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May 29, 1969

Arkansas Baptist State Convention

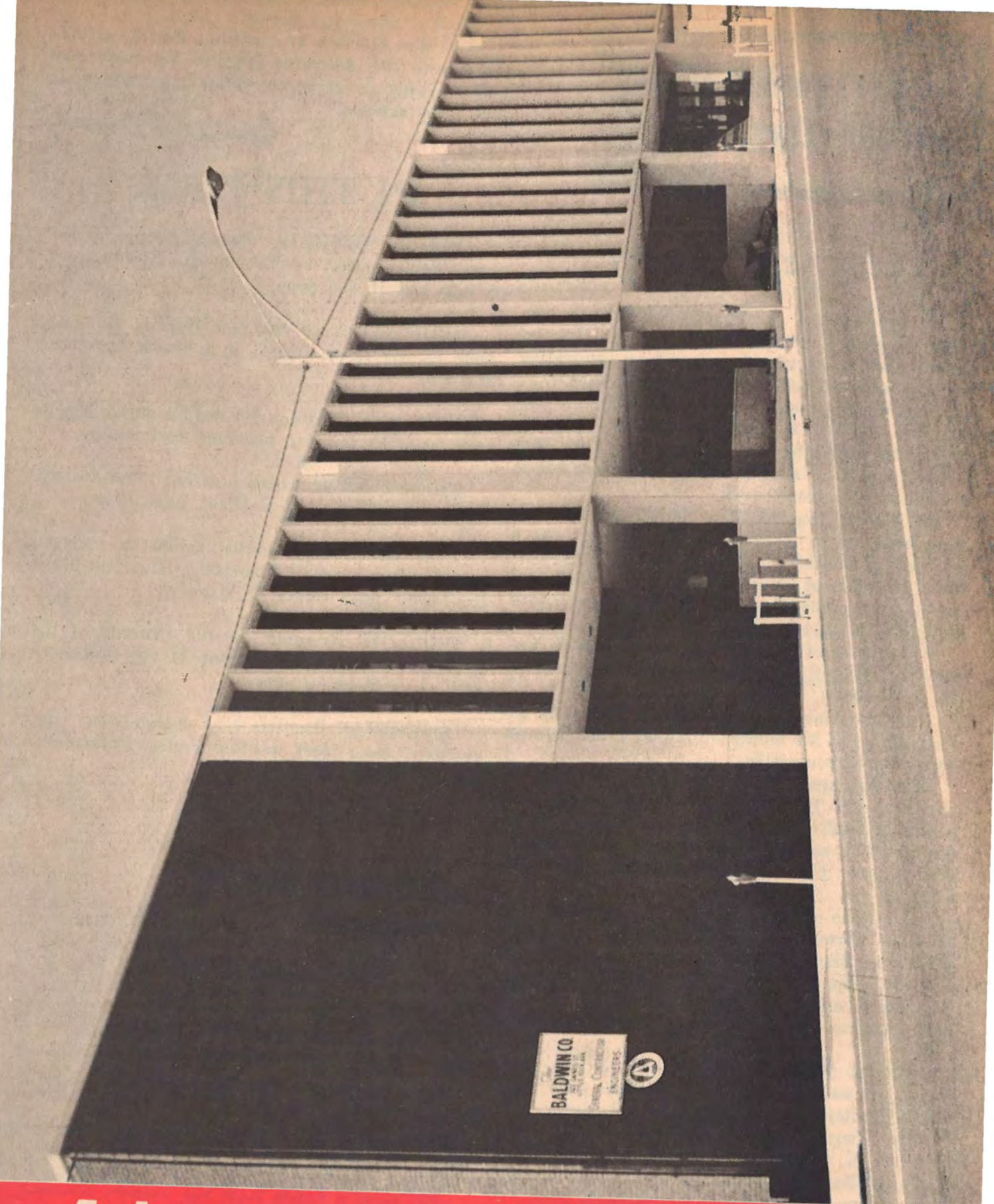
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# Arkansas Baptist

*newsmagazine*

MAY 29, 1969

## Personally speaking



### A preacher's family

We are indebted to one of our Missouri subscribers, Miss Ellie Smith, of 1010 E. Cypress Street, Charleston, Mo., for some very interesting news about some beloved former Arkansans.

Mrs. May Lawrence Cooper, the widow of the late Rev. Allen B. Cooper, who died in February, 1965, is the 1969 Missouri Mother of the Year. Mrs. Cooper now lives in Charleston, Mo., where she is a member of First Church.

Mr. Cooper, reports Miss Smith, and his wife were both native Arkansans. Mr. Cooper was a graduate of Ouachita University and served as pastor of churches at Kingsland and at Brinkley, and possibly at other churches in Arkansas before moving to Missouri.

A daughter of the Coopers, Betty, is now Missouri's first lady, being the wife of Governor Warren E. Hearnes.

Governor Hearnes presented the Mother of the Year award to his mother-in-law at a luncheon in Jefferson City recently.

Mrs. Hearnes, a talented singer, will sing at the Southern Baptist Pastors' Conference next month in New Orleans, at the conference's Tuesday morning session, June 10, and at the Southern Baptist Convention Wednesday afternoon, June 11.

A graduate of the University of Missouri, Mrs. Hearnes formerly taught music in the public schools of Sikeston and Charleston. She has been both organist and choir director at First Church, Charleston, and is currently a member of the choir and assistant organist at First Church, Jefferson City.

Besides Mrs. Hearnes, there are five other daughters and two sons. The daughters are: Velna (Mrs. Audley A. Brown, Charleston); Julia (Mrs. Harry Warren Jr., Charleston); Jennie (Mrs. William H. Frye, Cape Girardeau); Rose Marie (Mrs. William H. Jordan, Greensboro, N.C.); and Janie (Mrs. Bill Stacy, Cape Girardeau, Mo.).

The sons are Allen A. Cooper, Nevada, Mo.; and Dr. James F. Cooper, St. Louis, Mo.

And Mrs. Cooper has 17 grandchildren and three great-grandchildren!

What a wonderful family!  
And Miss Smith is all right too. For she wrote: "I receive the *Arkansas Baptist Newsmagazine* and certainly do enjoy the many good editorials and other articles."

*Erwin L. McDonald*

## IN THIS ISSUE:

'WEST MEMPHIS church people defeat mixed-drink move,' by Thomas A. Hinson, page 6, tells how it was done.

DEDICATION of the new Baptist Building, page 10, will be on June 3, in a service beginning at 2 p.m.

NEW job description for the Executive Secretary, page 10, has far reaching implications.

CHRISTIAN education still has much to say, according to Frank R. Norfleet, page 13.

BENTON County youths active in revivals, page 7, show that "'Preachers' Kids' do serve the Lord," says Harry C. Wigger.

'FOLLOW Through' for the Crusade of the Americas includes the training of new members, with suggestions on page 12.

AMERICAN Baptists hear demands for 'reparations' from black militant James Foreman in Seattle, Wash., page 24.

COVER story, page 10.

## Arkansas Baptist newsmagazine

May 29, 1969

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Editor, ERWIN L. McDONALD, *Int.* D.

Associate Editor, MRS. E. F. STOKES

Managing Editor, FRANKLIN I. PRESSON

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

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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.

## Reorganization for a new administration

The Executive Board, and particularly the Board's Executive Committee, has done a monumental job in recent weeks in a re-study of the Board's executive secretaryship as this strategic office relates to the over-all program of the Board. A report of changes that have been made—in advance of the calling of a new executive secretary to succeed Dr. S. A. Whitlow, who retires June 30—was carried in our issue of May 1 (back page). Now, in this week's paper, we carry a statement from the Executive Committee of the Board, giving an interpretation of the changes made, with some further light as to the reasons.

Since the changes include one relating to the paper and its editorship, we should like to offer some comments on this particular item.

The Executive Board, by changing the status of the paper from a division to a department and having the editor answer directly to the executive secretary rather than to the Operating Committee of the Board, has now gone back to the organizational pattern that obtained at the time the present editor came to the editorship, back in 1957, under Executive Secretary Ben L. Bridges.

It was under the administration of Executive Secretary Whitlow that the Executive Board,

studying organizational patterns in other states, and particularly in the state of Louisiana, made certain changes that included designating the paper as a division rather than a department and putting it under the direct supervision of the Operating Committee. The editor had nothing to do with this change, as he now has nothing to do with the change back to the former pattern.

The editor, now, as the assistant executive secretary and the business manager, will serve as an administrative assistant to the executive secretary.

There are arguments that can be made, pro and con, for either of these patterns. Personally, the present editor had the finest of relationships working under Executive Secretary Bridges; he has enjoyed reporting directly to the Operating Committee and having Dr. Whitlow as the chief executive; and now he looks forward to giving his full support to and his complete loyalty to the new administration, whoever the new executive secretary shall be. Our prayer is that Arkansas Baptists may continue to have the presence and direction of the Holy Spirit for the challenging times that await the new administration.—ELM

## Needed: 'Bill of responsibilities'

We are in hearty accord with the U. S. Attorney General in his recent statement that the solution to the current rash of campus take-overs must ultimately come from the local communities—involving the administrations, faculties, and student bodies of the various institutions embroiled in the outlawry. The fact that a faculty member or an administrator here and there is beginning to assert himself is encouraging.

Something that Stephen Romine, dean of the School of Education of the University of Colorado, had to say about the situation in the university's publication *News and Views*, back in March, is worth repeating. Said Dean Romine:

"Many people today insist upon having their constitutional rights. A much smaller number is aware of the anguish underlying the framing of these rights and of the continuing effort necessary to their preservation. Often those who most enjoy these rights do so in irresponsible ways, and they are either unaware that others are denied such rights or they are indifferent.

"If our Bill of Rights is to serve the needs of all as well as the needs of the few, it must be balanced with a Bill of Responsibilities. Indeed, its very survival depends upon such an equation. The opportunities that enrich our way of life cannot long endure unless their corresponding obligations are met.

"There is no legitimate freedom without an attendant responsibility. Only those who are responsible for their words have a rightful claim to free speech. Only a responsible press deserves to be a free press. Religious freedom entitles one to belief as well as another to disbelief, but neither is thereby relieved of courtesy and decency in dealing with self and others . . ."

Concluded Dean Romine: "An individual more conscious of his opportunities and his rights than of his obligations and his responsibilities is apt to be unhappy under the best of circumstances. He has problems in accepting reality and in committing himself to causes beyond his personal life. Worse still, his sickness is contagious and threatens the health of the society in which he lives."

## Another view on war in Vietnam

I am writing regarding Dr. Frank Stagg's article on Vietnam (April 17) and his letter "Are Baptists Awake?"

I am critical of the conduct and methods of our intervention but I do support the intervention itself.

I could quote Henry Kissinger or Stefan Possony or any other of a number of prominent intellectuals who support the intervention, but I prefer to counter Prof. Stagg's reasoning with that of the well-known editor and priest, Rev. Daniel Lyons, S. J. I heard him speak just after his return from Vietnam where he

had spent considerable time. I believe he worded it as follows: It (the intervention) is a morally justified thing in the sense that to fail to do so would be to allow a far worse thing to happen, the takeover of helpless millions by an atheistic barbarism which mercilessly puts to death all opposition. The friend of a family is morally justified in defending that family against an armed murderer breaking into their house at night, since to fail to do so invites the butchering of the family.

This was a priest who had come to know the Vietnamese people and had

seen first-hand the horrors the Red barbarians had inflicted on these same people.

I am curious whether Dr. Stagg has ever been to Vietnam? I suggest he write to Father Lyons and discuss the "ethics" of our intervention with one who has been there and has seen the Red barbarians in action. Somehow Father Lyons has drawn remarkably different conclusions. Perhaps being there helped. (Father Lyons: C/O Twin Circle Publishing Co., Inc., 86 Riverside Drive, N. Y., N. Y.)—J. W. Patrick, Arkadelphia, Ark.

