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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

MAY 15, 1969

Personally speaking



What it takes



A friend and I were talking the other day about a mutual friend of ours who was being considered for a high position in his church. We both know the man well, and so we were mindful of his weaknesses as well as his strengths, for who does not have both?

One of the great assets of the man in purview was something accumulated over half a lifetime—not an estate, or a big bank account, but a superb Christian family.

Somehow, in the midst of our perverse generations, this man and his wife, both of them Christians and church members to start with, have been able to bring up sons and daughters who are not only an honor to their parents but also to their church and to society as a whole.

This, most people will agree, is no small achievement for the times in which we live. For, for every wholesome influence parents can exert personally upon their children, there are innumerable evil influences bombarding them every way they turn.

As we considered this man's family, we were able to see some of the secrets of his success. One thing was obvious from the beginning—such a

family had not sprung up over night.

The parents had loved their children and looked out for their spiritual, as well as their physical and cultural wellbeing from the time the children had become a part of the family circle. More important than what the parents had said, had been their attitudes as lived out before their children.

It is still true, if trite, that the home is the foundation of civilization. And as the home goes, so goes society. The children and young people who become embroiled in crime and immoral living fail first in the home.

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LONG range planning is underway by Southern Baptists, page 15, including an Arkansas committee.

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Arkansas Baptist newsmagazine

May 15, 1969

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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.

Opportunities for the churches

Help from the churches to meet human needs is now being both demanded and requested.

A newly formed black militant organization in New York City is demanding "reparations" in the amount of \$500 million for Negroes from white churches and synagogues, allegedly for the shortcomings of the churches in race relations.

Along with this call, now being seconded by Negro militants in Little Rock and possibly in other places, goes a call to Negroes to seize all religious agencies and hold them "in trusteeship" until the money is forthcoming.

This hair-brained request falls into the same senseless category as the showing of firearms by black militants in their temporary take-over of Cornell University. The church "demand," along with the flashing of arms, will doubtless hurt rather than help race relations.

It is unfortunate that irrational and unreasoning action by a few radicals can often pull down the house on multitudes of the innocent.

The rabble must be dealt with when they resort to lawlessness and anarchy. But the fact that a few Negroes are resorting to blackmail tactics in an effort to extort from the churches what they claim the churches should have been giving out of compassion does not free the churches of their obligations to the poor and needy, regardless of color.

The positive approach for the churches is suggested in a request reportedly from President Nixon, asking the churches to join with the government and with community organizations in general to help win the battle against hunger and malnutrition. This was voiced by Clifford M. Hardin, secretary of the U. S. Department of Agriculture, in his recent appearance before a Senate committee on nutrition and related human needs. Mr. Hardin said that churches definitely would be asked by the Nixon administration to take part in the drive.

President Nixon is receiving applause from Democrats as well as from his fellow Republicans for his proposal to increase by more than \$1 billion the federal food programs for 1970, bringing the total for all the programs in feeding poor persons to the largest in history, \$2.5 billion.

Under the Nixon plan, free food stamps would

be provided families with the lowest cash income, estimated to be about 300,000 persons. Others of the poor families would be assured enough stamps for an adequate diet, at no more than 30 percent of their total cash incomes.

Another part of the program will be an expansion of nutrition education. This will include courses from elementary through medical schools. More funds will be available to train persons to diagnose and treat malnutrition.

It is predicted that the President's proposals on hunger will receive quick action in Congress.

Church groups will be on the list of those invited to take part in a White House conference on food and nutrition, expected to be called soon.

Here is a "great and effectual door" opening to the churches to cooperate with the government in an effort to solve problems of common concern to the churches and to the government. And since the churches would be assisting on a strictly voluntary and cooperative basis, the issue of separation of church and state, as we understand it, would not be at stake.

We sincerely trust that our Baptist churches will be ready and eager to have a part in this great humanitarian undertaking.

WORDCHECK: *subtle*, an adjective meaning: 1. delicate; thin; fine; 2. faint; mysterious; 3. having a keen, quick mind; discerning; acute; 4. sly; crafty; tricky; 5. skillful; clever; expert, is pronounced *sut' el*.

What it takes

(Continued from page 2)

The average parent who works for a living has more time to call his own now than ever before. But the extra hours, like water poured into a rat hole, are often expended for no good purpose or reason.

A man who had a boy to go wrong was skilled at training bird dogs. A newspaper reporter went out to do a story on the man and his hobby. When asked for the secret of his success as a dog trainer, the man replied: "It takes lots of patience and a lot of time to train a dog."

Erwin L. McDonald

Assessing values today

Some things are more important than others. There are priorities. Determining such priorities is our responsibility. What we decide is eternally important.

Buildings are important.

Programs are important.

The church is important.

But a church is not a place, it's an event—the event of Christ in the lives of people. People are life's greatest "priorities."

The church must learn that it lives only as it dies; that is, as it gives its life away in obedience to the gospel.

Brick and mortar can never contain the church—only people can do that.

Perhaps some churches could leave off the steeple status symbol as a testimony that they have placed their money and emphasis on "priorities." Wouldn't that be a great sight—steepleless churches all over America?

Someone is bound to ask, "Why?" What an opportunity to witness about the people whom Christ has raised higher than all church steeples—about God's unique "structures" built on the Foundation of all creation. Beautiful!—George A. Torney, Department of Metropolitan Missions, Home Mission Board



College business manager resigns

Fred Williams, business manager of Southern Baptist College, Walnut Ridge, for the past three years has resigned. He will return to graduate school to complete requirements for a doctorate.

Mr. Williams is a native of Piggott and a graduate of the University of Arkansas with a bachelor's degree in business administration. He also completed a master's degree from Memphis State University after coming to South-ern.

He plans to work on a doctorate in the field of economics and to enter the teaching profession in the future, he stated.

Are Baptists awake?

A marked copy of the April 17 issue of the Arkansas Baptist has just reached me, and I want to thank you for it and for your kindness in printing my article, "Christian Conscience and the War in Vietnam."

I am very deeply disturbed about not only what seems to me to be our unjust involvement in Vietnam but also about the increasing influence of the industrial-military complex in shaping the destiny of our nation and the world. I am distressed that for much of the church the issues of war, militarism, and peace do not seem even to be on the agenda.

We were almost fatally late in putting race on the agenda. Are we going to sleep through another crisis?—Frank Stagg, Professor of New Testament Interpretation, The Southern Baptist Theological Seminary, Louisville, Ky.

REPLY: Thanks for your timely article on a matter that should be of concern to all of us. What you say about war, militarism and peace not being on our agenda as Baptists seems to be borne out by the fact that we have received only two letters about your article—one pro and the other con.—ELM

Arkansas all over

To observe Golden Wedding anniversary

Rev. James A. and Lula Pope Overton will be honorees on the occasion of their 50th wedding anniversary Sunday afternoon, June 1, at Central Church, North Little Rock. A reception for them, sponsored by their children, will be held from 3 to 5 p.m.

The Overtons were married on June 1, 1919, at Clifton, Tenn. They have two sons, Rev. Carl Overton, Hamburg, missionary of Ashley County Association, and Dr. Dewey E. Overton, Atlanta, Ga., a physician; and three daughters: Mrs. Arthur Royston, Little Rock; Mrs. Bart Hensley, Oklahoma City, Okla.; and Mrs. Ken Preenwood, Baton Rouge, La.

Mr. Overton is a graduate of Ouachita University and Southern Seminary, Louisville, Ky. He retired sometime ago from the pastorate but continues to preach as pulpit supply, interim pastor, and in revival meetings. He recently completed 17 months as pastor of First Church, Lake Wales, Fla., where Theodore Burrell, former pastor of Northeast Park Church, St. Petersburg, Fla., has now been called.

The Overtons have bought a home at 1213 Reeves Street, Mena, where they will be living as soon as the property is available. They are now located in temporary quarters in Mena but can be reached by mail at the Reeves Street address.



REV. AND MRS. JAMES A. OVERTON

Mr. Overton is a former pastor of First Church, Mena. Other pastorates have included First Church, England; Central Church, North Little Rock; First Church, Bentonville; Sunnyside Church, Rogers; 2nd Church, Arkadelphia; and First Church, Marked Tree. He also served for 2½ years as state missionary in the Southwest Arkansas district.

He announces that he is interested in serving churches anywhere in the Southwest Arkansas district.

Dr. South commencement speaker at Southwestern

For one called of God to the Christian ministry there is no escaping the call, Dr. Rheubin L. South, pastor of Park Hill Church, North Little Rock, told the graduating class of Southwestern Seminary, Ft. Worth, Tex., in a commencement address May 9.

"Your only choice," said Dr. South, "is whether you will accept the call willingly or unwillingly."

Today's ministers are called to minister to a generation constantly exposed to war, degradation, mass destruction, and starving millions, and who no longer fear the judgment throne of God, Dr. South said.

"We face a people who have been bombarded by permissiveness to such a degree that your generation may accept a drama by a pervert, elect an adulterer to high political office, and allow their engineers and scientists to mutilate the moral code of Jehovah," Dr. South continued. "But they will not permit this of you. Purity in moral code, clean speech, perfect moral life—these are demanded of the spiritual minister of God.

"The same people who will allow low morality in others will deny Jesus Christ when they see sordid living on the part of one who calls himself God's minister. The minister can lose the influence of his life and become a cast-away by a sluggish moral life."

Speaking on the subject, "Your Holy Calling," Dr. South said that the holy calling of the minister "is understood only in the expression of the 'servant' image, recognizes the world where the minister labors, and has God's promise of guaranteed success."

Dr. South urged the graduates to keep the spiritual fires of their personal lives burning, warning them to be alert to the danger of "substituting programming for doing the work of God."

The minister's holy calling extends to his own family relationship, Dr. South said. "A minister may win all the honors and awards that the denomination and the world have to offer, but if he neglects his own family, he fails."

The minister needs to let his Christianity show even in his relationship



DR. SOUTH

with the members of his staff, Dr. South reminded. He said that 90 percent of the minister's staff problems will be found in one of two areas—the personality traits of the pastor or the lack of desire to work, on the part of staff members.

"A pure life filled with conviction and purpose will be understood in the ministry, whether the ministry be in church music, religious education, or the pastorate," Dr. South concluded. "The Bible is the divinely inspired word—sing it, teach it, preach it!"

