionary to Nigeria, may now be addressed at Baptist Mission, P. O. Box 197, Port Harcourt, Nigeria, West Africa. She is doing relief work in that area. A native of Stigler, Okla., Miss Scaggs was appointed by the Foreign Mission Board in 1939.

Church paper

Pastor Amos Greer of First Church, Mountain View, publishes a monthly paper. The paper is called Re-Pre-Vue of the Mountain View. It is produced by offset and contains extensive art work.

Girardeau TV

The Baptist Student Union Choir of Southeast Missouri State College, Cape Girardeau, will be presenting "Good News," a Christian folk-musical, on Channel 12, KFVS-TV, Cape Girardeau, on Saturday, April 5, at 1:30 p.m. CST.

The sixty-voice choir and instrumental ensemble is directed by Charles D. Hailey, minister of Music at the First Baptist Church, Cape Girardeau.

Bigelow Church calls Jim Glover as pastor

Bigelow Church has called Jim Glover as pastor, and ordained him Feb. 23. E. A. Stoddard, Jr., pastor of First Church, Perryville, was moderator of the ordination council; P. C. Church, pastor of Thornburg Church, was clerk. The candidate was questioned by Refus Caldwell, Conway-Perry missionary; the charge was given by J. A. Kuehn, Faulkner County missionary.



MR. GLOVER John Graves, pastor of Plummerville Church, gave a special prayer and Harold Morris presented the Bible.

Other council members were Emmett M. Chartan, Charles Atkinson, Ruby Basweld, William V. Bradford, Dell W. Halteon, Fred Breummas, Calvin Robinson, W. O. Johnson, Donald Langston, and Billie H. Allen.

Mr. Glover was formerly minister of youth at Cadron Ridge Church, Conway. He is a student at State College of Arkansas and at Central Baptist College, Conway.

W. O. Taylor blessed by his grandchildren

By ANGEL TATUM, age 16
Melbourne, Arkansas



MR. TAYLOR

Did you ever know a 79-year old man who was more energetic than a 19-year-old?

Can you raze a house in three days?

Would you climb a 150-foot oak tree just to put up a swing?

How many people do you know who can get along with most anybody?

Who would willingly wash dishes and clean a house for someone else?

These are just a few things that my grandfather can do.

He is a fabulous story teller and can keep the most rowdy child interested. No matter how many times I've heard him tell a story, I love to hear it again. He keeps building his repertoire though because he seems to have several new ones every time he comes.

My grandfather, whose name is William Oscar Taylor and is affectionately called "Daddy Taylor," was born Oct.

22, 1890, in Caledonia, Ark. He is the oldest of ten children.

As a school boy, he was brilliant and I've been told he could help sixth graders with their math when he was in the first grade. When he was about 18 he started teaching school.

One of his pupils was Minnie White, whom he married when he was 22. They had eight children, four boys and four girls. He finished college and went to Southwestern Seminary, where he received his master's degree in theology.

As an ordained preacher in Arkansas, Daddy Taylor started three church camps and was one of the first men to think about building what is now Southern Baptist College in Walnut Ridge.

He has helped build many churches and has started many also. He has been the "clan leader" in our family. He now has eight children, eighteen grandchildren and two great-grandchildren. I'm sure they all think he is as fantastic as I do.

Beacon lights of Baptist history

American Baptist Publication Society*

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

This society began as the "Baptist General Tract Society." Its constitution stipulated that its sole object was dissemination of evangelical truth to teach sound morals by distribution of tracts. Ten years passed before the organization proposed a "bound volumn."

Publication of tracts is an old and important business. The first leaf published by the Society called attention to the fact that 86 religious tracts of various kinds had appeared together to form the Bible. A tract is simply a brief treatise.

Wycliffe revolutionized the thinking of England with the distribution of his hand written portions of scriptures and discussions. One of them fell into the hand of John Hus in Bohemia, through his friend Jerome of Prague, a disciple of Wycliffe. It brought light and relief to the soul of this reformer before the Reformation. He became the national hero of Czechoslovakia.

The printing press greatly aided John Wesley in helping to get his ideas across. He organized his "Society for the Distribution of Tracts Among the Poor." The "Religious Tract Society of London" began in 1799. The first endeavor of this sort in America was the "Methodist Book Concern" in 1788. Local societies, denominational and interdenominational, were formed in many sections of the country. The movement gave great impetus to the missionary cause the first quarter of the 19th century.

The "American Baptist Tract Society" was not organized until 1825. But various denominations had them earlier. . . Friends, Episcopalians, Methodists, Congregationalists. The "Evangelical Tract Society" constituted in Boston, 1811, was almost entirely under the direction of Baptists. Its officers were among the best known leaders of the denomination. This society gave form and direction to the "Baptist General Society" formed in 1824.

It encouraged auxiliary societies in churches to supply their Sunday Schools with its literature and to distribute it within the neighborhood. The societies were supported by churches and individuals in paid memberships.

*Lemuel Call Barnes, Mary Clark Barnes, Edward M. Stephenson, *Pioneers of Light*, (Philadelphia, American Baptist Publication Society, 1924) pp 18-19

J. Franklin Haygood joins Mena First

First Church, Mena, has called J. Franklin Haygood as minister of education, music and youth. He is a native



MR. HAYGOOD

of Hazen, a graduate of Arkansas State University, Jonesboro, and of New Orleans Seminary. He has served for the past two and one-half years with First Church, Eupora, Miss. Mrs. Haygood is the former Carrie Nell Knighton of Shreveport. They have one daughter, Renee, age 3.

Michael Butler enters ministry

Michael Butler was licensed to preach by First Church Stephens, on Feb. 23. He is the son of Mr. and Mrs. James E. Butler, Hot Springs, and is a junior speech major at Henderson State College, Arkadelphia.



MR. BUTLER

During the summer of 1968, Butler served in Idaho as a summer missionary among the migrant workers. It was during this time that he committed his life to the ministry.



HELP SMOKEY BEAR PREVENT FOREST FIRES IN THE SOUTH

The cover



'Power to become'

This week's cover shot reflects the spirit of the theme for the State Training Union Youth Convention, "Power to Become."

Hundreds of youth from all over Arkansas are expected to attend the convention, which will be meeting at Robinson Auditorium, Little Rock, Friday, April 4, from 10 a.m. to 9 p.m.

The program will feature numbers by a large youth choir and by a brass ensemble; choral readings; and an original folk drama by the youth of Second Church, Little Rock.

Serves as page

Ralph Kelley, of the Arkansas Baptist Home for Children, recently served as page for Representative Worth Camp in the House of Representatives of the State Legislature.

Representative Camp is a member of First Church, El Dorado.

Editor to speak

Editor Erwin L. McDonald of the Arkansas Baptist Newsmagazine will be the guest minister Sunday at the Providence Baptist Church in Atlanta, Ga.

A Negro church, Providence is located near the Morehouse College campus. It is pastored by Chairman Walter McCall of the Graduate Department of Religion at the college.

Dr. McDonald will speak at the morning worship service. He will take as his text Psalm 11:3: "If the foundations be destroyed, what can the righteous do?"

APPLE PIE IS STILL GOOD

By JERRY DON ABERNATHY, Pastor
First Baptist Church, Crossett

Apple pie is still a delicious treat even though it has been eaten for years and years.

That is the way with Sunday School. It is still good. We have some ways of varying it but the thing that must be kept is Sunday School. To experienced Sunday School workers a good Sunday School and the Flake formula for growth are vitally related. Our church has discovered this again.

In the summer of 1966 we took a survey of ourselves. Our survey was to consider how well we were applying the Flake formula to our work. Here is what we discovered:

Flake said, "The first thing a church must do is discover its potential." It did not take us long to realize that we were not reaching our potential. We planned to take a survey of our community. A few months later this community survey provided us with an up-to-date census of our potential.

Flake said, "Provide workers to reach the potential." Here was an area in which we were doing well in some ages but poorly in others. We planned an enlargement campaign. The campaign involved our people in the grading and enlarging process. We had very little dissatisfaction when we changed from 19 to 29 adult classes; from 2 to 4 adult departments.

Flake said, "Train the workers." We had been doing this. We were already at the top of the list in earned training awards in our state. We have continued to work at this task.

Flake said, "Provide space to house the potential." Here was our largest problem. Our buildings were already filled. We had four classes meeting in the auditorium.

We planned a building program to meet our needs. The new building allowed us to do many things. We have graded and enlarged the adult and youth work. We have initiated a complete family night program on Wednesdays, doubling our Wednesday night participation. We now have an adequate church library. The new building program also gave us a much-needed choir rehearsal and music library room.

Flake said, "Visit and enlist the prospects." We find this to be our daily responsibility now. We do not claim any great example in visitation. It is one of our great needs. We are promoting it.

In spite of the things which we have not done so well, we have a testimony to share. The Flake Sunday School formula is still like apple pie. It is still good. Let the record speak.

The years 1964 through 1967 revealed a slight downward trend in our Sunday School. Since enlargement, beginning in January 1968, we have started up again. The average attendance: 1965, 537; 1966, 522; 1967, 516; 1968, 568.

This is an increase in average attendance of 52.

Enrollment has been about the same. The record shows: 1965, 1,084; 1966, 1,072; 1967, 1,091; 1968, 1,087.

Baptisms have increased: 1965, 29; 1966, 17; 1967, 33; 1968, 66.

These increases have come at a time when our denomination has shown a decline in Sunday School. They have also come in a community which has not shown growth during the time considered.

The conclusion is an encouraging one. Just as apple pie and Sunday School are still good, so is the Arthur Flake formula for using the Sunday School to reach people and build a church.

M-m-m-m-m! Good!

FMB appoints missionaries; expands help to sufferers

In its March 13 meeting the Southern Baptist Foreign Mission Board appointed 12 career missionaries, employed four missionary associates, reappointed a former missionary couple, elected four missionary field representatives, appropriated \$18,000 for relief projects in Nigeria-Biafra, and authorized a study of the physical and social needs of the people of South Vietnam for the purpose of developing a long-range plan for ministering more effectively among them.

Dr. Walter Delamarter, associate professor of social work and director of social work education at Southern Seminary, Louisville, Ky., was asked to assist Vietnam missionaries with the study during July and August.

Rev. and Mrs. William W. Marshall were appointed missionaries to the Mid-

dle East, and in another action Marshall was named field representative for the Middle East. He will work with missionaries in Israel, Gaza, Egypt, Jordan, Lebanon, Yemen, Libya, Morocco, Turkey, Iran, Pakistan, and India. For five years he has been an associate secretary in the Board's department for missionary personnel.

The other field representatives named at the March meeting are veteran missionaries. Dr. John Allen Moore, missionary to Europe since 1938, was made field representative for Europe. He will be closely associated with Southern Baptist missionaries in Austria, Belgium, France, Germany, Italy, Portugal, Spain, and Switzerland, and he will continue as fraternal representative of Southern Baptists to Baptists of Eastern Europe.

Baptist beliefs

A strange dilemma

BY HERSCHEL H. HOBBS

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

"And the chief priests and scribes sought how they might kill him; for they feared the people"—Luke 22:2.

The Jewish rulers were in a quandary. They were determined to kill Jesus. But how to accomplish it was their problem. Jerusalem and its environs were filled with people. Of course, there were the Jerusalemites, those who lived in or near the city. But there were throngs of others, especially from Galilee where Jesus had enjoyed his greatest popularity.