## On church development program

The purpose of this letter is to share the evaluation of the unique Church Development Program that our church followed under the leadership of Dr. E. Stanley Williamson and which was recently concluded. Many of the results are not measurable by statistics but those that are show decided achievements.

We began the Sunday School year with 290 enrolled. As a result of a census and visitation program over 300 prospect visits were recorded resulting

in 37 new members being added to the Sunday School enrollment. Also, as a direct result of this effort there were 15 conversions in our recent spring revival. Twenty-nine of our officers and teachers earned training awards during this time and led the Sunday School and two Departments to achieve Merit Recognition on the Achievement Guide.

Once again it has been proven that when a church will utilize its Sunday School to witness and enlist in Bible study that souls will be saved. The De-

velopment Program under Dr. Williamson's leadership has laid the ground work for even greater accomplishments to occur. He was very helpful in advising our best use of the new educational facilities.

We are very pleased with his pleasant spirit of understanding and patience with us as he shared his competent knowledge. Our Deacons and church recently went on record unanimously commending him for his leadership and helpfulness to us.—Russell K. Hunt, Pastor, First Church, Batesville, Ark.

## Jay W. C. Moore lives on

Jay W. C. Moore is dead! And yet, Jay Moore lives on. His influence will ebb and flow until it lashes distant shores, and time is no more. His achievement in life was a great A. Q. (accomplishment quotient) in the face of furious obstacle. The secret of his success is seen in his resort to religion—"not in rioting, nor in wantonness."

As to schooling, Jay had a late start, even for his time. But as the child of a share-cropper family he learned early in life to live on less and to make much of little. A junior college training by present-day standards would sum up his "formal education." But his vision of life and his knowledge of things grew apace due to the blessed contacts and contributions of certain great men.

Bro. S. A. Haley, the beloved pastor for forty years of the grand old Concord Church in Clear Creek Association, led Jay to Jesus—and guided his early steps in the ministry. A dedicated deacon named Johnson, a prosperous

peach grower and one of the founders of Hagerville Baptist Academy in Johnson County gave his precious daughter, Maxie, to be Jay's consecrated helpmeet in the Lord's work.

Judge Steel Hays of Russellville greatly aided this schoolteacher pair in their earliest efforts in the cause of Christ. Over in Oklahoma men like Drs. Potter and Hall sensed the gifts of the Moores and strengthened their hands in the service.

Jay and his Maxie-mate worked as a unit "in the manifold grace of God." They had no children of their own, but gave their labors of love to thousands of the children of others, especially in needy families in rural areas. They became noted as rural Vacation Bible School specialists. They were much in demand to speak on their work in conferences and assemblies, on college and seminary campuses. In all they gave nearly forty years in uninterrupted associational mission work in Arkansas and Oklahoma.

So it was appropriate that Jay W. C. Moore should have his funeral at the great Windsor Baptist Church in Fort Smith, Arkansas and that his body be interred among his friends of his longest tenure (19 years) at Muskogee, Okla., the center of the great Muskogee Baptist Association. Here are the highlights of this Man's ministry:

One: What he did for thousands of children.

Two: His keen interest in pastors and pastorates—especially the rural and Mission churches.

Three: His helpfulness to young preachers and other Kingdom workers.

Four: His loyalty to us old worn-out retirees. I know for I am one of many he blessed!

Five: Undoubtedly Jay Moore's reward will be a rich one—II Timothy 4:6-8. — O. M. Stallings, Conway, Ark.

I am an Arkansawyer full Blood, and I have wanted to write a book on my life, but I just didn't have courage to start, But I can say I am an old 65-year Baptist and I raised 12 Baptist children. My boys are Deacons in their churches and good singers, and my girls are teachers in Sunday School, and they had a quartet when the youngest one was 7 yr. old and still sing quartets. I am 82½ year old and can't go to church and Sunday School all the time. I am crippled with arthritis. But with God's help I went to our revival. We had a good revival. God wonderfully blest our church.

Bro. Harold Plunkett is our pastor, and has been 17 yr.

I hope to see my name in the paper. My children don't know I am writing this. I have the most wonderful family.

Here's to Arkansas—the best old saw in the world!—Mrs. Barbara McCafferty, Hartford, Ark.

**Any for Utah?**

We are interested in performing a ministry to college students who come to Utah for their education. Therefore, we are seeking the names and addresses of students who may come to our good state. If you know of any, would you please make their names and addresses available to us. We will direct them to the proper student directors.—Joe H. Music, Pastor-Director, University Baptist Church Ministries, 334 South 13th St., Salt Lake City, Utah 84102.

**Stewart interview**

Let me congratulate you on your report of an interview with A. M. Stewart of Scotland [issue of May 8.]

I was impressed with the intelligence, sincerity, and spiritual insight to his answers. The article, also, showed genuine insight on your part in asking the right questions.—Vester E. Wolber, Ouachita Baptist University, Arkadelphia.

**Correction, please**

Chairman Jeral Hampton of the Board of Trustees of Ouachita University has called our attention to an error in our recent report of the appearance of Ouachita officials before the Executive Board of the Arkansas Baptist State Convention.

The Ouachita budget for the current school year was projected on an estimated average enrollment of 1,500, 100 short of what materialized, rather than on 1,700, as reported.

We are happy to make this correction.—ELM

**Arkansans at Southwestern**



MR. HARRISON



MRS. OVERTON



MR. BROWN



MISS EUBANK



MR. ECHOLS



MR. DAVIS



MR. BEASON



MR. OVERTON



MR. ROBERTSON

ARKANSANS at Southwestern Seminary receiving degrees on May 9 were, left to right: Row 1—Harold M. Harrison, master of church music, Mrs. Shirli J. Overton, diploma in religious education, Melvin Brown, Jr., master of religious education and master of divinity; Row 2—Rozanne Eubank, master of religious education, Melvin Burl Echols, diploma in religious education, Joe Clarence Davis, bachelor of divinity; Row 3—Daniel F. Beason, master of divinity, Owen Fulton Overton, Jr., master of divinity, and H. Doyne Robertson, master of divinity.

**Camden students are top scholars**

Of the 99 graduates from Fairview High School, Camden, in the Class of 1969, both the valedictorian and the salutatorian are active members of Cullendale First Church. Two others from the church family are among the top ten scholastically.

The valedictorian is Dennis Beard, son

of Mr. and Mrs. Wendell Beard. The salutatorian is Dicky Dan Bush, son of Mr. and Mrs. Dave Bush.

Andy Burns, son of Mr. and Mrs. A. A. Eurns, Jr. and Mike Swaty, son of Mr. and Mrs. David Swaty; ranked in the top ten of the class.

# West Memphis church people defeat mixed-drink move

By THOMAS A. HINSON  
Pastor, First Baptist Church, West Memphis, and  
President, Arkansas Baptist State Convention

On May 20, West Memphis Christian citizens made a giant stride in reclaiming lost ground of past years which had contributed to a rather bad reputation for the largest city in eastern Arkansas. Gambling (legal and illegal), notorious night spots, and the showing of filthy movies that had been rejected by the Memphis movie censor boards, had caused the city to have a kind of "back-door atmosphere" where Memphis kept much of its meanness! The situation deteriorated so much that during World War II West Memphis was declared "off-limits" for servicemen at the Millington Naval Station.

But on May 20, another sign of recovery from those difficult days was clearly visible—liquor by the drink was defeated!

What happened to slow the wealthy and powerful liquor forces that have enjoyed four rapid-fire victories in Arkansas recently?

The West Memphis story is not greatly different from most other city and county elections in Arkansas. The democratic process has many weaknesses; but it is still preferred over any other known system of government in the world today! However, this is in no way intended to excuse corruption and unfair or illegal practices in elections.

In most instances, Christians act too late. They needed to have started months ago (in some cases years ago) with the selection of honorable Christian statesmen as democratic central committeemen. These committeemen choose elections commissioners and election commissioners name people who work in the election precincts and either operate a clean election or steal it for the highest bidders. These election commissioners also have moral obligations (if not legal responsibilities) to see that elections are conducted according to the letter of the law and not just to suit "Mr. Big" or "Mr. Rich."

## Organization was late

Most local pastors were engaged in evangelistic crusades at home or away during the weeks the liquor people were circulating their petitions. Just 32 days after the petitions were filed (30 days, the minimum time, would have placed the election on a Sunday) the date to vote was set. Being so late was almost fatal to our cause.

A local Baptist layman and business-

man, Billy G. Smith, was selected to be general chairman for the Citizens For Progress group. (A positive name proved important to our cause.) A finance committee composed of deacon chairmen from each church was set up. Mr. Smith gave many hours to directing the work of closely-knit committees.

## Were petitions legal?

The first mammoth task was to examine the petitions and compare each name with the voter registration books. This took two weeks in our city. Tom DeLoach and a committee of ten people worked many hours on this task. Their findings, which Citizens For Progress believed to be the true facts, indicated that:

Fourteen names were on the petition twice each. One name appeared three times. Seven names gave out-of-the-city addresses. One hundred and 70 of the names could not be found on the books as registered voters. Twenty-one other names could not be read by those making the analysis.

If these figures be correct, and we believe they are, then only 739 names of qualified votes appear on the petition. Eight hundred and 87 names were required by law to call the election.

## Commission won't act

These facts were presented to the election commission in private and through the public press. The local officials (mayor, city clerk, election commissioner) sounded like a broken record—"We have no responsibility . . . we have no responsibility . . . we have no responsibility . . ."

Now, most thinking citizens knew better than this, but what could they do? One possible route considered was to file an injunction in the courts enjoining the election commission not to hold the election until the court had time to examine the petitions and determine their challenged legality. The cost of this was prohibitive to the newly organized Citizens For Progress. Two different estimates were secured, in the neighborhood of \$2,000 each, for legal

## Final Hand At The Wheel



"PRINCIPALITIES AND POWERS HE DISARMED, AND OPENLY DISPLAYED THEM AS HIS TROPHIES, WHEN HE TRIUMPHED OVER THEM IN THE CROSS." — COL. 2:15 (MONTGOMERY TRS.)

fees and costs. This was a little more than the total expended on the entire campaign. Again, here is a glaring weakness in the democratic process—serious irregularities and almost certain illegalities were made public; and the Citizens For Progress were told, in essence, "we will be glad to help you with this problem if you have \$2,000!"

Citizens For Progress decided (and it was a difficult and painful decision) to just tell the people how illegal we felt this election to be. We took the risk that this would help our cause. It did.

#### Attorney general helped

Also, Citizens For Progress let it be known that the Attorney General's office in Little Rock had been contacted and that it was learned there that the election commission's responsibility does not end simply with setting election dates and selecting judges and clerks. From the same source we learned that judges and clerks are to be named 20 days before the election. Ours were selected (named publicly) six days before the election. The wisdom of this can be seen in areas where the election commission would select some persons of questionable character to conduct the election . . . (One precinct official who works at a gambling establishment wanted to close the polls early so he could get to his gambling job. Another drank beer at the election table, from under a paper sack.)

Christian citizens need time to examine these lists and take whatever action they may believe they are entitled to take. Perhaps just letting it be

known that interested citizens were on the alert to the laws put enough of the "fear of the Lord" in some people to keep the election from being stolen by the liquor people.

