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Arkansas Baptist Newsmagazine

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Arkansas Baptist State Convention

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Cooperative Program
is Answering a Prayer!

Arkansas Baptist

newsmagazine

APRIL 6, 1967

Personally speaking



'I see by the ads....'

TRUTH may or may not be stranger than fiction. Perhaps we would have to ask, What truth is stranger than what fiction? But sometimes the advertisements are more interesting reading than the rest of a publication. Nothing personal, understand.

For a long time I have been amused by the things Avis (the car rental service) puts in their ads. This is the only firm I know of that spends money to brag about being *second* in its field. Avis says a business that is second and not first really has to be sure that its service is all the customers could hope for. It must pay to be humble.

Something from a recent ad by Hertz, contemporary of Avis, made me prick up my ears: "It's the underdog that's keeping the top dog on top."

Still on the subject of interesting advertising, I am going to predict that a little college over in New York State will reap a profitable harvest of contributions and/or inquiries from donors and prospective donors as the result of a full-page ad in the March 6 *Newsweek*.

Declares little Franconia College, of Franconia, N. Y., in the opening paragraph:

"We need money. Not to grow in size, but in quality. Not so much to build buildings as to develop men and women who can keep on growing after graduation to meet the needs of a changing society."

And I liked the way the ad writers slipped up on their readers with what the college is really doing. That is always a vital part of any fund-raising pitch. But it is not always couched in such human-interest, down-to-earth language as that in the Franconia ad:

"If you choose to contribute to Franconia you may find your funds invested in a program which will send a student to Alaska to study life in an Eskimo village, to the lower East Side of New York to examine problems, to take English history at our Franconia-in-Oxford branch, or even to another college. Franconia students have already done all these and more—the world is becoming our laboratory for learning."

What a great encouragement these ads bring us. If the underdog has a part in keeping the top dog on top, then the underdog is not a complete failure. And if the world is a laboratory for learning, even the remotest one of us is always in the laboratory!

Edwin L. McDonald

IN THIS ISSUE:

ARGUMENTS pro and con on the issue of capital punishment continue in Arkansas. Today we are printing a letter against the death sentence from Walter H. Watts of Ft. Smith, page 4. Among the other subjects covered by our readers this week are comments on the gambling situation and on the vice presidency of the Southern Baptist Convention.

EDITOR James F. Cole of the *Louisiana Baptist Message* recently commended Governor Winthrop Rockefeller for his veto of the gambling bill, and suggested a nationwide fight to stamp out nationwide gambling. He quotes some interesting facts and figures. The editorial is reprinted on page 5.

A RECENT article in our paper written by Mrs. Edward Bill of Kentucky on what she would do with her last 24 hours on earth has brought us an interesting column from Harriet Hall. Read the sermon she gets from her Seth Thomas clock on page 17.

THE Doc manages to touch on two sports in his column this week. And it's pretty hard to swallow his tale of the turkey caller. Page 6.

HARD cash for a cold burial isn't such a "cool" idea in the editorial judgment of the Southern Seminary student publication. Regarding the man who willed his body for freezing for 2000 years, *The Gadfly* and our Editor have a bit to say, page 3.

FIRST conducted in New England in the 17th and 18th centuries were the "singing schools" which have made church music of today such an improvement over early church singing. Bernes K. Selph tells us the history of the schools on page 18.

COVER, page 4.

Arkansas Baptist newsmagazine

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

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

Beyond the grave

PUTTING down "hard cash for a cold burial" is not such a "cool idea," in the editorial judgment of *The Gadfly*, student publication of Southern Seminary, Louisville.

"It is no surprise that we are finally trying refrigerators" [in our efforts to attain immortality], observes *The Gadfly*. "Modern man has tried about every kind of machine to help him clutch at immortality and thus soften the fact of death. Do not today's funeral directors sell you the deluxe water-and-worm-proof casket with the genuine silk lining, the durable concrete vault, and a plot in a memorial garden (not a cemetery) to help preserve the body and tone down the harshness of death?"

The editorial quoted a news item of a few weeks ago about a man who had willed his body to be frozen and revived 2,000 years hence. Which, reports *The Gadfly*, prompted a grandmother to respond on a radio forum dealing with the question: "I'm having too many problems now trying to adjust to my son and his family. I wouldn't even think about coming back to live after several hundred years."

Concluding in more serious vein, *The Gadfly* declares:

"The Bible makes it quite clear that eternal life is God-given and not man-made (John 1:12). The New Testament writers make a clear distinction between the *resuscitation* of Lazarus and the *Resurrection* of Christ. According to Paul, in I Cor. 15:14, 'If Christ has not been raised, then our preaching is in vain and your faith in vain.' Why? The Resurrection of Christ proves that truth is stronger than falsehood, that good is stronger than evil, that love is stronger than hatred, that life is stronger than death. Furthermore, the Resurrection of Jesus was a sign of the resurrection of all believers which was to come.

"Whether the resurrected person will be refrigerated or not, Paul does not say. He does say that the future body of those in Christ will be incorruptible, glorious, powerful, and spiritual (I Cor. 15:42-44). How does this happen? The best analogy we can use is that of the seed." [Paul thought of this ahead of *The Gadfly*.]

Some may argue with the student editor as to whether or not Lazarus' restoration was merely resuscitation rather than a raising from the dead. But who is in a position to argue with Paul's clear statements on the hope of the Christian, declarations that tear away the hideous mask of physical death?

Baptist election

THERE is no reason, strictly on the basis of geography, for electing anyone to any Southern Baptist Convention post.

This conclusion being expressed currently by some may be construed as a Baptist political move against some in the vicinity of Miami Beach who might be nominated for vice president of the Convention. But, as far as we are concerned, such is not the strategy.

We agree with Editor John E. Roberts of South Carolina's *The Baptist Courier*:

"We are neither promoting nor opposing any resident of Miami Beach, where the convention meets this year. The same holds true for New Orleans, Houston, Denver and St. Louis, where the convention is scheduled to meet in succeeding years. There are men in each of these cities who could serve well But there are others in a hundred cities of a score of states who should be given equal consideration." Yeh. They might even find some good timber here in Arkansas.

On disagreeing

HOW is it that people who worship the same Lord and claim direct lines of communication with the Deity can come up with widely divergent views as to what the will of the Lord is?

Wayne Ward deals with this situation in the second of his series on current issues in Baptist life as he discusses "When Brethren Disagree." The practical suggestion of Dr. Ward as to what should be done when brethren have divergent viewpoints may prove helpful to some, if not all, of our readers.

Daylight saving

COME April 30, timepieces all over Arkansas will be advanced an hour to conform to the new national regulation for daylight saving time in all the states except those passing legislation to forego the change. Our Legislature tried once, but failed, to pass a law excepting Arkansas.

Those accustomed to burning the candle at both ends—including quite a number of preachers and not a few deacons and denominational workers—will find, of course, that whether we have daylight saving time or not, we have just 24 hours a day, no more and no less. Beginning and closing the day an hour earlier by sun could give some people exposure to an extra hour of free sunshine at the end of the day. But what is done with this, and whether one reaps any real benefit in the long run by having daylight saving time is something each one will have to work out for himself. Personally, we are glad that most of the country is in step on this development. It is hard enough for everybody to be punctual for his engagements without having to keep up with two or three different "times" within the tow of one's cable.

'War on poverty'

NOT all of the news about the War on Poverty is foreboding. Mayor Cavanagh of Detroit reported recently to a Congressional committee that adult and youth employment in his city has been greatly improved by the spending of \$788,000 to aid 1,417 people. The people aided, once jobless, now earn \$4 million a year in wages and pay \$650,000 a year in taxes, said His Honor. And not only that, juvenile crime rates in Detroit have dropped as much as 30 percent in areas where summer recreation programs have been in effect.

The people speak

On the vice presidency

For the third time in a little more than a decade, the Southern Baptist Convention will be meeting in the Miami, Fla. area. We are certain that there are several well qualified men from that area who could serve our convention well as a vice-president. However, this writer for one feels that it is time that we get away from the idea that just because we are meeting in the area we have to honor a brother from that area by electing him a vice president. We should keep in mind that there are men in areas which could never accommodate the convention who are worthy of these offices also.

We should keep in mind that the vice president is just a heart-beat away from the presidency and that as much prayer, care, and caution should be taken in electing him as that of our president. When we make our nominations and cast our ballots, we should envision the vice president as president, for sooner or later, brethren, this is going to happen.

Finally, wouldn't it be good to have somebody on the program from the Last Baptist Church of Po-dunk Hollow, that nobody has ever heard of. . . just for a change?—Bill H. Lewis, pastor, Castlewood Baptist Church, Vallejo, California

Against capital punishment

It seems to us that this capital punishment is barbaric and anti-Christian and has no place in a civilized society for these reasons:

1. It is not taught by the New Testament, but is the very antithesis of New Testament teaching. The teaching of the gospel is that of rehabilitation or the second chance. Suppose Paul had been executed by the state for his part in the murder of Stephen?

2. Capital punishment leaves no chance for a man to be proven innocent. Many innocent men have been proven not guilty after their execution. Small consolation to reason "God will punish those responsible for executing an innocent victim." This is the whole point of the matter, let God be the one who destroys a human life, for only He has that prerogative.

3. Capital punishment makes for inequity. Wealthy murderers escape with a prison sentence, while those with no money to defend themselves are executed. It is the degree of murder that determines whether the death penalty is imposed. Juries, being human, often err, and impose execution for killings which otherwise might be termed "justifiable" or "self-defense." By the same token, brutal killings are sometimes termed

The Cover



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manslaughter, second-degree murder, etc.

4. It has not been proven conclusively that capital punishment deters murder any more than does imprisonment. States which have abolished the death penalty have no higher percentage of killings than those that retain capital punishment. The answer seems to us to be imprisonment for murders, and to make it for life except in cases of clearly-proven rehabilitation.

5. The best answer of all is the promotion of brotherly love through the preaching of the gospel. If murder and other crimes can be cleansed away, then men will not need an electric chair to restrain them for killing. Meanwhile we must face reality and advocate that murderers be kept in prison until and unless rehabilitated.

This is my personal view on the subject of capital punishment after 30 years of Bible study.—Walter H. Watts, Ft. Smith, Ark.

Congratulates the Governor

May I extend congratulations to the governor of Arkansas on the occasion of his veto of the gambling bill. I'd say that took some real courage. You may have noted Dr. H. H. McGinty's editorial in the March 16 issue of the Word and Way, "We Salute the Governor of Arkansas."