Mrs. Shirley Evans, acting clerk of the mission, read a statement of agreement from the new congregation stating its intention of cooperating with Harmony Association, the Arkansas Baptist State Convention, and the Southern Baptist Convention.

Lawson Dew, chairman of the Missions committee of South Side, reported that the mother church had voted in business meeting April 23 to grant letters to the 200 charter members as listed for the new church.

East Side is the second church to originate from South Side Church in recent years. Shannon Road Church was organized from a South Side mission in 1964. The South Side Church presently operates a mission at Tucker.

Science Complex dedication May 29

Governor Winthrop Rockefeller will deliver the dedicatory address for the new Science Complex of Southern Baptist College, Walnut Ridge, at 2:30 p.m., May 29.

Governor Rockefeller was a substantial donor in the building effort, giving more than \$50,000.

There will be an open house immediately following the dedication ceremony.

New Pine Bluff church formed

A new church, East Side, Pine Bluff, was constituted in a special service Sunday afternoon, April 27, with a charter membership of 200 and a Sunday School enrollment of 271.

The church, which has been a mission of South Side Church, had its beginning with a Vacation Bible School in June of 1967. The Bible School, led by Rev. Ruffin Snow, now a student at Southwestern Seminary, Ft. Worth, was followed by a one-week revival, with Dr. Tal Bonham, pastor of South Side Church, as evangelist, and Richard Smith, South Side Church music director, in charge of the music.

For a while the Sunday School and worship services of the mission were held in the homes of Jack Atkins and Royce Lee, after a storm destroyed the tent in which initial services were held.

In August of 1967 South Side Church purchased a mobile chapel for use of the new mission. This was used for a year and a half until the present building, which has accommodations for 350 in Bible study and worship, was erected early this year.

In its less than two years of ex-

istence, the Sunday School attendance of the mission grew from 13 to a high of 181, on April 20.

Dr. Bonham was the principal speaker for the instituting of the new church. He reminded that South Side Church had itself started in a tent, in 1913, as East Side had started in a tent in 1967. He said that the establishment of the East Side mission had been one of the 50th anniversary mission emphases of South Side Church.

Dom Nall, who has served as East Side mission pastor since February of 1968, served as moderator. Troy Kimbrell, a member of the mission, made a motion, which was adopted, that the mission leaders and previously selected committees be confirmed and duly elected by the new church.

Harold White, superintendent of missions of Harmony Association, was named moderator of the organization council which examined the 200 members accepted as charter members.

The new church subscribed to the Church Covenant, read in unison by the membership, and to the "Baptist Faith and Message" as adopted by the Southern Baptist Convention.



TRINITY GROUNDBREAKING: W. M. Cross, Building committee chairman; Mrs. R. F. Edwards; R. L. Rice, Sunday School superintendent; O. H. Haltom, chairman of deacons; and Pastor Leo Hughes.

Texarkana groundbreaking

Groundbreaking services for a new auditorium were held April 27 at Trinity Church, Texarkana, Hope Association.

Participating in the services were Leo Hughes, pastor and members of the building committee: W. M. Cross, chairman; R. L. Rice, Joe Crow, Dennis Oliver, Otis Haltom, J. D. Larry, Mrs. Bob Edwards, Mrs. Leo Hughes and Mrs. William Cigainero.

Special guests were Ed F. McDonald Jr., Little Rock, and Buddy Ousley, contractor.

The auditorium will cost, when completed and furnished, approximately

\$95,000. The building will include a sanctuary with a seating capacity of 350, educational space consisting of four adult classrooms, primary, beginner and nursery departments.

In addition there will be a heated baptistry with adjoining dressing rooms and a choir room. The pastor's office and secretary's office will be located near the entrance to a covered driveway.

Trinity Church was organized Nov. 21, 1937, with 38 charter members. Since that time a new educational building was constructed, in 1957, and a new parsonage, in 1964. Mr. Hughes has served as pastor for the past 15 years.

Feeding the hungry

You are helping feed hungry children and spiritually starving people in Hong Kong, according to Missionary James D. Hollis.

"Two meals are served six days a week to almost two hundred tots. Since the parents can only pay a small amount each month, the rest of the expenses must be provided by the Association and (you). In the midst of at least thirty thousand people, this center seeks to help people . . .

"The Cooperative Program makes (this) program of cooperation (to feed the hungry).

"I've been out in the Orient since 1948 except for furloughs . . . We've been in Hong Kong since 1958. My major responsibility is working with some chapels (missions), growing them to organized churches. The truth is that the Cooperative Program is basic to all this."

J. W. Royal retires after active ministry

J. W. Royal, pastor of First Church, Judsonia, for the past six years, has announced his retirement effective June



MR. ROYAL

1. A native of Monticello, he graduated from Ouachita University and attended Southern Seminary. His entire ministry has been spent in Arkansas. He has held pastorates at Parkin, Eureka Springs, Rogers, Lewisville, Benton and Judsonia. He has served as a member of the board of trustees of the Baptist Medical Center, Little Rock, and is currently a member of the board of trustees of Baptist Memorial Hospital, Memphis.

He has been clerk and moderator of Calvary Association and has served on various boards and committees of the Arkansas Baptist State Convention.

He and Mrs. Royal will make their home at 2024 Rio Grande, Benton.

Little Rock Baptists receive citations

Southern Baptist College, Walnut Ridge, has given citations to two Little Rock Baptists, with recognition to be given during annual graduation ceremonies of the college, May 29.

Awarded the citation as "Distinguished Baptist Lady," Miss Nancy Cooper holds the position of executive secretary-treasurer for the Woman's Missionary Union, Arkansas Baptist State Convention.

Dr. W. O. Vaught, pastor of Immanuel Church, Little Rock, was cited as "Distinguished Baptist Minister." He will deliver the commencement sermon during the graduation ceremonies.

B. T. Fooks joins college faculty

B. T. Fooks, Imboden, who has been teaching half-time for the past two years in the field of biology at Southern Baptist College, has been added to the faculty on a full-time basis.

Mr. Fooks received his bachelor's degree from Arkansas State University, Jonesboro; the master's degree from the University of Arkansas, and has completed some residence work toward his doctor's degree at Southern Illinois University.

MIL singers travel separate paths now

The Meaning In Life Singers concluded their sponsorship by the Student Department of the Arkansas Baptist State Convention with a 7:30 p.m. performance at Immanuel Church, Little Rock, May 4.

Formed two years ago, the MIL Singers have spent the past two summers in four day engagements in Arkansas churches, and during the school year they have made numerous one-performance appearances. Their out-of-state schedule has taken them to the beaches of Florida on Easter vacations

Charles Barfield is South Side associate

Charles Barfield has accepted the call to be associate pastor of South Side Church, Pine Bluff. He succeeds



MR. BARFIELD

Don Nall, who served for the past two years as associate pastor of South Side and pastor of East Side Chapel, who now is pastor of newly constituted East Side Church. Mr. Barfield received the B. S. degree in agricultural education at Oklahoma State University and the B. D. degree from Southwestern Seminary, Ft. Worth, Tex.

He held student pastorates in Oklahoma and Texas and was for three years state missionary in the Sabine River area of Louisiana. Recent pastorates include South Winfield Church, Winfield, La., and Center Point Church, Jonesboro, La. Since 1966, he has been pastor of Highland Church, in New Iberia, La.

Mrs. Barfield is the former Miss Lavelle Jordan. She holds the M.R.E. degree from Southwestern Seminary and a B. S. degree from Louisiana College. The Barfields have two children, Angela, 12, and Pamela, 9.

Other staff members of South Side Church include Dr. Tal D. Bonham, pastor; Paul Snow, minister of education and youth; Miss Joyce Rogers, preschool director; Richard Smith, minister of music; and James Hill, mission pastor.

and to a meeting of international students at the University of California, plus a performance at Ridgcrest for Foreign Mission Week and a service at Glorieta for Student Week.

Already the six member group, representing six different Baptist Student Unions, has changed. Danny McCauley, former basketball letterman from Arkansas A&M, is in Vietnam. Further changes are in store for the remaining five singers. Jerry Blaylock, leader of the group, plans to marry in June and to begin his medical internship in July.

Mickey Anders of the University of Arkansas will serve as youth director at Park Hill Church, North Little Rock this summer. Lealon Worrell of Ouachita University anticipates military service this summer. Becky Casteel of the University of Arkansas plans to teach this fall. Jannette Thompson will continue her studies at State College of Arkansas.

However, at least two reunions seem inevitable. The MIL singers are involved in Blaylock's wedding with Henderson State student Ginny Webb and Danny McCauley's wedding on his return from Vietnam.

The singers' main sermons in song are "What's It All About?," "Wit's End," "What Color Is Love?," "Happiness Is," and "Christ Our Contemporary."



MIL SINGERS—Meaning in Life Singers presented their last folk song gospel service at Immanuel Church, Little Rock, recently. In this scene from the service, Jerry Blaylock, the Christ figure, holds up the chalice as Lealon Worrell and Jannette Thompson sing "Let Us Break Bread Together, On Our Knees." (Arkansas Gazette Photo by Pat Patterson)

ZIP CODE HELPS KEEP POSTAL COSTS DOWN BUT ONLY IF YOU USE IT.

Your state convention at work

KEEP THE CRUSADE GOING

Last Wednesday night at prayer meeting my pastor, Don Jones, pastor at Nalls Memorial Church, Little Rock, brought a splendid message on "What Shall We Do?" (Acts 2:37). The message was a great blessing to my life and said what I feel in my heart; therefore, I want to share it with you.

Mr. Jones brought out the fact that we have been on the mountain top and have had some great experiences in our Crusade revivals. Now there is work to do. Here is the outline.

I. Keep on Praying.

This work must be done down in the

valley all the year. We need to revise our prayer lists, mark off the ones that were saved, and add others for whom we are burdened. Some Christians have been revived. We need to help them grow in grace and wisdom and knowledge in the Lord. Many need to get back into Sunday School, Training Union, WMU, Brotherhood, and other organizations of the church. Some of these people need to start tithing.

II. Present ourselves examples.

Many Christians are still back-slidden. Many are still unconcerned about the life and work of their church. We

need to be good witnesses to them.