To complicate their problem a spirit of revolution was in the air. The people expected Jesus to declare his kingdom at this passover season. For the rulers to seize him at this time could well precipitate a riot. And Rome would not accept that. Such would bring her wrath down upon the Jewish people.

Literally, the Jewish rulers "kept on seeking" (imperfect tense) how they might kill Jesus, but they "kept on fearing [imperfect] the people." They had planned to arrest Jesus upon his arrival in the Jerusalem area (Jn. 11:57). But their plans had gone awry. The royal entry of Jesus and subsequent events showed his hold on the people. So they decided to wait until after the Passover (Matt. 26:3-5). After the outsiders had departed they felt that they could control the Jerusalemites. And the revolutionary spirit would have subsided.

They kept on seeking to kill Jesus, but they kept on fearing the people. It is a sad commentary on the official clergy of that day. Had the people been left to themselves they probably would have accepted Jesus as the Christ. They were misled by those whom they trusted in spiritual matters.

One of the most disturbing features of the modern scene is to see some men who travel under the guise of Christian ministers and teachers but who deny the basic facts about Christ, the Bible, and all pertaining to God's wonderful revelation.

Jesus warned his contemporaries to beware of false prophets. And that warning applies to us as well.

Rev. John E. Mills, missionary to Africa since 1947, was elected field representative for West Africa. His region for the present will be Liberia, Ghana, Ivory Coast, Nigeria, Togo, Senegal, and Dahomey. Mr. and Mrs. Mills served in Nigeria until 1964 when they became Southern Baptists' first missionaries to the Ivory Coast.

Rev. Davis L. Saunders was elected field representative for East and Central Africa, where Southern Baptists currently have work in Ethiopia, Kenya, Uganda, Tanzania, Malawi, Zambia, Rhodesia, Botswana, South West Africa, and Angola. Now in the States on furlough, Mr. Saunders is completing requirements for the doctor of theology degree at Southern Seminary, Louisville, Ky. He and Mrs. Saunders were appointed missionaries to Nigeria in 1951 and were transferred five years later to East Africa as one of three pioneer couples to open work in that area.

The four new field representatives bring to eight the number of missionaries now serving in that capacity. The other four serve in the Latin American area.

New Missionaries

The new career missionaries, their native states, and fields of service are: Vestal N. Blakely, Oklahoma, and Carol Jean Faulkner Blakely, California, for Kenya; V. Lynn Groce, Missouri, and Suzanne Knapp Groce, Florida, for Ethiopia; Wilburn C. Hoglen, North Carolina, and Betty Miller Hoglen, Tennessee, for Venezuela; William W. Marshall and Alice Gardner Marshall, both of Kentucky, for the Middle East; G. Barry Nelson and Judith Ray Nelson, both of Missouri, for Indonesia; David G. Wyman and Barbara Walker Wyman, both of New Mexico, for Mexico.

Two couples were employed for five-year terms as missionary associates: Jesse L. Kidd, Arkansas, and Wilma Gemmill Kidd, Nebraska, for South Brazil; and Earl E. Langley and Lois Henson Langley, both of Texas, for Taiwan.

Rev. and Mrs. Clarence A. Allison, who served as missionaries to East Africa from June, 1960, through December, 1964, were reappointed for the same area. He is a native of Walnut Ridge, Ark., and she, the former Alta Brasell, was born in Monroe, La., but grew up in Pine Bluff, Ark. He is now teaching at Ouachita Baptist University, Arkadelphia, Ark.

Rev. and Mrs. Patterson S. Johnson were transferred from East Pakistan to West Pakistan to be the first Southern Baptist missionaries to serve there. (Pakistan is one political unit, but its two geographical parts lie 1,000 miles apart on either side of India.) From Roebuck, S. C., the Johnsons were appointed in 1959.

Southern Baptist in Christian

BY ERWIN L. McDONALD

Southern Baptist College, an incorporated city, has many streets, but none of them is called Easy. But there is a sense in which this Baptist junior college at Walnut Ridge, now an institution of the Arkansas Baptist State Convention, "has it made."

Today's situation on the school's modern, well-equipped campus, is a far cry from the first year of operation, 1941-42, in a temporary building in Pocahontas.

Back in 1940, when H. E. Williams, then pastor of First Church, Pocahontas, and some others were trying to start the college there was outspoken opposition. One preacher who took a dim view of the project argued that the idea was not feasible from the standpoint of economics. "Why, it would take half a million dollars to start a college," he said. And that was back when half a million to the average mind was just about all the money in the world.

The college managed to open, mainly on enthusiasm, in September of 1941. Its one and only building was a large, native stone community building that had been erected as a project of the Works Progress Administration.

The last thing Williams had had in mind was heading the school. But that was the way it worked out, when no one else would take the job. And he has been president and primary fund raiser and debt payer ever since. As the school's chief fiscal agent, he has signed checks totaling \$10,000,000 in the ensuing years. And today, the college has assets total-



Administration Building



Williamses at breakfast



Student Center



New science laboratory

College rates high education circles

ing \$4,388,000 and an annual budget which, for the current year, lacks but \$21,000 of totaling \$1,000,000.

Now Southern Baptist College does not need to tip its hat to anybody. The college, with a student body of 1,000, holds membership in the North Central Association of Colleges and Secondary Schools and the American Association of Junior Colleges. It is also a member of the North Central Council of Junior Colleges, the Southern Baptist Association of Colleges, and the American Association of Church-Related Colleges.

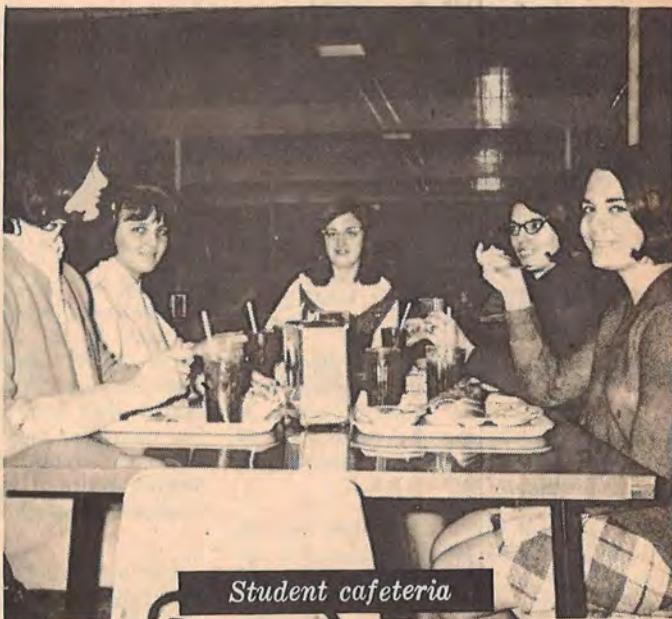
The current catalogue lists staff and faculty members with a total of nine earned doctorates and 26 other members have the master's degree or its equivalent.

Courses are offered in art, biological sciences, business education, business administration, economics, education, health and physical education, English, French, Greek, German, speech, music, physical sciences, psychology, religion and philosophy, history, government, sociology, and theological adult education.

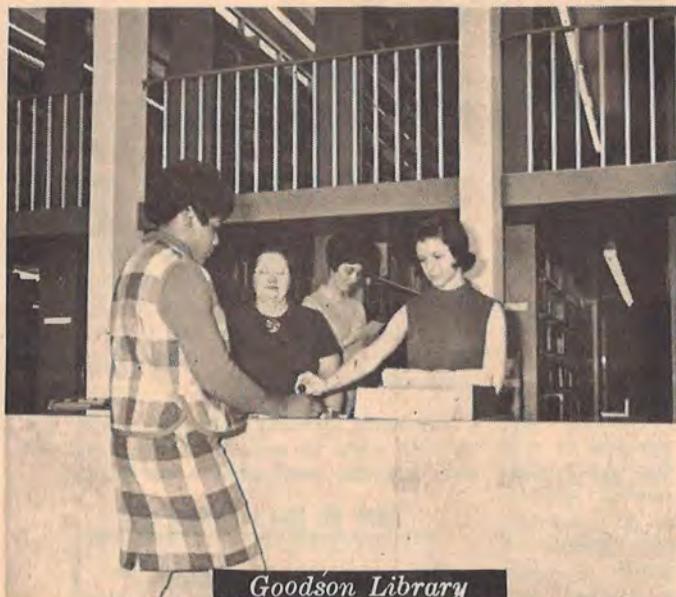
Dr. Williams recalls, gratefully, what the faculty situation was like the first year. He was still drawing his salary as pastor of First Church, Pochontas, and, as Mrs. Williams puts it, "running the wheels off our old family car to raise money for the school." So his services to the school were "for free," including the teaching of Christian ethics and



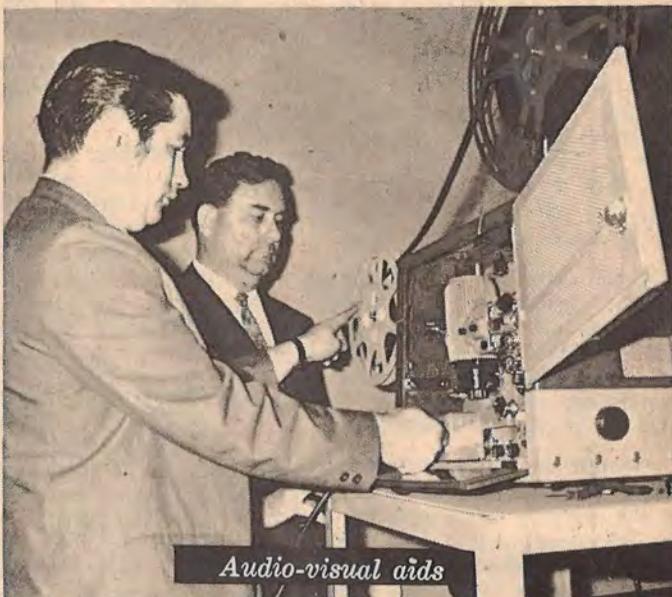
New classroom



Student cafeteria



Goodson Library



Audio-visual aids

New Testament background.

Dr. and Mrs. Floyd H. North—Dr. North has been editor now for many years of The Commission, publication of the Foreign Mission Board of the Southern Baptist Convention—were on the first faculty. Dr. North taught English and served as school printer, all for a total of \$80 a month. Mrs. North served as librarian, for \$60 a month.

C. F. Gwinup, who had had experience as a high school teacher, taught chemistry and mathematics, for \$60 a month.

Dr. H. L. Waters, a former president of Union University, Jackson, Tenn., who had tried unsuccessfully to raise \$10,000 to reopen Jonesboro College, taught Bible, in exchange for his daughter's tuition.

W. O. Taylor, missionary of the local Baptist association and a prime mover for the creation of the school, taught a course in rural church administration, at no salary.

Millard Perrin, local druggist and former high school superintendent, who had a master's degree from Colorado University, taught history free.

Mr. and Mrs. Talmadge Tippit transported their typewriters and other business equipment back and forth from the school at Nettleton to teach business courses at night on a fee basis.

Mrs. Ben H. Lincoln, who had a B. Mus. degree from Ouachita College and whose husband was superintendent of the local schools, taught voice and piano on a fee basis and directed a choral group of 18.

All teachers other than Mrs. Lincoln had degrees above the bachelor's degree.

Although the school had a small beginning, the need that called it into being has contributed largely to its success from the very beginning. A survey made by Dr. Waters in connection with his efforts to reactivate Jonesboro College revealed that the Northeast Arkansas-Southeast Missouri area, with a total population of 2,500,000, had only three colleges. This compared with the average across the nation of 14 for such a populated area.