We in Missouri are facing one of the most subtle and well organized promotions of the gambling and liquor interests that has been mounted in recent years. I hope we fare as well as you.

—Paul M. Harvey, Pastor, Beaumont Baptist Church, Kansas City 25, Mo.

Grassroots movement

I would like to add my congratulations to the many I'm sure you have received in the past week concerning legal and illegal gambling in the great state of Arkansas. I have long felt that we Baptists were failing God and country when we didn't speak out on the controversial issues of our time.

In voicing opinions during this session of the General Assembly we have barely scratched the surface. Love of God and neighbor cannot be successfully preached if we shun the responsibility of concern and action in behalf of our fellow man. It is very encouraging that the Central Association has pledged its support to active opposition to gambling since a fight like this must have a grassroots foundation. Now let's turn pledges into action.—Jim Stark, Ouachita Baptist University, Arkadelphia, Ark.

I would like to commend you and Central Baptist Association on your pledge to actively oppose gambling, both legal and illegal, in Arkansas.—Wayne Stark, Heber Springs, Ark.

May I congratulate you for your splendid edition on Gambling in March 9 issue of our Baptist Newsmagazine. Keep up the good work. God bless you! Ford F. Gauntt

On breast-feeding

In all the Baptist magazines I have read, never have I seen any thing about the nursing mother. Why? What has happened to our nursing mothers? Was it not what God intended? for a mother to breast-feed her new born baby if health would permit?

I believe, very seldom, a healthy mother can not nurse her baby if she eats nursing food. Now she may loose her figure. But does God excuse a mother to not breast feed her baby, just to have a lovely figure?

To me there is nothing sweeter than a Mother holding her baby to her heart feeding it. I believe there is a much closer feeling between mother & baby. Because any one can hold the bottle and feed the baby but only a mother can nurse a baby. I truly hope you will print my letter in the Baptist Magazine. I would like for people to read and ans. it.

We have read so much about gambling in the Baptist Magazine and hear it in our churches all the time. I believe the people would like to read something different. I have been burdened for a long time to write this letter. Thank God I was able and not ashamed to nurse (breast feed) my babies. Was it not what God intended?—Mrs. E. Brown, P. O. Box 204, Hot Springs, Ark.

God is not dead

"Where art Thou, Lord?", the student said:

He had been told that God is dead.
He did not believe what he had heard,
But yet his mind was stunned and blurred.

The teacher spoke in solemn tones
And said that God was off His throne.
He seemed to think that God had died
When Jesus Christ was crucified.
He did not say, but I suppose
He did not think that Christ arose.
The atoms and the molecules
Doth follow certain hidden rules:
As they evolve things come to be,
And that's what causes all we see;
And so he sees no need of God,
For thinking men who onward plod.

But multitudes will not agree;
For them it's all just heresy.
They know full well God is not dead,
No matter what some teacher said.
They talk with God both day and night;
To them God said, "I am the Light".
They know 'twas He who made the earth;
'Tis He who moves the world along,
And places stars where they belong.
He is the one that sends the rain,
And lets the sunshine ripen grain.
He loves the right and hates the wrong;
To trusting souls He gives a song.

Oh God, why do the wise not see
That faith in Thee makes all men free?

Oh blessed God, please hear the cry
That student made to Thee on high;
Make him to know God is not dead;
Please fill his heart and clear his head.
Don't let some earth-bound teacher's
creed

Destroy the faith his soul doth need.
Just where Thou art we may not see,
But faith will bring us close to Thee.
The wisdom of this world is blind:
For those that believe that God is dead,
There's nothing left but awful dread.
But folk who want to do His will
Can know for sure He liveth still;
And gives to them eternal life,
'With victory o'er all earthly strife.

—S. A. Wiles, Malvern, Ark.

'Co-operative Convention'?

A missionary suggested that the name of our Southern Baptist Convention be changed to the Co-operative Baptist Convention. This writer has not seen the necessity of a change in name. However, if it comes, the term "co-operative" defines us as well as any available word. Without binding obligations from the inside or ecumenical ties from the outside we are co-operating to win the lost world

to the Lord Jesus Christ.

Each Baptist body is autonomous! It is a self-governing body. Each individual church co-operating with the Southern Baptist Convention is doing this by choice. They are not owned by nor obligated to the Convention itself. The Southern Baptist Convention is composed of messengers from these co-operating churches. However, the actions of the Southern Baptist Convention or any of her agencies has no binding influence on these churches. What a testimony to the world! The largest group of churches in the world co-operating for a single purpose, without an hierarchy in control. Each individual church seeking the will of God, exalting Christ, and following the Holy Spirit, separately, yet co-operating to fulfill Matthew 28:19, 20—The Great Commission.

Whether the name of our God honored and God honoring Convention is changed or not we are co-operative Baptists. The name Southern Baptist identifies us, but does not localize us. We are Baptists co-operating with other Baptists throughout the world to tell them of Jesus, our Lord and Saviour!—Gerald Martin, Pastor, Poplar Avenue Baptist Church, 3295 Poplar Avenue, Memphis, Tenn.

No harm betting on the horses?

In an editorial commending our Governor Winthrop Rockefeller for vetoing Senate Bill 391, which would have legalized casino gambling in Hot Springs, Editor James F. Cole of the Louisiana Baptist Message (issue of March 23), quoted the governor as saying, by television:

"Just as we know that illegal gambling corrupts local government, that it would not exist without some degree of cooperation, then just as surely legal gambling would sooner or later work in unsavory ways against the integrity of state government."

Of Governor Rockefeller's promise that "flagrant, illegal gambling can be stamped out in Arkansas and I intend to see that it is", Editor Cole said: "Governor Rockefeller is to be commended for his action and his promise to stamp out illegal gambling in Arkansas . . . It can be hoped that it was more than jargonized verbiage, which is sometimes prevalent in the field of politics."

Some facts and figures from the Cole editorial should answer the fallacious arguments of those who say they can engage in any form of gambling even legal parimutuel betting on horses, without playing into the hands and purposes of organized crime:

"In 1959, the New York Commission of Investigation stated in its annual report that 'the major law enforcement problem of the state is professional gambling in all its aspects and implications. Professional gamblers are the major corrupting influence in our life today.'

"Professor H. Clayton Waddell, of New Orleans Seminary, states in a book, released by Broadman Press last fall, entitled *The Gambling Menace* (edited by Ross Coggins), 'Our country is supporting two systems of government. There is the legally constituted law of the land on the one hand and the rule of corruption enforced by the guns of the underworld on the other. This underworld government is highly organized and frighteningly efficient. The average American citizen may

be paying the bills of both governments, for organized crime in the United States is primarily dependent upon illicit gambling for funds to operate.

"The relationship between gambling and crime in twentieth century America is obvious to anyone who is disposed to dig for the facts. Crime commissions, congressional investigating committees, and court records declare that gambling plays a major role in criminal activity in our society. The citizen who bets because he sees nothing wrong in doing so if he can afford it is helping to finance a reign of corruption and terror.

"The gold mine of the underworld is the gambling racket, and dimes and dollars from the pockets of ordinary, almost-honest citizens provide the gold. Bookmaking, numbers games, and lottery operations, together with the gambling casinos, every year pour billions of dollars into the underworld cash registers. Men and women who place a two-dollar bet with the corner bookies are unaware that they are sponsoring the narcotics traffic, prostitution, bootlegging, gang murders, labor union racketeering, corruption of law enforcement officers, and the bribery of college athletes. It is a fact well documented that this is what their 'innocent gambling activities pay for.'"

"The late Senator Estes Kefauver, who served as chairman of the Senate Crime Investigating Committee, offered the following observation in his book *Crime in America*: 'In states where gambling is illegal, this alliance of gamblers, gangsters, and government will yield to the spotlight of publicity and the pressure of public opinion, but where gambling receives a cloak of respectability through legalization, there is no weapon which can be used to keep the gamblers and their money out of politics.'

"There is a definite need for urgent federal legislation outlawing all forms of organized gambling. Since gambling is syndicated on a nationwide level, it stands to reason that it should be fought on a nationwide scale."—ELM

Contemporary medical missions is theme

"Contemporary Medical Missions" will be the theme of the medical missions conference to be held in Little Rock, Apr. 7-8. Participating in the conference will be Dr. and Mrs. L. C. Smith, medical missionaries to Nigeria; Dr. and Mrs. Bill Skinner, medical missionaries to Paraguay; Miss Bertha Jane Marshall, missionary nurse to Japan; Miss Mary Evelyn Fredenburg, missionary nurse to Indonesia.



EDNA FRANCES DAWKINS, missionary nurse to Indonesia.

The conference is sponsored by the Foreign Mission Board and is handled locally by the Baptist Medical Fellowship of the University of Arkansas Medical Center and the Baptist Student Union at the Arkansas Baptist Medical Center. Students have been invited from the University of Tennessee Medical Center and the School of Nursing at Baptist Hospital in Memphis. Ouachita

University School of Nursing, Arkadelphia, and Sparks Hospital School of Nursing in Ft. Smith have also been invited. Medical mission volunteers or prospective medical students from the BSUs of Arkansas have also been invited.

The conference will begin on Friday evening at the BSU Center at the University of Arkansas Medical Center. A history of medical missions will be given by Miss Edna Frances Dawkins of the Foreign Mission Board. On Saturday, the program will move to the Student Union Building at the Arkansas Baptist Medical Center, 1210 Wolfe Street, Little Rock. On Saturday students will participate in conferences on medical missions, hear missionaries relate experiences of their work, and fellowship with the missionaries. A banquet is planned for Saturday evening.

History is ready

An addendum of the first five years of the history of North Pulaski Association, prepared by Historian W. B. O'Neal and printed by Southern College, Walnut Ridge, is now being distributed.

OBU summer sessions

More than 100 courses will be offered during summer terms at Ouachita University this year, according to Dr. Henry C. Lindsey, dean of academic affairs.

Areas of studies appearing in the summer bulletin include general education business and economics, fine arts, humanities, natural science, religion, philosophy and social science.

The first term of summer school will be from June 5 through July 7, with the second session starting July 10 and continuing through August 11.

Registration will be on the first day of each term in the Riley Memorial Library.