Many of our friends are still lost. We can be examples of Christ before them. People can argue about a lot of things. They can argue about God, the scriptures, churches, but they cannot argue about a dedicated Christian life.

III. We must put Christ first.

What would Christ have me do? Is the thing I am about to do what God wants me to do? We need to take the time and energy to go the second mile, and even the third and fourth mile, if necessary. "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

IV. Be loyal and faithful to the Lord.

It is not hard to be loyal and faithful to the Lord while at church, but it is a different proposition on the job. We need to be loyal wherever we go. In being loyal to Christ we are being loyal to our church. Lost people watch us.

It is easy to go to church during a great revival, but stay out of prayer services and the regular church services after the revival is over. Our lost friends do not believe us when they see us do this.

Our salvation is not in a church, but a church proclaims this salvation and the great message of Jesus. It weakens the work of our churches when people are away from God.

We need to attend to our duties for Jesus' sake and for the will of God. "Be not slothful in business." We need the work of patience and the labor of love. It is not a burden when it is this way. Unless God strikes us dead, we should go all out for Jesus and sow the good seed. The idea is "a seed and a tear." We need to keep praying and sowing seed and we shall reap in due season.

God looks down upon us this very day and is looking for people who will pray a little more, do a little more, give a little more, and not go back to the same things they were doing before the Crusade started. Let's not go back to the usual way of doing things with the usual group with the usual concern and the usual results. We are back on the main thing now as Baptists: evangelism. Let's stay with it.—Jesse S. Reed, Director of Evangelism



Feminine intuition

by Harriet Hall

Tuned in to care

Introducing a Sunday School lesson on the ministry of compassion, a university professor asked a class of students, "What are your thoughts when you see someone in trouble on the highway?" Some were honest enough to say, "I'm glad it's him and not me" or "I hope someone comes along to help that poor guy."

When the teacher asked, "What is meant by the word 'compassion'?" there were several answers which added up to one word: caring.

Recently a university student who is graduating said, "I'll miss the friends I've made more than anything else about my years here. Some of the greatest people I've known are those who've taken time to express an interest in me and show their care."

A stage and screen star was a recent guest on an interview-type program. He was asked what was the most unusual or interesting acting part he had ever experienced. The actor reflected on some of his early bit parts and mentioned one job that kept him on stage for two hours with no speaking lines—not a single word! He joked about what a good actor he was when he was awake, but admitted that much of the time he slept. Then, he added seriously, that the two-hour "boring" part assigned to him taught him one of life's greatest arts—the art of listening—and actually caring what was said by others.

This actor said he refused to go on wasting night after night sleeping, so he decided to pay careful attention to all the lines spoken by the others, even though he had heard them time and time again.

We are all capable of tuning out such things as announcements, TV commercials, or anything else we decide we do not want to hear. How many times have we "tuned out" opportunities to show someone else who needs us that we care? A great Christian professor, in whose classroom I was privileged to sit during our seminary days, once made a statement which I'll never forget. "As Christians," he said, "we must allow ourselves to be imposed upon." I do not think he meant for us to become a doormat—but I think he meant simply that we should learn to care about others . . . even if they impose upon us.

When Jesus told the story of the good Samaritan he summed it up by saying, "When he saw him, he had compassion on him, and went to him, and bound up his wounds . . . and took care of him." (Luke 10:33,34).

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

Negro enrollment

Negro enrollments this year on the nation's campuses, enrolling 500 or more undergraduates, include 32 Southern Baptist colleges and universities. All campuses did not report. The figures are from the department of Health, Education and Welfare.—Education Commission, SBC

Workshops center on early child training

What can churches do to help parents safeguard the lives of their children in a society marred by mounting crime and growing immorality?

This will be the major consideration of Baptist church leaders in two workshops this month sponsored by the Arkansas Baptist State Convention.

First of the conferences, which will have as theme "The Child in Our Midst," will be held May 20, at South Side Church, Pine Bluff. The second conference is scheduled for May 22, at First Church, Ft. Smith. In each case, the conference will open at 9:30 a.m., and close at 2:45 p.m.

According to Mrs. Mary Emma Humphrey, who is serving as coordinator for the conferences, the workshops are especially for church workers who work with children from birth through eight years of age, including pastors, ministers of education, ministers of music, and coordinators.

Mrs. Humphrey, a member of the staff of the Sunday School department of the Arkansas Baptist State Convention and a mother and grandmother, sees the home, "with an assist from the church," as "still the bulwark of our society."

"Even with our babies, methods of teaching change, though content never

The cover:



FOCUS: Children from birth through eight years of age will be the center of attention in two workshops next week in Arkansas. Here 8-months-old Kris Kevin Presson, held by his mother, Mrs. Franklin I. Presson, North Little Rock, helps workshop leaders Mrs. Mary Emma Humphrey, left, and Miss Nancy Cooper, right, in a preview of the sessions. (ABN Photo)

changes," said Mrs. Humphrey. "We still teach God's love, but we want to use the best methods possible."

"Childhood is our great opportunity," said Mrs. Humphrey. "Like the dawn of the day, it is the most beautiful time, but also the most fleeting."

Miss Nancy Cooper, executive secretary of the Woman's Missionary Union

of the Arkansas Baptist State Convention, will preside at the conference sessions.

An address by Dr. S. A. Whitlow, executive secretary of the Arkansas Baptist State Convention, will be a feature of the conferences. Dr. Whitlow will speak on "You as a Leader of Children."

Out-of-state program participants will include Mrs. Jimmy R. Key, coordinator of children's choirs of Tusculum Hills Baptist Church, Nashville, Tenn.; Miss Evelyn George, of the Training Union Department of the Mississippi Baptist Convention, Jackson, Miss.; Rüssel Noel, minister of education of First Baptist Church, Tulsa, Okla.; and Miss Elsie Rives, of the Sunday School department of the Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.

Other program personalities will include leaders from four departments of the Arkansas Baptist State Convention: Church Music, Church Training, Sunday School, and the Woman's Missionary Union.

Persons who attend the workshops are asked to bring their lunches. Nurseries will be in operation to care for small children, but parents will be responsible for the feeding of their children, Mrs. Humphrey said.

WMU program changes for New Orleans

A missionary to Italy has been added to the program for the Southern Baptist Woman's Missionary Union's annual meeting in New Orleans, June 9-10.

The missionary is Mrs. William C. Ruchti who will address the Monday afternoon session of the meeting. She and her husband have been missionaries to Italy since 1962, when they opened an English-speaking Baptist church in Rome.

Another change in the program is the rescheduling of the speeches of three young Home missionaries. Dan G. Routledge, Arlie Watson, and Nella Popow will speak Monday evening. Their appearance will kick off an entire session with a youthful slant. Program planners have urged all young people in reach of New Orleans to attend this youth-oriented session. The three missionaries will be speaking on the general theme

of the meeting—"The Future Is Happening."

Also scheduled for Monday evening is the world premiere of a new youth musical entitled "Happening Now." The musical, written by Bob Oldenburg and Eddie Lunn, deals with world problems and presents Christ's love as the answer.

Another Monday evening feature will be the appearance of Robt. G. Bratcher, translator of Today's English Version of the New Testament, and Mile. Annie Vallotton, illustrator of the Good News for Modern Man edition of Today's English Version. Bratcher will speak and Mile. Vallotton will sketch illustrations which will be projected for the audience.

Included in the musical presentations during the meeting will be Phil Driscoll, recording artist who is a student at Bay-

lor University. Driscoll will present nine trumpet solos.

Other features of the WMU meeting include a dialogue between Kenneth L. Chafin and D. Elton Trueblood, and addresses by missionaries formerly imprisoned in Cuba.

Author-philosopher D. Elton Trueblood meets his former student Kenneth L. Chafin, now the Billy Graham associate professor of evangelism, Southern Baptist Theological Seminary, Tuesday afternoon when the two will discuss "The Future of the Christian Faith." Trueblood will also address the meeting Monday afternoon when he speaks on the topic, "The Company of the Committed."

The former missionaries to Cuba are Dr. and Mrs. Herbert Caudill and their daughter and son-in-law, Mr. and Mrs. David Fite. Mrs. Caudill and Mrs. Fite will tell the audience Tuesday morning about their husbands' imprisonment in Cuba.

The annual meeting is scheduled at the Rivergate Exhibition Center in New Orleans.—Nancy Cooper, Executive Secretary and Treasurer

Arkansas Baptist students witness at Daytona Beach

By FLOYD LOFTON
Director of Public Relations
Arkansas Baptist Medical Center

In the minds of most people, the name of Daytona Beach, Fla., connotes a mass of college students who have left all traces of decency and inhibition behind at their respective campuses and have converged on Daytona Beach to "do their thing."

This opportunity to "do their thing" occurs during spring vacation, usually on Easter weekend, when most of us are concerned with worshipping and thanking God for the resurrection of Jesus Christ.

Although Daytona Beach, 1969, may

not have been much different from previous years, there was a difference. Easter services were held at the beach this year as usual and at least 44 kids from Arkansas who believe in Jesus Christ and all that Easter connotes, went to Daytona Beach to "do their thing"—Christian witness.

To quote them, "We were scared to death. We didn't know what to expect, what to do, or how to do it. All we knew was that we wanted to go and show those kids that somebody cared and whatever they were looking for,

usually called truth and freedom, they would not find the way they were going."

Under the sponsorship of the Arkansas Baptist Student Unions, a bus was chartered and 44 students volunteered to go to Daytona Beach for Easter. It meant that they would give up their Easter vacation, they would not be able to be with their family, friends and churches, but would travel for 23 hours by bus, only to be met by possibly a hostile, violent, antagonistic, apathetic, and pseudo-intellectual mob.

With the arrival of the bus, the battle lines were drawn. It was too late to weaken. It was a time to draw on one's faith and convictions. It was a time to muster all of one's inner-strength.

For five days, the 44 students sang, talked, witnessed, and fought off temptation.

When it was time for the bus to return to Arkansas and the confrontation was over, it may not have appeared to a casual observer that there had been a war or even a battle, but listening to the kids tell about their experiences, there can be no doubt that there were individual challenges and confrontations.