Homer Bradley, now pastor of First Church, DeWitt, and Mrs. Bradley were the first and second students, respectively, to enroll. They are followed by 40 others that very first semester, and the enrollment climbed to an impressive 62 for the second semester.

Among the many "firsts" for the school there is one that burns brightly in the memory of President Williams. He will never forget that Mrs. Virgie Brust of Walcott, a widow, was the first to make a gift to the college. Mrs.

Brust gave \$5 before even Dr. Williams had asked for any money. She later willed her home to the school and the sale of this property made possible construction of the first library building, a wing now used for faculty offices.

Another lasting impression for Williams dates back to the days when the school was just in the prayer-talk stage. He was visiting the Greene County Baptist Association when the Christian Education report was given. A lady school teacher from Paragould, one who had attended Jonesboro College, an institution by then defunct, declared, weeping, "We must do all we can for a Christian college. The darkest day ever for Northeast Arkansas was the day Jonesboro College closed."

This lady is still teaching, incidentally, and is still a strong supporter of Southern Baptist College.

One of the greatest needs for the area was for teacher and preacher education. Dr. Williams recalls that he was one of only three ministers in Northeastern Arkansas who had been to seminary. Most of the pastors of the area had never been to college. And many of the school teachers were teaching on temporary or emergency certificates for lack of training.

Some indication of the vital role the college has played in the life of its area is seen in the fact that it has numbered 2,500 teachers and 1,500 ministers among its graduates. It is estimated that approximately one-third of the ministers now serving as pastors of churches affiliated with the Arkansas Baptist State Convention are alumni of Southern Baptist College.

The sign at the entrance of the college campus, three miles north of Walnut Ridge on Highway 67, displays the slogan of the college—"The Campus of Christian Purpose." And the lives of the students and faculty members reflect a happy seriousness of purpose that is invigorating for a visitor to the campus.

Members of the faculty, staff and student body preach and sing and give their Christian testimony in hundreds of churches for miles around. Dr. Williams estimates that more than 60,000 members have been added to churches of the area in services conducted by college personnel, since the beginning of the school.

A Good News group, composed of 75 students, consistently reports remarkable results in the services it conducts in the churches. On one typical occasion, there were several professions of faith at the close of a service. Students frequently report dozens of conversions in evangelistic services conducted by them. One student had

110 additions in a revival in Mississippi County one summer.

Dr. Williams reports that he has seen many changes for the better in Northeast Arkansas since the opening of the college. It used to be that the typical graduating class in the high schools was small, often a dozen or less. Now the classes are consistently much larger. He notes a corresponding increase of interest in education. He detects a great improvement in the social and religious life of the communities.

The college suffered the loss of its facilities by fire, at its Pocahontas location, on Dec. 26, 1946. But the school was already in the process of moving to its present campus, at the former Marine Corps Air Base near Walnut Ridge. With the help of many volunteers, it managed to reopen, at the new site, on Jan. 6, 1947, and has had phenomenal growth since that time.

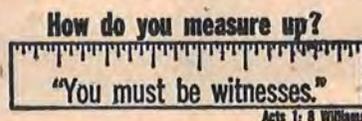
Major buildings on the present campus include the administration building, named for President Williams; the new library building, named for Felix Goodson; the new science complex, half of which is just being completed; the beautiful, glassed-in student center; a unique, Alaska-styled student chapel; the cafeteria; dormitories, and student apartments; gymnasium; faculty housing; and commodious classrooms and laboratories.

Supported in part by funds from the Arkansas Baptist State Convention since 1948, the college was accepted by the convention as one of its institutions, at the meeting of the convention in Hot Springs last November.

The faculty is well paid, by comparison with similar schools of the area. Faculty salaries range from \$9,500 to \$10,800, including fringe benefits, and plans are now underway for long-range updating of the salary schedule.

Costs of attending the college vary according to the courses taken and the living accommodations desired. Board in the college cafeteria is \$200 per semester. Rooms in the dormitories are available from \$75 to \$135 per semester. Married students can secure apartments at from \$21 per month for two-room efficiency to \$32 per month for three-bedroom apartments. Tuition for the coming school year will be \$13 per semester hour for from one to 17 hours, and \$18 per semester hour for each hour above 17 hours.

Students needing financial help are usually able to get it in the form of scholarships, work-grants, or loans.



Institutions ————— Arkansas Baptist Medical Center

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Registered Nurse



Educational Requirements: There are three ways to become a registered nurse.

1. The associate degree requires two years training, usually in a college or university; 2. Three-year diploma program, usually conducted by a hospital; and 3. Four-year degree program culminating in a B. S. degree in nursing. All three programs are available in Arkansas.

Work Description: Nurses are needed in public health offices, clinics, doctors' offices, hospitals, industry and schools. Wherever the nurse works, she becomes an integral part of the health care team.

Maximum Salary: Salaries range from \$5,000 to \$10,000 or more, depending on experience and specialized education and training.

Needed in Arkansas: Over 4,000 registered nurses are presently needed in the state.

Pharmacist



Educational Requirements: Basic requirements include a degree from an accredited college of pharmacy and successfully pass the State Board of Pharmacy examination. Upon completion of the five-year curriculum, the graduate will receive a Bachelor of Science degree.

Work Description: In the application of patient care, drug and drug information are in great demand; these are the tools of the pharmacist as he functions in the combination role of clinician, investigator and teacher. Like the physician, the pharmacist assumes responsibility for human life, and the need for carefulness cannot be overemphasized.

Maximum Salary: Salaries for beginning pharmacists range from \$7,800 to \$10,000.

10,000 ARKANSAS

For Information Write: Arkansas Hospital Ass

Medical Record Librarian



Educational Requirements: After finishing high school, the student may enroll in a four-year college course and major in medical record science or medical record administration. Some hospital-school programs offer a twelve-month course in medical record science and administration; however, acceptance is based on having satisfactorily completed three years of college.

Work Description: The medical record librarian is responsible for preparing, analyzing, and preserving health information needed by patients, the hospital, physician, and public agencies. A medical record is a permanent, complete report of the patient's illness and describes the diagnosis, treatment and progress of his condition.

Maximum Salary: Salaries for beginners average about \$5,000 and increase to about \$10,000.

Needed in Arkansas: More than 15 registered medical record librarians are presently needed in the state, with numerous positions available for medical record technicians.

Occupational Therapy



Educational Requirements: Qualifications include a program of four years, plus nine to eleven months of experience, all of which lead to a Bachelor's degree in occupational therapy.

Work Description: Occupational therapy is the art of directing man's response to selected activities and maintain health, to prevent disability, to restore and to treat or train patients with physical and social dysfunction.

Maximum Salary: Salary ranges are from \$5,000 to \$10,000, depending on experience, education and responsibility.

Needed in Arkansas: More than 300 registered occupational therapists are presently needed in Arkansas.

Radiologic Technologist



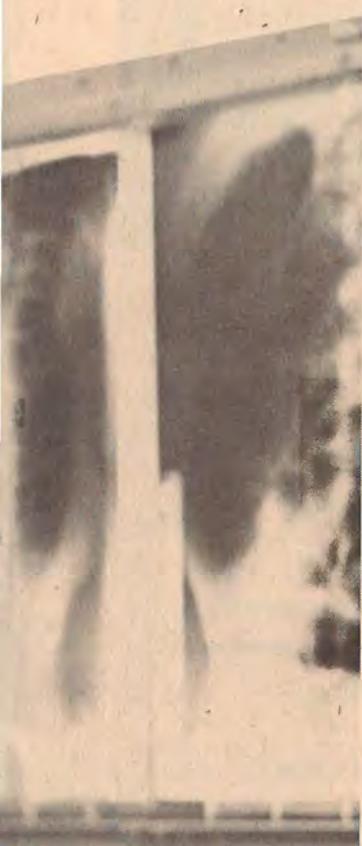
fully including are three areas radiation therapy.

Work Description: As part of the radiologic technologist's role as assistants to the radiologist, they assist in the use of radiation to diagnose and treat disease.

Maximum Salary: Salaries for registered radiologic technologists range from \$5,000 to \$10,000, depending on experience, education and responsibility.

CAREERS AWAIT YOU

ion, P. O. Box 3381, Little Rock, Ark. 72203



ional Requirements: After graduation in school, the technologist must successfully complete a comprehensive two-year curriculum of study and work experience. There is specialization in: X-Ray; nuclear medicine; and medical physics. In a radiation therapy team, technologists play a vital role in the use of x-ray and other forms of ionizing radiation for the treatment of cancer and other injuries.

Salaries range from \$4,000 to \$7,500.

college clinical in occupa- science promote behav- psycho- \$14,000, y, tional

Licensed Practical Nurse



Educational Requirements: Generally, the applicant must have finished high school or pass an equivalency test. Formal training includes a comprehensive one-year curriculum covering all of the major phases of nursing.

Work Description: An LPN is a person who has received specialized instruction and earned the qualification to work under the direction of a doctor or a registered nurse, in the care of patients. She, or he, may work in a hospital, doctor's office, health agencies, schools, or industry.

Maximum Salary: Salaries for LPN's range from \$4,000 to \$6,000 depending on experience and specialized training and education.

Needed in Arkansas: More than 4,500 LPN's are presently needed in Arkansas.

Dietitian



Educational Requirements: A career as a dietitian begins with four years of study in an accredited college or university. Courses in management, economics, psychology, social sciences and education, prepare the dietitian to work effectively with people and to understand their problems. Following college, the dietitian must serve a one-year internship in an approved hospital.

Work Description: The dietitian knows about adequate nutrition — the "whys" in physiology and chemistry and the "hows" of planning, purchasing and preparation of food for attractive and healthful meals.

Maximum Salary: Salaries range from \$6,000 for beginners, to more than \$15,000 for those with considerable experience and outstanding records.

Needed in Arkansas: More than 225 dietitians are presently needed in the state.

Medical Technologist



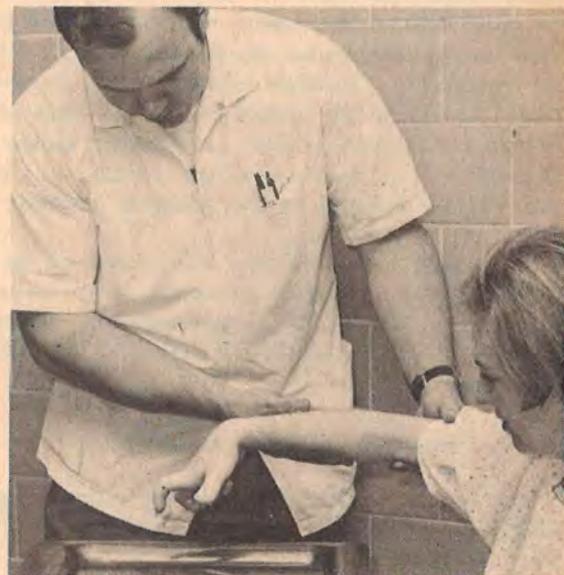
Educational Requirements: Preparation for the field of medical technology begins with three years of college work, followed by one year in a hospital professional school. Most hospital schools are affiliated with one or more colleges or universities which offer a baccalaureate degree upon satisfactory completion of the hospital school curriculum.

Work Description: Medical technologists perform the scientific fact-finding tests in the modern laboratory which helps track down the cause and cure of disease. The medical technologist is a professional with recognized standing in the medical field.