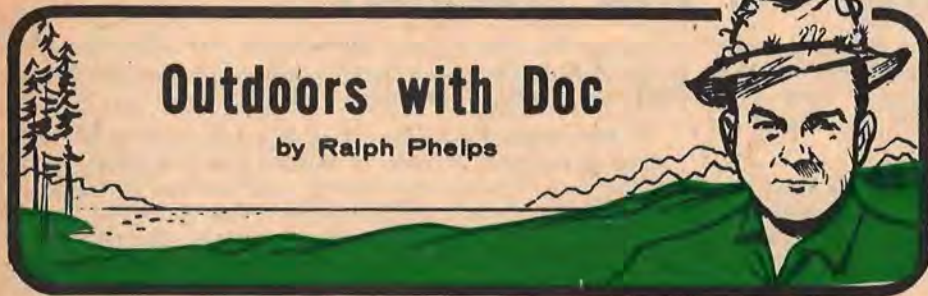
All dormitories, the dining hall and most classrooms are air conditioned, Lindsey added.

It's this month!

April is the month containing the deadline for entries in the Mother and Father of the Year contests, sponsored by the Arkansas Baptist Newsmagazine, and the 24th is the date.

Your parent or parents may be the honored ones. You may nominate your mother or father, or both. The rules are simple: membership in a Southern Baptist church in Arkansas; unrelated to an employee of the Baptist Building; typed qualifications; a late photograph, preferably a studio portrait.

Just send your nomination to us at 401 West Capitol, Little Rock, 72201.



Gobble this one, please!

While speaking at the Shorewood Hills Baptist Church at Jones Mills recently, Doc met some real outdoor enthusiasts. There was M. L. Rains, who fishes nearby Lake Catherine regularly and caught an 8 lb. 9 oz. largemouth black bass in February while using a black spider bait. (This is a heavy single-spin with a rubber skirt that looks like spider legs when the lure is moved up and down in the water.)

Besides fishing, another hobby of Mr. Rains is bait-collecting. He has between 600 and 700 lures of every description, many of them real antiques. Most ardent fishermen own as many lures as they'll catch fish in a lifetime and are bait-collectors without admitting it, but Mr. Rains has formalized the hobby into an interesting collection.

While eating lunch with the Mickey Jared family, I heard a story of another fellow in the community who is one of the best turkey callers anywhere. During a recent turkey season, the man lay down behind a log and started calling. Pretty soon a big old gobbler came up to the log, and the man reached under and grabbed the bird by the leg. The log was so big however, that he couldn't at the same time hold the leg and reach over the top of the log to grab the head. He finally had to release the leg but it didn't matter. He just called the turkey around to his side of the log!

We failed to get the fellow's name, but our guess is that he may be the same man who said it was so cold one morning he saw two rabbits pushing a third to get it started.

Serves mission church

Amos F. Muncy, Melbourne, has accepted the interim pastorate of First Church, Gainesville, Mo.

In the past six years Mr. Muncy has served as interim pastor of the Evening Shade, Belview, Sylamore and Wiseman churches in Rocky Bayou Association, where he is presently serving as moderator.

Mr. and Mrs. Muncy will continue to live in their own home in Melbourne but will establish a week-end residence in the church home at Gainesville.

Fourth anniversary

Roy G. Adams, formerly pastor of First Church, Biscoe, and of Central Church, Mineral Springs, observed his fourth anniversary as pastor of First Church of Springfield, Battle Creek, Mich., Apr. 2. A native of Arkadelphia, Mr. Adams is a graduate of Ouachita University and Southwestern Seminary.

Practice teachers in 16 schools

Eighty-nine Ouachita University students have begun their practice teaching in 16 co-operating schools and will continue through May 12, according to Dr. Glen Kelley, acting chairman of the division of education.

Assignments are as follows:

Arkadelphia—Barbara Bell, North Little Rock, elementary music; Ray Vardaman, Pine Bluff, band; Royce Ragan, Benton, home economics; Jaleane Rice, Waldron, home economics; Willye Newborn, Arkadelphia, elementary education; and Carole Schulte, Ft. Smith, French.

Bauxite—Joan Christilles, Texarkana, English; Gordon Bachus, North Little Rock, social studies; Jane Grigg, Hope, home economics; Amelia Owen, Russellville, home economics; Loveda Coston, DeWitt, elementary education; and Nancy Arnold, Stuttgart, elementary education.

Benton—Ann Walker, Walnut Ridge, English; Larry Bone, Batesville, physical education; Kathy Branch, Wynne, Social studies; Charlotte Halbert, Star City, business education; Marion Mach, Russellville, business education; Sherry Reynolds, Mena, math; Jenny Prichard, Ft. Smith, music; Cheryl Jenkins, Hazen, home economics; Jeane McBryde, Pine Bluff, home economics; Jerri Baxley, Benton, elementary education; Virginia Hamilton, Malvern, elementary education; Carol Leatherman, North Little Rock, elementary education; Sharon Osburn, Grafton, Ill., elementary education; Anita Wood, West Helena, English, and Carolyn Woodall, Wardell, Mo., elementary education.

Bismarck—Steve Williams, Walnut Ridge, social studies.

El Dorado—Dora Ann King, Hope, music; Elaine Alpine, Norphlet, English; Carol Faulkner, Cabot, speech; Shera Parrish, North Little Rock, biology; and Carolyn Hart, Crossett, English.

Gurdon—Danny South, Memphis, Tenn., band; Carrol Parish, Pine Bluff, home economics; Mary Ann Wooten, Hampton, home economics; Madonna Leath, Arkadelphia, business education; and Jo Bottoms, Alma, physical education.

Camden—Roy Parker, Cullendale, social studies.

Hope—Jean Beazley, El Dorado, English; and Margaret Johnson, St. Charles, Mo., elementary education.

Hot Springs—Fran Holden, Pine Bluff, French; Donna Joyce, Stamps, journalism; Barbara Ross, Watson, English; Jim Saucedo, Buenos Aires, Argentina, Spanish; Paul Stallings, Glenwood, social studies; Gloria Smith Blackney, Stamps, English; Linda Potter Wright, Memphis, Mo., English; Norma Robertson, Arkadelphia, music; Lola Clayton, Forrest City, elementary education; Sandra Penny, Paragould, elementary education; Pam Shipps, Arkadelphia, elementary education; and Judy Travis, Little Rock, elementary education.

Little Rock—Dianne Richey, Benton, art; Jean Walz, N. Little Rock, math; and Robin Bradley, DeWitt, social studies.

Mabelvale—Sandra Martin, Little Rock, English.

Magnet Cove—Calvin Creamer, Malvern, social studies.

Malvern—Barbara Appino, North Little Rock, speech; Judy Cook Strother, McGehee, English; Jan Vogt, Arkadelphia, English; Alberta Howard, Bearden, music; Ann Cheeser, Carlisle, home economics; Shirley Burnette, Forrest City, home economics; Angela Hooper, Mena, home economics; Rita Campbell, Arkadelphia, elementary education; Lynn Lemons, Arkadelphia, elementary education; Mickey McCurry, Arkadelphia, elementary education; Beverly Sheppard, Mobile, Ala., elementary education; Helen Davis, Arkadelphia, elementary education; Alberta Pruitt, Arkadelphia, elementary education; Hattie Barnes, Des Arc, business education; James Bloesch, Helena, physical education; Larry Hampton, Rantoul, Ill., math; Connie Kelch, Auxvasse, Mo., physical education; Shirley Collins, Crossett, social studies; and Viola Winters, Gentry, social studies.

Pine Bluff—Ron Gray, Pine Bluff, music; Sue Adair, Portland, physical education; Gerry Holmes, Fordyce, Spanish; and Marilyn Patterson, Arkadelphia, business education.

Prescott—Mary Coldwell, Batesville, elementary education; Larry Johnson, Hot Springs, biology; and Roosevelt Williams, Delight, physical education.

Texarkana—Sally Everett, Dallas, Tex., English; Rebecca Gannaway, Texarkana, physical education; Don Purdy, Harrison, physical education; Glenda Scharff, Knox City, Mo., English; and Rod Sharpe, Granite City, Ill., biology.

Harmony dedication

Green Meadow Chapel, sponsored by First Church, Pine Bluff, was dedicated recently. Participating in the service were W. M. L. Matthews, Amos Greer, Lawson Hatfield, Dr. John McClanahan and Hunter Douglas. John Kilburn is pastor. The church building was erected at an approximate cost of \$80,000.

Centennial Church has purchased two adjacent lots for parking and future building. Under consideration now is another educational unit to house two departments. Jess Whitley pastor.

Grady Church has recently completed \$10,000 of repairs and improvements including central heat and air conditioning. George Fletcher is pastor.

Harold D. Stephens, Ft. Worth, is the new pastor of Hardin Church. He is a graduate of Ouachita University and has attended Southwestern Seminary for almost three years. A native of Harrison, he has served Trinity Church, Searcy, South Side Church, Lead Hill, First Church, Toledo, Ore., and Poolville Church, Poolville, Tex. Fritz Goodbar

Baptist beliefs

Just seeing, or seeing, believing?

BY HERSCHEL H. HOBBS

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

Mary Magdalene came running to Peter and the "other disciple, whom Jesus loved" (John) saying, "They have taken away the Lord out of the sepulchre, and we know not where they have laid him" (Jn. 20:2). Had the tomb been robbed or was there a legal removal of Jesus' body? Apparently she did not yet believe the resurrection story (cf. Jn. 20:11ff.). The angels had the appearance of men (cf. Mk. 16:5; Lk. 24:4). In her great grief she failed to comprehend their heavenly nature.

Upon hearing her report Peter and John ran to the tomb. John, being the younger, outran Peter (Jn. 20:4). But due to his retiring nature (timidity) he did not enter the tomb. He stopped at the door, stopped and looked in to see the grave clothes (v. 5). Peter arrived and entered the tomb. He saw the head cloth neatly wrapped and lying apart from the other clothes, apparently at the place where Jesus' head had lain (vv. 6-7). Nothing is said here of Peter's reaction to what he saw. But Luke 24:12 says that he went away "wondering."

However, John then entered and saw, and "believed" (v. 8). He saw the same evidence that Peter saw, and believed. It took a special appearance of Jesus to Peter to convince him of the resurrection (Lk. 24:34; 1 Cor. 15:5).