No one kept score; that was not the purpose. One thing for sure is that not a single one of the "good guys" was reported lost to the "bad guys." If anything, the 44 "good guys" from Arkansas have been strengthened and are more sure than before their trip. There is, at least, some doubt in the minds of several of the "bad guys."

It has been said that a little education is dangerous. That certainly is not true with the 44 students from Arkansas who accepted the challenge afforded by Daytona Beach.

Recent episodes of discontent, demonstrations, and destruction, in search of truth and freedom, are the epitome of deterioration. Truth must be a relative term due to the capacity of human beings. We simply are not capable of coping with the ultimate truth; at least, not by ourselves.

Freedom is a right granted by society to those who have the capacity to impose self-discipline. The very nature and meaning of an organized society means discipline and is therefore relative to cause and effect.

The real test of individuality today is to "do your thing" within the framework of these basic principles of truth and freedom. Unfortunately, almost anyone can draw attention to himself by committing murder—of himself, of another, or of society. The real trick is to draw attention to yourself and your ideas by making a contribution.

Baptist beliefs

Pitiful portrait of Peter

BY HERSCHEL H. HOBBS

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

"And Peter went out, and wept bitterly"—Luke 22:62.

From the heights to the depths he fell. Not from life to death, but from pride to shame—a child of God who failed his Lord in a time of crisis. He boasted of loyalty at night. Before day light he denied Jesus thrice.

"Lord, I am ready to go with thee, both into prison, and to death" (Lk. 22:33). But before morning, "I know him not" (Lk. 22:57). After his third denial "the Lord turned, and looked upon Peter" (v. 61). He glanced at him. But Peter never forgot that look. Flooding his memory came Jesus' prophecy of his denials. And it had been fulfilled.

No wonder that he went out and "wept bitterly." Actually, "he burst into bitter tears." Had Jesus reviled him, Peter could have stood that. But the "look" broke his heart. And from it flowed a fountain of tears. Salty on his face, but bitter in his soul. It was not Jesus but his own heart that condemned him.

Every Christian may well learn from Peter the danger of over-confidence. He meant it when he said that he was ready to die for Jesus. But the Lord knew his heart better than he knew himself.

Barclay notes that the very thing which a man is confident that he will never do, that is the thing that he is most likely to do. His guard is down, and Satan finds him easy prey.

Satan failed to trap Peter in the realm of physical courage (Lk. 22:50). But he ensnared him in the area of moral courage. If the devil misses us in one realm, he assails in another.

It is bad to see a man cry. It is worse to see a strong man cry. And Peter was a strong man. His weakness lay in his strength—of self-reliance. If one fights the devil in his own strength, he is waging a losing battle. It is only when we flee to Jesus that we can overcome.

Peter, and all like him, would do well to heed the words of Paul. "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me . . . for when I am weak then [in Christ] am I strong" (II Cor. 12:9ff.).

Future! Present! —Past!

Future: Ah, yes, the future is bright for Royal Ambassador-age boys. Royal Ambassador camps are just a few weeks away. June 2 is the date for the opening weeks; June 9 will begin the second week; the third week of camp will begin June 16, and the final week will open on Monday, June 23. Each week of camp runs Monday through Friday noon.

Boys who have attended camp and who love the outdoors are usually anxious to attend again. Many boys who have never attended have a real desire to do so, for most boys love the many activities of Royal Ambassador camp. Every boy should have the opportunity to attend. Counselors, pastors and parents should urge and assist them in making plans and arrangements.

Present: Now is the time to make reservations and send in registration fees. Counselors, pastors and educational directors have been mailed a poster, information folders and registration forms. All registrations should be mailed to C. H. Seaton, Brotherhood Department, 208 Baptist Building, Little Rock, two weeks in advance of the week of camp the boys are to attend. If more information regarding camp is needed write to the above address or see your pastor or counselor. Make reservations now to assure a place in camp the week of your choice.

Past: More than 500 boys and counselors attended the Royal Ambassador Congress May 2-3. They heard missionary messages by James Hampton, Glendon Grober, Gerald Cound and John Scales. They learned about camp through pictures and commentary presented by Mike Sheets. They joined in singing together led by Jamey Smith and thrilled to the special music presented by "The Patriots," a singing group. If you didn't attend you missed something worthwhile.

So don't be a miss-out on Royal Ambassador opportunities. Step-out to camp. Make reservations now. Join the campers for Christ and world missions.
—C. H. Seaton

Assemblies funds for missionaries

The Sunday School Board will pay \$8.00 per day plus registration fee (up to a total of \$51.00) for as many as one third of the associational superintendents of missions to one of the assemblies at Ridgecrest or Glorieta provided they use the assembly owned facilities. Missionaries interested in going to Ridgecrest or Glorieta should contact the Church Training Department.—Ralph W. Davis

Beacon lights of Baptist history

A timely sermon

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

Rev. Basil Manly was called as pastor of First church, Charleston, S. C., March, 1826. In November, 1830, he felt duty bound to attend the Baptist State Convention, because of an important issue to come before the body. One of his children was very ill at the time. He and his wife prayed about the matter and decided he must go. The matter before the Convention turned out satisfactorily to him, but upon returning home he found that the child, John, had died and been buried.

It was hard for him to preach the following Sunday, but under the same sense of duty that sent him to the Convention he did. He took as his text Genesis 43:14, "If I be bereaved of my children, I am bereaved."

Mrs. Ker Boyce was converted through that sermon and many others greatly strengthened, even the preacher himself. In after years he would sometimes tell of these events as showing that it was always best to subordinate personal and family affections to the claims of duty to the service of Christ.

Sixty years later the aged widow of Dr. Manly and mother of the child wrote a bereaved young mother, reciting the circumstances of her child's death and added: "The Lord was with us both and strengthened us for our duties. I can truly say he comforted us, and has ever been to us a tender, loving Father. Never doubt His tender mercies my child, but trust in Him and he will sustain and comfort you."*

Mrs. Boyce, who was converted, came from a prominent Presbyterian family in Charleston. Her husband was a merchant and banker. They were the parents of James P. Boyce, founder and first president of Southern Seminary at Louisville, Ky. Little did she realize that day that her James, the same age of the minister's son, would, in providential time, preach the funeral of Dr. Manly. This he did with grateful acknowledgement of the funeral discourse that turned his mother to God.

*John A. Broadus, "Memoir of James Petigru Boyce," (New York, A. C. Armstrong and Son, 1893)



RA CONGRESS—RA's and missions made up the interest center and the topic of conversation during this pause at the recent RA Congress, Calvary Church, Little Rock. Left to right, in the photo: John Scales, RA consultant, Brotherhood Commission; Kenny Spillyards, RA, Pine Bluff; Jamey Smith, Augusta; James Hampton, missionary to Tanzania, and a typical RA boy, who got away before his name was learned.



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'HART OF THE HILLS' BAPTIST CAMP

CAMPING TIME AGAIN!!

CAMPING time for our Negro boys and girls at Hart of The Hills, near Ferndale, is here again—just around the corner!

From June 23 and running through July 23, there will be four weeks of camp, beginning on a Monday of each week and ending on Friday.

In the last three years at this camp we have enrolled 970 children; with 32 professions of faith and 88 rededications.

We have consecrated counselors and leaders each year. Six of the students from AM&N College, Pine Bluff, who have been appointed to serve this summer as student missionaries, will be counselors at the camp. Also serving as counselors will be five men and six women.

DATES FOR "HART OF THE HILLS" CAMP

Junior Girls (Ages 8-12)	June 23-June 27, 1969
Junior Boys (Ages 8-12)	June 30-July 4, 1969
Teenage Girls (Ages 13-17)	July 7-July 11, 1969
Teenage Boys (Ages 13-17)	July 14-July 18, 1969

Cost of the camp to each person will be \$12.00. The \$1.00 registration fee, paid in advance, will be deducted from this. Registrations are made on a first come, first served basis.

Send fee to: Rev. M. W. Williams, 1022 West 23rd St., Little Rock, Ark., or to Dr. Clyde Hart, Rm. 103, 525 W. Capitol Ave., Little Rock, Ark. 72201.

SPECIAL OFFER

To show our faith in the importance of this work and our love for Baptist Youth, our department will pay \$3.50 on the cost of the first 80 Campers to register for camp. This means that a camper can attend for a total cost of only \$8.50.

Signed **CLYDE HART**
Dept. of Race Relations



REV. N. H. MCGILL
Counselor and Teacher



DR. CLYDE HART
Sponsor, Race Relations Dept.



REV. M. W. WILLIAMS
Camp Director and Pastor

Southern Baptists do long range planning

Southern Baptists are presently engaged through the Executive Committee in long range planning. Dr. Albert McClellan, program planning secretary, Southern Baptist Convention, Nashville, gives guidance to the nationwide project.

The plan, now under way, is that each state has a planning chairman and committee. The committee meets, plans, and submits ideas to the Southern Baptist Convention committee. At various intervals over a two year period, the Southern Baptist Convention committee meets, plans and correlates the planning done in the states.

The Arkansas chairman is Lawson Hatfield. The committee of twenty-five people recently completed its second meeting. The committee includes pastors, ministers of education, laymen, women and denominational workers.

The overall theme for the period of 1973-79 is "Living the Spirit of Christ Creatively."

Each year will highlight certain basic objectives related to the overall theme. The trends of the times in the seventies, as far as can be reasonably predicted, are considered.

"What are the implications of the trends, Biblical objectives and needs of the people, for the churches?" is a basic question the committee deals with.

By the end of 1970, many hundreds of Southern Baptists will have contributed ideas to the plans and programs for the remainder of the decade.

Thematic planning has already been projected through 1973.—Lawson Hatfield, Chairman

Honor campers to be named at assemblies

Four honor campers will be selected during each of the three assemblies at Siloam Springs. A boy and girl from the Junior assembly and a boy and girl from the Youth assembly will be chosen on the basis of their Christian witness and influence, attendance record, participation in recreation, and general attitude at the assembly.

Each dormitory counselor will nominate one Junior boy or girl and one boy or girl from the youth assembly. A committee appointed by the camp program director will interview each nominee and select the finalists—three Junior boys and three Junior girls, and three boys and three girls from the Youth assembly. Four honor campers will be chosen from the twelve finalists.