#### Campaign outlined

Having made the decision to proceed toward the polls instead of pursuing the matter in the courts, we did the following things:

1. Appealed through the churches for funds, and raised about \$1,800.
2. Used "pledge cards" in all cooperating churches, getting our people committed to contribute, work on telephone, provide transportation, etc.
3. A telephone committee of 200 women, headed by Mrs. Cecil Briggs, called every number in the local telephone book and urged them to vote against the measure.
4. A transportation committee was selected and headed by Tom DeLoach and telephone numbers were published for voters to call if in need of transportation.
5. A house-to-house canvass was organized and thousands of campaign leaflets were prepared for distribution. Harry Lesco directed this effort, dividing the city into areas and assigning these areas to churches for delivery of the materials to each home.
6. The youth were used in literature distribution in the final days by having them ring a door bell and say, "I'm not old enough to vote in this election, but I would appreciate it if you would vote for me against liquor by the drink."

7. Much local newspaper advertising was done, a sound truck was used on election day, churches prepared signs for their lawns, and on election day we sought to saturate the two most effective radio stations with spot announcements.

8. But the real success of this effort was found in prayer. God heard his people pray and honored their prayers. This was the one thing we could do that our opponents could not do—pray!

#### What-to-do ideas

1. Start early. As soon as word begins to get out that petitions are being circulated, purchase an ad in your local paper and warn that it is a felony punishable by five years in the penitentiary unlawfully to sign that petition.
2. Use the pledge cards—they were most effective and helpful to us.
3. Build your organization around strong lay people. A "Ministerial Alliance" name will not be effective.
4. Get a strong finance committee (deacon chairman from every church) and work for funds. You will need more than you can raise.
5. Keep the organization simple, but involve all groups possible.
6. There is no method as effective as a personal call at the door and effective printed material to leave there.

All we did needed to have been doubled: we only got out 1/3 of the qualified voters! But we did defeat liquor by the drink 1,399 to 1,266 in our town on May 20.

## Benton County youths active in revivals

"'Preachers' Kids' do serve the Lord!" says Harry C Wigger, superintendent of missions for Benton County Association.

During the recent Crusade of the Americas held in Southern Baptist churches in Benton County, sons of pastors in the association led the music in five of the 19 revivals conducted, reports Mr. Wigger.

Richard Newberry, son of Rev. and Mrs. Dean Newberry, First Church, Rogers, led the singing in the revival at Pleasant Hill Church.

David Matthews, son of Rev. and Mrs. Roe Matthews, Lowell Church, led the singing in the revival at Lowell.

Greg Rowley, son of Rev. and Mrs. Vernon Rowley, Bentonville, led the

singing in the revival at Sugar Creek, Pea Ridge, where his father is pastor.

Jerry Lawson, son of Rev. and Mrs. Johnny Lawson, Rogers, led the singing in the revival at Sunnyside Church, Rogers.

Mark Barnett, son of Rev. and Mrs. Ray Barnett, Siloam Springs, led the singing in the revival at Gum Springs, where his father is pastor.

Richard, David, Greg, and Mark are high school students; Jerry is a college student.

"All young people are not anti, destructive individuals but many are seeking to put meaning and purpose into life," says Mr. Wigger. "These very seldom hit the headlines."

## Missionary to speak

Miss Annie Hoover, a native of North Little Rock and foreign missionary to Sapporo (Northern Island), Japan, will be the guest speaker at the evening worship hour, 6:15 p.m., at First Church, North Little Rock, June 1.

Miss Hoover received her education from the North Little Rock public schools, Central College, Conway, and Ouachita University, Arkadelphia.

After teaching math for three years in Turrell, she entered Southwestern Seminary, Ft. Worth, Tex., where she received her master's degree in religious education.

Miss Hoover is on furlough and visiting her mother, Mrs. J. W. Hoover, at 3008 East 4th Street, North Little Rock.

Following the evening worship service, a reception for Miss Hoover will be held at the church. Miss Hoover's friends are invited.



# Vestals will observe 50th anniversary

Rev. and Mrs. W. R. Vestal will be honored on their 50th wedding anniversary May 31 at a reception given by their children at the Holiday Inn in Searcy, from 4 until 5 in the afternoon.

The Vestals were married May 30, 1919, in Eva Mills, Ark. He was in the mercantile business and she was a teacher in the school at Eva Mills,

Mr. Vestal was ordained to the ministry, April 25, 1928, by First Church, Warren. He has pastored churches at Calion, DeVall's Bluff, Hazen, Carlisle, Rector, Marianna, Star City, and Searcy, in Arkansas.

He also served the Arkansas Baptist State Convention for three years as an

evangelist, covering Southeastern Arkansas.

In 1957 he left Arkansas and pastored First Church, Carthage, Tenn., where he retired from the active ministry in 1963.

Mr. and Mrs. Vestal then moved back to Searcy, where they now live.

They have three sons, Richard, who is pastor of First Church, Monticello; James, who is an accountant with Texas Gas Transmission Corporation, Owensboro, Ky.; and Frank, who is located in Liberal, Kan., as a trainmaster with the Rock Island Railroad.

The Vestals have eight grandchildren.

## Dr. Ralph Phelps joins Worthen Bank

Dr. Ralph A. Phelps, Jr., president of Ouachita University, for the past 16 years, has taken a position as vice president and trust officer of Worthen Bank & Trust Co., Little Rock, and will begin his new duties June 1.

Dr. Phelps resigned from Ouachita on March 13 and was named president emeritus by the Board of Trustees.

Almost exactly one half of the graduates who have completed their work since the school was founded in 1886 have finished under Phelps's presidency. Assets of the school have increased from \$1.8 million to \$8.4 million.

"The fact that I am going to make my living at 'tentmaking' for a while will not, I hope, mean that I am less involved in church work," Dr. Phelps stated. "If working for someone else for a living and for the Lord on one's own time makes one a second-class Christian, then I guess I'll join the Apostle Paul in that category."

## Darrell Cluck to be summer youth worker

South Side Church, Pine Bluff, has employed Darrell Cluck as summer youth worker.



Cluck is finishing his freshman year at Ouachita University, where he has just been elected president of next year's sophomore class. He started preaching at the age of 12 and supplied the pulpits of churches in the Ft. Smith area during high school days. At South Side High School, Ft. Smith, he was elected to the High School Hall of Fame and was president of the Drama club.

Last summer he served as summer youth worker at the Levy Church, North Little Rock, where he was responsible for setting up a youth center and beginning an effective youth program.

His experience with youth includes preaching in several youth-led revivals, leading teen-age Bible discussions, leading witnessing workshops, directing drama groups, camp-outs, youth center, day camps, and witnessing to young people.

Dr. Tal Bonham, pastor of South Side Church, said that this is the second summer that the church has employed a college student to work directly with the church's teen-agers. He indicated that there are over 200 teen-agers enrolled in the Sunday School of the church.

## Baptist beliefs

# Charges against Jesus

BY HERSCHEL H. HOBBS

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

"We found this fellow perverting the [our] nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King."—Luke 23:2

The Sanhedrin had unanimously voted that Jesus should be put to death. But, since only Rome had such power they took him before Pilate for sentencing. They "began to accuse" him and kept on doing so. This is evident in the imperfect tense of "began." What were their charges?

First, that Jesus was perverting the Jewish nation. The verb rendered "perverting" means to disturb, to lead astray. The inference was that he was a revolutionist against Rome. It was a false charge, of course, for Jesus never countenanced such. He had even refused the role of a political-military Messiah (John 6:15).

Second, they charged Jesus with teaching that Jews should not pay taxes to Rome. Above all else Rome demanded subject peoples to keep the peace and to pay taxes.

Again the charge was an outright lie. They had sought to get Jesus to do this very thing. But he had refused, saying, "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's" (Lk. 20:25).

Third, they charged him with saying that he was Christ a King. This was true, but not as they intended Pilate to understand it. It was a half-lie, the most vicious lie of all.

Jesus avoided public use of the title "Christ" because to the Jews it had a revolutionary connotation. Under oath before the Sanhedrin he admitted that he was the Christ (Matt. 26:63f.). Otherwise, he himself would have lied. He did claim to be King in God's kingdom. But he never set himself up as a rival of Caesar.

The Sanhedrin made no mention at this time of blasphemy which was their real charge against Jesus. For Pilate would have cared nothing about that. Pilate ignored the first two charges to focus upon the idea of "King" (v. 3). John shows that Pilate later was convinced that Jesus was not an earthly king (18:33ff.). He concluded that all charges against Jesus were false (v. 4).

Men continue to make false charges against Jesus. But history records, "I find no fault in this man."

## Raileys return on mission leave

Rev. and Mrs. David Railey, evangelistic missionaries to Hong Kong, have completed their first tour of service and will be arriving in Arkansas May 29 for a four-month leave.

Mr. Railey is pastor of the international Church in Hong Kong, the Kowloon Baptist Church. He also teaches at the Hong Kong Baptist College and is crusade director for the 1970 Baptist Crusade.

After finishing language and customs study in Taiwan, the Raileys transferred to Hong Kong to carry on a special evangelistic ministry.

"One of the highlights of this term of service," Railey reports, "was participating in the 1968 Philippian Crusade. It was my privilege to see 680 souls come to Christ in five weeks of preaching from the jungles to the city plazas.

"There were over 6,000 decisions for Christ in the nation-wide crusade led by 70 missionaries and evangelists."

Missionary Railey can be contacted at his father's address: C. A. Railey, 2215 N. 8th St., Ft. Smith.

Mrs. Railey is the former Joye Kersh of Dermott.

## Social club elects new officers

Lynda Church, a senior English major from El Dorado, has been elected president of Theta Lambda Tau social club at Ouachita University for the 1969-70 school year.

Other officers elected were: Linda Murphree, Little Rock, vice president; Susan Galyean, Hughes, recording secretary; Glenda Gray, Sheridan, corresponding secretary; Sandra Sawyer, Pine Bluff, treasurer; Vickie Hubbs, Little Rock, chaplain; Dee Rollins, Phoenix, historian; Jan Bradley, El Dorado, parliamentarian; and Sherry Arnold, Gurdon, reporter.

## F. Doyle McGrew is licensed

Liberty Church, in Walker Community near Searcy, licensed F. Doyle McGrew to preach on May 11.

He is the son of Mr. and Mrs. T. E. McGrew, Searcy, and a graduate of Griffithville High School. He and his wife, the former Carolyn Usery, have four children.

Mr. McGrew will do supply ministry and serve as interim pastor.

The pastor of Liberty Church is Glen Smith.

## Beacon lights of Baptist history

# Southern Seminary's plan

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

James P. Boyce's inaugural address at Furman University, July 30, 1856, entitled "Three Changes in Theological Institutions," suggested an innovation in the education of ministers.

Briefly stated he proposed: (1) that a theological seminary should not receive only college graduates, but afford any preacher a course of study as he might be prepared to receive and desired; (2) provision should be made for those who want to continue their studies on the graduate level, making our country less dependent upon foreign scholarship; (3) an Abstract of Principles should be prepared, carefully stating Baptist' theological belief, which every professor in such an institution should sign when inaugurated, so as to guard against erroneous and injurious instruction in so sacred a seat of learning.

Up to this time the prominent idea of theological study in America was that the student would have advanced through a regular college course or its equivalent. Such action seemed to infer the ministry should be entrusted only to the classically educated, an assumption, Boyce argued, made for no other profession. He felt that this philosophy had diminished the ranks of the ministry in two ways. It had restrained many from entering, and had prevented the arrangement of courses for those who would have entered upon it to train themselves in a short time for valuable service.

Boyce, having attended Brown and Princeton universities, pastored the First Baptist Church of Columbia, S. C., served as editor, and taught one year in Furman University in Greenville, S. C., knew the value of education.