Now what made the difference between Peter's and John's reactions? The answer is found in the various verbs rendered "to see." In verse 5 "saw" translates a verb meaning to glance. Outside the tomb John glanced in. In verse 6 "seeeth" renders a verb meaning to behold or to give careful notice as to what one sees. Peter took in all of the evidence. But what was all? In verse 8 "saw" renders a verb meaning to see with understanding. Peter saw the evidence, but did not comprehend it. John, at first, glanced about. But later he saw with understanding. The orderly arrangement of the grave clothes told him that there had been no legal removal, else the clothes would not have been there. There had been no grave robbery or else the clothes would either have been gone or the robbers would have scattered them about in their haste. Vandals do not leave things in an orderly arrangement. Apparently the clothes lay as they had been on the body. But now the body was gone. John saw this as evidence of a bodily resurrection.

A. T. Robertson comments on this. "Peter saw more after he entered than John did in his first glance, but John saw into the meaning of it all better than Peter. Peter had more sight, John more insight. John was the first to believe that Jesus was risen from the tomb even before he saw him" (Word Pictures, in loco).

"He that hath eyes to see, let him see"—and believe.

has served as interim pastor since the resignation of R. B. King to accept First Church, Hampton.

James Henderson has resigned after two years as pastor of Oakland Church to accept the Plum Bayou Church, Wright.

Dwayne Fischer has resigned as educational and youth director of South Side Church to accept a similar position at Urban Park Church, Dallas. (AB)

Deaths

J. WILLIAM RECTOR, 79, Melbourne, retired Baptist minister, Mar. 23.

Services were conducted from First Church, Melbourne.

HENRY J. WILLIAMSON, 60, Russellville, Mar. 1.

He was a deacon of Kelley Heights Church, chairman of the trustees and of the house and grounds committee. Mr. Williamson, a veteran of World War II, was a member of the American Legion.

About people

Ward is ordained

Travis Ward, pastor, Browns Chapel Church, Peach Orchard, was ordained to the ministry by his church Mar. 19. He is a student pastor in Southern College.

Participating in the service were Albert Fortune, father-in-law of Mr. Ward, moderator; Frank Bobbitt, secretary; Charles Abanathy, who lead the questioning; Ruby McClanahan, prayer leader; Cecil Abanathy, who presented the Bible; J. Russell Duffer, Gaines-Current River Association missionary, who brought the message; Henry Permitter, who gave the benediction.

In 'Who's Who'

Dr. Manuel Ramirez, chairman of the Division of Humanities at Ouachita University will appear in the 23rd edition of *Who's Who in American Education* scheduled for publication early in 1968.

Dr. Ramirez came to Ouachita from Oklahoma Baptist University in 1964 holding a Ph.D. from the Interamerican University. He had been at Oklahoma since 1954.

Observe 50th anniversary

Rev. and Mrs. Ernest Anderson observed their golden wedding anniversary April 2 at their home in El Paso.

The couple was married March 31, 1917, at England. Mrs. Anderson is the former Etta Golden, daughter of the late Mr. and Mrs. Ed Golden. Mr. Anderson is the son of the late Mr. and Mrs. Tom Anderson.

The Andersons have four children: H. B. Anderson, Mrs. G. T. Hooten, Mrs. Perry Prince, and James D. Anderson all of North Little Rock. They have seven grandchildren and four great-grandchildren.

Bledsoe at Atkins

Ben W. Bledsoe has assumed the pastorate of First Church, Atkins, succeeding Henry Davenport, who moved to Weatherford, Tex., in December.

Mr. Bledsoe has served for the last two years in Homewood, Ill. Previously he has pastored churches at Stuttgart and Booneville and in Hico, Tex. His father, D. B. Bledsoe, is pastor of First Church, Stuttgart.

Mrs. Bledsoe is the former Miss Virginia Marie Horton of Monette. They have two children, Lauren 2½, and Lan, 1.

Mr. Bledsoe is a graduate of Ouachita University and Southwestern Seminary. (DP)



TRAVIS WARD



J. W. STORER

Craig heads PR

NASHVILLE—The Christian Life Commission of the Southern Baptist Convention has elected Floyd A. Craig of Oklahoma City to a recently created position as director of public relations for the commission. Craig, 34, has for the past five years been director of communications for the Baptist General Convention of Oklahoma, with offices in Oklahoma City.



FLOYD A. CRAIG

The commission elected as its new chairman Paul M. Lambert, superintendent of missions for the Kansas City Baptist Association, Kansas City, Mo.; named as vice chairman Robert Seymour, pastor, Binkley Memorial Church, Chapel Hill, N. C.; and elected as recording secretary, John R. Stuckey, pastor, Village Church, Oklahoma City.

Craig will assume the position on May 1.

Foy Valentine, executive secretary of the Christian Life Commission said Craig's coming will greatly strengthen the commission's total ministry in the field of applied Christianity.

He will be responsible for channeling the commission's emphases on Christian social ethics through the Southern Baptist mass media and to the public in general, for the general promotion of the Biblical concepts of applied Christianity, and for the preparation and promotion of all the agency's literature, Valentine said. (BP)



BEN W. BLEDSOE



ALLEN T. MCCURRY

Storer to retire

The executive secretary of the Southern Baptist Foundation, J. W. Storer, announced recently plans to retire as soon as a new executive for the Foundation can be selected.

Storer is a former president of the Southern Baptist Convention and for 25 years was pastor of First Church, Tulsa, Okla. (BP)

Ordained at Marianna

Glenn Morrison was ordained to the ministry Mar. 19 by First Church, Marianna, which he now serves as associate pastor and minister of music.

Carol Fawcett, associational missionary, brought the charge to the church and Lewis E. Clarke, pastor, questioned the candidate and delivered the charge to him.

While attending Baylor University, Mr. Morrison served as soloist for the Baylor Chapel Choir and participated in evangelistic work throughout Texas.

This summer he will direct the youth choir on a western tour which will include a youth encampment in Yellowstone National Park. They will also tour California and other points in the southwest. In 1969, Mr. Morrison and Mr. Clarke are planning a youth choir trip in Europe.

Moore to Rowe's Chapel

James Moore, Marmaduke, is the new pastor of Rowe's Chapel, Mt. Zion Association.

Seeks revivals

Tony Berry, a graduate of Southern College and Ouachita University and pastor for the past two years of Jacksonport Church, announces that he would like to preach in spring and summer revivals. He plans to enroll at Southern Seminary in Louisville, Ky. next fall.

McCurry to Archview

Allen T. McCurry assumed the pastorate of Archview Church, Little Rock, Mar. 22.

For three and a half years he served as Faulkner County Association missionary. During that time there were 153 professions of faith. Mr. McCurry assisted in the organization of Harlan Park Mission, now constituted a church, the first church organized in the county in 44 years. Harlan Park moves into its new \$60,000 building this month.

Mr. McCurry's Little Rock address is Route 4, Box 725 A.

From the churches



SOUTH SIDE YOUTH—Pastor Tal Bonham of South Side Church, Pine Bluff, hands visitation materials to the officers of a youth group in the church. Officers are: (left to right) Steve Boehning, chorister; Cherrie Attwood, vice president; Tod Dalby, president; Nan Nelson, secretary; Susan Carson, pianist. The teenage group, "Ichthus," meets with Pastor Bonham each Wednesday evening prior to prayer meeting. Activities include Bible study and memorization, studies in soul winning and actual soul winning visitation.

Adds to Property

Immanuel Church, Carlisle, has purchased an additional 100 by 150 feet to bring the total size of church property to 400 by 150 feet.

A committee has been appointed to work on plans for a pastorium and auditorium. When the new sanctuary is completed, the building now used for this purpose will become an educational building.

W. F. Pannell is pastor. (DP)

Four are state winners

Four juniors of Immanuel Church, Pine Bluff, were declared winners in the Southeast District Training Union Sword Drill Elimination Tournament at First Church, Warren, Mar. 9.

The winners were: Randy Sims, son of Mr. and Mrs. Carbon Sims; Paul Coleman, son of Dr. and Mrs. L. H. Coleman; Teresa Trull, daughter of Mr. and Mrs. George Trull and Becky Miller, daughter of Mr. and Mrs. Charles Miller. Receiving a certificate was Deborah Russell, daughter of Mr. and Mrs. James Russell. Mrs. John Wallace, Harmony Baptist Association TU Director, accompanied the youth to Warren.

Revivals

North Side Church, Batesville, Mar. 6-12; O. K. (Jack) Hazlewood, evangelist; Henry Todd, singer; 48 decisions; 5 for baptism; 1 by letter; Jack Kwak, pastor.

Benton Ridgecrest, Mar. 13-19; O. K. (Jack) Hazlewood, evangelist; Lewis Lynch, singer; 17 by baptism; 42 commitments on youth night; E. S. Ray, pastor.

Jonesboro North Main, Mar. 20-26; O. K. (Jack) Hazlewood, evangelist; Don Trammel, singer; 7 by baptism; 2 by letter; B. G. Crabb, pastor.

Crossett Temple, in progress through Apr. 9; O. K. (Jack) Hazlewood, evangelist; J. W. Buckner, pastor.

Star City Hickory Grove, Apr. 10-16; O. K. (Jack) Hazlewood, evangelist; Jarrell Rial, pastor.

Maynard Witt's Chapel, Mar. 6-15; Tommy Carney, Payneaway Station, evangelist; 10 professions of faith; Doyle Wesson, pastor.

North Point, Mar. 24-26; Ed Walker, Levy Church, evangelist; 10 rededications; 1 statement; James Sibert, pastor.

Forest Tower, Apr. 17-30; Ed Walker, evangelist; Raymond Bull, singer; Cecil Webb, pastor.

Pine Bluff Immanuel, Dr. Harold E. Ingraham, Nashville, Tenn., evangelist; 19 rededications; 7 by letter; 28 professions of faith; L. H. Coleman, pastor.

Harrison Northvale, Apr. 22-30; Clint Oakley, pastor, Sunset Heights, Hialeah, Fla., evangelist; J. A. Kuehn, pastor.

Berryville First, 75th anniversary revival, Apr. 10-16; Daniel O. Davis, pastor, Southside Estates Church, Jacksonville, Fla., evangelist; Theo Walker, church music director, singer; Billy R. Usery, pastor. (AB)

Two deacons honored

At a recent deacon and wife banquet at Immanuel Church, Pine Bluff, special recognition was given two deacons who have served more than 40 years.

L. L. Owen, who was in charge of the program, paid tribute to A. A. Mayhugh, who has served as a deacon for 43 years, and to J. J. Whiteaker, who has served for 41 years.

They were presented buttonaires and their wives received corsages.

Mr. Mayhugh has served as Sunday School teacher and superintendent; clerk and chairman of the board of deacons, and church treasurer.