During the third assembly last summer, four honor campers were selected. Youth honor campers were Carol Hallum, from Levy Church, North Little

April missions gifts up; report called encouraging

NASHVILLE — An "encouraging" month of mission giving through the Southern Baptist Cooperative Program unified budget has boosted mission budget gifts for the first third of the year to 5½ percent more than similar gifts for the same period in 1968.

Gifts for the period, January through April, 1969, totalled \$9,242,021 through the Cooperative Program unified budget, an increase of \$483,477 or 5.52 percent over similar gifts for the same period in 1968, according to a report from the SBC Executive Committee here.

Total mission gifts, including both the \$9.2 million through the Cooperative Program plus a total of \$16.3 million to designated special mission causes, reached the \$25½ million mark at the end of April.

Most of the \$16.3 million in designated gifts went to the Southern Baptist Foreign Mission Board, through its annual Lottie Moon Christmas Offering for foreign missions. Designated gifts to all causes increased \$351,103 or 2.2 percent over the 1968 designations for the same period.

"We can take real encouragement from the fact that the Cooperative Program receipts for SBC causes have shown a larger increase during the first four months of 1969 than during the same period in 1968," said Porter W. Routh, executive secretary of the SBC Executive Committee here.

Routh said that the 5.52 percent increase in Cooperative Program gifts for

the first four months compared to a 5.24 percent increase in 1968 over 1967 gifts. "This continued growth will mean much to the cause of Christ," he said.

During the month of April alone, Cooperative Program gifts reached \$2,256,812, an increase of \$90,058 or 4.16 percent over April, 1968, contributions.

For the four-month period, the grand total of Cooperative Program contributions plus designations increased by \$834,580 or 3.38 percent over total gifts for the same period in 1968. The \$25½ million in grand total gifts compared to \$24.7 million in 1968.

The figures reported by the SBC Executive Committee reflect only contributions to nation-wide Southern Baptist Convention causes and do not include amounts given to support local and state-wide Baptist mission efforts. (BP)

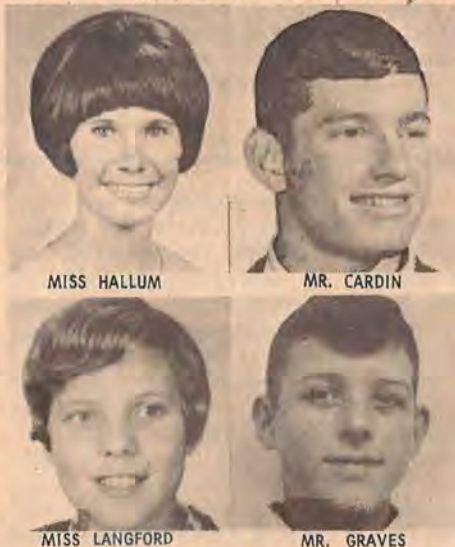
Lottie Moon offering totals \$15,159,206.92

The 1968 Lottie Moon Christmas Offering had reached \$15,159,206.92 when the books closed on May 1, according to Everett L. Deane, treasurer of the Southern Baptist Foreign Mission Board. This is \$494,527.62 more than the 1967 total. Any additional 1968 Lottie Moon money received will be counted on the 1969 offering.

Library conferences at Siloam Springs

During the first and second assemblies at Siloam Springs this summer there will be a course offered for all people interested in Church Library work. "The Church Library Development Plan" will be taught for two periods of forty five minutes each during each of these two assemblies. The materials to be used are in the form of a series of lessons and may be bought from the book store at the assembly for \$2.95 by those who wish to secure the material. This should be provided by the churches whose workers attend the course.

Mrs. Robert Chambers of Lepanto will teach the course during the first assembly, June 30-July 5 and Mrs. Robert Tucker of West Helena will teach the course during the second assembly, July 7-12.—Ralph W. Davis



MISS HALLUM

MR. CARDIN

MISS LANGFORD

MR. GRAVES

Rock, and Ross Cardin, from First Church, Fordyce. Beth Langford, Second Church, Conway, and Hal Graves, First Church, Fordyce, were Junior honor campers.

Stresses place of music in missions



MUSIC IN MISSIONS—Dr. and Mrs. T. W. Hunt examine records in the music library, Southwestern Seminary.

By **NAN DALTON**
News Director, Southwestern Seminary

FT. WORTH (Special to Arkansas Baptist Newsmagazine) — Music is a very important part of mission work and native Arkansan T. W. Hunt, a graduate of Ouachita University and now Southwestern Seminary associate professor of piano and organ, is not going to let anyone forget it.

A casual glance at the bulletin board outside his studio in Cowden Hall gives the observer a taste of Hunt's enthusiasm for music missions. There may be found there a list of the Southern Baptist mission fields where musicians are needed now, and maybe a recent news release from the Foreign Mission Board about music missionaries in action.

Dr. Hunt's enthusiasm has been especially high-pitched this year as he has

participated in a special venture sponsored by the Foreign Mission Board.

Preceding the November New Life Crusades in Asia, he made a tour of the Philippines and Taiwan, where he accompanied opera singer Annette Merriweather during pre-crusade concerts Oct. 25-Nov. 9.

The opportunities made available to them during this tour confirmed Dr. Hunt's confidence in the music ministry as it relates to the evangelistic outreach on the mission field.

"Pre-crusade concerts reaped an enormous amount of publicity," recalls Dr. Hunt, "because they enabled us to get the theme of the meetings to the people in advance."

Revivals

First Church, Waldron, April 7-13; Harrison Johns, evangelist; John Richardson, music director; 15 baptized, 2 by letter, 10 rededications. Nelson Wilhelm is pastor.

Park Hill Church, Arkadelphia, April 14-20; David Blase, Chanute, Kan., evangelist; Miss Camille Bishop, song leader; 12 for baptism, 1 by letter and numerous rededications. Don H. Tallison is pastor.

Shady Grove Church, Little Rock, April 21-27; Ed Walker, pastor, Old Austin, evangelist; Louis Jeffers, Bayou Meto, singer; 51 rededications, 6 professions of faith, 5 for baptism, 1 by letter, 2 for special service. Walter Adkins is pastor.

Belview Church, Melbourne, April 14-20; Carl Marshall, pastor of St. Bethlehem Baptist Church, Clarksville, Tenn., evangelist; 13 professions of faith, 10 for baptism, 4 by letter, 1 for special service, and numerous rededications. Ravmon Carneal is pastor.

Gerald W. Trussett, pastor of First Church, Hope, was the evangelist for the revival at Cook Church, Ruston, La., April 20-27; Dr. Joe Trussell, Brownwood, Tex., and brother of the evangelist led the music. Mrs. Joe Trussell directed a "Crown Choir" program for Juniors and played the piano. There were 14 professions of faith, 2 by letter, with high attendance during the revival. Barkey Fuller, a native of Arkansas, is pastor.

After touring the islands of the Philippines, Miss Merriweather and Dr. Hunt performed several joint concerts with Claude Rhea, music co-ordinator for the Foreign Mission Board, accompanied by Lewis Smith, Hong Kong missionary-doctor. The foursome also made several tapings to be used by the Baptist radio and television studio in Taiwan.

Dr. Hunt returned to seminary hill only to pursue more confidently and with even greater thrust his involvement in music missions. It was only a few years ago that he began several classes of music in missions and during the intervening years he has developed a steady correspondence with missionaries concerning various aspects of music ministry on foreign fields.

Service with the Army, 1952-54 in Korea and Japan, helped Dr. Hunt gain a world missions perspective. It was during these years that he met nationals and missionaries who are working through various programs of involvement for the cause of Christ. One of the missionaries he met was Donald Orr, the first music missionary appointed by the Foreign Mission Board, also a graduate of Ouachita, who is now serving in Cali, Colombia.

Students studying under Dr. Hunt in one of the music missions classes realize that he brings valuable experience into his teaching. If they think he is overwhelmed when he returns from a year in Spain. For during his sabbatical leave, Dr. and Mrs. Hunt and daughter Melana will spend a year in Barcelona where he will teach music theory and piano at the Baptist seminary. Sponsored by the Foreign Mission Board, the Hunts will leave May 23 to fill in for furloughing missionary Jõe Mefford, another Ouachita graduate.

Jack Hazlewood, staff evangelist for First Church, Little Rock, led a revival at First Church, Hillsboro, Mo., March 9-16; 73 professions of faith, 59 by baptism, 3 by letter, 5 for special service. Jack Hunter is pastor.

Forest Tower Church, Little Rock, April 28-May 4; Ed Walker, pastor of Old Austin Church, evangelist; 3 professions of faith; 2 for baptism, 1 for special service, 23 rededications. Cecil Webb, Jr. is pastor.

Jack Hazlewood, staff evangelist, First Church, Little Rock, led a revival at First Church, Sapulpa, Okla., March 9-16; 28 for baptism, 10 by letter. J. H. Bryan is pastor.

Windows on the Master, by Charles C. Wise Jr., Abington, 1968, \$3

Dramatic moments in the ministry of Jesus are presented in poetry, as the writer imagines they would have been seen through the eyes of persons directly involved.

Today's English Version of The New Testament, The American Bible Society translation, The Macmillan Company, 1968, paperback, \$1.95

How The Baptists Got Their Doctrines, by Ora L. Jones, Harlo Press, \$4.50

A retired newspaper man, Mr. Jones has been an active Baptist layman all of his life. He tells here why he is convinced that Jesus established only one church, "that he gave that church a complete . . . code of doctrines, one form of baptism and one memorial ordinance."

Youth at Bat, by Chester E. Swor and Jerry Merriman, Revell, 1968, \$3.50

Recognizing that youth today are "at bat" in the great game of life, the authors challenge them through the young people of the Bible to perform at their best.

Thy People Shall Be My People, by Ruth June Perl, Bethany Fellowship, 1968, \$4.50

This is the story of a gentile Christian, called of God to embrace the Jewish people as her own, whose life remarkably parallels Ruth's as recorded in the Old Testament.

Is It . . . or Isn't It? by E. M. and D. A. Blaiklock, Zondervan, 1968, \$2.95

An acknowledged expert and scholar in the Classics joins here with an eminent medical doctor to produce a vigorous apologetic for "the faith once delivered to the saints."