His view of educated ministers is worth restating. "The scriptural qualifications for the ministry do, indeed, involve the idea of knowledge, but that knowledge is not of the sciences, nor of philosophy, nor of the languages, but of God and of his plan of salvation. He who has not this knowledge, though he be learned in all the learning of the schools, is incapable of preaching the word of God. But he who knows it, not superficially, not merely in those plain and simple declarations known to every believing reader, but in its power, as revealed in its precious and sanctifying doctrines, is fitted to bring forth out of his treasury things new and old, and is a workman that needeth not to be ashamed, although he may speak to his hearers in uncouth words or in manifest ignorance of all the sciences. The one belongs to the class of educated ministers, the other to the ministry of educated men; and the two things are essentially different."

Three years later Boyce would begin to put his plan into effect.

\*John A. Broadus, *Memoir of James Petigru Boyce* (New York, A. C. Armstrong and Son, 1893) p. 126

## Baptist pastor on study group

Alvis Carpenter, pastor of First Church, Blythèville, has been chosen to serve on a Convention-wide Suburban Church study group, sponsored by the Southern Baptist Home Mission Board in Atlanta.

The study group, composed of pastors, superintendents of missions, and denominational staff personnel, is studying the current problems of the suburban Baptist church.

Mr. Carpenter, a native of Elaine, is former pastor of Audubon Church, Louisville, Ky. He has earned degrees from the University of Denver and Southern Seminary, Louisville.

Russell Bennett, associate secretary of the Department of Metropolitan Missions, serves as the convener for the study group. They are exchanging book reviews and discussion papers via correspondence during the year, and will meet for formal discussions and reports at Ridgecrest, N. C., during Home Missions week, Aug. 15-20. The report of the group should be available for the public this fall.

## Helpful wisdom

My mother taught me always  
To rely on God's Holy Book;  
She said solutions for everything  
Were there, if only I'd look.

—Opal L. Whitfield

# Your state convention at work



*New Baptist Building*

## New Baptist Building dedication

The new Arkansas Baptist Building at 525 West Capitol Ave., Little Rock, headquarters of the Arkansas Baptist State Convention, will be dedicated Tuesday, June 3, in a service beginning at 2 p.m.

(Open House, for the public, will be held Sunday afternoon, June 22, beginning at 2 p.m.)

Porter Routh, executive secretary of the Executive Committee of the Southern Baptist Convention, Nashville, will be the guest speaker. The service will be held in the chapel of the new building.

Thomas A. Hinson, pastor of First Church, West Memphis, and president of the Arkansas Baptist State Convention, will preside.

Don Hook, pastor of Baptist Tabernacle, Little Rock, will give the invocation.

Greetings will be extended by Haco Boyd, mayor of Little Rock, and by Lawrence Graves, vice president of the Greater Little Rock Ministerial Association.

Dr. S. A. Whitlow, executive secretary of the State Convention, will present the Building committee, composed of Purcell Smith, chairman; and Robert Gladden, Kenneth Price, R. L. South, Don Hook, and Thomas A. Hinson.

Other acknowledgements will include members of the following firms which have served in the planning, constructing, and equipping of the new building:

Farrell-Wimberly (architects); The Baldwin Company, contractor; Worthen Bank & Trust Company (financing); Arkansas Printing & Stationery Company; Information Systems, Inc.; Park-in Printing & Stationery Company (Furnishings); and Little Rock Picture Framing Company.

Tal Bonham, pastor of South Side Church, Pine Bluff, and president of the Executive Board of the State Convention, will lead the prayer of dedication.

In charge of special recognitions will be W. Harold Hicks, pastor of Pulaski Heights Church, Little Rock.

The benediction will be led by Mrs. J. A. Hogan, Sweet Home, president of the Woman's Missionary Union of Arkansas.

## Some far reaching implications of the new job description

At the April 28 meeting of the Executive Board of the Arkansas Baptist State Convention, a revised job description for the Executive Secretary was unanimously approved. This new job description has far reaching implications of which we believe every Arkansas Baptist should be aware.

### Employment of Personnel

The Executive Secretary will retain the same basic relationship to the Executive Board, i.e., planning programs, selecting personnel, and coordinating committees. However, the Executive Board's Operating Committee will work more closely with the Executive Secretary in selecting, interviewing, and employing the Executive Board personnel in Baptist Building.

The Executive Secretary will continue the task of organizing, coordinating, and motivating the personnel in Baptist Building. However, when the occa-

sion arises in rare but vital circumstances, he will consult the Operating Committee before discharging any member of the staff.

### Departments Combined

The combinations of the following departments were approved: State Missions and Race, Evangelism and Brotherhood, Annuity and Stewardship. The heads of these departments have not been named. The present Assistant Executive Secretary will move to the position of Business Manager, leaving this position open for the suggestions of the new Executive Secretary.

The Board's Program Committee, which is chaired by William Philliber, was authorized to acquire the needed legal assistance to determine whether or not the Arkansas Baptist Foundation should be operated as another department of the Executive Board. The Foundation now operates on Coopera-

tive Program funds with an office in Baptist Building. However, its work is directed by a convention elected board and the Foundation secretary is not supervised by the Executive Board or the Executive Secretary.

### State Paper and News Media

The Executive Secretary will be the spokesman for the Executive Board between sessions. He will, in consultation with the staff member in charge of public relations, make appropriate news releases. Other Executive Board personnel will be instructed to refer news media to the Executive Secretary.

In addition to providing policy interpretations and administrative guidance and direction for all Executive Board programs, the Executive Secretary will work closely with the Editor of the Arkansas Baptist Newsmagazine to see that the content of this publication is always in keeping with the expressed wishes of the Executive Board. The Editor of the Arkansas Baptist Newsmagazine is no longer supervised by the Operating Committee but by the Executive Secretary.

These changes were recommended after many hours of prayerful study. The job descriptions of other executive secretaries were studied in depth. Dr. S. A. Whitlow, present Executive Secretary, was most helpful throughout this time of study and revision. In fact, the study was made at his suggestion upon his resignation.

On June 8, 1969, at 10:30 a. m., the Executive Board will be called to a special meeting to hear the nomination of the Operating Committee for Executive Secretary. We feel that every Arkansas Baptist should be fully aware of the approved changes in his relationship to

the Executive Board, board personnel, and the denomination.

We feel that these changes will further promote the work of our Lord Jesus Christ through the Executive Secretary and the Executive Board of the Arkansas Baptist State Convention.

#### The Executive Committee of the Executive Board

Tal D. Bonham, Chairman  
Wilson Deese  
Thomas A. Hinson  
D. C. McAtee  
John Maddox  
William Philliber



## Feminine intuition

by Harriet Hall

## Youth at the crossroads

Recently I was asked to prepare some material for a youth retreat to be used during a meditation time by the young people. Since this is a time of graduation, a time of choice of vocation or life-companion, for many it is a time of soul-searching. Here are excerpts from some of the material I compiled for the young people to think about:

Who am I? In my search for identity I recall the words of the Psalmist, "What is man, that thou art mindful of him?" (Psalm 8:4).

I am a sinner—I will read Psalm 51, and Psalm 119:11.

I am afraid—I will read Psalm 27.

I worry too much—I will read Matthew 6:19-34.

I have a sorrow—I will turn to John 14.

Sometimes God seems far from me—I will search Psalm 139.

I am tired—I will find rest and comfort from Matthew 11:28-30.

I confess that I am bitter—I will read the 13th chapter of 1st Corinthians.

I am lonely—I will recall the words of Psalm 28.

I have problems—I will turn them over to God as I read 1 Peter 4:6-11.

Something to think about: While I was yet unborn as my mother waited for my birth, perhaps she thought, "What will you be like, my precious little one? Will you be a lovely daughter, or a mischievous son? Will you have eyes like your father or your mother? Will you grow up to be unselfish, loving, and kind? Will you play the game of life fairly? Will you learn to be a good loser? Will you make the right choices in life?"

But I am no longer an unborn child. I'm here—real flesh and blood and a living soul. God, help me to be the kind of person who is attractive on the inside—not too concerned about the outward appearance for the moment. Help me to put myself completely in the hands of my Maker. Help me to make no costly blunders which might haunt me through the years. I know I can do without many things in life, but I can't make it without thy strength. Help me to keep my hands in thine. Help me to walk in thy paths. Give me courage for any difficulties ahead. Help me to find in life the joy and lasting satisfactions which only thou canst give. In Jesus' name I pray. Amen.

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

MAY 29, 1969

## 'Shaping the 70's'

### New materials ready in October, 1970

The seventies will not start in sixty-nine.

Because our church year is dated from the fall of one year through the summer of the following year, we may often confuse the calendar year with the denominational year. For instance, 1969-70 may be confused with 1970-71.

This has happened with reference to the new literature change coming for the seventies.

New program resources and literature will start in October, 1970, 17 months from now, not in October, 1969.

Because our next church year is dated October, 1969-Sept. 1970, some have thought the new changes are scheduled for this October (1969). Though in error, this thought has sent cold chills up and down some spines, when the leaders have thought of sweeping literature and age grading changes coming, with very little information at hand.

Just be glad its not now June, 1970.

Associational teams of leaders will receive a full interpretation of the new materials for the seventies on Jan. 12-13, 1970 at Immanuel Church.

It is suggested that then teams conduct associational clinics in February and March for the churches.

So breathe easy friend, at least right now on the subject of all new changes for the seventies.

Right now, let's tool up for a great 1969-70 year with our immediate opportunities and resources. — Lawson Hatfield, Coordinator of "Shaping the 70's."

### To a tree

Tell me, Tree, all dressed in scarlet,

With a multi-colored stole,  
And a diamond-studded necklace,  
Golden crown, a perfect whole!  
Who's the Artist? Whence the brushes?

Are they part of angel wings  
Does He only come at evening,  
Doing all those lovely things?  
"Listen, Child, and I will tell you,  
He who made both you and me,  
Bids you learn from all my dresses,  
Proof of immortality."

—Daily Newberry Crowe

# Orientation of new members

During the year of Follow Through for the Crusade of the Americas, we are encouraging churches to begin or to strengthen their program of training new church members. "Training New Church Members" is one of the three divisions of training conducted by the training program of a church.

During this period of training, which is usually thirteen sessions in length, new church members discuss the meaning of their new relationship to Christ and to the church. This training should begin for each new member as soon as possible following his decision for Christ. The usual time for this study is during the Training Union hour on Sunday night, for three months.

One writer has suggested that the important question "What must I do to be saved?" is followed by, "What must I do now that I am saved?"

### How to start an orientation program

Here are some suggestions for beginning an orientation program for new church members:

1. Elect a director of new church member orientation. This is a must. This is usually done through the church nominating committee.

2. Ask this director to:

(1) Study chapter two of *The Training Program of a Church* by Harris.

(2) Study *The New Church Member Orientation Manual* by Waldrup.

3. Teach the *New Church Member Orientation Manual* to the church.

This may be done on Wednesday nights or at some other time. The pastor would be an ideal person to do this.

4. Set up the type of organization needed by your church, following suggestions in the *New Church Member Orientation Manual*.

5. Provide age graded new member orientation curriculum materials, junior-adult. Order this material from the Literature Department of the Sunday School Board.

6. Enlist and train orientation leaders.

7. Determine orientation schedule.

8. Secure needed materials.

9. Begin.

### How to expand your program of new church member orientation

Move up from one class for all new members to age graded classes for junior through adult.

Move up from one counselor-teacher for all new members to a counselor-teacher for each age group or combination of age groups.

Move up from a counselor-teacher for each age group to a counselor and a teacher for each age group.

### Conclusion

Unfortunately our success in evangelism cannot be properly evaluated by the number of additions to the churches. In fact, we lose nearly 50 percent of all new members from meaningful service in and through our churches each year. One of the best ways to remedy this situation is to offer proper orientation for all new members as they come into the church. This orientation should be for those who join the church by letter or by baptism.

The Church Training Department of the state will be happy to assist any church that is interested in setting up a new member orientation program.—Ralph W. Davis, Church Training Dept.