Mr. Whiteaker has served as Sunday School secretary, superintendent and teacher, Training Union director and leader of Intermediates, church treasurer and church clerk.



Beginning Feb. 19, a federal trade commission ruling requires that tire buyers be told about the low-carrying capacity and other facts related to the strength and size of the tire.

... Deploping the arms race, President Johnson has said that money spent on armaments "might be better spent on feeding the hungry, healing the sick, teaching the uneducated." Nevertheless, the United States sold 1.93 billion dollars worth of arms abroad in 1966 (in fiscal year 1961 we sold only 600 million dollars in arms abroad).

... A recent price increase on gasoline has been called unnecessary and inflationary by the federal government. Oil companies, which get a depletion tax exemption equaling 27.5 percent, earn an annual rate of return on net worth of 10.9 percent compared to only 9.4 percent for all industry, according to a report in The New Republic.



LIBERIAN CHAPEL-SCHOOL—This chapel and classroom building, plus a faculty residence and five buildings to house student families, were dedicated recently at the Eliza Davis George Baptist Training School, in Sinoe County, Liberia. The school, named for an American Negro who has been a missionary in Sinoe County for half a century, will train pastors and other church leaders.

Tax exemption bill

AUSTIN, Tex.—A bill has been introduced in the Texas legislature which would exempt the Southern Baptist Convention's Radio and Television Commission from property taxes presently amounting to \$14,000 annually.

A commission spokesman said the tax was imposed by the city of Ft. Worth and Tarrant County. The commission occupied a new building in July of 1965, listing its cost at \$700,000. The new headquarters is located at 6350 West Freeway in Ft. Worth.

The Commission official said the tax policy for similar denominational facilities varies from state to state, adding that the Southern Baptist Foreign Mission Board in Richmond and the SBC Brotherhood Commission in Memphis were among those tax exempt. (BP)

Holy Spirit 'distorted'

FT. WORTH—A distorted image of what the past generation told us a spiritual Christian was" has resulted in unrest among some college students concerning the person and work of the Holy Spirit, a seminary professor told a college missions conference here.

William Hendricks, professor at Southwestern Baptist Theological Seminary, made the statement in the closing address to the 18th annual College Student Missions Conference at Southwestern Seminary here.

"People haven't just discovered the Holy Spirit," Hendricks told more than 1,700 students. "He has been with us always and was here when the world was created." Hendricks listed Christ's kind of love, action and freedom as marks of the Spirit.

"The Holy Spirit speaks all languages and he always speaks in the idiom of today," he added. (BP)

Historical drama wins

FT. WORTH—"The Statesman", an original historical drama written by John C. Stevens, script writer of the Radio and Television Commission, has been awarded the George Washington Honor Medal by the Freedoms Foundation of Valley Forge, Pennsylvania. The highly-coveted award is presented for an "outstanding contribution toward understanding and propagation of the American way of life."

"The Statesman" is an 18th Century drama portraying the story of John Leland, a Baptist pioneer who refused to support the ratification of the proposed Constitution unless a Bill of Rights guaranteeing religious liberty was included. The outcome of the historical drama illustrates the story of the Bill of Rights.

Baptist Briefs

GEORGETOWN, Ky.—A contract for a new \$1½ million sciences learning center at Georgetown College here has been awarded to a Lexington, Ky., construction firm by the executive board of the Baptist school's trustees. The new center will house the college's departments of chemistry, biology, physics and mathematics in its 52,750 square-foot design. School officials hope the new science center will be ready for the fall term of 1968. (BP)

RALEIGH, N. C.—A \$300 increase per year in room, board and tuition fees has been authorized by the executive committee of the Meredith College (Baptist) board of trustees here. The increase will bring the total charge per student for one term to \$1,800, the school's business manager said. (BP)

NEW ORLEANS—A Southern Baptist missions worker in New York City has urged the nation's largest evangelical denomination to work in the nation's largest ghetto. Paul S. James, director of the Metropolitan New York Baptist Association, urged Southern Baptists to forget their prejudices, to become color blind, and to move into the basements, the high-rise apartments and the dark alleys of New York with the message of Christ. (BP)

MIAMI BEACH, Fla.—Using a different approach from all former meetings, the annual Conference of Ministers' Wives of the Southern Baptist Convention meeting here May 31 will feature a boat trip and a luncheon. The program will feature a boat trip on

"The Biscayne Belle," a large air-conditioned boat, and a luncheon at Tony Sweet's Restaurant, reports Mrs. John Maguire, president of the conference. (BP)

WACO, Tex.—Baylor University is no longer accepting applications for men's dormitory rooms for 1967-68 and women's housing applicants are being placed on a waiting list. Baylor Dean of Men Travis Dubois said the men's housing situation is "getting pretty critical." About 700 new men students—about 75 more than last year—have been assured of dormitory space next fall. Baylor's four men's dorms can accommodate 1,500 men. Women's housing applications at Baylor will be accepted until the waiting list numbers 350, said Mrs. Barbara Jungjohan, director of women's residence halls. (BP)

NASHVILLE—The Southern Baptist Foundation meeting here elected a new president and authorized appointment of an advisory committee in order to utilize the experience and talent of members who are rotating off the board. New chairman elected by the Foundation board is L. B. Stevens, owner of an investments company based in Nashville. (BP)

ATLANTA—B. M. Crain of Cumming, Ga., a staff member of the Southern Baptist Home Mission Board for 21 years, resigned effective April 1. Secretary of purchasing services in the board's division of business services, Mr. Crain joined the mission board April 1, 1946, when its Atlanta office force consisted of 20 persons. He is to be the business associate of Roy P. Otwell Sr. in the Otwell Motor Company in Cumming, Ga. (BP)

New tools available

Yes, I'm sure almost everyone is interested in new tools to help with their work. Some time ago a mechanic friend of mine was telling me about a new tool for adjusting carburetors. He was enthusiastic about its use and had spent much time in becoming familiar with it.

We have the following new tools in the form of filmstrips:

- (1) **Teaching Nursery Children**—for all who work with the Nursery child at church. It has 45 full color photographs and a recording for \$7.00.
- (2) **A Church Training Intermediates**—an 8 clip filmstrip to assist in teaching the new book by Bob Taylor of the same title. It has 80 frames and a recording for \$11.00.
- (3) **A Church Training Juniors**—for those who work with Juniors or teach the new book of the same title by Miss Margaret Sharp. It has 45 color photograph frames and sells for \$7.00 including a recording.
- (4) **The Training Program of a Church**—is the same title as the new book by Dr. Philip Harris written to be used in every church. This filmstrip will assist those who teach this book. It will aid a church in planning, conducting, enlarging and evaluating its training program.
- (5) **The Growth Through Training Plan**—is a filmstrip to assist a church in planning to grow through an expanded effort of training its membership.

Items (1), (2) and (3) may be secured from your Baptist Book store now. The other two will be available in June.

Every association should purchase the first three now to use in conferences, clinics and schools. Many of our churches should place these in their library for use in various ways to improve their leadership. A copy of *The Growth Through Training Plan* will be placed in each association this summer to assist the associational officers in training the church leaders to use the plan.—James A. Griffin, Associate

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Some goodies

At our house, when cookies, candy, or gifts are available, they are called "goodies."

A goodie is a tidbit or token of real value to the recipient. It creates good will for the whole household.

Here are a few Sunday School goodies you will like.

Goodie Number One. Church Study Course credit required time for class study has been changed from seven and one-half to six hours.

Goodie Number Two. Age grading will change to parallel the public school grading system in 1970. It is advisable

to wait until then to **change** for new literature will then be **available** for the new system.

Goodie Number Three. Our department is planning a "state" recognition certificate for Sunday School workers who study and engage in great commission actions. Watch for more on this.

Goodie Number Four. Nine central associational training schools have been scheduled (and almost completed) this spring. Three church enlargement campaigns have been conducted.

Goodie Number Five. Taking a census or religious survey is a joyful must to help us turn toward accelerated growth. May I help you?—Lawson Hatfield, State Sunday School Secretary.

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<input type="checkbox"/> August 2	22	Dr. S. Wayne Reynolds, Pastor Cisco, Texas	\$1345.00
<input type="checkbox"/> October 11	16	(To be announced).....	\$1022.00
<input type="checkbox"/> December 16	15	Dr. Cecil Sutley, Prof. of Religion Ouachita Baptist University	\$ 998.00



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Glimpses into the lives of handicapped people who face adversity triumphantly. (26b) \$3.25

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Thrilling story of a brave, bold, fervent missionary who gave his life in Nigeria. (26b) \$3.25

MEN ARE LIKE THAT . . . Reuben Herring
Mr. Herring takes a good look at "Mr. Average Man" at home, work, church, and play. (26b) \$1.50

YOUR CHRISTIAN WEDDING . . . Elizabeth Swadley
Step-by-step wedding plans—from the engagement announcement to wedding reception. (26b) \$2.95

SUNRISE TO STARLIGHT . . . May Detherage
Beautiful anthology of the ages of man including Childhood (Dawn), Youth (Morning), and Adulthood (Noontime). Album style binding with gold cord tie. (1a) \$4.95

THIS IS MY LIFE . . . Thyra Ferre Bjorn
A delightfully warm biography of a housewife who became writer, lecturer, and world traveler. (20h) \$4.50

**LUTHER RICE: BELIEVER IN TOMORROW . . .
Evelyn Wingo Thompson**
Travel back into history and meet a great man who, perhaps more than any other, laid the foundations of Baptist life. (26b) \$3.95

THIRTEENTH APOSTLE . . . Richard A. Johns
The days of Acts come alive in this exciting fictionalized autobiography of Paul. (26b) \$3.50

THE LONG RIDE HOME . . . James L. Summers
An intensely sympathetic story of two teen-agers who have built a wall around themselves because of their father's alcoholism. Excellent novel for teens! (8w) \$3.50

WALK IN MY MOCCASINS . . . Mary Phraner Warren
How a Montana teacher and his wife faced adjustment problems with their five adopted Sioux children. Ages 9-12. (8w) \$3.50

THE THINKING BOOK . . . Melva Cook
A child uses God's gift of the mind to "wonder," "remember," "pretend," and "decide." Ages 4-7. (26b) \$1.35

THE BIBLE IS A SPECIAL BOOK . . . LaVerne Ashby
This book answers all sorts of questions on the "hows and whys" of the Bible. Ages 6-8. (26b) \$1.35

BARRY AT CHURCH . . . Eugene Chamberlain
Barry's experiences in the nursery will help young children know that church is a wonderful place. Pre-school. (26b) \$1.35

WHEN MARCIA GOES TO CHURCH . . . Doris Monroe
Ages 6-8 can join Marcia in discovering the meaning of words like: doxology, invitation, and deacon. (26b) \$1.35

TOO MANY CRACKERS . . . Helen E. Buckley
"A cracker-a-day" helps a very special little boy wait for his parents to return from vacation. Ages 3-6. (18-L) \$3.50

**DID YOU CARRY THE FLAG TODAY, CHARLEY? . . .
Rebecca Caudill**
Charley Cornett, a small dynamo of curiosity, wins the honor of carrying the flag at school. Ages 5-8. (20h) \$3.50

CUBBY'S WORLD: Story of a Baby Bear . . . Robbie Trent
Born in a hollow tree during the winter, Cubby is amazed to discover a whole new world in the springtime. Ages 4-8. (1a) \$3.00

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Junior festival musicians

Pictured at the right is Mrs. Martha Settle, who will direct the Junior Choir Festival at Pine Bluff. Mrs. Settle is an associate in the Church Music Department of the Georgia State Convention in charge of the graded choir activities.