The Brittle Thread, by Douglas Hall, Zondervan, 1968, \$2.95

This is a novel about a murderer who hid himself in the membership of a church and how an evangelist, who was also an internationally famous criminologist, helped police to solve the case.

Devotionals on Trees of the Bible, by Grace P. Wellborn, Baker, \$2.50

Mrs. Wellborn describes the various trees mentioned in the Bible and bases practical spiritual lessons upon them.

Voice Under Every Palm, by Jane Reed and Jim Grant, Zondervan, 1968, \$3.95

This is the story of Radio Station ELWA and the radio ministry through it to the people of Liberia.

The Bible, the Living Word of Revelation, by Merrill C. Tenney, Zondervan, 1968, \$5.95

Intended for laymen and theologians alike, this book provides fresh approaches to the fundamental questions about the Bible as the source of authority in the Christian faith.

Plain Talk on John, by Manford George Gutzke, Zondervan, 1968, \$3.95

Dr. Gutzke feels that a knowledge of and an acquaintanceship with the gospel of John is basic to belief. He provides here a practical and insight-filled commentary.

The Richards Bible Story Book, by Jean Hosking Richards, Zondervan, 1968, \$7.95

A beautiful book, well illustrated with drawings including many in color, this is a real treasure trove for children. With uncommon skill and understanding, the author has translated the "adult language" of the Bible into an easily understood style that warmly conveys God's revelation to man.

Deaths

Word has been received of the death of **ASA PRYOR HAMRICK**, 79, Rantoul, Ill., March 2. A former teacher of Bible



MR. HAMRICK

at Jonesboro Baptist College, he was pastor of various churches in Arkansas, Wyoming and Texas. He retired in 1963 as a full time pastor, but continued to serve as interim pastor of Baptist churches in eastern Illinois. A native of Jefferson County, Mo., he was a member of Joachim Lodge No. 164, AF and AM, Hillsboro, Mo., for 49 years.

Survivors are his wife, the former Anna Fain; a son, Lt. Col. A. P. Hamrick Jr, Wright Paterson Air Force Base, Fairborn, Ohio; two brothers, Clarence Hamrick De Soto, Mo., and Earl Hamrick, Aurora, Ill.; and a sister, Mrs. Sam Marsen, Hillsboro, Mo.

MRS. BONNIE JANE BAKER JACKSON, 21, North Little Rock, died May 5. She was a member of Calvary Church, North Little Rock.

Survivors are her husband, Ray Jackson; two daughters, Cindy and Kelley

Jackson; her parents, Mr. and Mrs. William Baker; a brother, William Baker Jr., and four sisters, Misses Susie, Glendora, Teresa and Karen Baker all of North Little Rock.

MRS. HANNA ELLIFF SNOW, 95, Little Rock, died May 3.

A member of Calvary Church, Little Rock, and the Dorcas Sunday School Class, she is survived by three sons, C. D. Snow, Laredo, Tex., Delmer E. Snow, Corpus Christi, Tex., and J. H. Snow, Brownsville, Tex.; two daughters Mrs. John P. White Little Rock, and Mrs. M. R. McFarland, Houston, Tex.

JOHN C. FINCHER JR., 59, North Little Rock, died May 7.

A retired storekeeper for the State Hospital, he was a member of the Forty-Seventh Street Church, a veteran of World War II and a member of the Veterans of Foreign Wars.

Survivors are his wife, Mrs. Margaret L. Tolbert Fincher; a daughter, Miss Linda Lee Fincher, North Little Rock, and a sister, Mrs. Vivian Sandford; Littown, Pa.

Noted missionary claimed by death

DR. EDWIN B. DOZIER, 61, Southern Baptist missionary to Japan for almost 36 years, died May 10 (Japan time).

At the time of his death, Dr. Dozier was chancellor of Seinan Gakuin, an institution of more than 7,500 pupils in junior and senior high school, university, woman's training school for kindergarten teachers, and theological seminary.

Japan was home for Edwin Dozier. He was born in Nagasaki, and the institution of which he was administrative head was started by his missionary father, the late C. K. Dozier, in 1916. (His mother, Mrs. C. K. Dozier, now 87, is in Baptist Memorial Geriatric Hospital, San Angelo, Tex.)

Dr. Dozier was the first missionary to return to Japan after the war. He worked alone for nearly a year, re-establishing contact with Japanese Baptists, helping them organize, advising the Foreign Mission Board about the situation, and preparing for the coming of other missionaries.

Dr. Dozier authored a number of books, including two mission study books published by Broadman Press, *A Golden Milestone in Japan* (1940) and *Japan's New Day* (1949).

Eat and grow fat

By JULIA F. LIESER

Does your mother ever warn you, "If you eat too much of that, you will get fat"? The American woodchuck, or groundhog, doesn't have that problem when he is surrounded with good things to eat. His mother never warns him. So he eats and eats and eats. He grows so fat that he can hardly waddle into his burrow.

The woodchuck grows fat in the fall of the year. This extra fat is his life insurance. It will keep him alive during the long, cold winter months when his kind of food is not available. In other words, he eats his winter's supply of food and stores it as fat in his body.

When the autumn days get shorter and colder, the woodchuck stops eating. He fasts for a few days to empty his digestive canal. Then he disappears into his underground home, goes down a long tunnel to his carefully prepared bedroom below the frost line, and closes the bedroom off with dirt. On a bed of dried grass and leaves, he curls up, nose on belly, tail over his head and down his back. He dozes, then sleeps more soundly, and finally slips into the deep, insensitive sleep of hibernation. The woodchuck sleeps all winter.

The sleep of hibernation is not like nightly sleep. During hibernation, the woodchuck's heart slows down until it is beating only about six times a minute. He takes fewer and fewer breaths—only as many in fifteen days as he does in a single day in the summer. His body temperature drops to about 55 degrees. In this deathlike trance, neither sound nor touch arouses him. He uses the stored fat as it is needed.

In the spring, when the woodchuck wakes up, he has lost from a third to a half of his weight of the previous fall. His skin hangs loosely. He is very weak. As soon as he starts to eat, he regains his energy and begins to fill out his roly-poly form again.

The woodchuck is a stocky animal with a heavy body and short legs. He cannot run fast, so he doesn't venture far from his home. He has a broad head with ears set low. Woodchuck fur varies from yellow to blackish-brown and has a slightly frosted look. A full-grown woodchuck is about two feet long—with an additional eight-inch flat tail. His feet are black, and he is white around his nose.

The woodchuck is an expert tunneler. The entrance to his underground home slants down a few feet, then turns sharply. Should an intruder start to follow him, he can quickly throw up a defense of dirt at this point. The tunnel continues down, then widens into a summer living-sleeping room several feet below the surface. Though this is sufficient for his living purposes, he goes on to dig an elaborate system of tunnels. All lead from his living quarters to the outside. Our woodchuck friend knows the exact location of each of these plunge hole openings. When being chased by an enemy, such as a dog, he will suddenly drop from sight down one of these back doors, leaving the pursuer wondering what happened. While the chaser is still pondering this strange disappearance, the woodchuck may pop up another hole across the field and whistle at him.

A baby woodchuck is born in the spring. Blind, napped, with pink wrinkled skin, he weighs between one and two ounces and is less than four inches long. He does not venture into the outside world until he is furred and has his eyes open. But he is mature enough to go his own way by fall.

The woodchuck is a vegetarian and eats leaves, flowers, grass, clover, fruit, grain, and vegetables. In the fall, an overabundance of the woodchuck's favorite food whets his appetite. He begins to eat and eat. When he is not eating, he takes sun baths or sleeps down

in his burrow. Soon he is waddling about, fat and cumbersome.

The young woodchuck does not have to be taught to eat and hibernate; he does this instinctively. A woodchuck seen late in the fall is usually a young one. He takes longer to acquire the large amount of fat he will need during the winter. Before they winter-sleep, they must eat and grow fat.

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Zebras

Reading from the left to right,
The zebra's silly hide
Is black and white and black and
white.

In short, he's stratified.

A common sight for Africans,
Yet they have no facts
On why the zebra comes in bands
Of blacks and whites and blacks.

Even scientific types
Confess a sorry lack,
Unable to proclaim the stripes
As black on white or white on
basic black.

So zebras have to laugh a bit,
Amused at being old grazers
At the bottom of our alphabet
In their puzzling, bold blazers.

—By Richard B. Lyttle
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Hawaii Baptist names new associate editor

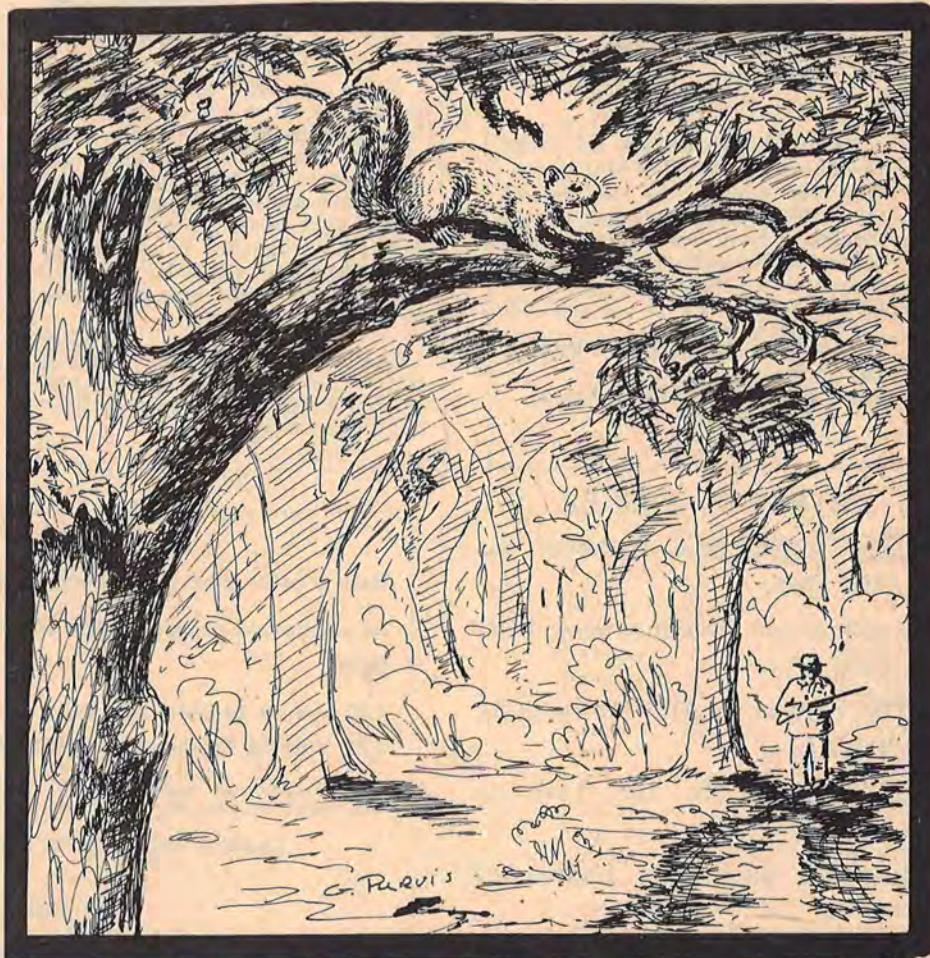
HONOLULU—Mrs. Marilyn Bennett Hillyer of Marshall, Tex., wife of an Air Force major, has been appointed associate editor of *The Hawaii Baptist*, monthly news magazine of the Hawaii Baptist Convention. Executive secretary Edmond Walker is editor.