Maximum Salary: Starting salaries in Arkansas range between \$6,000 and \$7,500 per year.

Needed in Arkansas: More than 145 medical technologists are presently needed in Arkansas.

Physical Therapist



Educational Requirements: To be adequately prepared for college, the high school student should include as many courses as possible in science and mathematics. At least four years of college, plus clinical experience, will be necessary to become a qualified physical therapist.

Work Description: In consultation with the physician, the physical therapist determines the extent of the patient's disabilities. He then plans treatment programs and designs special therapeutic exercises to improve the patient's functional capacity.

Maximum Salary: Physical therapists earn from \$6,000 to \$12,000 annually, depending upon experience, ability and responsibility.

Needed in Arkansas: More than 35 physical therapists are presently needed in the state.

SUNDAY SCHOOL DEPARTMENT

ARKANSAS BAPTIST STATE CONVENTION

Staff



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Secretary



C. DON COOPER
Associate Secretary



MARY EMMA HUMPHREY
Consultant,
Children's Division



PAT RATTON
Consultant,
Preschool Division

Objective

The objective of the Sunday School Department is to support the Arkansas Baptist State Convention in its constitutional purpose—"to awaken and stimulate among the churches the greatest possible activity in evangelism, Christian education, and benevolent work throughout its bounds and to the ends of the earth; to cultivate closer co-operation among the churches and to promote concert of action in advancing all the interests of the Kingdom of God."

Or stated in another way—the purpose of the program of Sunday School promotion is to assist the churches in establishing, enlarging, and improving their Sunday Schools through achieving the tasks of the Sunday School:

1. Teach the biblical revelation
2. Reach persons for Christ and church membership
3. Perform the functions of the church within its constituency
4. Provide and interpret information concerning the work of the church and denomination

The department seeks to accomplish its work through four major programs: Sunday School, Vacation Bible School, Weekday Bible Teaching, and Church Architecture.

A variety of field service projects is available to churches and associations. Most of the field service planning, budget, and time is spent in associational projects, since more churches are reached and helped in this way.

Associational projects include:

- Training schools
- Pastor-led enlargement campaigns
- Director-led enlargement campaigns
- Witnessing campaigns
- Worker conferences
- Vacation Bible School clinics
- Age-group workshops

Field service projects available to local churches are:

- Enlargement campaigns
- Bible teaching conferences
- January Bible study
- Sunday School Leadership Preparation Week

State projects and meetings are scheduled throughout the year:

- Sunday School Convention
- State Vacation Bible School clinics
- Elementary Workshops (in co-operation with the

Church Training and Church Music departments and Woman's Missionary Union.)

- Siloam Springs Assemblies
- Adult-Youth Leadership Retreat
- General Officers' Retreat

Calendar of Field Service Projects

April

- 15—Liberty VBS Clinic, Smackover, First
- 28-30—Mt. Zion Association Bible Conference, Mt. Zion Baptist Camp
- Concord Association Bible Conference

May

- 5—Bartholomew VBS Clinic
- 16-17—ADULT-YOUTH LEADERSHIP RETREAT, Baptist Building
- 20—STATE ELEMENTARY WORKSHOP, Pine Bluff, South Side
- 22—STATE ELEMENTARY WORKSHOP, Fort Smith, First (These workshops are sponsored by the Church Training, Church Music, W. M. U., and Sunday School Departments of the Arkansas Baptist State Convention)

June 30-July 5—ARKANSAS BAPTIST ASSEMBLY, Siloam Springs, Northwest, West Central, Southwest Districts

July

- 7-12—ARKANSAS BAPTIST ASSEMBLY, Siloam Springs, Central, North Central, Districts
- 14-19—ARKANSAS BAPTIST ASSEMBLY, Siloam Springs, Northeast, East Central, Southeast Districts

August

- 5—BRIEFING MEETING for Area Consultants

September

- 2-5, 8-12—ONE NIGHT PLANNING MEETINGS
- 8-11—Training School, Pine Bluff, South Side
- 8-11—Washington-Madison Training School
- 14-17—Preparation Week, Pine Bluff, Immanuel
- 22-25—Preparation Week, Pine Bluff, Watson Chapel
- 29-30—STATE SUNDAY SCHOOL CONVENTION, North Little Rock, Park Hill

October

- 6-9—Bartholomew Associational Training School

December

- 5—GENERAL OFFICERS RETREAT, Paron

Area Consultants

Beyond the Baptist Building the work is promoted by nine Area Consultants.



BOB WRIGHT
Benton, Boone-Newton, Carroll, Wash-
ington-Madison



HAROLD ELMORE
Big Creek, Rocky Bayou, Stone-VB-Searcy,
White River



LESLIE RIHERD
Black River, Current River, Gainesville,
Greene, Mississippi, Mt. Zion



CARL J. PEARSON
Buckner, Clear Creek, Concord, Darda-
nelle-Russellville, Ouachita



GERALD M. TAYLOR
Buckville, Central, Conway-
Perry, North Pulaski, Pulaski



BILLY KIMBROUGH
Arkansas Valley, Caroline, Cen-
tennial, Tri-County



ROY CHATHAM
Caddo River, Hope, Little River,
Red River



JERRY DON ABERNATHY
Ashley, Bartholomew, Carey,
Delta, Harmony, Liberty



RUSSELL K. HUNT
Calvary, Faulkner, Independence,
Little Red River

Arkansas Baptist Home for Children

Thanksgiving offerings and other contributions January 1 through December 31, 1968

(Any contributions received after Dec. 31, 1968, will appear on the 1969 Report. Any errors detected should be reported immediately to Maurice Caldwell, Executive Director of the Home.)

Church	Thanksgiving Offering	Other Offerings	Church	Thanksgiving Offering	Other Offerings	Church	Thanksgiving Offering	Other Offerings	Church	Thanksgiving Offering	Other Offerings
ARKANSAS VALLEY											
Barton	\$ 124.50	\$ -----	Macedonia	150.00	-----	Ravenden	-----	-----	Mansfield	50.00	20.00
Brickeys	-----	-----	Pleasant Grove	25.00	-----	Sedgwick	40.00	-----	Pine Log	-----	-----
Brinkley, First	222.42	-----	Saline	3.00	-----	Smithville	-----	-----	Rock Creek	-----	-----
Chatfield	26.25	-----	Southside Mission	87.81	-----	New Hope No. 1	25.00	-----	Midland	-----	-----
Clarendon, First	67.00	-----	Westside	3915	20.00	Smithville	34.79	-----	Parks	-----	-----
Elaine, First	763.00	10.00	Wilmar	-----	-----	Swifton	-----	-----	Waldron	-----	-----
Helena	-----	-----	Corinth	-----	-----	Pleasant Valley	20.00	-----	Denton	32.70	-----
Corder's Chapel	-----	-----	First	27.39	14.11	Swifton	39.32	-----	Evening Shade	53.77	-----
First	507.86	50.00	Total	875.84	341.08	Tuckerman	-----	-----	First	883.17	210.00
Northside	-----	-----	BENTON			Campbell	-----	-----	Haw Creek	111.37	-----
Old Town	-----	-----	Bentonville	-----	-----	Tuckerman	14.14	-----	Hon	-----	-----
Hughes	-----	-----	Central Avenue	29.00	27.00	Walnut Ridge	-----	-----	New Home	200.00	28.00
Hughes, First	500.00	-----	First	409.34	125.00	College City	-----	-----	Pleasant Grove No. 3	23.36	-----
Lambrook	44.70	-----	Mason Valley	-----	20.12	First	64.80	109.57	-----	-----	-----
Lexa	-----	-----	Park Street Chapel	-----	-----	Old Walnut Ridge	-----	-----	Temple	-----	-----
Jeffersonville	-----	-----	-----	75.66	-----	White Oak	-----	-----	Unity	-----	-----
Lexa	83.47	-----	Cane Springs, Lakeview	41.25	-----	Williford, First	-----	-----	Winfield	40.00	8.36
Marianna	-----	-----	-----	-----	-----	-----	1,050.02	386.39	Parkin	92.00	-----
First	276.10	-----	Centerton, First	-----	13.00	BOONE-NEWTON			-----	-----	2,092.93
Friendship	50.00	-----	Decatur	-----	-----	Alpena, First	60.28	-----	BUCKVILLE		
First Friendship	50.00	-----	Garfield	-----	-----	Batavia	33.31	17.59	Buckville, Mt. Tabor	-----	-----
Petty's Chapel	-----	-----	Garfield	60.00	-----	Deer	27.00	22.00	-----	-----	14.00
Marvel	155.78	-----	Sugar Creek	10.00	-----	Everton	24.58	-----	Mountain Pine	-----	-----
Monroe	-----	-----	Gentry	-----	-----	Harrison	-----	-----	Cedar Glades	-----	-----
Moro	200.00	-----	Gentry	582.78	25.00	Bear Creek	60.00	-----	Rock Springs	-----	-----
Poplar Grove, Rehobeth	-----	-----	Highfill	65.69	23.65	Bellefonte	31.00	-----	Mountain Valley, First	-----	-----
Snow Lake	42.00	-----	Gravette	10.00	123.83	Burlington	-----	-----	-----	-----	-----
Turner	50.00	-----	Lowell	-----	-----	Eagle Heights	93.86	-----	-----	-----	-----
Wabash Federater	-----	-----	Monte Ne, First	-----	-----	Elmwood	15.00	-----	-----	-----	-----
West Helena	-----	-----	Pea Ridge	-----	-----	Emmanuel	10.00	-----	CADDO RIVER		
First	-----	200.00	Pea Ridge	171.00	33.67	First	366.85	-----	Amity	28.00	16.95
Second	74.60	-----	Twelve Corners	21.12	-----	Gaither	-----	-----	Big Fork	-----	-----
Total	3,227.68	260.00	Rogers	-----	-----	Grubb Springs	9.00	17.82	Big Fork	-----	-----
ASHLEY											
Crossett	-----	-----	First	79.47	50.15	Hopewell	34.50	-----	Sulphur Springs	28.50	-----
Calvary	15.00	-----	Immanuel	80.40	-----	Northvale	26.50	-----	Black Springs, First	45.00	-----
First	399.00	75.00	Pleasant Hill	-----	-----	Oregon Flat	67.71	-----	Caddo Gap	-----	-----
Jarvis Chapel	-----	-----	Sunny Side	25.75	-----	Prairie View	-----	-----	Caddo Gap	50.00	-----
Magnolia	-----	-----	Trinity	16.30	-----	Southside	11.58	-----	Oak Grove	8.00	-----
Meridian	50.00	-----	Monte Ne	-----	11.00	Union	-----	-----	Glenwood	79.98	40.00
Mt. Olive No. 2	107.44	96.85	Siloam Springs	-----	-----	Woodland Heights	-----	-----	Mount Ida	152.75	-----
North Crossett	48.46	-----	First	192.67	193.95	-----	-----	-----	Norman	-----	-----
Second	25.00	-----	Gum Springs	125.00	25.00	Jasper, First	18.74	-----	Liberty	-----	-----
Temple	-----	-----	Harvard Avenue	15.88	-----	Kingston	-----	-----	Mt. Gilead	40.00	-----
Unity	15.00	190.00	Sulphur Springs	64.30	-----	Boxley	25.00	-----	Norman	105.00	26.73
Fountain Hill	145.00	15.67	Total	2,078.61	671.87	Kingston Mission	-----	-----	Oden	-----	-----
Hamburg	-----	-----	BIG CREEK			Lead Hill	-----	-----	Little Hope	-----	-----
Beech Creek Independent	-----	-----	Bakersfield, Mo.	-----	-----	First	32.75	-----	Oden	85.00	-----
Corinth	100.00	-----	County Line	10.00	-----	Southside	-----	-----	Pencil Bluff, First	29.07	-----
Eden	15.00	-----	Elizabeth	-----	12.88	Omaha	-----	-----	Pine Ridge	-----	-----
First	240.00	80.00	Hardy	-----	-----	New Hope	43.23	-----	Story	-----	-----
Garden Mission	30.00	-----	First	20.34	35.00	Omaha	-----	-----	Prairie Grove	-----	-----
Martinville	6.00	-----	Spring River	43.00	12.00	Osage	50.00	-----	Refuge	39.00	15.28
Mt. Pleasant	15.02	-----	Mammoth Spring, First	34.56	-----	Parthenon	34.33	-----	Big Flat Mission	9.36	-----
Mt. Zion	-----	-----	Salem	-----	-----	Swain, Cassville	-----	-----	-----	-----	-----
Prairie Grove	12.00	-----	Saddle	-----	-----	Valley Springs	12.00	-----	-----	-----	649.66
Shiloh	100.00	-----	Union, Mt. Zion	-----	-----	Western Grove, First	-----	-----	-----	-----	98.96
Montrose	-----	-----	Viola	-----	-----	-----	-----	-----	CALVARY		
Sardis	-----	-----	Enterprise	20.00	-----	Nail, Cassville	-----	10.32	Augusta	-----	-----
Snyder, Fellowship	-----	-----	Flora	11.10	-----	-----	-----	40.00	First	12.00	-----
Total	1,322.92	457.52	Gum Springs	7.25	-----	BUCKNER			Grace	20.00	-----
BARTHOLOMEW											
Hermitage	-----	-----	Viola	-----	-----	Abbott, First	26.00	-----	Bald Knob, Central	-----	-----
Antioch	25.00	-----	Mt. Calm	-----	-----	Barber	-----	-----	Beebe	-----	-----
Hermitage	91.84	-----	Total	146.25	59.88	Calvary	62.43	-----	Antioch No. 1	150.00	-----
Holly Springs	-----	-----	BLACK RIVER			Clarks Chapel	212.67	-----	Beebe	100.00	-----
Marsden	-----	-----	Alicia	100.00	-----	Pleasant Grove No. 2	-----	-----	Union Valley	35.00	-----
Ingalls	-----	-----	Amagon	-----	-----	-----	65.00	-----	Cotton Plant, First	46.00	-----
Eagle Lake Crossroads	-----	-----	Black Rock	100.59	-----	Bates	50.00	-----	El Paso	-----	64.64
-----	8.51	-----	Cash Pitts	-----	-----	Blackfork	-----	-----	Royal Hill	10.00	-----
Union Hill	-----	-----	Diaz	20.00	-----	Shiloh	20.00	-----	Georgetown, Bethany	-----	-----
Monticello	-----	-----	Grubbs	-----	-----	Ione	9.25	12.29	-----	-----	-----
Cominto	-----	-----	Hardy	-----	-----	Booneville	-----	-----	Gregory	35.00	-----
Enon	35.25	-----	Banks	-----	-----	Long Ridge	-----	-----	Griffi hville	12.00	-----
First	75.00	45.00	New Hope No. 2	30.00	-----	Union Hope	-----	-----	Higginson	36.50	-----
Florence	40.00	-----	Springlake	-----	-----	Cauthron	100.00	-----	Howell, Pleasant Grove	-----	-----
Ladelle	-----	-----	Hoxie	-----	-----	Hackett, New Providence	-----	-----	-----	-----	-----
Northside	-----	36.00	Hoxie	100.00	13.37	Hartford	-----	-----	Hunter	35.62	-----
Old Union	-----	-----	Clear Springs	12.00	-----	First	214.34	-----	Judsonia	-----	-----
Second	129.75	40.50	Imboden	40.00	-----	West Hartford	160.63	-----	Judsonia	50.00	-----
Selma	-----	-----	Jacksonport	25.00	-----	Heavener, Okla.	-----	-----	Midway	16.63	-----
Warren	-----	-----	Newport	-----	-----	Cedar Creek	15.00	10.00	Rocky Point	45.12	-----
Ebenezer	52.15	-----	First	228.17	250.00	Huntington	-----	-----	Kensett	-----	82.84
First	-----	131.88	Horseshoe	-----	13.45	Fellowship	102.50	64.01	Mount Vernon, Smyrna	-----	-----
Immanuel	86.00	53.59	Immanuel	156.21	-----	Huntington	32.50	-----	-----	-----	-----
-----	-----	-----	Murphy's Corner	-----	-----	Mansfield	-----	-----	McCrary	-----	-----
-----	-----	-----	Cave City, Pleasant Ridge	-----	-----	Dayton	55.73	-----	First	129.65	-----
-----	-----	-----	-----	-----	-----	James Fork	40.71	-----	Good Hope	32.00	10.29
-----	-----	-----	-----	-----	-----	-----	-----	-----	Morton	57.30	-----
-----	-----	-----	-----	-----	-----	-----	-----	-----	Raynor Grove	12.25	-----