MRS. MARTHA SETTLE

Another state music associate, Jack Terrell, will direct the Junior Choir Festival at First Church, Hope. Mr. Terrell is with the Texas Church Music Department and directs the work of the smaller churches and graded choir activities.



JACK TERRELL

Other festival directors not pictured are Miss Connie Hauk, minister of music at First Church, Bossier City, La.; Don Edmondson, minister of music at First Church, Enid, Okla.; and Robert McGill, choral director at Hendrix College, Conway.

Accompanists for the five festivals are Dora Ann King, a student at Ouachita University; Mrs. Martha Owen, organist at First Church, Pine Bluff; Nancy Blair, minister of music at First Church, Osceola; Mrs. Delores Jacobs, organist at First Church, Russellville; and Lyndon Finney, music assistant at First Church, Fayetteville.

In addition to the festival directors, adjudicators will be Harrell Slack, Midland, Tex., Royce Dowell, minister of music at the First Church, Richardson, Tex., Jack Ballard, music director at First Church, Trumann; Robert Fuller, minister of music at First Methodist, Jonesboro; Mrs. Milton Cook, a band director in North Little Rock; Mrs. William J. Perkinson, children's choir director at Bluff Avenue, Ft. Smith, and Harvey Taylor, minister of music at Memorial Church, Tulsa, Okla.

Festival coordinators will be Morris Ratley and Eleanor A. Harwell at the Hope Festival, Richard Ham and Mrs. Harold Wilson at the Pine Bluff festival, R. D. Roberts at the Jonesboro festival, John Gardner at the Siloam Springs festival, and Hoyt A. Mulkey at the Russellville festival.

Each festival will begin at 9 and conclude at 1:30. About 60 Junior Choirs

from all over the state of Arkansas are expected to attend with approximately 2,000 participants.—Eleanor A. Harwell, Associate

The preacher poet

Watching and waiting

When it's super superb detergent time,
Or when the cold drinks storm is on;
When it's time to reach for pain relief,
Or quick to snatch the perfect smoke—
It's times like these that try the soul
And patience takes a beating.

—W. B. O'Neal

Current issues in Baptist life

When brethren disagree

BY WAYNE E. WARD, PROFESSOR OF THEOLOGY
SOUTHERN SEMINARY, LOUISVILLE, KY.

Baptists teach that Christ is head of the church and that he exercises his lordship directly over the gathered fellowship of Christian believers who form the local congregation. Christ is present in the congregation, and through the Holy Spirit he guides it directly in its belief and practice (Matt. 18:20).

But this clear New Testament teaching of the direct lordship of Christ over his body, the church, raises some serious problems in practice. One group in the church may believe that it is following the command of Christ, and another group may be convinced sincerely that Christ is commanding exactly the opposite. If they appeal to Baptist history they may honestly disagree because Baptist history is neither entirely uniform nor entirely without error! It may be used to support contradictory positions.

Baptists generally appeal to the authority of the Bible as their "rule of faith and practice." But, after serious study of the Bible, there is often disagreement as to what it teaches. What can Baptist brethren do when they reach this point of honest disagreement? They cannot appeal to a pope or church council to settle the argument. In fact, a local congregation cannot even abdicate its responsibility by appealing to the association or convention to make the decision for it.

From the New Testament understanding of the church, certain principles emerge which should guide Christians in handling disagreements:

1. They must humbly confess that they are imperfect men, and therefore their beliefs are subject to review and correction.
2. They must earnestly seek the truth by a careful study of the scriptures and constant prayer for divine guidance within the fellowship of the church.
3. They should seek the wisest counsel they can find on the interpretation of scripture, history, and doctrine; but they should follow it **only** when they are truly convinced of its rightness in the fellowship of prayer and Bible study.
4. Each group of brethren (whether committee, congregation, association, or convention) should settle the issues which fall within its own responsibility, and not try to impose its decision upon another group. Each group of Christian brethren has a direct line to Christ. It is wrong for one group to take over the responsibility of telling other Christians what Christ would have them do!
5. And, finally, brethren must maintain respect and love for those with whom they sharply disagree and continue to work with them until compelled to separate for conscience sake. Even then, it must be in love and not in bitterness.

Such is the pattern which can be found in the New Testament again and again. How many tragic pitfalls would have been avoided if Christian brethren had faced their disagreements in this way!

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AWARD WINNER—David Paul Kirkham, 14, Route 7, Pine Bluff, was presented the God and Country Award in Boy Scouts Mar. 19 during the morning worship service at Matthews Memorial Church, by the pastor, Vernon R. Dutton. David holds the rank of Life Scout and has earned 13 merit badges. He is a member of Troop 380, Watson Chapel. He is the son of Mr. and Mrs. H. D. Kirkham..

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The bookshelf

Adam Clarke's Commentary on the Entire Bible, one-volume edition, abridged by Ralph Earle from the original six-volume work, Baker Book House, 1967

Only the dated or extraneous material and the Scripture references have been eliminated from the original work, first published in 1826. The actual words of Mr. Clarke have not been changed except to modernize the phrasing where this was needed. In a few instances a word or so has been inserted in brackets to complete the sense when there was deletion of original text.

Let Us Go on to Maturity, by John E. Hunter, Zondervan, 1967, \$2.95

Soon after he arrived in America in the summer of 1966, Mr. Hunter was urged to speak at a college during a lunch hour in answer to a talk a member of the faculty had made there on the theme, "God Is Dead." Finding a large crowd of students and townsmen present to hear him—the God-is-dead professor among them—Author Hunter began by saying that, although he had been invited to speak as a result of the "God Is Dead" lecture, he had no intention of arguing the case or even discussing the idea. He said that he was not interested in considering a God who was dead, that he had come to speak about a Christ who is alive, one who has said, "I am he that liveth, and was dead; and, behold, I am alive for evermore." (Rev. 1:18).

This is a hint of the positive preaching to be found in this book dealing with the development of Christian maturity.

Defeat of the Bird God, the story of Bill Pencille, "Apostle to the Ayores" of Bolivia, by C. Peter Wagner, Zondervan, 1967, \$4.95

Here is the story of how the good news of Christ reached Stone Age Indians in the middle of the 20th century. Related here is the inspiring report of the activities of a missionary who refused to allow either inaccessibility or hostility of savage Ayores deter him.

Depth Discipleship, by Charles Du Mond, Zondervan, 1967, \$2.95

"It doesn't take much of a man or woman to be a Christian, but it takes all there is of him or her!" This is the base Author DuMond begins with in a depth study of discipleship as it applies to every Christian.

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Annual meeting speaker

Among missionaries scheduled to speak at the annual meeting of Arkansas Woman's Missionary Union is Mrs.



MRS. W. C. PARKER

Wendall C. Parker, a Southern Baptist home missionary who serves with her husband in Panama.

Mrs. Parker, the former Jane Averitt of Calvert, Ala., is the daughter of retired home missionaries. While a college student she served two summers as assistant to the director of Girls' Auxiliary camps and YWA Houseparty in Arkansas.

Following completion of her work at Southwestern Seminary in 1954, she became youth director for Woman's Missionary Union of Missouri.

The 78th annual meeting will be held at Immanuel Church, Little Rock, Apr. 10-12. Featured on the opening session at 7 p.m. Monday will be a message by Mrs. Robert Fling of Cleburne, Tex., president of WMU, SBC. Following her a drama depicting the challenge of home missions will be presented by the host church.

Other missionary speakers to be presented in the two-day meeting include Miss Ann Wollerman, Mrs. Harrison H. Pike and Mrs. Sidney G. Carswell of Brazil; Mr. and Mrs. Marion G. (Bud) Fray Jr., of Rhodesia; George R. Wilson Jr., of Hong Kong; Mrs. Max N. Alexander of Thailand; and Miss Ruth Vandenberg of Indonesia.

The Singing Young Americans of Second Church, Little Rock, will appear on the Tuesday evening program. At the final session Wednesday morning, The Panel of American Women, a multi-racial, interfaith group of women will discuss frankly and freely prevailing prejudices.

Mrs. Roy E. Snider of Camden, state president, will preside.—Nancy Cooper, Executive Secretary and Treasurer.

SBC music conference

MIAMI, Fla.—Ten concerts, five major addresses, and a banquet will highlight the 1967 meeting of the Southern Baptist Church Music Conference at Central Church here, May 29-30.

More than 350 ministers of music for Baptist churches throughout the nation are expected to attend the conference, held just prior to the Southern Baptist Convention in nearby Miami Beach, May 30-June 2.

The two-day conference will begin

APRIL 6, 1967



Feminine intuition

by Harriet Hall

Time is getting away

Recently my husband surprised me with an unusual birthday present—an antique Seth Thomas clock. It chimes the hour in tune with Big Ben of London, and “dings” on the half hour. For the first few days it upset our routine. My children thought they couldn't study in the same room with that loud-ticking clock or sleep through the night with chimes ringing every hour. But, needless to say, we have all adjusted to the clock and are finding it a fascinating addition to our household.

When I read in a recent issue of the Newsmagazine the well-written article by Mrs. Edward Bill of Kentucky entitled, “The Last 24 Hours on Earth” I was reminded again of the fact that time is getting away.

A song of recent days has a line which says, “Time goes by so slowly.” To the lonely person, to an invalid, or a prisoner, this is perhaps very true, but to the work-a-day busy rush-rush world time is racing by with great speed.