Mrs. Hillyer is a graduate of Baylor University, Waco, Tex., where she studied journalism and was assistant editor of the campus daily, the *Baylor Lariat*. She is the daughter of Howard Bennett, president of East Texas Baptist College, Marshall, Tex. (BP)

The Cooperative Program is rigid, yet flexible; liquid, yet solid; mechanical, yet spiritual; intricate, yet simple; well-rounded, yet pyramidal; Southern, yet global; perennial, yet annual; mature, yet growing; liberal, yet orthodox; denominational, yet personal. It is calculated and appropriated, yet consists of Faith, Hope, and Love—and the greatest of these is LOVE.



Spring squirrel season



TREES in full leaf will make spring hunting difficult.

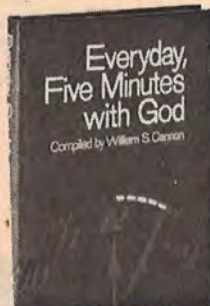
For the first time in 20 years there will be a spring squirrel season in Arkansas. It runs from May 15 through June 15, and the daily limit is 8. No dogs can be used. This is not a new idea since some of our neighboring states have held many such seasons.

It is not expected that many hunters will take advantage of the spring squirrel hunt because of mosquitoes, ticks and the fear of snakes. Actually, insect repellents will take care of the first two and the chances of being killed by poisonous snake bite are more remote than being struck by lightning. Those who have unreasonable fear of snakes will probably say—Amen, since they will not be out where the snakes are.

The hunters who are out will be looking for a mulberry tree or other feeding place that will serve to concentrate squirrels.

The spring hunt is not expected to affect adversely the fall hunt since a second crop of young squirrels should be born before fall.

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ETERNAL MERGER

With stealth, pain furrowed his kind face,

Bent him and gave him grey, half-night:

"The Lord is good!": his morning grace—

At evening, "O, the Lord is Light!"

His once dark hair frosted to snow:

"There are no shadows anywhere—

Undying day is where I go"

He vowed without a trace of fear.

He never lost the positive tone:

"The Lord is good," though wasted, stark,

Transparent to the spirit-bone,

He merged with God and never knew the dark.

—Marie Morris Rushing

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CR 3-3006

The message of truth

By DR. L. H. COLEMAN, PASTOR,
IMMANUEL CHURCH, PINE BLUFF

Life and Work
May 18, 1969
I John 1:1—2:11

Having completed a unit of six lessons on the theme, "Biblical Examples of Ministry," we now turn to another theme (five lessons): "Motivation for Ministry." These five lessons will take us through the wonderful epistle of I John. This is a rich, rewarding study. First, would you begin the unit by reading I John, preferably from a modern translation?

John wrote the epistle against a backdrop of an heretical philosophy called "Gnosticism." This epistle was written in order to combat that heresy. Those who held to the heretical view believed that matter was essentially evil, that salvation came through knowledge and that Christ's earthly life was only an appearance. The Gnostics maintained that Christ's humanity only appeared to be a reality. John dealt a death blow to this heresy in his epistle.

I. The doctrine of sin (1:8—2:2)

1. The fact of sin (vs. 8, 10)

John attested to the fact or certainty of sin. He stated that a person who professed no sin in his life was self-deluded and a liar. Verses 8 and 10 teach that all men are guilty of sin. (Please read Romans 3:10, 23; Isaiah 53:6.) Doubtless the Bible teaches original and actual sin. We are sinners by birth, choice, and practice. If men are not sinners, then are they lost? If they are not lost, do they need Jesus as Saviour? If men do not need Jesus as Saviour, then did he not die in vain?

2. The forgiveness of sin (1:9 and 2:1b, 2)

Having established the fact of sin, John asserted that man stood in need of forgiving grace. Forgiveness came through Christ. Only Jesus, Christ can forgive sin. Man must confess his sin to Christ. If we confess our sin, Jesus has promised to forgive us. He is "faithful and just" to forgive sin. Christ always

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.

keeps his promises. Also Christ is "righteous" or "just" in hating and punishing sin. God keeps his promise of forgiveness and mercy to the penitent without losing his character involving righteousness and justice.

A round of forgiveness lies in the fact that Christ is our advocate and propitiation (2:1b, 2). Just as we always sin, so we always have Christ who is ready to plead for our pardon. The word "advocate" is the same word translated "comforter" in John 14:16, 26; 15:26; 16:7. The Holy Spirit is our earthly paraclete—one called alongside to help. Christ is our heavenly paraclete, our lawyer who pleads our case. Is it not interesting that Christ is our lawyer who pleads our case before the Judge and Christ also is the Judge! (For a development of the idea of Jesus as Judge please read Matthew 21:32; John 5:22; Acts 10:42; 17:31; Romans 2:16; 14:10 and 2 Timothy 4:1). Christ is our Advocate and Judge.

Next, please note the word "propitiation." This indicates that Christ is our atoning sacrifice for sin, without which there would be no forgiveness of sin. The word "propitiation" is closely connected with the word "expiation," which is used in the Old Testament.

3. The forsaking of sin (2:1a)

John wanted to make one thing crystal clear—we are to forsake sin. John desired that every believer concentrate not on the idea of sinning but striving toward the perfect likeness of God. The Apostle is not giving a command but stating his reason for writing as he is: "in order that ye may not sin." The thought in this passage is tremendous! We are warned of the fact of sin, told how to be forgiven of sin, and also lifted toward the ideal of walking away from

the direction of sin.

II. Keeping God's commandments (2:3,4)

John used an interesting expression in verse three: "hereby do we know that we know Him." He referred to knowledge based upon experience. The one sure evidence of truly knowing God is the keeping of God's commandments. (Note the reference to *gnosis* or knowledge as used by the Gnostics.) Fellowship with God has come to the person who does the will of God. There is one great proof of knowing God—**by loving obedience.** There is a difference in saying that we are keeping God's commandments and actually obeying.

III. The doctrine of love (2:5-11)

John reaches a great plateau of truth in these verses. He pleads for love. John indicated that he was not giving forth a new commandment (v. 7) but one which was very familiar. (Read Leviticus 19:18.) A real test of true religion is love for one's brother. If a person professes to be a Christian and hates his brother, this man

- (1) Abides in darkness (2:9);
- (2) Walks in darkness (2:11);
- (3) Has lost direction in life (2:11);
- (4) Is a murderer (3:15);
- (5) Is a liar (4:20).

Please re-read I John 2:10, 11. The person who hates his brother is like a blind man in a dark room looking for a black cat which is not there. Love is of God, hate is of Satan.

Conclusion:

Do you love your brother? How much do you love your brother? What have you done this past week to give evidence that you love your brother? Can you love more than you do?

About people

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 series of articles written by the wife of a Southern Baptist Seminary student for a Georgia newspaper has been chosen as "the most outstanding

piece of writing in the field of social welfare in the state during 1968." Mrs. Marlon Lastinger wrote the series while serving as social editor—feature writer for the *Forest Blade* in Swainsboro, Ga. The articles dealt with the foster program of the Swainsboro Department of Family and Children Services.

Keys to understanding the Bible

By DR. VESTER E. WOLBER
Religion Department
Ouachita Baptist University

International
May 18, 1969
John 16:12-15;
Acts 8:26-35;
17:10-12;
James 1:22-25

The title of this lesson implies that in the study of these passages one should be able to lay hold on some "keys" which will enable him to interpret the Bible correctly. That implication is justified only to this extent: the truth contained in these passages will help him to interpret correctly, but there are no "keys" in them which will enable him to unlock all the mysteries of the Bible.

Inspiration (John 16:12-15)

In his final instructions to his disciples Jesus said that he had a lot more to tell them, but they were not equipped to grasp these things. He promised that the Spirit would guide them into all truth, even disclosing things to come. In a remarkable sentence (v. 15) Jesus claims that all the Father has is his, and promises that the Spirit will take all Jesus has and communicate it to them. What this claim and promise means is that all the divine fullness of God's nature resided in the Son, and that the Holy Spirit was to reveal to the Apostles all that is in Christ. Jesus revealed God fully and the Spirit guides men to apprehend that revelation, and the only limitations being our desire to receive that truth and our capacity to comprehend it.

The Spirit kept Christ's promise and guided the Apostles to grasp that revelation of God in Christ and to understand God's long range purposes for the future. These truths they recorded in New Testament scripture, and the same Spirit who inspired them to write seeks to guide us as we interpret. If the diligence of New Testament writers in following the Spirit's guidance as they prepared the Scriptures were matched by the diligence of New Testament readers in following the Spirit's guidance as they read the Scriptures, we would interpret more accurately and avoid many pitfalls.

Guidance (Acts 8:26-35)

The Spirit directed Philip to the Ethiopian who was reading from Isaiah. He went as directed and led the man to exercise faith in Jesus. Philip was most successful in every recorded undertaking; because, being "full of the Spirit and of wisdom" (Acts 6:3), he followed the Spirit's guidance.