What

Katydid

By MARY SHEARLY

"Mother, Mother," called Peter. "Come quick. A big green bug is eating your clothesline."

Peter's mother came out of the back door, drying her hands on her apron.

A green insect was moving its mouth along the clothesline. Then Mother and Peter watched as it laid one brownish bean-shaped egg, then another and another. The insect laid twenty-seven eggs altogether. When Peter went out after supper, the insect had flown away.

On Saturday afternoon Mr. Martin, a friend of Peter's father, came over to borrow a wheelbarrow. Mr. Martin was a science teacher. Peter went out into the yard with the two men to get the wheelbarrow from the little tool shed in the corner of the yard.

"Would you like to see some eggs that a green bug laid?" asked Peter.

"What did the insect look like?" Mr. Martin asked.

"It was bright green and had wings that looked like leaves," said Peter.

"Probably a katydid," replied Mr. Martin. "The name comes from the sound the male insect makes by rubbing one wing over the other. The katydid has two pairs of wings, Peter. You saw the one pair. The under ones are smaller and thinner. The two back pairs of legs are for jumping. The front ones are for taking off and landing. Do you know what it has on its front legs? Its ears. There are two pairs of eyes—one small and one large. With its feelers, it can sense danger. It eats leaves and twigs. Be careful that you don't knock the eggs off. They'll probably stay there all winter."

One day Peter noticed that about half of the eggs were gone. The others didn't change much except to grow paler.

Have you ever thought of forecasting the weather for the coming winter by studying the bands on a woolly bear caterpillar? Many people believe that they can and have done so for countless years.

A woolly bear caterpillar has a heavy, hairy coat; two black bands at each end of the body; and a brown band in the middle. The width of the brown band forecasts the weather. If the brown band is very wide, people say, the coming winter will be mild. But beware, if the band is narrow! A narrow brown band on a woolly bear caterpillar makes people believe there will be a long, cold, icy winter.

Another insect weather indicator is the chirping cricket. The chirping noise is made by the cricket when it rubs one front wing against the other. This vibration produces a shrill sound. As summertime temperatures rise, the chirps of the cricket become more rapid and high-pitched. When the temperature lowers, so do the chirps of the cricket. The next time someone says, "Have you ever heard the crickets chirping louder?" look at the thermometer. You can be sure it is one of the hottest days of summer.

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Insect Weather Indicators

By ROSALIE W. DOSS

One day when it had begun to get warmer Peter was playing on the lawn with his dog. He noticed something white and fluffy on the clothesline. He looked closer and saw that some of the eggs had cracked open. Bits of fluff stuck out. As he watched, a tiny green thing attached to the fluff started to move. First, its three pairs of legs unfolded. Then its feelers unrolled—they flew out in the breeze above its tiny green body. It started to walk along the clothesline.

All of the baby katydids hatched that day. They looked like the female that had laid the eggs. But they were only as large as Peter's fingernail, and the female had been as long as his finger. And they didn't have any wings.

Peter was so excited that he asked his mother if he could run down and tell Mr. Martin about the katydids.

He soon returned. Mr. Martin was with him.

"Why don't they have any wings, Mr. Martin?" Peter asked.

"The nymphs grow quickly. Because their skin is hard, it has to split so they can grow. Each time they molt, their new skin is greener and they look a bit different. In the summer the nymphs will shed their skin for the last time. They will be adults with wings and two pairs of eyes."

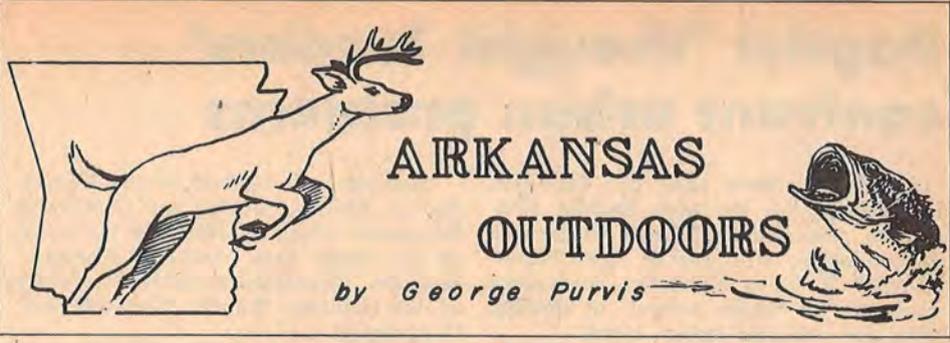
One day Peter got his Pogo stick from against the fence. Something green caught his eye. There was an adult katydid on the upright stick. Peter looked at its green face.

He said, "Are you one of the nymphs that hatched on the clothesline?"

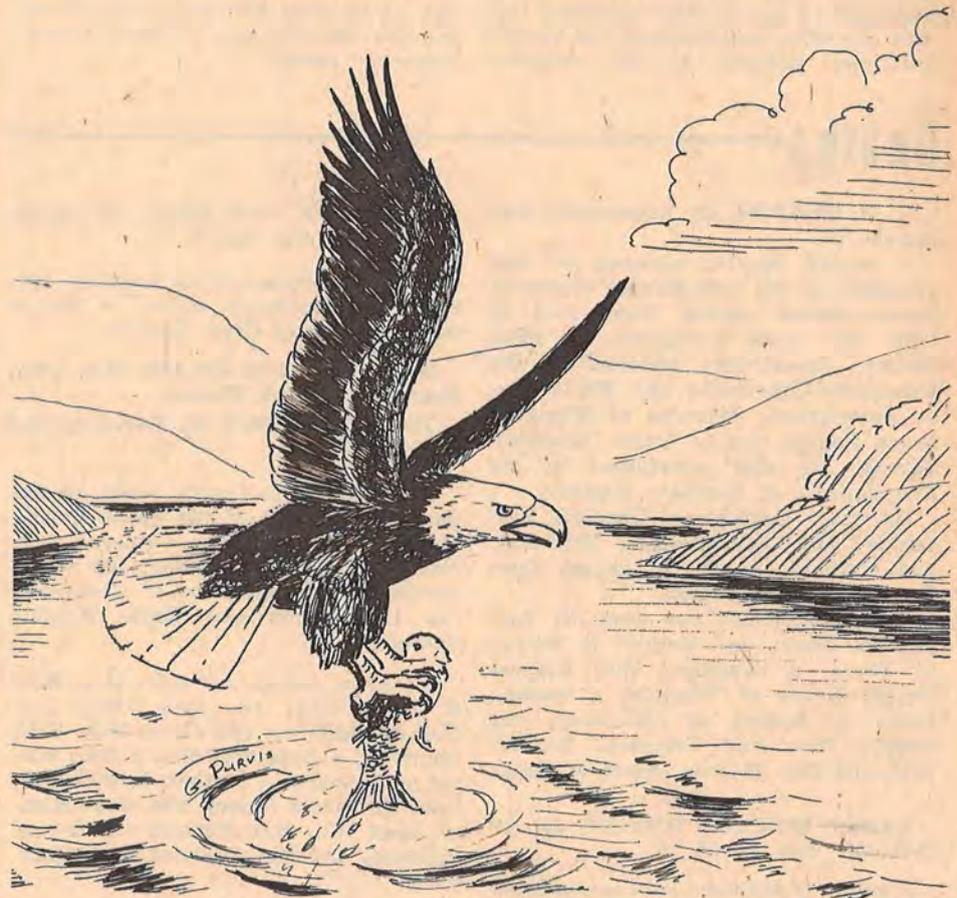
But it just looked back at him with its four eyes.