Where is the time going? What are you doing with your days, your hours, your minutes? This old Seth Thomas clock on my mantle seems to preach me a little sermonette each time it chimes its melodic tones. I may never be the same again!

When I see that the dogwood will soon be in bloom, I realize that “if I had time” is a poor excuse not to go walk close to the lovely, graceful branches and drink in once more the rare beauty of this tree. When I see the japonica, the forsythia, the Japanese magnolia, the flowering peach, pear, and plum branches, I feel I must take time to enjoy them. In such a short while they will be gone for another span of time.

On one occasion a young woman who knew she was soon to die spoke to me in confidence. She said, “There will be no more bickering in our home—there's no time for that.”

Perhaps there's a letter of encouragement you could write—or a friend who needs a phone call or visit. God has given us a little time yet, and it is so precious! Let's use it to honor Him.

Questions, suggestions, or comments may be addressed to: Mrs. Andrew Hall, Mt. Sequoyah Drive, Fayetteville, Ark. 72701.

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Monday afternoon, May 29, and continue through Tuesday afternoon, May 30, with sessions at the Central Church in Miami.

For the first time, the conference will feature a banquet as the only night session. The banquet, slated at the Everglades Hotel, will include a concert by “The Tune Clippers” of Oklahoma Baptist University, Shawnee, with Grady Nutt, alumni director for Southern Baptist Theological Seminary, Louisville, as master of ceremonies.

Major addresses will be by James

Pleitzi, pastor, First Church, Pensacola, Fla.; Joe Ann Shelton, program music director for the SBC Radio and Television Commission, Ft. Worth; Miss Rennie Sanderson, music missionary to Japan teaching on furlough at Southwestern Seminary, Ft. Worth; and James Flaming, pastor of First Church, Abilene, Tex. (BP)



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For partial suppression

There are occasions when the members have no desire to suppress a measure entirely, which is the purpose of the question of consideration. Neither do they wish to delay action. But there may be a need for some sort of partial suppression. The matter may be a delicate one, and the members do not wish to discuss it. They merely wish to suppress debate on the issue. They may wish to discuss a matter but avoid any vote upon it. These are accomplished through the call for the previous question, motion for indefinite postponement, and other means

The call for the previous question is simply to cut off debate and further amendments in their proper order.

To make this motion, one will secure the floor, and say: "I call for the previous question," or, "I move the previous question." It does not require a second. As soon as it is properly put (simply calling out the word, "question," is not sufficient) the chair stops all other proceedings and says: "The previous question is called for; shall the main question now be put? All in favor . . . all opposed." This call cannot be amended or debated. Its very purpose is to cut off debate.

Questions on parliamentary procedure are invited. Address to Rev. Carl M. Overton, 109 West Adam Street, Hamburg, Ark.

Notice that the question to be decided is: "Shall we now vote on the main question?" It is not a vote on the main question as yet. If the motion is decided in the affirmative, then the chair will immediately put the main question with its amendments in proper order. If decided in the negative, debate proceeds as before. It may be renewed after sufficient business has intervened to make it a new proposition.

This motion is superior only to a main motion and a motion to amend.

If when this motion is made and before it has been put to the body a motion to adjourn, or a motion to table, or a question of privilege is raised, this motion (previous question) is sidetracked for the time it is taken up at this point when these are cared for

Debate may also be suppressed when it is out of order by a ruling of the chair or by a member rising to a point of order.

It may also be suppressed by a motion to close debate now or at a specific time. Length of debate may be accomplished by limiting number and/or length of speeches or by fixing a time to vote. Since all of these are intended

to cut off debate they are not debatable when offered as incidental motions.

When one does not care to prevent debate on a proposed issue, but only wishes to prevent a vote on the merits of the question he moves for indefinite postponement.

This motion requires a second but cannot be amended. It allows the fullest debate not only as to postponement but the merits of the question itself. Thus if decided in the affirmative it is removed from the body and cannot be brought up again except on reconsideration of the action that postponed it.

Beacon lights of Baptist history

Singing schools

BY BERNES K. SELPH, TH.D.

PASTOR, FIRST CHURCH, BENTON

Did your church praise God in song last Sunday? Most likely and thought nothing of it. The chances are it sounded much better to the human ear than the singing of our fathers. This is the result of church school music and public school music.

Baptist church schools of music are an outgrowth of "singing schools" which were first conducted in New England in the 17th and 18th centuries, particularly in the Massachusetts Colony.

Due to scarcity of hymn books singing was slow and poorly done, almost unbearable, according to some historians. Leadership in the larger churches demanded something be done. So a program of education began through "singing schools." A time was set aside to give instruction in music notation and note reading. Three ministers led in this: Thomas Symmes, John Tufts and Thomas Walter.

Mr. Tufts provided training materials in several pamphlets from 1712 to 1721. In these he used his own adaptation of what is known today as the fa-sol-la system.

These schools resulted in the formation of church choirs. Serious dissension arose in some churches over such innovations. But the movement spread throughout New England into Pennsylvania, southward and westward. Since these areas were becoming Baptist strongholds, singing schools and singing school teachers found fertile ground for their activities.

William Walker, a Baptist, dominated the singing school field toward the middle of the 19th century. He published *Southern Harmony* in 1835 and sold more than 600,000 copies in subsequent editions. In about 1866 he turned from his original concepts of note reading to the do-re-me system. The seven note plan dominated the field of teaching among Baptists for years.

A school might run one or two weeks, or longer. A teacher would come in and work up interest, or some one else would do this and invite him. Many times all ages would be taught by one teacher. Day or night classes were held, or both. If there was no instrument, a tuning fork would be used to give pitch. Usually the school closed with a program. Such schools played a real part in helping churches have a better type music, better than they had. Many learned how to carry a tune and praise God in a way they could not have done otherwise.

There was a growing consciousness among Baptist leaders for a more comprehensive system of music teaching, but it was not until 1944 that a church music department was created in the Sunday School Board of the Southern Baptist Convention.

This acceptance of music singing among Baptists is a far cry from the day Elias Keach led a song at the close of the Lord's Supper in his Baptist church in England.

But he introduced singing among his people gradually. For six years they sang only at the close of the Lord's Supper, then they added public thanksgiving days. This went on 14 years before the people agreed to sing praises to God every Lord's Day. But not without disagreement. A group pulled out of the church and organized another which formally prohibits singing in public.

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Note: Check appropriate spaces above.



A SONG FROM PRISON

BY DAVID CURTIS

In nearly every hymnal published, there are from three to fifteen inspirational texts set to music from the works of the English poet, James Montgomery. They include such famous hymns as "Hail to the Lord's Anointed," "God Is My Strong Salvation," "Angels, from the Realms of Glory," and "O Spirit of the Living God." Some hymnals include more obscure hymns such as "A Poor, Wayfaring Man of Grief," and "Stand Up, and Bless the Lord."

More than a hundred years have passed since the death of James Montgomery. Although he is almost forgotten as a poet, his contribution to hymnody is one of the most significant in the English language. His poetic career began in an odd way—in prison. There, as he explained, he turned to poetry to help him forget that his sorrows were real.

At the time of the French Revolution, Montgomery, a young journalist, published an editorial opinion favorable to

the republican cause in France. He was imprisoned, and he served a sentence of three months. Shortly after his release, however, he was again imprisoned, once more for political reasons. This time, he served a year and a half and used the time to compose devotional poetry from scriptural sources.

At that time, Montgomery's works were stilted and immature, often imitative of older poets. Nevertheless, quick success followed his second release from prison. Among his most famous examples, we find "In the Hour of Trial," "Go to Dark Gethsemane," as well as the beloved, "Prayer Is the Soul's Sincere Desire."

Each of these hymns is in some hymnal presently in print and currently used in churches of many denominations throughout the earth. A voice that raised itself in prison at the turn of the nineteenth century has swelled into a worldwide chorus, still going strong.

(Sunday School Board Syndicate, all rights reserved)

Bible trios

By DOT WOMACK

Following each description below are three words, one of which does not belong. Cross out the incorrect word, and write the correct word in the blank.

1. Three men cast into the fiery furnace (Daniel 3:20)

Shadrach Nadab Abednego

2. The disciples closest to Jesus (Matthew 17:1; 26:37)

Matthias Peter John

3. Close friends of Jesus (John 11:1-5)

Mary Elizabeth Lazarus

4. Gifts carried to Baby Jesus by the Wise Men (Matthew 2:11)

gold frankincense rubies

5. Sons of Noah (Genesis 5:32)

Esau Ham Japheth

6. Animals used most often for sacrifice offerings (Leviticus 1:10; 3:7)

pigs sheep goats

7. Sons of Adam and Eve (Genesis 4:1-2, 25)

Cain Abel Abihu

Answers

1. Meshach for Nadab, 2. James for Matthias, 3. Martha for Elizabeth, 4. myrrh for rubies, 5. Shem for Esau, 6. lambs for pigs, 7. Seth for Abihu

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EVERY WEEK!

Christ establishes his church

BY L. H. COLEMAN, PASTOR
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Life and Work
April 9
Matthew 16:13-27

For the next several weeks the Sunday School lesson will deal with Christ's church. Before digging deeply into the doctrine of the church (ecclesiology) several basic truths should be mentioned. This is the objective of today's lesson.

I. The personal testimony. v. 13-17

Jesus frequently asked questions. This is a fruitful method of learning. Jesus asked his disciples a simple yet basic question: "Whom do men say that I the son of man am?" He partially answered his own question by referring to himself with a favorite designation, "son of man." This referred to his incarnation and messiahship.

The answers to his question were not satisfactory. Jesus was more than a prophet (John the Baptist, Elijah, and Jeremiah notwithstanding).

Jesus wanted to know their thoughts concerning himself. No one is surprised that the spokesman of the twelve replied to Jesus' question. Peter gave a great word of testimony by stating: "Thou art the Christ, the son of the living God." This confession by Peter serves as the background of an important passage relating to the church. Peter confessed the Messiahship of Jesus. He stated that only in Jesus was salvation possible and that only through Jesus was God fully revealed. Doubtless Peter felt that any human description of the Master was totally inadequate; but Jesus was pleased with Peter's answer. (Reread verse 17.)