## There is still time to hold a place

Although it is growing short, there is still time to make reservations for the last three weeks of Royal Ambassador camps. The dates are June 9-13, June 16-20, and June 23-27. All reservations should be made at least one week in advance of the camp date.

Camp can mean much in the spiritual, mental, social, and physical development of boys in the Royal Ambassador age group. Every boy can profit by attending a Christian camp. Of course, missions is the heart of the camp program. Boys have the opportunity to learn about missions and their responsibility to the mission program of Christ and his church. Emphasis is placed on being a missionary at home and in the church community.

Many activities are used in camp to teach Christian attitudes and the Christian's responsibility to others. There are many sports activities available to the campers. Cook-outs and overnight camp-outs are a part of the weekly program. All activities are under the direction of the Camp Director and a staff of outstanding Christian men—both pastors and laymen.

Make this an extra special summer for a boy by making it possible for him to attend one of the weeks of camp. Ask the chapter counselor or pastor of your church for information, or write to C. H. Seaton, Brotherhood Department, 208 Baptist Building, Little Rock. Christ's work needs mission-minded boys and men.—C. H. Seaton.

## Student Senate elects at OBU

Bill Massey, a junior political science major from Malvern, has been elected president of Ouachita University's Student Senate for the 1969-70 school term.

Other Senate officers elected were: Randell Everett, Crossett, vice president; Marty McDonald, North Little Rock, secretary; and Rebecca Thompson, Russellville, treasurer.

Elected to class officer positions were:

Senior Class: Mark Coppenger, Arkadelphia, president; Jim Robertson, North Little Rock, vice president; Donna Shults, Pine Bluff, secretary; and Sharon Gray, Pine Bluff, treasurer.

Junior Class: Jim Kelley, Benton, president; Jack Case, England, vice president; Becky Barron, North Little Rock, secretary; and Nancy Turner, Lexa, treasurer.

Sophomore Class: Darrell Cluck, Ft. Smith, president; Bobbi Beeson, Camden, vice president; Ruth Ann Smith, Corning, secretary; and Linda St. John, Batesville, treasurer.

### CENTRAL BAPTIST CHURCH

Clovis, New Mexico

Needs Youth Director. Must know music to care for Graded Choirs. House Furnished. Salary and other particulars on request.

Clovis is a thriving city of some 30,000. Central Baptist is the largest church in the city. For further information, contact:

**DR. CARL SCOTT, Pastor**  
800 Hinkle  
Clovis, N. M. 88101

# CHRISTIAN EDUCATION STILL HAS MUCH TO SAY

By FRANK F. NORFLEET  
Pastor, Wornall Road Baptist Church  
Kansas City, Mo.

As a graduate of a Christian college, and one with a lifetime interest in Christian education, I have been more than somewhat concerned recently with the re-actions of a large number of the Baptist constituencies in the various states whose denominational publications I read. These reactions, expressed in the various "letters to the editors" columns, largely have been brought on by the actions of certain Baptist college boards in such fields as the acceptance of loans and/or grants from the federal government, and in moral judgments such as the official countenancing of such amusements as on-campus dancing, the wearing of shorts by coeds, and the relaxed freedoms of the various sorority and fraternity groups.

Most of those of my student generation (class of '43) thought—and still think—that a little healthy dissent in the context of Christianity is a good thing. What bothers me is the attitude of those who write these letters which seem to say "I'm against it, but the Board and/or the administration is for it; therefore, we now come to the parting of the ways."

My first reaction is to say, "Hold on a moment, friend. All is not lost." I recognize, of course, that to point out that Christian education is having a hard time with all of us working together, and will have an even harder time if any of us desert a sinking ship, is a rather superficial type of reasoning. Perhaps what is more relevant is to point out the present condition of our society, which is perhaps not so much anti-God as simply pro-secular; and to point out that Christian education as the spokesman for the Christian philosophy still has much to say to our time beyond these matters some of which are, after all, secondary.

Former Minnesota Governor and Presidential Candidate Harold Stassen will be among the headline speakers for the Baptist Men's Congress on Evangelism and Lay Involvement slated July 3-5 for Nashville.

Stassen is a former president of the American Baptist Convention and is now an attorney in Philadelphia. He ran as a "peace candidate" for the Republican nomination as U. S. President, but lost the nomination to President

Consider these facts.

During the past year I have been a member of a conversation club which met for a couple of hours each week on a university campus for a discussion of the great ideas of the world of which we are a part. The group included four Unitarians, two Baptists, two Lutherans, two Roman Catholic priests and a Jewish rabbi. All had graduate degrees and were either clergymen or professors. Much to my surprise, I found that concepts such as I had always held of such things as Scriptural inspiration, the Virgin Birth, the Atonement, or the Resurrection were not universally accepted.

One who carries these concepts as convictions into such an arena must be prepared to defend them. In each case I found that only one other man and I stood together on our acceptance of the reality of these concepts.

It was here that I learned that Christian faith may be enough for one's own acceptance of the realities of life but that to convince others he must have a philosophy honed and brought to sharpness within the context of an education which is uniquely Christian.

Or take a look at contemporary literature. In one of the last issues of the late Saturday Evening Post one of the "Speaking Out" articles had to do with the usefulness to society of the criminal cartel known as the Mafia. Like every other rationale—such as the legalization of liquor, gambling, and prostitution—this one was expressed smoothly and subtly. It is in answering such arguments that I think the value of Christian education is proven, and that it becomes obvious that with all its faults it still has something to say.

Or, what about science? Most recently we of the Midwest read an article to the effect that we would not have

morality without a corresponding emphasis on what was called formal religion. To one who has never burned the dross out of his thinking in the crucible of a church-supported school, perhaps it would be an easy matter to let this article pass unchallenged. But to those of us who had the privilege of studying at the feet of men who felt it necessary to reconcile their scientific beliefs with truths which were not only deep convictions but were also, they believed, self-evident, this is not easily done. Somewhere we must ask the question, What kind of morality and by whose standards?

Or in the realm of medicine, one cannot help but be aware of the tremendous moral implications involved in organ transplants, therapeutic abortions, or artificial insemination. Those with little or no moral equipment in their education may rush blindly and quickly into an easy espousal of all that is new. This they do in the name of the inexorable progress of science. Those who do not do so are at best too often found wallowing in indecisiveness. And, I suppose it would be natural in the face of the necessity for balance between human progress and an acceptable morality to cry out with the apostle, "Who is sufficient for these things?"

But the Christian philosophy of life, not exclusively the product of a Christian college (but perhaps developed at its best on such campuses), does not allow one to shrink back from the making of such decisions. And it is at the point of making the greatest possible decisions under the greatest conceivable pressure that one suddenly realizes that Christian education is both the continuation of a life and the foundation for another period of days. As such it will be having something to say in answer to these problems for many years.

## About people

Richard Nixon. He had been a presidential nomination candidate six times previously.

Franklin H. Littell, an authority on inter-religious campus work and president of Iowa Wesleyan College, will join Temple University's faculty in September as professor of religion. Dr. Littell will teach both graduate and undergraduate courses in American Religious history and religious sociology.

Gordon Clinard, pastor of First Church, San Angelo, Tex., and president of the Baptist General Convention of Texas, will replace Herschel H. Hobbs as speaker on "The Baptist Hour" during the month of June.

Jack Stevens, Bolivar, Mo., has been named registrar of Southwest Baptist College, Bolivar. Miss Eldonna DeWeese, Emporia, Mo., has been named reference librarian at the college.

# OUACHITA MUSIC CONFERENCE

## YOUNG PEOPLE AND ADULTS



**THE PATRIOTS**

Lewis Callison, Charles Taylor, Gary Heathcott, Bruce Merrick, Ricky Cochran, David Teague.

**Place:** Ouachita Baptist University  
**Date:** June 16-21, 1969  
**Cost:** \$20.00  
**Registration Fee:** \$5.00  
**Registration Deadline:** June 4



**Ann Landes**  
 Arkansas Junior Miss

**SEND REGISTRATION TO:**  
 Church Music Department  
 525 West Capitol  
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### FEATURED TALENT:

**THE PATRIOTS**  
 First Church, Jacksonville  
**MISS ANN LANDES**  
 Central Church, Magnolia

### CLINICIANS:

Sr. Hi and Adults:  
**DR. JACK JONES**

Musical Drama, "Bethlehem"

Jr. Hi:  
**WM. MCGRAW**

### WORSHIP LEADERS:

Pastor:  
**DR. DALE COWLING**

Music:  
**ARCHIE McMILLAN**



**FRANK ARNALL**  
 Calvary, L. R.

**Camp Director:**  
 Frank Arnall

**Recreational Director:**  
 Morris Ratley

**Leadership Classes:**  
 Perry Taylor

**Instrumental Director:**  
 Charles Mayo



**MORRIS RATLEY**  
 Central, Magnolia



**JACK JONES**  
 1st, L. R.



**CHARLES MAYO**  
 1st, Benton



**PERRY TAYLOR**  
 1st, Dallas, Texas



**DALE COWLING**  
 2nd, L. R.



**ARCHIE McMILLAN**  
 2nd, L. R.

EMPLOYEE OF THE MONTH

## The Modern Day "Lady With The Lamp"



Miss Marsh is pictured above in one of the more than 200 hours of scheduled classroom instruction, provided by her department each month.

Over a hundred years ago, Florence Nightingale founded the first School of Nursing in a hospital, and thus established the present day role of the hospital as an educational institution. Today, education of personnel is one of the main functions of the modern hospital.

This month's Employee of the Month is a product of that way of life, established over a hundred years ago in London. Betty Jo Marsh, R.N., is an example of the modern day "Lady With The Lamp."

It has been said, "To teach is to shine a light into areas of darkness." As Inservice Director, Betty Jo and her staff conduct over 200 hours of regularly scheduled classroom instruction every month. She is responsible for the orientation of all new nursing personnel; the initial training for nurse aides and orderlies; skill training programs for prospective head nurses; continuous education programs for all nursing personnel, to keep up-to-date with new products, procedures and techniques; and working with Nursing Service for nurse planning in better patient care. The range of instruction includes everything from how to make a bed, to detecting a heart arrhythmias and defibrillation in case of cardiac arrest.

"Today's nurse is dedicated to the patient and eagerly accepts the responsibility of his care, whatever his

needs may be. She is better educated, better trained, and has more to offer the patient. She is a technician, making a significant contribution to the health-care team. She participates in the treatment and management of the patient's illness, while retaining all of the human compassion of the nurse of a hundred years ago," Miss Marsh said. Florence Nightingale once said, "Nursing is helping people to live." "Our nurses are better qualified to help more," Miss Marsh said. "While they still carry a pair of bandage scissors and a roll of tape (age-old symbols of nursing) they are trained to monitor

electrical activities of the heart, administer hundreds of drugs, undiscovered 10 years ago; and administer fluids intravenously," she said.

"The thing I like about my job is that I'm working for the employees. I'm helping them provide more care and better care to their patients. If I worked on a Unit, my contribution would be limited to the patients on that floor. This way, I work with all of the 450 employees in Nursing, and I can see that more patients are receiving more and better patient care as a result of my efforts," she said.

Nursing and medicine are advancing so rapidly that only through continuous inservice training, can the nurse achieve the high degree of proficiency required everyday by the multitude of patient diagnoses existing in the hospital.

Miss Nightingale said, "Nursing is a progressive art in which, to stand still is to have gone back." Betty Jo Marsh is doing her part to see that the nursing staff is not only moving ahead but is leading the way and setting the model.

Miss Marsh is a native of Pangburn, Arkansas (White County) and was graduated from ABH School of Nursing in 1964. Following graduation, she worked for a group of surgeons until she came to ABMC in 1966.