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

Diligent study (Acts 17:10-12)

When Paul and his party went to Berea, they found the Jews "more noble" than those encountered at Thessalonica. They "received the word with all readiness of mind," and they "searched the scriptures daily" to see if Paul's gospel was in line with them. They studied the Old Testament in the light of their new experience of faith, and they studied their experience in the light of Old Testament scripture.

Practice (James 1:22-25)

James says that the man who hears the word and does not put it into practice—does not give expression to his belief in its teachings—will not retain faith. The faith that transforms one into a child of God runs deeper than an intellectual belief that the word is true; saving faith is active and expressive: it perseveres and bears fruit.

The person whose faith runs no deep-

Time to pray

I got up early one morning
And rushed right into the day;
I had so much to accomplish
That I didn't take time to pray.
Problems just tumbling about me,
And heavier came each task,
"Why doesn't God help me," I
wondered.
He answered, "You didn't ask."
I wanted to see joy and beauty,
But the day toiled on, gray and
bleak.
I wondered why God didn't show
me,
He said, "But you didn't seek."
I tried to come into God's
presence;
I used all my keys at the lock.
God gently and lovingly chided,
"My child, you didn't knock."
I woke up early this morning
And paused before entering the
day.
I had so much to accomplish
That I had to take time to pray.

er than hearing and believing that the Bible speaks the truth deceives himself. A self-deceiving person is one who has a tongue long enough to bend around and whisper in his own ear and is gullible enough to believe everything his tongue tells him.

If one hears the word of God and does not put it into practice, he soon forgets what that word told him about himself (22-24). But if he peers intently into the word and lives with it by becoming an active doer, he will be blessed in his act of obedience.

James was right: the Bible is not a book to be read academically like one might read Poe and enjoy the intellectual exercise; it is to be read more like a woman reads a cook book—carefully, and with a ready will to follow its instructions. The Bible must be taught devotionally, that is, practically, and its principles made relevant. It is a manual for living.

From the passages studied in this lesson the following aids to interpretation are drawn.

1. The Holy Spirit illuminated the minds of the apostles and enabled them to grasp and understand the essential elements of the revelation of God in Christ. He guided them in the selection of material for their writings and superintended the production of their books.

2. The Holy Spirit guided Philip to a ready prospect and illuminated the minds of both the witness and the witness so that one could see and understand the meaning of Isaiah's words and the other could understand and believe on Christ, to whom the passage pointed.

3. At Berea new converts carefully studied the ancient scriptures daily—studied them through Christian eyes—and discovered that their Christian faith was like prescription glasses for a farsighted man. Because of what John called the anointing—the abiding experience with the indwelling Spirit (1 John 2:20-25)—they discovered that the most significant truth in the Old Testament was not fully comprehended until Christ came into their experience.

4. James saw that abstract faith that is uncommitted, unexpressed, and inactive is also shallow, temporary, and altogether impotent.

May 4, 1969

Church	Sunday School	Training Union	Ch. Addns.
Alicia	64	47	
Arkadelphia, Shiloh	21	8	
Berryville			
First	143	57	
Freeman Heights	188	47	
Rock Springs	82		4
Camden			
Camden, First	416	94	
Cullendale, First	341	110	
Cherokee Village	52	29	
Crossett			
First	565	152	
Mt. Olive	211	128	2
El Dorado			
Caledonia	42	26	
Ebenezer	169	69	
Fayetteville, First	589	151	1
Ft. Smith, First	1,144	335	1
Gentry, First	187	68	
Green Fortst, First	176	72	
Greenwood, First	303	99	2
Harrison, Eagle Heights	231	65	1
Hope, First	421	148	
Hot Springs			
Grand Avenue	150		
Lakeside	153	89	18
Piney	167	82	
Jacksonville			
Bayou Meto	139	82	
Berea	97	48	
First	431	131	
Marshall Road	302	179	5
Jonesboro			
Central	406	132	
Nettleton	289	108	
Lake Hamilton	97	41	
Little Rock			
Archview	151	79	
Crystal Hill	134	65	
Geyer Springs	624	238	8
Life Line	528	150	1
Sherwood, First	162	61	
Manila, First	162	74	1
Marked Tree, Neiswander	111	45	
Monticello			
Northside	95	53	1
Second	258	102	1
North Little Rock			
Baring Cross	608	159	
Southside Chapel	43	15	
Gravel Ridge	196	128	
Harmony	34	30	
Highway	201	81	1
Levy	483	146	1
Park Hill	806	169	5
Sixteenth Street	42	24	
Sylvan Hills, First	235	88	3
Paragould, East Side	279	135	
Pine Bluff			
Centennial	245	109	2
East Side	147	88	2
First	741	145	2
Green Meadows	61	17	
Second	210	70	
Watson Chapel	190	75	
Springdale			
Berry Street	98	43	4
Caudle Avenue	126	36	
Elmdale	372	113	4
First	395	124	
Oak Grove	71	39	
Tillar, First	56	28	
Van Buren			
First	398	132	1
Jesse Turner Mission	13		
Chapel	85		
Vandervoort, First	70	55	
Walnut Ridge, First	310	102	
Warren			
First	398	106	
Southside	65	51	
Westside	60	81	

True-to-life

"This looks very complicated for a child," the mother said to the salesman in the toy store.

"It's an educational toy, designed to adjust a child to live in the world today," the clerk explained. "Any way he puts it together, it's wrong."

Labor pains

At Lyons, France, in 1539, printers went on the first large organized printers' strike. The chief complaint was the working hours, which extended from 2 a.m. to 9 p.m. The strike eventually was settled for new working hours—from 5 a.m. to 8 p.m.

Well-informed

Teacher: "What two documents contributed greatly to the government of the United States?"

Pupil: Forms 1040 and 1040A."

Reel wheels!

Two boys collided on their bikes. One was knocked speechless; the other spokeless.

Miss-guided

An optimist is a fellow who marries his secretary and thinks he can go on dictating to her.

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In the world of religion

NEWS and VIEWS compiled by The Editor

Says parents should teach sex

Some of the sex education programs being proposed for children in the public schools are more hurtful than helpful, declares Norman B. Rohrer, director of the Evangelical Press News Service, in an article released recently to the religious press.

Rohrer says that the big problem for Christian parents with the program offered to the schools by the official Sex Information and Educational Council of the United States is that "it offers information to youngsters without relating it to a value system."

"There is no mention [by SIECUS] of the marriage relationship," says Mr. Rohrer. "And most Christian parents agree that the SIECUS information is too early, too frank and too abnormal. It subjects children and young people to pressures for sexual and social be-

havior beyond their level of physiological and emotional maturity."

Mary Calderone, executive director of SIECUS, "conducts her crusade as a true Freudian," says Rohrer. "She insists that each individual pupil should set his own standard. . . that there should be no attempt whatever on the part of the instructor to risk frustrating the pupil by teaching right and wrong in the matter."

Rohrer feels that the primary responsibility for a child's sex education lies with the parents. If parents will make a reasonably good attempt at teaching sex facts the efforts of teachers and others can be supportive, he says. He suggested as "worth exploring": YMCA parent-child classes. . . released time instruction by competent teachers. . . and community-authorized curricula.

Laymen give Bibles

The Chapel of the Snows, the only house of worship on the continent of Antarctica, now has specially marked Protestant, Roman Catholic, and Jewish editions of the Bible—gifts of the Laymen's National Bible Committee.

The Bibles were inscribed to the United States Navy officers and men of "Operation Deep Freeze."

Push to 'right'?

Student violence on the nation's campuses, if unchecked, "could bring a forceful rebellion from the far right," Dr. Morris B. Abram, president of Brandeis University, Pittsburgh, Pa., has said.

Rapping the small minority, who, he said, are "attempting to tyrannize universities," Dr. Abram warned that "attempts at forceful revolution may end in wide-spread violence from the extreme right."

Life and death

A world-wide conference of scientists, sociologists, philosophers, and churchmen has been suggested at Philadelphia, Pa., to formulate a definition of life and death.

The suggestion, generated by the problems currently raised by heart transplants and efforts to liberalize abortion laws, was made in an editorial in *The Lutheran*, organ of the Lutheran Church in America.

Demand 'reparations'

A newly formed black militant organization has demanded \$500 million in "reparations" for Negroes from white churches and synagogues. The order was given in a meeting in New York City of the blacks with two bishops of the Episcopal Church.

The demand included a call to Negroes to seize all religious agencies and hold them in trusteeship until the money is paid, at Sit-ins selected but unspecified Negro and white churches also were ordered.

The group, calling itself the National Black Economic Development Conference, scheduled May 4 as the beginning of the seizures and sit-ins.

Claimed James Forman, a deputy director of the Student Nonviolent Coordinating Committee, who read the "black manifesto": "Fifteen dollars for every black brother and sister in the United States is only a beginning of the reparations due us as people who have been exploited and degraded, brutalized, killed, and persecuted."

Award to Graham

New York City's St. George Association recently conferred its annual "Golden Rule Award" on Evangelist Billy Graham "for exemplifying a life lived by the Golden Rule and for encouraging others to live by it."

Graham will return to Madison Square Garden, New York, after a 12-year absence, for an evangelistic crusade June 13-22. An attendance of 20,000 a night is anticipated.

The editorial suggested that the proposed conference be conducted by the United Nations Educational, Scientific and Cultural Organization (UNESCO).

Oppose ABM system

Defeat of the proposed anti-ballistic missile (ABM) system now before the U. S. Senate was advocated in New York City by an organization called National Religious Committee Opposing ABM. The organization is headed by a panel of 27 Catholic, Protestant, and Jewish leaders.

The committee was formed, leaders said, to underscore with moral and religious pressure the protest to ABM launched earlier by a National Citizens Committee Concerned about Deployment of the ABM.

Plan Dallas crusade

An evangelistic crusade will be conducted in Dallas by Assemblies of God delegates attending the 33rd general council of the denomination, in Dallas, Aug. 21-26.

Announcing plans for the crusade, Thomas F. Zimmerman, general superintendent for Assemblies of God, with headquarters in Springfield, Mo., said: "While we consider the business meetings important, the real business of our church is the spreading of the gospel of Jesus Christ."

Delegates from more than 8,500 Assemblies of God are expected to attend the Dallas meeting.

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