(Sunday School Board Syndicate, all rights reserved)

The President's National Advisory Commission on Civil Disorders warned one year ago: "Our nation is moving toward two societies, one black, one white—separate and unequal. A recent study by two private urban groups, with the help of commission members and staff, has concluded that the nation has not reversed such a movement. "We are a year closer to two societies, black and white, increasingly separate and scarcely less equal," the authors said in a summary of their report entitled, "One Year Later." The summary also said the commission accurately predicted what would happen in the short run by continuing under the same basic policies. "If the commission is equally correct about the long run, the nation in its neglect may be sowing the seeds of unprecedented future disorder and division," the authors said. The Urban America-Urban Coalition survey of the country made these other findings: "An 'alarming increase' in crimes of violence created an atmosphere of fear both inside and outside the slums. Relations between the police and slum dwellers changed for the worse, if at all, in the past year. Communications between the city halls and the slums increased, but this did not necessarily mean any improvement in relations. There was no evidence that any more than a small minority of Negroes were ready to follow the more militant leaders toward separatism and tactical use of violence. These leaders, however, continue to have an important impact, particularly on the young. There was deepening of the movement toward black pride and control and control and improvement of black neighborhoods. There was a great increase of concern among whites about problems of the slums, but black and white Americans remained far apart in their perception of the causes and the meaning of civil disorders. The physical distance between the places where blacks and whites lived did not diminish during the year and is likely to increase with population growth." (Louisville Courier-Journal & Times, 2/23/69)



The bald eagle



AMERICA'S symbolic strength and courage are all expressed in the bald eagle, our national emblem.

Bald eagles are sometimes seen in Arkansas around the larger lakes and in wilderness areas. A survey, several years ago, indicated that there were probably less than 100 of these majestic birds in the state.

In God's word there are many references to eagles. Though biblical scholars tell us that the bird referred to is really the griffon vulture, nothing is taken away from the scriptural meaning when we think eagle and not vulture, since the latter term has a revolting connotation to most people.

One must see an eagle fly to appreciate the full force of Isaiah 40:31, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Conversely only those who wait for or put their expectant hope in the Lord can know the tireless life.

Baptist 'thought leaders' confront urban problems

CHICAGO—More than 250 "thought leaders" in the Southern Baptist Convention, the nation's largest Protestant denomination, will gather here March 31-April 2 for a three-day conference designed to "incite action" in dealing with the nation's urban crisis.

Seminar planners have announced that the initial response has been so overwhelming that they were forced to turn down additional requests to participate because of limited facilities.

According to the conference director, Dr. Foy Valentine of Nashville, Tenn., the conference will avoid "agonizing reappraisal of the complex problems that face our cities and churches, but, rather, will seek solutions to the problems.

"Sessions will be held at the University of Chicago Center for Continuing Education, which is located in the midst of the South Side ghetto of Chicago," said Dr. Valentine, executive secretary of the Southern Baptist Christian Life Commission.

"The sessions will feature a maximum of open discussion following major addresses by leaders who are doing the most about solving the problems," Valentine said.

"The conference will focus on the problems of poverty, the generation gap, loss of personal identity, Black Power, and the church's role in these issues," Valentine added.

Bellamy says Negro seminary should close

OKLAHOMA CITY—A member of the Southern Baptist Commission for the American Baptist Theological Seminary located in Nashville has called for the closing of the school for Negroes, in a written personal report widely circulated among Baptist leaders.

Guy Bellamy, former director of the department of work with National (Negro) Baptists for the Southern Baptist Home Mission Board, said in the personal report that the Negro seminary has served its usefulness, and that the money appropriated to it could be used better for scholarships to accredited schools.

"National (Negro) Baptists are not interested in the seminary as it is now," Bellamy said in the three-page report. "They know that Southern Baptists would not operate this type of school for white students."

Copies of the written personal report were mailed to members of the Southern Baptist Executive Committee, and to other denominational leaders, Bellamy said.

The seminary, started in 1924, is operated jointly by the Southern Baptist Convention and the National Baptist Convention, U.S.A., Inc. Seminary officials reported a current enrollment of 91 at the seminary, with another 929 enrolled in 40 extension courses operated by the institution.

In Nashville, the chairman of the SBC Commission on the American Seminary, Herman F. Burns, said that Bellamy was given ample time at the last meeting of the commission in Hot Springs, Jan. 23, to express his views, but at that time he made no motion.

Both Burns, art director for the SBC Sunday School Board, and Rabun L. Brantley, executive secretary of the commission, expressed surprise that Bellamy would circulate a written proposal that the seminary be closed, when he had not made a motion to that effect before the commission of which he is a member. (BP)

W. H. STANCIL, 72, Little Rock, died March 18.

A retired railroad telegrapher, he was a deacon of Woodlawn Church, a member of Forest Park Masonic Lodge 747, and a veteran of World War I.

Survivors are his wife, Mrs. Mary Sue Clark Stancil; three sons, Dr. Clark A. Stancil, Little Rock, W. H. Stancil, Jr., Ft. Smith and Hal Stancil, Benton; and a sister Mrs. Charles Womack, Chatun, La.

Deaths

H. D. MORTON, 89, Russellville, died March 17.

A retired Baptist minister, he was president of the now-defunct Mountain Home Baptist College from 1918 to 1929. He wrote a history of First Church, Russellville; histories of the Dardanelle-Russellville and White River Associations; histories of Mountain Home College and of Ozark Mountain Schools. He also contributed to the Encyclopedia of Southern Baptists.

He was a graduate of Ouachita University and Southwestern Seminary, and obtained his M. A. degree from George Peabody College.

Survivors include two sons, H. Paul Morton, Beebe, and Herbert R. Morton of Texas; a daughter, Mrs. Frances Evelyn Kelley of Virginia; a brother, Louis A. Morton of Oklahoma; two sisters, Mrs. Neil Campbell, Russellville, and Mrs. Blanche Nelson of Texas.

LARRY HOWARD WRIGHT, 26, Arkadelphia died March 15.

A native of Malvern, he was a member of First Church, Arkadelphia. He was a 1965 graduate of Ouachita University; an Army captain with Vietnam service. He was an insurance agent for Fidelity Union Life Insurance Co., an active member of the Civitan Club, and Pack Master of Cub Scout Pack 78.

Survivors include his wife, Mrs. Marolyn Croft Wright; a son, Mitchell Blake Wright of the home; his parents, Mr. and Mrs. Howard Wright, Malvern; two brothers, Ronnie Wright of the University of Missouri and Eddie Wright of the University of Arkansas, and his grandparents, Mr. and Mrs. John Wright, Malvern, and Mrs. Sam Moorman, Okolona.

GEORGE E. WALTERS, 44, North Little Rock, died March 17.

A retired employe of the Regional Veterans Administration office, he was a deacon of Baring Cross Church.

He is survived by his wife, Mrs. Lucy Beatrice Hathcock Walters.

JOHN ROY HOLT, 55, Harrison, died March 17.

A former Boone County judge, he was personnel director of the Boone County Hospital. He had been a farmer, a merchant, and county collector. He was a member of the Chamber of Commerce, the Lions Club and Eagle Heights Church.

Survivors include his wife, Mrs. Ruth E. Davis Holt; two sons, David Roy Holt of California and James Ross Holt, Harrison; a daughter, Mrs. Judith Kirton of Germany; a brother, Howell Holt, Lead Hill; three sisters, Mrs. Faye Rich-ey, Lead Hill, Mrs. Kathryn Kellog of California and Mrs. Beatrice Davis, Harrison.

WILLIE JEFFERSON DUNCAN, 73, Searcy, died Feb. 19, 1969.

A retired livestock farmer, he was a veteran of World War I and a member of Mt. Hebron Church.

He is survived by his wife, Mrs. Altha Duncan; two sons, Billy Edward Duncan, Little Rock and Bobby Duncan, Letona; three daughters, Mrs. Pearl Vess Omak, Washington, Mrs. Martha Beatrice Hall, Searcy, and Mrs. Bernice Etta Lawson of California; one sister, Miss Gertrude Duncan; four brothers, Finis Duncan, Nute Duncan, Chalmers Duncan and Paul Duncan, all of Searcy.

Children's Home

(Continued from Page 23)

Church	Thanksgiving Offering	Other Offerings
Whitter, Ogden		
	\$1,298.07	\$968.63
WHITE RIVER		
Buno	\$	\$
Bull Shoals		
Eros Mission		
First Church Mission		
	15.00	
Calico Rock		
Table Rock Mission		
Cotter		
Cotter	47.70	50.00
Promise Land Mission		
Flippin		
Antioch		
Flippin		
Rea Valley		
Gassville		
Gassville	17.50	
Pilgrims Rest	25.46	
Whiteville	52.50	
Mountain Home		
East Oakland		
East Side	62.50	38.83
Hill Top Mission	25.41	
Hopewell		
Midway	27.80	
First	88.50	75.43
Norfork		
Lone Rock	8.26	
Norfork		
Peel		
Pyatt		9.25
Yellville		
New Hope		
Summit Mission		
Yellville	84.48	
Mountain Pine	143.64	
Dolph Baptist	25.00	
	\$609.75	\$173.51
TOTALS	\$78,636.88	\$17,291.23

White supremacy called greatest missions deterrent

WAKE FOREST, N. C.—“The false but often practiced belief of white supremacy is the greatest deterrent to our missionary movement throughout the world, a noted American Indian educator declared at Southeastern Seminary here.

“As a member of a minority race in America, I speak from experience,” said English B. Jones, president of Pembroke State College in Pembroke, N. C., during his missionary day address at the seminary.

“I concluded a long time ago that Christ truly loves me, but often there has been an absence of brotherly love

from my white Christian brother,” Jones said.

“It is difficult for me to understand how one can love my soul and not love me as a person,” he added.

Stating that missions will be effective and rewarding when men exhibit a universal love like that shown by Jesus Christ, Jones pointed out that missions is not an extension of white western cultural paternalism.

“Nor is it an attempt to save souls from hell of hereafter without any concern and action to save souls from the present-world hells of injustice, hunger,

Religion Goes to School, by James V. Panoch and David L. Barr, Harper & Row, 1968, \$5.95
This book clarifies the actual position of the Supreme Court and presents the resources available for including the Bible and religion significantly and lawfully in public education.