In addition to her own classroom activities, Miss Marsh is a college student in her spare time. She is working on her B. S. degree in nursing. To keep her perspective on what she is really teaching, she works as a general duty nurse on the Units, at least one day a week. "I can't know everything, but I need to know something about everything," she said.

The Buzzer salutes Miss Betty Jo Marsh, another asset to better patient care for all patients.



Miss Marsh goes over curriculum changes with members of her staff. They are, left to right: Sandra Campbell, Instructor; Sandra Sipe, Recruiter; Miss Marsh; and Carol Gay, Instructor.



## Patient With Broken Neck — Ambulatory



After being discharged, Garold Cotter is waiting to be wheeled to a car, for the trip home.

Garold Dean Cotter, age 18, from Hocomo, Missouri, is wearing a halo.

About daylight on the morning of March 22, 1969, he was driving his car on the way to Salem, Arkansas, when he apparently went to sleep and ran off the road. He was found sometime after daylight and taken to the hospital in Mountain Home, Arkansas where it was determined that he had suffered a fracture of the pedicles of the second cervical vertebra, with anterior displacement (broken neck). He was immediately transferred to Arkansas Baptist Medical Center, arriving about 2:00 p.m., March 22.

Upon his arrival at ABMC, he was placed in a \$2,000 circ-o-lectric bed and traction was applied by inserting Crutchfield tongs into the skull. By application of this customary and usual treatment, it was expected that he would be confined to the bed for six weeks, unable to move except by rotating the electric bed to change pressure points on the body. Traction must be maintained on the head and neck in order for healing to occur in proper position.

Subsequently, it was decided that he had not suffered any neurological deficit (injury to the spinal cord) and no paralysis. Thus, the major treatment problem was to stabilize the head and neck during the six-week healing period.

Garold Cotter was to become the



Wearing a halo traction, Garold walks up and down the hallway, completely ambulatory.

first patient at the Center to be fitted for halo traction. His head and neck would be locked into place and he could get out of bed and walk around. The equipment was ordered, at a cost of \$265.00.

The vertical steel tower is anchored in a body cast over the shoulders and extending down to his hips. These rods are contoured to fit the individual patient and his injury. The halo unit around the skull is firmly attached to the tower. The head and neck are locked into position by four adjustable tongs extending from the halo ring into the skull. The required traction is achieved by raising or lowering the halo.

The halo traction technique was developed at Rancho Los Amigo, California. Because the patient can be ambulatory and self-sufficient in many ways, it is expected that more patients will make use of the new technique when it is indicated that it will be feasible.

The equipment is reusable and requires three different size halos, in order to make sure that the right size is available.

Garold Cotter was discharged from the Center on April 4, and was driven home by his father. He will wear the halo traction unit for six to eight weeks, or until the fracture has stabilized sufficiently to be replaced by a routine cervical brace, which he will wear until bony healing has occurred.

## Rising Hospital Costs - Why?

If you listened only to the critics of rising hospital charges, you might never know that the greatest blessings of the 20th Century are the amazing advances in hospital-medical care.

In 1925, one out of every four major-surgery patients died. Today, this has dropped to one in a hundred.

In 1937, only one out of every seven persons suffering from cancer could be saved. Today, it is one out of three.

In 1900, a newborn baby could, on the average, be expected to live to age 48. By 1940, this had jumped to 63, and today it is 70.3 years.

Since 1945, deaths from all diseases are down 59 percent. By category of disease, the figures tell the story: pneumonia, 33 percent drop; meningitis, 60 percent drop; mastoiditis, 71 percent drop; tuberculosis, 78 percent drop; whooping cough, 85 percent drop; scarlet fever, 89 percent drop; diphtheria, 92 percent drop.

Continuing advances in drugs are pushing one disease after another off the health care stage. Doctors have devised new procedures and techniques not even dreamed about two generations ago. And inventive minds have produced new equipment to make these new procedures and techniques possible.

The startling fact is that 90 percent of the drugs used in hospitals today were not known even 15 years ago, and 75 percent of them were not known only 5 years ago. And it is now commonplace to open up the human heart to repair some birth defect, to replace a damaged valve with a mechanical one, to implant an electronic device to control the beat, even to replace the entire heart with one from another person who has been killed in an accident.

Where once the hospital was a place to go to die, it is now a place to go to live — to live longer.

Just 20 years ago, one third of America's babies were born at home; today, better than 95 percent are born in the hospital, with a healthier start in life. In fact, one out of every 5 persons in the United States will be a

(Continued on Next Page)

## RISING HOSPITAL COSTS — WHY?

(Continued from Preceding Page)

patient in a hospital this year.

Yet there is much criticism of costs.

What value does one put on a respirator that keeps a baby breathing until he decides to breathe for himself? The manufacturer's price is \$4,000. Should the hospital own this equipment? If so, it goes on the hospital's books as an asset, and must be amortized the same as a drill press or a 10-ton truck. The hospital must charge someone for its use until the purchase price is paid.

What value does one put on a fluoroscopic-radiographic room and its equipment? Ten years ago, this department could be fully equipped at a cost of \$10,000; five years ago it was still only \$29,000; today the minimum cost would be \$100,000. One hospital with a cobalt therapy machine purchased in 1960, finds it must already be replaced, and the replacement cost is more than \$75,000 for that machine alone.

What value should be placed on the automated laboratory called an auto-analyzer? This amazing unit provides a chemistry profile of 12 laboratory tests all at once, using only a small amount of blood. These 12 simultaneous chemical determinations help the physician to better and faster diagnose conditions of the patient's liver, kidneys, and heart. An "extra" from this \$60,000 item is that the multiple tests reveal illnesses not suspected by the physician.

Yet how blithely the critics charge into Congressional hearings, into public meetings, into print, and before the microphone and camera, denouncing the very system which one day may save their own lives.

Can it be they would like hospitals to turn back the clock?

Would they prefer to see 25 out of every 100 patients die following major surgery?

There's a price tag on every revolution. And the hospital-medical care revolution is no exception.

This article reprinted from The Volunteer Leader, April 1969 issue. Author is Albert Couchman, president of Couchman Advertising Agency, Dallas, Texas. Originally printed in Perspective, January-February 1969.

## Utilities Give \$205,000 To Center



Mr. R. A. "Brick" Lile, President of ABMC's Board of Trustees, announced that the three major utilities in Little Rock had pledged \$205,000 to the Arkansas Baptist Medical Center Development Program. Pictured above, from left to right are: William E. Wilson, Jr., representing Southwestern Bell Telephone Company who pledged \$45,000; Colonel Charles D. Maynard, representing Arkansas Louisiana Gas Company who pledged \$80,000; and William M. Shepherd, representing Arkansas Power and Light Company who pledged \$80,000.

## Three Finish Center's Pastoral Care School



Two resident pastors and one associational missionary have completed the six-week course of continuing education presented by the Center's School of Pastoral Care. Combined, the three ministers have a total of over 70 years of pastoral experience.

Rev. Eugene Webb (on the left) is a graduate of Arkansas College of Batesville, Arkansas. He started preaching in 1946 and is presently pastor of the Yarbro Baptist Church of Blytheville. Rev. B. F. McDonald (center) is a resident of West Helena and an active business, civic and community leader. He

started preaching in 1946 and is presently serving as Arkansas Valley Baptist Association Missionary. Rev. L. C. Dade (right) is a native of Little Rock and is a graduate of Philander Smith College. He is working on his master's degree from the University of Arkansas. He started preaching in 1947 and is presently pastor of the Holy Temple Church of God in Christ, in Little Rock.

Ceremonies noting the end of the six-week session, were held in the Pastoral Care offices on May 9. Each minister was presented a certificate noting his completion of the course.

# Mockingbird music

By ELLEN EARNHARDT MORRISON

A most delightful bird to have near your home is the little gray mockingbird. He's not much to look at. But he makes up for it in song—the prettiest music you ever heard.

A mockingbird likes to live near people. He even builds his nest close to houses—perhaps in a rosebush, shrub, or low tree. His nest is carefully fashioned of such odd bits as twigs, string, weed stalks, shreds of bark, and rags. The nest is lined to make it safe for the four or five blue-green, brown-speckled eggs it will hold.

When little ones hatch in the nest, Mr. and Mrs. Mockingbird are good parents. They fight fiercely to protect their nest from danger. Ask any cat, dog, or big bird that strays too near or gets too curious about a mockingbird nest. The mockingbird swoops down on an intruder like a gray-feathered bundle of fury. He keeps attacking until the enemy is driven away. Even people will be attacked if the mockingbird thinks they are going to harm his young.

One time last summer, I saw a parent mockingbird spend hours hovering anxiously to protect a fledgling that had fallen from the nest. Every time a dog or cat came close, the watching parent drove it away from where the little one was hiding in a bank of ivy.

A full-grown mockingbird is about ten inches long. His tail is rather long, and his bill is short and curved. He doesn't have such bright-colored feathers as some of his bird neighbors. The mockingbird's feathers are gray, dark on top and light underneath, with a little bit of white on each wing. He is the type of bird called a percher. He belongs to the same family as catbirds and brown thrashers. A mockingbird looks so much like a catbird that, when they're quiet, you have to look twice to tell them apart. But once the mockingbird starts to sing, you know who he is right away!

Treat a mockingbird with kindness, and you have a year-round friend. He'll perch on your windowsill, on your porch rail, or in the bushes near your back door. And his delightful burst of song makes him a real pleasure to have around. Mockingbirds are always welcome wherever they go, which is all along either coast of the United States,



This cheerful little fellow is well-named. There's hardly any sound or song he won't try to mimic. He sings other birds' songs, sometimes better than they do. He mimics animal sounds, such as a barking dog, cackling hen, meowing cat, or croaking frog. He'll even go so far as to make the sound of a whistle or a creaking wheel!

But the mockingbird has a lovely song of his own. This songster doesn't sing much during the winter. When spring comes, he begins his daily concerts. On and on his music goes, one song and birdcall spilling out after another in endless variety. You couldn't count them all!

The mockingbird seems proud of his bubbling, merry music. So proud, in fact, that he sings even during the night. One mockingbird sings regularly outside our window on a summer night. He keeps us awake sometimes. But I can't really complain, because the song is so cheerful and he seems to be enjoying himself so much. But I do wonder if he ever sleeps!

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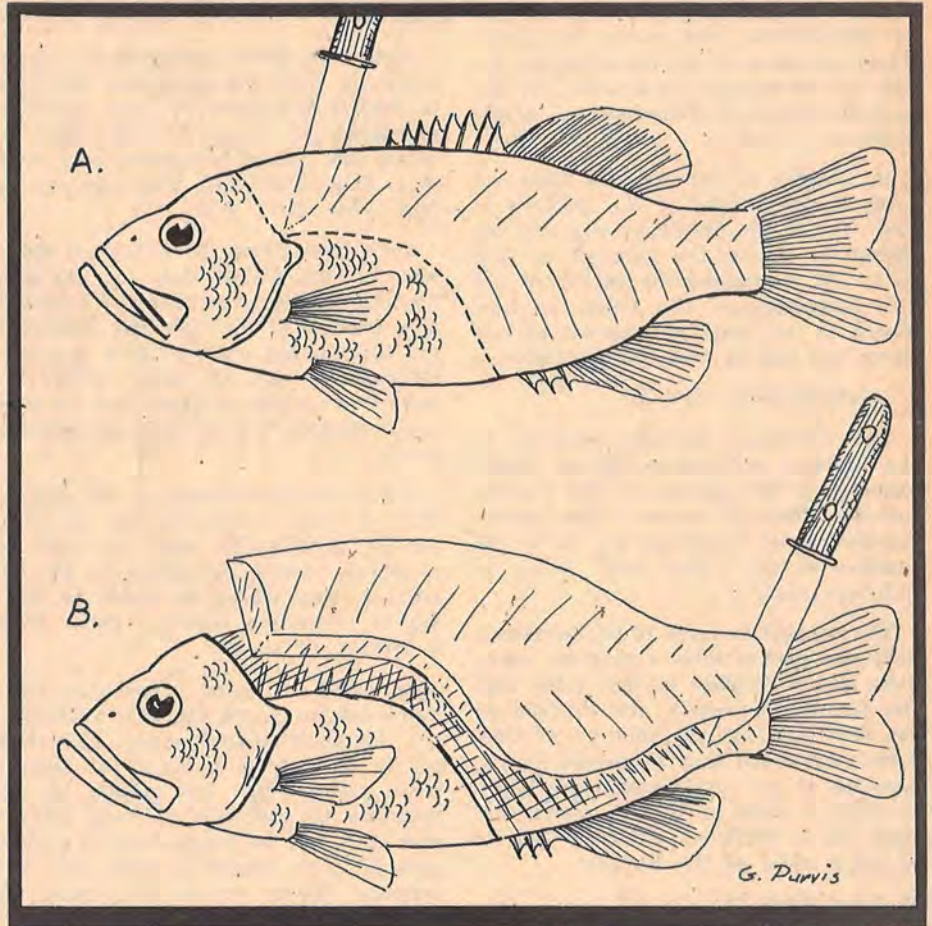
## How it happens

(Dedicated to Mr. W. P. Wilson)  
With a silver reel on a bamboo rod,  
With a string of fish and a weary plod,  
Outing all over, he's home to his wife,  
Easily showing 'twas the time of his life.  
With a home-made cork and a common cane,  
With some silver coin and a lordly strain,  
Happy as ever a darky could wish,  
Passes the black boy who caught the fish.

—By W. B. O'Neal



## Filleting fish can be easy



*FILLETING fish can be easy. Fried fish fillets can be habit-forming!*

A fish can be filleted as quickly and easily as it can be scaled and otherwise dressed with the bones in it.

In the illustration above the area of the fish to be filleted has been skinned, but many prefer to cut the skin off after the boneless piece of meat has been removed from the fish. To fillet a fish make a vertical cut half way through the fish (along dotted line in A. of illustration). Then as in B, place knife parallel to the fishes backbone and make cut lengthwise to meet first cut and on to the tail.

A good job of filleting should result in practically all of the edible fish winding up in the skillet. All that remains is the ribs and a little meat between the spurs on the backbone.

There are numerous techniques for filleting fish but a little experimenting should result in boneless fish which is easy to fry and a joy to eat. Everyone down to the youngest child can enjoy eating fish when there are no bones. Once you have eaten fried filleted fish you are hooked.

The Labor Department announced recently the largest single job training contract on record, a \$13.8-million agreement with Chrysler Corporation to train 4,450 hard-core unemployed over two years. Labor Secretary George P. Shultz and Chrysler President Virgil E. Boyd signed the agreement. Chrysler Training Corporation, the firm's training subsidiary, will hire and train the jobless as drill press operators, spot welders, production line assemblers, and material coordinators . . . They will earn from \$3.30 to \$3.86 an hour upon completion of training . . . The training project will be financed under the Manpower Development and Training Act in cooperation with the National Alliance of Businessmen. Shultz said the contract is an example of the growing involvement of the business community in manpower training . . . Boyd added, "The success of our employment programs in providing jobs for the disadvantaged has given these men and women the dignity and hope previously denied them and adds to our confidence in the worth of these cooperative efforts." The Labor Department said the trainees will be selected from "severely disadvantaged" persons. — Louisville Courier-Journal, 5-15-69.

Bayard Rustin, long-time Negro civil rights leader, says colleges are taking a cheap way out by accepting Negro students' demands for black studies programs. Instead, he says, colleges need to develop massive, remedial projects to improve the scholastic level of Negro students and to enable them to make their academic way . . . Rustin deplored violent protests and said it was humiliating to see college administrators and faculty submitting to Negroes with guns. They wouldn't submit to "Ku Klux Klansmen coming on campus with guns," he said. — Louisville Courier-Journal & Times.



"If we're going to invite people to Sunday School, let's start with dad!"

## Characteristics of the

## children of God

Life and Work  
June 1, 1969  
I John 3

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

### Basic passage: I John 3

Last week we studied the passages in I John 2 which dealt with the injunction to love not the world, beware of anti-christs, and abide in Christ. These are motivations for ministry. Today our discussion deals with the important subject of characteristics of the children of God.

In chapter 3, the Apostle John set forth the privileges of the children of God. One of the privileges was that we should be called the children of God (3:1). He mentioned the reality of the full possession of the riches of God. There is no way of calculating the glory God has in store for his children.

### I. Righteousness (3:9-10)

The Christian will not continue in the direction and pattern of sin. Righteousness is the pattern of life for the believer. Note in verse 9 the correct translation is: "does not go on in the practice of sin." "His seed" refers to "Christ's seed."

The thought in verse 10 is significant. Only one person rules a person's heart. John stated forcibly in this verse that the Gnostics evidently are children of the devil and not the children of God. John maintained that to persist in the practice of sin invalidated one's claim to being a child of God. A man's corrupt life is sufficient evidence that he is not a child of the Saviour.

### II. Love (3:11-18)

Love is the undercurrent of the entire epistle. Love is a proof of one's genuine Christian experience. A spirit of contempt and hate is inconsistent with true Christianity. Nothing is more fundamental in the Christian message

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than love.

Note how John developed his argument for love. He illustrated the lack of love in the heart of Cain, the first murderer. In verse 15 John left no doubt that hatred is equated with murder. This illustrated the opposite of love. (See Matt. 5:21, 22.)

John then noted the extent of God's love for us: Christ died for our sins because of his great love. We should love enough to die "for the brethren" (v. 16). Loving one's brother is a tremendous concern of John. Unless we have love we give evidence that we have never escaped the bondage of spiritual death.

The next development of his discussion of love is the sharing of one's earthly goods with those in need. If a believer would be willing to die for another, then surely he would be willing to share his material goods with a brother in need.

In verse 18 John in essence said, "Quit talking about this love principle; put this doctrine into action. Love was not to be seen as a matter of theory. Love must be set into action by responding to the calls of need wherever they may be found. Love is a vital part of one's Christian faith and experience. Never should the sound of this appeal fade away.

### III. Keeping God's commandments (3:19-24)

The idea of keeping the commandments of God is stated in verses 22 and 24. In verse 19 the writer stated that

if such love as has been mentioned is properly manifested, our hearts stand assured before Christ. In verse 20 John stated that if the believer is not properly manifesting the spirit of love, then his heart is not in the normal state of a redeemed soul, and hence condemns him. John repeated himself in verse 21; this is one of John's peculiarities. Love gives assurance of one's right relationship with God.

This assurance (see v. 22) extended to the vital matter of prayer. There are two conditions to our assurance in prevailing prayer. One is that we keep his commandments. The other is that we do the things that are pleasing in his sight. Our heavenly Father delights to see his children keeping God's commandments.

John reiterated a truth found often in the epistle—one's moral life is a true reflection of his spiritual state.

### Conclusion:

How easy it is to read these verses about right doing, Christian love, and keeping God's commandments. How hard it is to really live this kind of life. John wanted action; he pled for love "in deed and truth" (v.18).

Please answer these questions in your class:

1. Is there evidence of lack of love in your church?
2. Why do good, sincere Christians sit back and keep quiet while Satan is so vocal and active in the lives of so many so-called Christians?
3. What are some ways we can evidence our love for others?
4. If we fail to express love, are we really children of God?

## Revivals

Jack Hazelwood, staff evangelist, First Church, Little Rock, led a revival at Liberty Church, Hampton, Va., March 24-30; 47 professions of faith, 43 by baptism and 11 by letter. J. H. King Jr. is pastor.

First Church, Hope, April 18-20; Dr. James Taylor, pastor of Highland Church, Shreveport. evangelist; Pete

Nunes, Dallas, music leader; 84 professions of faith, 6 by letter, 2 for Special service, and 3 upon profession of faith who joined other churches.

First Church, Forrest City, May 4-9; Dr. William Bennett, First Church, Ft. Smith, evangelists; Glen Parker, Woodridge Church, Houston, Tex., singer; 6 professions of faith, 3 by letter. Clyde Hankins is pastor.

Rock Springs Church, Berryville; Roy Hart, Winslow, evangelist; 3 conversions, 28 rededications, 9 by baptism. Dean Smith is pastor.

First Church, Hot Springs, April 20-27; Jack Hazlewood, evangelist, Harlin Center, music director; 19 professions of faith, 6 by letter. Lehman Webb is pastor.

# Kinds of writings in the Bible

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

International  
June 1, 1969  
Bible verses  
below

References: Exodus 14-15; Leviticus 19:11-18; Ruth; Proverbs 10:1-5; Amos 7:7-9; Luke 15:3-10; 24:44; Acts 2:1-4; Philemon.

General skills in interpreting non-biblical literature will help in understanding the Bible. There are special guidelines to be followed in interpreting each type of writing, but in each instance the goal is for the reader to reproduce in his mind the thoughts which were in the mind of the author when he wrote it. The interpreter must not be content when he has found some possible meaning of a text; he must try to discover what the author meant and what the passage meant or was intended to mean to those who first read it.

## Narrative poetry (Exodus 15:1-2)

When Moses and his people fled from Egypt and were trapped before the Red Sea with Pharaoh pursuing from the rear, God turned on an over-night east wind to move back the waters and enable Israel to cross over. Pharaoh made one slight mistake: he tried to pursue after God's people through a passage prepared for them and not for him. Their chariot wheels became clogged in the mud; also, God turned the water loose.

As long as there were prophets in Israel, they liked to remind the people of this great redemptive act of God in rescuing Israel from slavery in Egypt.

## Parables (Luke 15:3-10)

Parables are stories with a punch point, usually one central truth. The three parables of Luke 15 are spoken to Pharisees and scribes in answer to their criticism of him for receiving "sinners" socially and eating with them saying, "The reason why I love and receive them is that my Father loves and receives them."

He really did say these things more beautifully and more effectively by means of the parables. He told of a sheep that was lost because it thoughtlessly strayed away from the other sheep and their shepherd. He told of a coin that was lost because its owner was careless, and he told of a young man who was lost because he deliberately chose a wrong set of values.

The shepherd concentrated full attention on the one per cent of his flock that was lost; and when he had found it, he rejoiced and called in his neighbors to rejoice with him.

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

The woman concentrated full attention on the ten per cent of her money that was lost; and when she had found it, she rejoiced and called in the neighbors to rejoice with her.

In these instances he identified the recovery of the sheep and the recovery of the coin with the repentance of a sinner which brought rejoicing in heaven.

## Interpretation (Luke 24:44)

In Luke's last recorded appearance of Jesus before the Ascension, the Lord interpreted the twin events of his death and resurrection as the fulfillment of Old Testament teachings concerning him. The three sections of the Hebrew Bible were called Law, Prophets, and Holy Writings. The Law was composed of the first five books of our English Bible. The Prophets was composed of all the history section of our English Bible—Joshua through Second Kings except Ruth—and all the prophets in our English Bible except Daniel. The Holy Writings included the remainder of our Old Testament books.

Jesus referred to the three sections as Law, Prophets, and Psalms, probably because Psalms was the first and most important book in the Holy Writings.

According to Jesus' summary interpretation of the Old Testament, the Christ should die and be raised out of

death, and repentance and remission of sin were to be preached in his name in all the world. In thus quoting Jesus, Luke expressed his opinion that the Old Testament is to be interpreted in the light of Christ's redemptive death and resurrection.