Simple Sermons on Prophetic Themes, by W. Herschel Ford, Zondervan, 1968, \$2.95

Dr. Ford urges his readers to be prepared, to be concerned, to be active, in presenting a solid Christian witness to those around them, as they look forward to the Lord's return.

Recent Homiletical Thought, edited by William Toohy and William Thompson, Abingdon Press, 1967, \$4.75

This book is an attempt to react to all that has been written in the last 30 years about preaching. The idea for the book was first conceived as a Catholic undertaking but soon was enlarged to include Protestants. It is for teachers of preachers and for preachers themselves.

Simple Sermons on the Old-Time Religion, by W. Herschel Ford, Zondervan, 1968, \$2.95

The bookshelf

The Wind Bloweth Where It Listeth, by Lewi Pethrus, Bethany Fellowship, \$1

Trials of Great Men of the Bible, by Clarence E. Macartney, Abingdon, \$1.25

The Wimpy Harper Story, by Jesse C. Fletcher, Broadman paperback 75c

What's It All About and What Am I?, by Richard B. Gregg, Crossman, 1968, \$4.50

The author has recorded his journey in search of the meaning of reality and change, the sources of conflict and anxiety, and the means of communication and the ways to meaningful relationships with fellow humans.

A Man and His Religion, by G. Curtis Jones, Bethany Press, 1967, \$4.95

The role of religion in life must be more than attendance of church, loving one's fellow men, and giving to good causes, says Mr. Jones. He feels that religion must “influence the totality of a person's life”; that “it must be found in some way in every experience.”

Isaiah, A Study Guide, by D. David Garland, a Zondervan paperback, 95c

ignorance, discrimination and second-class citizenship,” he declared.

“Missions,” he said, “is to have a heavenly vision, a dream, a call from God to extend the Kingdom, to reach the unreached, to see the needs of the whole man, spiritual and physical, and to sense that I am needed to be a laborer together with Christ.”

Christians must be willing to offer others more than a sermon and prayer, for people want you to be one with them, Jones added.

He told the seminary students that true missions might take them to the jungles of Africa or to the asphalt jungles of New York, with skills to teach, to farm, to build or to do whatever is needed.

He urged them to seek new forms of ministry, in order to reach all ages, all races, all classes, all nations, all areas of life “with Christ and the deeds of redemption.” (BP)

Folk music on Kiwanis program

CARMI, Ill.—The folk musical, “Good News,” will be presented at the Kiwanis International Convention in Miami Beach this summer by a community youth choir made up largely of Baptist young people from Carmi, Ill.

The group is directed by Mick Croghan, local high school band director and a deacon in First Church, Carmi. (BP)

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The Holy Spirit: The dynamic of missions

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

Life and Work

March 30, 1969

John 16:7-14

Acts 1:48

5:29-32

We tend to forget just how unique the religion of Jesus really is. Though every other religion has its list of great teachers, none claim to exist in the hearts of his followers. That is, none except Jesus. Christianity thus becomes not a movement among men, but a heavenly life in men.

We shall discover just how true this is by a study of the Scriptures in this, the last lesson of our unit. We have looked at prayer, giving and loyalty. But these would not be possible apart from the Holy Spirit. It is therefore appropriate that we learn more about this divine person.

When the Spirit comes (John 16:7-14)

Jesus read the sadness in the disciples' eyes. They had gotten hung up on Jesus' prediction of his death. And what he said was being verified in the hatred building up over his ministry. Suddenly they realized how alone they would be without him.

We pick up the conversation of Jesus to his followers. "It's going to get worse before it gets better," he warned. "First of all you're going to be 'churched' because you insist on following me. Then when that fails to put you out of business, some will turn to murder. There are a lot of people who don't understand me and they won't understand you either. So they will have to get rid of you one way or another. You wonder why I'm telling you all this? Well, when it begins to happen, I don't want you to get discouraged. Just remember it's going to get better."

With this introduction, Jesus explained why things would get better. The Holy Spirit was coming. The Comforter would be present in a way they could not even imagine. Jesus had limited himself to the flesh and was thus bound by time and place. The Holy Spirit would not be so limited. Consider what he will do.

(1) He will convict the lost of sin. Sin is what we do to Jesus. There are many types of sin but they all spring from the root of unbelief. Neither do we

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.

have access to God's classification system of the degrees of sin. We do know what the greatest sin is though. It is rejecting Jesus Christ as personal saviour. The reason it is the greatest is because it bars us from God's eternal presence. The Holy Spirit will show us just how much we have sinned.

--(2) He will convict the lost of righteousness. How do you think we even realize what Christ has done for us? The Holy Spirit tells us. He speaks only of what Christ has done. He has always been active but now he has something to act upon—the life of Jesus Christ. That is why the Bible is so alive. The Holy Spirit, who led men to write it, interprets it to us while we read.

(3) He will convict the lost of judgment. I don't know what scheme you follow concerning the last days, but I do know that the greatest battle has already been fought and won by Jesus Christ. For all practical purposes, Jesus disposed of Satan and his power at the cross. Maybe each one of us is just involved in a rerun, for the outcome is very certain. Yet, like the disciples, we keep forgetting what the outcome will be. The Holy Spirit assures us of this victory in Jesus. Usually when he gets through to us we have what is commonly called a "mountaintop experience." It is simply the realization that we have won, in Christ! But then, that's something to shout about. Maybe that's why Baptists are such good singers—they are so full of repressed shouts!

What are you waiting for? (Acts 1:4-8)

It must have been awfully embarrassing. A group of grown men and women gazing into the clouds, trying to get one last glimpse of Jesus. Human as they were, they surely must have been curious about his manner of ascension too. The two men appeared and asked a most peculiar question. "Why do you

stand there looking up into the sky? This Jesus, who was taken up from you into heaven, will come back in the same way that you saw him go to heaven."

All the more reason to keep gazing, except for one thing—Jesus had given them a job to do. "Why don't you get on with it?" they were asked, and we are asked.

Do we need proof? Then drop into almost any church service and note the changes taking place in people. People are being saved now, a sure sign of the Holy Spirit at work.

Do we need power? Jesus said it would come through the Holy Spirit. The disciples wanted the power to guess what God was going to do. Jesus gave them the power to do what God wanted done. In all honesty, that is the only kind of power God will let us have. It is enough, for such power carries great responsibility. There is the matter of a national witness, a neighborly witness, and a world-wide witness. Each of these must be carried on simultaneously to provide a multiple witness.

Do we need a prod? Here's one: time is running out. That's a pretty strong prod. But here's one that's stronger than that: Jesus is coming again. If we believed that, we would act accordingly.

Witness, take the stand (Acts 5:29-32)

One cannot help but notice the drastic change in the disciples' lives after the Holy Spirit came upon them. They became fearless, faithful, and effective.

When called upon, Peter and the disciples with him, spoke courageously to the authorities. They said, "You killed Jesus but God raised him from the dead and repudiated your action."

Once they were afraid of the Sanhedrin. Now they feared no man. The Holy Spirit was the difference.

In summary, we emphasize again that the Holy Spirit is truly the dynamic of missions. The book of Acts documents this truth. There are also a lot of people living today to back it up. You could be one of them.

Jesus rejected and crucified

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

International
March 30, 1969
Mark 14:55-65
15:24-27

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During the Passover meal Jesus let it be known that he knew which one of the disciples would betray him; and, in language meaningful to Judas alone, instructed him to do quickly what he was to do (John 13:26-30). Judas went out and expedited his plot—at least two days sooner than the chief priests had planned (14:1-2). He arrested and delivered Jesus bound unto them (John 18:12).

The Jewish leaders were thrown into a state of confusion when, suddenly, they found themselves with Jesus on their hands—a confusion that lasted through the remainder of the night.

The Jewish trial (14:55-65)

Since the Sanhedrin (council) could not legally be called into session at night, the trial in the home of Caiaphas must be thought of as an informal hearing. Even so, the verdict arrived at during the night was quickly ratified by the council when called into legal session at sunrise (15:1).

1. Mark and Matthew declare openly that the council did not seek justice for their accused but sought justification for their decision to put him to death. They induced false witnesses to testify, but these could not agree—another evidence of the hurried excitement which had prevailed through the night. Finally, two witnesses testified that Jesus had said that if they destroyed this temple he would rebuild it in three days. They could not, however, make a case of it because the witnesses did not agree (14:59; Matt. 26:60-62).

2. The high priest challenged Jesus to testify on his own behalf, but he maintained silence.

3. Then the high priest put him under oath (Matt. 26:63) and asked him to state whether, or not he was the Christ, Son of the Blessed. Under oath, Jesus stated emphatically that he was. Caiaphas ruled that he was guilty of blasphemy and was worthy of death, a sentence in which they all concurred (Mark 14:64). It cannot be maintained, as some have tried, that the Son of Man did not claim to be the Messiah (Christ). While under oath, he did so testify in strongest language and because of that testimony they ruled that he was worthy of death. In simple, Jesus was condemned to die for swearing that he was "the Christ, the Son of God."

4. They insulted him, beat him, and mocked him, giving vent to their pent-up rage and hostility (v. 65).

The Roman death (15:24-27)

1. Roman soldiers crucified the Saviour and gambled over his clothing as, unconsciously, they fulfilled an ancient prophecy (Ps. 22:18; John 19:24). Trained and disciplined to obey orders from their superiors, Roman soldiers functioned like amoral robots to smash and destroy the highest form of life the world has ever known. Without compunction, the soldiers carried out the evil will of Pontius Pilate who, in sentencing to death one whom he already had declared innocent, submitted to the evil will of the chief priests and

elders who wanted Jesus removed because he disturbed their consciences and became a threat to their abuse of position and power. If ever in human history the forces of evil were turned loose to work their wicked desires, that had to be the day. Sin-led men used their freedom in putting to death the only pure life who ever lived.

2. Pilate wrote the accusation and put it on the cross. All four of the Gospels record the superscription which seems to have read in full "This is Jesus of Nazareth the King of the Jews." It was written in Hebrew, Greek, and Latin. When Jerusalem leaders wanted to say that he claimed to be King of the Jews, Pilate was adamant, saying "What I have written, I have written." Having capitulated on all the major issues of the day, Pilate—little man that he was—made a determined stand on a little issue. It's better to fight and lose on the right side of important issues than to fight and win on unimportant issues.

3. Two thieves were crucified with him. (1) All of us can identify with these two robbers when they were nailed to their crosses. We may not be outlaws as they were, but the same evil impulses which led them into a life of crime lead us to do the evil things which we do. (2) Each of us can identify with one or the other of these robbers when they were taken from their crosses. One was an impenitent unbeliever; the other was a penitent believer.

Revivals

East Main Church, El Dorado, March 24-30; Rhine McMurry, evangelist; Louis Endel, song leader; Glenn Morgan, pastor.

First Church, Dumas, March 9-16; Joe Shaver, evangelist; Perry Blount, singer; 24 professions of faith, 2 by letter; Mason Bondurant, pastor.

Caledonia Church, El Dorado, March 12-16; Gene Pritchard, evangelist; James Marshall, song leader; Hugh Nelson, pastor.

Second Church, Searcy, held a week-end revival conducted by five students from Southern Baptist College. Jack Kwok was the evangelist and Randy Blades was music director. During the revival, the church voted to call Randy Blades as music and youth director of the church. Youth of the church continued the revival during the week. There were 7 professions of faith, 3 of whom were baptized in Second Church and 4 of whom returned to their own churches to make public their decisions. There were 6 received by membership

transfer and many rededications.

The pastor of Second Church is Paul Huskey.

Towson Avenue Church, Fort Smith; revival conducted by a Youth Team from Oklahoma Baptist University. Richard Bailey, evangelist; Jeff Moore, song leader: 8 for baptism, 1 by letter, 1 profession of faith. Gene Palmer, pastor.

Ridge Crest Church, Benton, April 6-13; R. James Sibert, evangelist; Rudy McClanahan, pastor.

A—Allison, F. Paul new communication director p4; Arkadelphia First honors Dr. Reeves p6; Arkansan writes for S. S. Builder p7; "Apple Pie Is Still Good" by Jerry Don Abernathy p10; Arkansas Medical Center pp15-17; Arkansas outdoors: The bald eagle p25

B—Balm in Gilead (PS) p2; Boddie, Charles E. new professor at New Orleans p4; Branton, Raymond architect, James Bacon, Ray Branscum —Markham Street Church p6; Beacon lights of Baptist history: American Baptist Publication Society p9; Butler, Michael enters ministry p9; Baptist beliefs: A strange dilemma p11; Baptist 'though leaders' confront urban problems p26; Bellamy says Negro seminary should close p26; Bookshelf p27; Bigelow church calls Jim Glover p8

C—Clements, Lee Carlos Chapman—at Markham Street Church p6; Church paper p8; Cover story: 'Power to become' p10; Cheatham, Jeff P. (L) p12

D—Duncan, Willie Jefferson dies p26
F—Folk music on Kiwanis program p27; FMB appoints missionaries p11

G—Gulledge, Jack in Arizona p8; Glover, Jim at Bigelow Church p8; Greer, Amos, 'Church paper' p8; Girardeau TV features singers p8

H—Haygood, J. Franklin to Mena First p9; Harrelson, Max OBU speaker p5; Hibbs, Dr. Albert R. at OBU p6

J—Johnson, James B. writes for S. S. Builder p7

K—Kirkland, Marijo new Miss Ouachita p5; Kolb, Mrs. Payton writes for April Tell p7; Kelley, Ralph, serves as pledge p10

L—Lucas, Burrell F. with North Carolina Convention p4; Luck, Al at Markham Street Church p6; Legislator commended by Tillar First p7; Life Line groundbreaking p8

M—Morton, H. D. dies p26; Milliken, Jimmy A. (L) p4; Milolaski, Samuel J. at New Orleans Seminary p4; McClanahan, Dr. John H. says Jesus killed as revolutionist p7; Markham Street, L.R. builds p6

N—NBC science editor at OBU p6; Nutt, A. D. at Life Line p8

O—Our obligation to insure 'justice for all' (E) p3; Ouachita students excel in speech festival p5; Ouachita play cast announced p5; Ouachita athlete honored p5; O'Neal publishes second book p7

P—Poses questions for critics (L) p4; Philliber, William V. Life Line pastor p8

R—Riley, Dr. Bob C. elected to Parliamentarians p6; Reeves, Dr. Sam honored p6; Ryburn, Bennie Legislator commended p7

S—Supports letter writer (L) p4; Southern Baptist College rates high in Christian education circles p13; Stancil, W. H. dies p26

T—Time for a return to democratic due process (E) p3; Taylor, W. O. blessed by his grandchildren by Angel Tatum p9

W—Wright, Larry H. dies p26; Walters, George E. dies p26; White supremacy called greatest missions deterrent p27

Optimist

It was 9 a.m. on a gloom Monday and the elevator was filled with grumpy office workers. As the car started up, the elevator man began humming a tune and dancing a little jig. "You seem to be happy today," said one passenger glumly. "Yes, Sir," was the reply. "I ain't never lived this day before."

Child abuse

Two eight-year-olds were talking about what time they had to go to bed "I have to go to bed at eight," Mary said. "My mother is an hour meaner than yours."

Versatile

"Sara, can you serve company?" Mrs. Snobs asked of the new applicant for cook.

"Yes, both ways," answered Sara.

"What do you mean, both ways?" asked Mrs. Snobs.

"So's they'll come again, or so's they'll stay away."

Insight

A group of mothers and children were waiting for the pediatrician's office to open one morning. When the doctor arrived and unlocked the door, one young mother remarked, "I suppose to him we look just like a sink full of dirty dishes."

Up-start

Preacher (to organist): "When I say all of you who want to contribute \$100 toward the building fund for the church please stand up, I want you to play some appropriate music."

Organist: "Like what?"

Preacher: "Like the Star-Spangled Banner."

Spick and Span

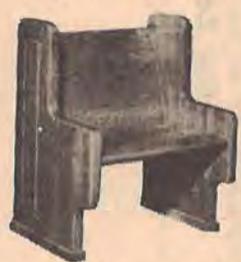
Most women would be more spick if they had less span.

March 16, 1969

Church	Sunday School	Training Union	Ch. Addns.
Alicia	61	55	
Arkadelphia, Shiloh	21	13	
Berryville			
First	129	59	
Freeman Heights	94	46	
Camden			
Cullendale, First	818	108	
Camden, First	461	92	6
Hillside	120	55	
Cherokee	66	32	
Crossett			
First	529	188	8
Mt. Olive	288	123	
Dumas, First	279	62	
El Dorado			
Caledonia	36	31	
Ebenezer	162	55	
First	825	397	
Victory	58	27	
Fayetteville, First	566	110	
Forrest City, First	548	141	4
Fort Smith, First	1,198	419	7
Gentry, First	183	92	
Geyer Springs, First	626	243	6
Green Forest, First	172	52	
Greenwood, First	275	95	
Harrison, Eagle Heights	202	67	
Hicks, First, Ashdown	23	18	
Hope, First	413	125	
Hot Springs, Grand Avenue	163		
Jacksonville			
Bayou Meto	119	72	8
Berea	106	89	
First	405	105	4
Marshall Road	274	118	8
Second	161	65	
Jonesboro			
Central	509	154	5
Nettleton	873	119	5
Lake Hamilton	190	42	1
Little Rock			
Crystal Hill	178	73	
Life Line	520	147	
Reynolds Memorial	106	49	
Rosedale	203	77	
Magnolia, Central	636	246	
Manila, First	148	68	
Marked Tree, Neiswander	99	53	
Monticello			
Second	243	114	
Northside	98	63	
North Little Rock			
Baring Cross	548	152	
Southside Chapel	21	16	
Calvary	424	187	1
Forty Seventh Street	174	76	4
Gravel Ridge, First	160	104	
Highway	160	79	
Levy	453	116	
Park Hill	775	181	3
Sixteenth Street	39	26	
Sylvan Hills	240	85	
Paragould	290	152	1
Paris, First	319	69	
Pine Bluff			
Centennial	254	104	2
First	756	143	1
Green Meadows	48	19	
Second	186	72	
Pleasant Plains	75	48	
Pocahontas, Shannon	120	48	
Rock Springs	76	55	
Sherwood, First	168	65	
Springdale			
Berry Street	103	42	
Caudle Avenue	107	30	
Elmdale	410	87	6
First	409	144	11
Oak Grove	63	36	
Trumann, Corner's Chapel	95	69	1
Van Buren, First	337	188	1
Jesse Turner Mission	18		
Chapel	43		
Vandervoort, First	43	15	
Vilonia, Holland	54	38	
Walnut Ridge, First	281	122	3
Warren			
First	480	187	
Southside Mission	84	84	18
Westside	76	41	
West Memphis, Calvary	297	113	



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Parents approve transplants

Gregory Hatch, 21-month-old infant in Westmont, N.J., has been under medical treatment for a malignant brain tumor for more than six months. Neurologists feel that Gregory can live only a few more months.

Gregory's parents are Mr. and Mrs. Leonard J. Hatch. Hatch, a Baptist minister, read a story about 7-year-old Lori Joos of Longview, Wash., who needs a liver transplant to survive. The story appeared in *Crusader*, monthly newsmagazine of the American Baptist Convention.

Lori and her mother have been living

in Denver, Colorado, since last November, hopefully awaiting transplant surgery at the University of Colorado Medical School.

Hatch telephoned the pastor of the Joos family, across the continent 2400 miles away. As a result, physicians in Denver have conferred with the neurologist treating infant Gregory. Arrangements are now complete for Mr. and Mrs. Hatch to fly Gregory to Denver where Gregory, after his death, will donate his liver to Lori Joos. He will also donate his heart and kidneys to help save the lives of other children. (EBPS)

Lutheran pastor forbidden to visit Baptist church

A Lutheran bishop in Denmark ordered one of his pastors not to appear at an interdenominational meeting because it would take place inside a Baptist church.

Bishop Erik Jensen told reporters he felt compelled to hold his pastors faithful to their vow to combat the teachings of other faiths. "Baptists are the most difficult free church people for the folk church (official Lutheran state church) to cooperate with," Jensen was quoted saying.

More than 90 per cent of the 42 million people of Denmark are claimed as members of the Lutheran state church. By contrast, Baptists number about 7,200. The affair created widespread discussion in the press of the country.

Knud Wumpelmann, Copenhagen, general secretary of the Danish Baptist Union, said leading newspapers of the country editorially criticized the bishop for his action. The matter was even presented in the Danish Parliament, where the government minister of church affairs was questioned about it.

The Lutheran bishop of Copenhagen, one of eight bishops in the Danish Lutheran church, is chairman of the Ecumenical Council of Denmark, in which Baptist and other free church denominations as well as the official church take part. The Copenhagen bishop has requested a report on the matter to present to the next meeting of the council, according to Wumpelmann.

Wumpelmann told European Baptist Press Service that "this by no means sets a pattern for all Denmark." Baptists have participated in services in Lutheran churches before, and Lutheran pastors have appeared at interdenominational meetings in Baptist churches many times. He expects this to continue. (EBPS)

Faculty appointments for training center

Atlanta—Dr. John Haggai has announced the initial faculty appointments for the first session of his International Evangelism Training Center, to be held in September in Switzerland.

First appointees include two Asian leaders: Dr. Kyung Chik Han, pastor of Yung Nak Presbyterian Church, Seoul, Korea, and Dr. Timothy Yu, professor of communications at Hong Kong Baptist College. Sharing the teaching re-

sponsibilities at the first of three 10-week sessions will be Dr. Bob Pierce, founder of World Vision, and spokesman on Asian evangelism.

Other appointments will be announced soon.

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Every member in your church will be informed if they receive the *Arkansas Baptist Newsmagazine* paid through the church budget.

Two out of three said to drink

PRINCETON, N. J.—Two persons in every three claim to be users of alcoholic beverages, according to the Gallup Poll here.

The finding was only a percentage point under the result for 1966, when a 20-year high was reached.

The proportion of female drinkers has climbed dramatically since 1939 when the Gallup drinking audit was organized—from 45 to 57 per cent. Among men the percentage has increased only from 70 to 75 per cent. (EP)

Assemblies home has new name

GLENWOOD, Minn. — The rapidly expanding ministries of a nursing home organization headquartered here has changed its name from Assembly Homes to Challenge Homes, according to founder-president L. D. Kramer, an ordained Assemblies of God minister.

He explained that the change was necessary because of confusion arising from the use of similar or almost identical names for nursing homes by a number of other concerns.

Challenge Homes operates 30 facilities located in Arkansas, Florida, Louisiana, Minnesota, North and South Dakota, Kansas and Texas with 1,200 employees.—(EP)

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