## Personal letters (Philemon 1-3)

1. Background events. Prior to the time of writing, the following events had taken place: (1) Paul had led Philemon into the Christian faith, probably during the third mission journey before or during the three years which he spent at Ephesus (Phile. 19). Philemon became a Christian leader, and the church met in his house. (2) Onesimus, a slave who belonged to Philemon, ran away and went to Rome. (3) In Rome the slave was brought into contact with Paul and was led into the Christian faith. (4) Paul wrote the letter to Philemon and sent Onesimus to carry it to Philemon. Since the letter was preserved and given a place in the New Testament canon, it is quite safe to assume that Onesimus delivered the letter and that Philemon carried out the tactful suggestions of Paul.

2. Nature of the letter. The letter is extremely personal and deeply religious. All that Paul hoped to accomplish in writing the letter was based on his belief that Philemon's experience of redemption with Christ, together with his love and respect for Paul, would enable him to see the wisdom and justice of the request. The request was that Philemon forgive and receive back Onesimus as a Christian brother.

The letter is extremely tactful and reserved. The apostle is most careful not to sound authoritative or demanding; he reservedly stood back and requested Philemon to welcome and forgive Onesimus.

The letter deals with one of the great social problems of the day, slavery, and deals with it most tactfully and effectively. The writer did not risk the loss of Christian friendship by attacking head-on the great problem of slavery. What he did was by way of setting out some basics of individual and social concern which when accepted and expressed did ultimately destroy slavery in Christianity—such concerns as respect for an individual and his rights, love for one's Christian brother, and the responsibility of giving practical expression to Christian ethics in daily living.

## Memory

Memory may be a blessing  
Or else a raging curse.  
It may be a constant ghost,  
A dervish imp, or worse.  
Tho one withdraw to solitude  
He never is alone  
For memory abides with him  
To bring a smile or groan.  
Mem'ry knows alone the course  
Where life has found its way.  
It can but bring back to the mind  
The contacts thro one's day.

—W. B. O'Neal



*Lucky! You're just a  
quick drive from  
New Orleans and the  
WMU Annual Meeting*

Every session you'll hear Phil Driscoll and his trumpet  
Claude Rhea  
Mrs. Robert Fling, WMU president

**HIGHLIGHTS**

- Monday, June 9, 9:30  
Mrs. Davis Saunders, Tanzania  
Kathryn Carpenter, Louisiana  
Alma Hunt, with a glimpse of WMU in  
the 70's  
William M. Pinson, keynote speaker
- Monday, June 9, 2:00  
Mrs. W. C. Ruchti, Italy  
Roderick Loney, Harlem  
Elton Trueblood, author
- Monday, June 9, 7:30  
a special youth-accented session  
Music by Gene Bartlett, Oklahoma
- The team that produced *Good News  
for Modern Man*  
A brand-new youth musical drama
- Tuesday, June 10, 9:30  
Herman P. Hayes, Vietnam  
Dr. and Mrs. Herbert Caudill  
Mr. and Mrs. David Fite, Cuba
- Tuesday, June 10, 2:00  
Mrs. David C. Dorr, Middle East  
Election of WMU officers  
Elton Trueblood and Kenneth Chafin  
in dialogue

**RIVERGATE EXHIBITION CENTER**

# Deaths

## Harold G. Basden

Harold G. Basden, 51, associate secretary for promotion for the Southern Baptist Foreign Mission Board, died



DR. BASDEN  
May 16 of a heart attack at his home in Richmond, Va. A native of Memphis, Tenn., Dr. Basden came to the Foreign Mission Board in January, 1964, from a 10-year pastorate at Gaston Avenue Church, Dallas, Tex. Earlier he was pastor of Calvary Church, Jackson, Miss., and churches in Larue and Petty, Tex.

Survivors include his widow, the former Marjorie Lynn Abbott, of Etowah, Tenn.; two children, Peggy, 15, and Paul, 13; two brothers, James Basden, Grand Prairie, Tex., and Rev. Merle T. Basden, Fort Worth, Tex.; and a sister, Mrs. Paul D. Bragg, Carthage, Miss.

MISS HANNAH FAIR SALLEE, 81, Southern Baptist missionary to China for 39 years before her retirement in 1952, died May 4 in Beeville, Tex., at the home of a sister.

Appointed by the Foreign Mission Board in May, 1913, Miss Sallee was principal of Eliza Yates girls' school, Shanghai, for 15 years. She later served as adviser to the Chinese principal and as a teacher in the Baptist institution. She also did evangelistic work at Grace Baptist Church, Shanghai.

Daughter of a Baptist minister, Miss Sallee was the third member of her family to go to China as a missionary, preceded by a brother, the late W. Eugene Sallee, and a sister, the late Mrs. Mamie Sallee Bryan.

## Mrs. G. Earl Guinn

Mrs. G. Earl Guinn, wife of the president of Louisiana College, Pineville, died last week after an extended illness. She was 55.

## The chain of missions

It's a long, long chain  
And a strong, strong chain  
Which holds till Jesus comes.  
Some links are gold,  
All warm, none cold,  
In ranks of all mankind,  
Just to teach the truth  
To the aged and the youth  
Is a link in the whole, combined.

—W. B. O'Neal

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# A Smile or Two

## Caveat emptor

Hotel Manager: "Mr. Brown, come out here and look at this beautiful rainbow."

Cautious Tourist: "How much extra is it?"

## My son, my son

Deep lies the drift across the drive; I know what must be done. I bravely grasp the shovel—and hand it to my son.

## Nationalism

You'd think, with the vast strides of medical science, they'd develop an American flu. Then we wouldn't have to depend on a foreign import every year.

## Intuition

A thoughtful wife is one who has the pork chops ready when her husband comes home from a fishing trip.

## At long last!

"You mustn't let Judy's wedding upset you, dear," the bride-to-be's father consoled his wife: "Don't think of it as losing a daughter; think of it as gaining a bathroom!"

## K-9 discords

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

# Attendance Report

	May 18, 1969	Sunday School	Training Union	Ch. Adns.
Church				
Alicia		65	54	2
Arkadelphia, Shiloh		19	13	
Berryville				
First		147	51	
Freeman Heights		112	32	
Rock Springs		74		
Camden				
Camden, First		456	85	
Cullendale, First		371	108	
Second		118	71	5
Cherokee Village		43	27	
Crossett				
First		636	156	
Mt. Olive		274	134	
El Dorado				
Caledonia		42	26	
Ebenezer		157	57	
Fayetteville, First		558	166	33
Forrest City, First		552	166	3
Fort Smith, First		1,118	382	5
Gentry, First		147	75	
Green Forest, First		158	66	
Greenwood, First		250	84	
Harrison, Edgle Heights		204	69	1
Hope, First		395	160	1
Jacksonville				
Berea		89	43	
Marshall Road		295	170	
Jonesboro				
Central		483	185	14
Nettleton		274	97	4
Lake Hamilton		75	35	
Little Rock				
Archview		137		
Crystal Hill		141	51	
Geyer Springs		602	197	3
Life Line		512	183	2
Rosedale		175	74	
Magnolia, Central		613	235	5
Marked Tree				
First		142	40	
Neiswander		91	44	
Monticello				
Northside		98	48	
Second		262	134	
North Little Rock				
Baring Cross		492	153	1
Southside Chapel		39	18	
Central		231	88	2
Gravel Ridge, First		165		
Harmony		40	19	
Highway		185	79	7
Levy		362	122	2
Park Hill		692	220	1
Sixteenth Street		34	27	
Paragould, East Side		244	135	4
Paris, First		325	2	
Pine Bluff				
East Side		150	97	3
First		679	134	3
Green Meadows		67	15	
Second		192	65	
Watson Chapel		206	74	
Springdale				
Berry Street		97	40	
Caudle Avenue		136	38	2
Elmdale		361	108	1
Oak Grove		72	36	
Van Buren				
First		368	178	1
Chapel		30		
Jesse Turner Mission		3		
Vandervoort, First		48	22	
Warren				
First		458	115	
Southside Mission		85	68	
Westside		72	37	
West Memphis, Calvary		283	93	

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## Foreman demands 'reparations' at American Baptist meeting

SEATTLE, Wash.—Black militants led by James Foreman made four specific demands of Baptists for "reparations" during the American Baptist Convention here.

Foreman, chairman of the National Black Economic Conferences, made the demands in addition to earlier ultimatums asking for \$500 million in reparations from all Christian churches and Jewish synagogues. The demands were initially presented in the form of a Black Manifesto.

At the American Baptist Convention here, Foreman made these four demands:

1. Turn over unused convention-owned property in Southern states to the Black Conference for conversion into cooperative farms.

2. Donate \$60 million to the Inter-Religious Foundation for Community Organization (IFCO).

3. Invest 60 per cent of its financial holdings in black communities.

4. Spend \$700 million on black schools.

Foreman also charged that American churches have, along with government and business, exploited the black community, and that black people have helped create the wealth of the country but have been denied the opportunity to "participate in the fruits."

Over the objection of some delegates, Foreman was granted 15 minutes on the convention program. Equal time was allowed for positive and negative response.

A California pastor told the convention the requests were "invalid" and praised the capitalism that built the country, but a New York minister urged the convention to "put our money where our mouth is."

Earlier during the convention, Thomas Kilgore Jr., of Los Angeles, was elected as the first Negro president of the American Baptist Convention. Kilgore is pastor of Second Baptist Church, Los Angeles.

While Foreman was presenting his demands for reparations, a group called Young American Baptist Churchmen was staging a fast to dramatize the urgency of world hunger.

"Malnutrition kills approximately seven people every minute, 417 people every hour, 10,000 people every day—mostly children—while the garbage cans of America are filled to overflowing," said a statement issued by Young American Baptist Churchmen. "American Christians waste enough to feed the world."

The young churchmen chided the lavish meals consumed during the annual convention, saying the average delegate spends about \$40 for food during the convention.

A doctrinal debate drew heated discussion over whether the convention had the right to stipulate that "only immersed members will be recognized as delegates."

A recent legal opinion found this stipulation at odds with a convention bylaw which provides that the constituency of the convention "shall be all Baptist churches in the United States which cooperate in its work."

Under this bylaw, the 1,400 convention churches which practice open membership could not name delegates who were not immersed.

An amendment to the bylaws was approved by the convention giving the local church the final authority on qualifications of its delegates. The amendment provided that members elected by cooperating churches shall be recognized as delegates by the convention.

### NCC to study 'Black Manifesto'

NEW YORK—The 250-member General Board of the National Council of Churches voted at its quarterly spring meeting here to take action

... To oppose deployment of the proposed Safeguard antiballistic missile system.

... To adopt a policy statement on the Middle East criticizing both Arab and Jewish "nationalism" while urging a strengthening of UN efforts to achieve peace in the area.

... To urge a study by its 33-member denominations of a "Black Manifesto" calling upon churches to give Negroes \$500 million in "reparations" as partial payment for wages not paid during the slavery period. (EP)

### Too many buildings?

It may not be a shortage of ministers that really besets Welsh Baptists in some cases. Rather, it may be an oversupply of meeting places requiring pastoral attention, a district missionary there claims.

David Hughes, secretary of Pontypridd and Rhondda district of the East Glamorgan Association of Churches, described the Rhondda region in Wales and added, "The real problem of the so-called 'dilemma of the pastorless churches' is not the scarcity of ministers but the multiplicity of buildings."

His solution? Dispose of all 44 chapels in the area in use at present. Build a Baptist center with a church, facilities for youth and old people, a lounge, and a restaurant;

Set up a four-man team ministry, with each man being a specialist in a different sphere. Divide each community in this region into sections, for which groups of laymen would have pastoral responsibility.

"Our real work of building up our members and evangelizing is not being done because all our energy is consumed in maintaining our individual causes," he told the Baptist Times, a weekly newspaper in London. (EBPS)

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