II. The person of the church. v. 18a

Jesus proceeded to establish and found or institute his church. Jesus stated that he was the builder, maker, and founder. "My church" means that Christ owns it. It is His. He, being the builder, decides what material he wants for the building. If a man builds a house, he decides on the plan, price, location, and all the materials used. This applies to the Church of Jesus Christ. A church is composed of redeemed individuals, "living stones" (Cf. I Peter 2).

Upon what did Christ build his church?



EVERYBODY
READS THE
ARKANSAS
BAPTIST
NEWSMAGAZINE

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

1. Some say He chose to build his church upon Peter the man. Roman Catholics hold to this view and the papacy has laid wide claims to Peter's being the first pope. Their largest structure is called St. Peter's Basilica in Rome. The idea of "the keys" further enhances their claim to the papal authority. Surely this view reads into the scripture much that is not in keeping with true New Testament theology.

2. Others interpret this passage to mean that Christ established a particular denomination (Church of Christ view). Those who hold to this view state that Christ established a church by his name and that unless you assume this name you are not in the church Christ established. Any student of church history knows that this view is pure heresy. (Please read *A Manual of Church History*, by A. H. Newman, 2 volumes.)

3. The most prevalent view in non-Catholic ranks is that Christ is building his church upon folks like Peter. Peter confessed his faith in Christ. Christ said in essence: "Peter, your confession is correct; I'll build my church from folks just like you, who believe like you." The word "Peter" means "rock;" therefore Jesus made a "play" on this word.

Nonetheless Christ is the founder of the church. He established it. He still is building it.

III. The persistence of the church. v. 18b

With the establishment of the church went a great promise—"the gates of hell shall not prevail against it." Some of today's theology needs reexamination at this point. The church is not on the defensive but the offensive. The church is marching forward. The church is moving forth as a mighty army with Christ as the commander-in-chief. His truth is on the march. Satan is trying to stop its progress and gains but without complete success.

The church will be standing when Jesus comes again. Nothing, not even the forces of Hell itself, can stop the onward thrust of Christ's church. This great truth indicates that the followers of Christ are on the side of victory.

IV. The purpose of the church. vs. 19-27

What did Jesus mean by giving to His church "the keys of the kingdom of

heaven?" The church is supposed to have the secret of how to enter the kingdom of God. This does not mean that all those who are in a local church are automatically in the kingdom. This phrase does imply, however, that the church can point to the door by which one gains entrance.

Whatever decision one makes on earth is the determining factor as to where one spends eternity. When a person here accepts Christ (as Peter expressed in his confession of faith) then his destiny there is already sealed. Earth's decision seals one's destiny in eternity.

The interpretation one places upon Verse 18 is the basis of his interpretation of the next verse.

Christ then proceeded to foretell (v. 21)

1. That he would go to Jerusalem
2. Suffer there
3. Be killed
4. Rise from the dead.

Please read William Barclay, *The Gospel of Matthew* Vol. 2, pp. 153ff.

In succeeding verses Peter is rebuked because "strong Simon" would protect Jesus from any physical harm. Christ addressed Peter as Satan. Sometimes in the life of a Christian the flesh rules; on other occasions the spirit rules.

The final four verses describe the demands of discipleship. They are self-denial, cross-bearing and followship.

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Power for the task

By RALPH A. PHELPS JR.
PRESIDENT, OUACHITA UNIVERSITY

International

April 9

Acts 2:1-11

Mankind stands amazed in the presence of new or unheard of power, particularly when he does not fully comprehend it. It is reported that some of the scientists who helped develop the atom bomb hoped against hope that their efforts would prove to be a failure as they waited during the countdown before the first explosion near Alamogordo. They had no idea what might result from the explosion and were even fearful that it might trigger a nuclear reaction which would destroy the world.

Christians sometimes fear the unleashing of the power of the Holy Spirit in their lives because inexperience with spiritual power causes them to be uncertain of what may eventuate if the Spirit is manifested in them. They need have no such dread, however; for if they will read closely the story of the coming of the Holy Spirit upon the early church in Jerusalem they will understand that this power should be sought, not feared.

I. Promise of power.

On several occasions Jesus had promised that the Comforter, the Holy Ghost, or the Holy Spirit—all terms for the manifestation of the same person in the Trinity—would come upon his followers. In John 14:26, 15:26, and 16:7-11, the promise is given in varying forms. In Acts 1:4, 5 are found the words of Jesus as he told them to tarry in Jerusalem until they were baptized with the Holy Spirit.

That they obeyed his direction to wait for the enduing of the Spirit before embarking on their task of world redemption is a firm evidence of their faith in God's Son. Instead of barreling down the runway and getting airborne without any chance of being "fueled" except by a tanker in flight, they waited for filling before taking off. Maybe some of the projects which we launch with such fanfare only to see them fall in ignominious failure would be averted if we received our power supply first.

II. Coming of power.

When the day of Pentecost came, the apostles were all together in one place. It was on this occasion that the promise of power was fulfilled. Pentecost, incidentally, came fifty days after the Passover and marked the close of the harvest.

Dr. Frank Staggs, in his excellent work, *The Book of Acts*, says, "To Luke this presence of God in power in the Christian community is a turning point in the life of the community,

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taking its place among the most significant events of the sacred story." Then he notes that divine guidance in terms of the Holy Spirit is a recurring emphasis in Acts and points out that the Spirit is stressed in connection with such occurrences as Pentecost (2:4, 17, 33, 38), the defense before the Sanhedrin (4:8), the assembly following the release of Peter (4:31), the exposure of the sin of Ananias (5:3), the choice of the seven (6:3, 5), the defense of Stephen (7: 5 sf), the consummation of the work in Samaria (8:17), and many others.

Two physical signs accompanied the coming of the Spirit. The first was a sound from heaven like the rushing of a violent wind. "And it filled all the house where they were sitting."

The second was the appearance before their eyes of tongues as of fire, separating themselves from each other so that one tongue of flame sat upon each person in the room. Dr. W. O. Carver, in his commentary on Acts, says, "These were the signs and symbols of the Holy Spirit. Power like that of the wind and zealous speech suggested by the tongues were for their witnessing under the influence of the Spirit."

III. Results of the power.

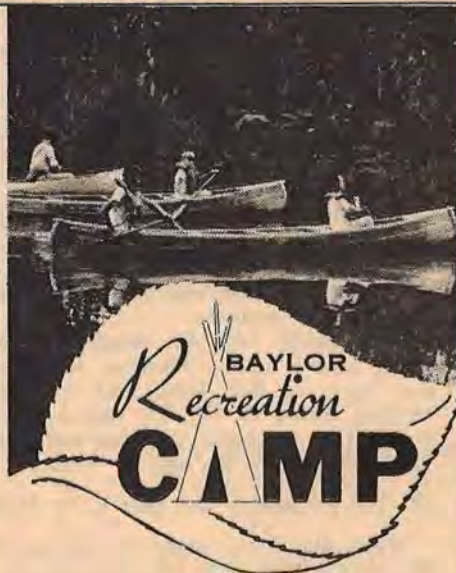
Staying at Jerusalem at this time were Jews of deep faith from every nation of the world. When they heard this sound, a crowd quickly gathered, and they were bewildered because each of them heard in his own language what was being said by those on whom the Spirit had been bestowed. Everybody who witnessed the scene was amazed; for, although the speakers were Galileans, they spoke in the languages of many far-flung nations and extolled "the mighty works of God."

Although there have been many attempts to explain in purely natural terms this speaking in tongues on the day of Pentecost, there is no satisfactory explanation other than that this was a miraculous demonstration. The fact that we do not understand exactly how it happened or have not experienced the same thing ourselves is no reason for denying the fact of what happened or of belittling people today who claim to have had similar experiences. I did not orbit the earth as several of our astronauts have done, but this is no reason for me to deny that they made their trips or to insist that no one else could make similar flights in the future.

Certainly we want to be careful not to place ourselves in the same category as the scoffers who, observing the scene on the day of Pentecost, said, "These fellows have drunk too much new wine!" With this flippant remark they tossed off an event of supreme spiritual significance.

Lengthy debates have been held on whether it was a miracle of speech or of hearing or of both. If there were any final answer, there would have been no debates. Actually, it makes little if any difference how the miracle occurred. The important thing is that it happened as recorded.

An interest in speaking in tongues has persisted throughout Christian history, but in very recent years there has been a broadening of interest in this phenomenon, which those who claim to have had the experience describe as a great liberating of their own spirits. A highly educated, unemotional Episcopal priest told me in quiet words of an experience which he had had, and a pious lady in one of Arkansas Baptist churches wrote me in some detail of experiences such as this which she had had. Although I am nei-



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ther able nor inclined to evaluate these experiences, as a reporter I can say that they were most certain of what they had experienced.

My own view of speaking in tongues has undoubtedly been influenced by Paul's discussion in I Corinthians 12-14, in which he does not forbid the practice but views it as the least valuable of all Christian gifts. But a more empiric approach might be to follow a saying of teen-agers on many subjects: "Don't knock it until you've tried it, man!"

We should never fall into the trap of denying the infilling of the Holy Spirit because we deny speaking in tongues. The Holy Spirit can come with or without the speaking in tongues. Every Christian should long for and pray for the Holy Spirit to fill him, regardless of what manifestation this might take.

INDEX

A—Adams, Roy G. observes anniversary p6; Advertising: 'I see by the ads' (PS p2; Anderson, Rev. and Mrs. Ernest anniversary p8; Arkansas Baptist Newsmagazine: This is the month p6

B—Baptist Beliefs: Just seeing or seeing and believing p7; Baptist life: On disagreeing (E) p8; When brethren disagree p14; Beacon Lights: Singing Schools p18; Berry, Tony seeks revival p6; Bledsoe, Ben W. at Atkins p8; Bookshelf p16; Breast feeding (letter) p4

C—Capital punishment: Against (letter) p4; Carlisle: Immanuel expands p9; Children's Nook p20; Cover p4; Craighead, Floyd R.: Public Relations director p9

D—Daylight savings (E) p8; Death: Beyond the grave (E) p8

F—Feminine Intuition: Time is getting away p17

G—Gambling: Congratulates the governor (letter) p4; Grassroots movement (letters) p4; No harm betting on horses p5; God is not dead (letter) p5

H—Harmony Association: Green Meadows chapel dedication p7

K—Kircham, David Paul: Scouting award p16

M—McCurry, Allen T.: to Archview p8; Missions: Medical conference p8; Moore, James to Rowe's Chapel p8; Morrison, Glenn at Marianna p8; Muncy, Amos to Missouri p6

N—North Pulaaki Association: History ready p6

O—Ouachita Baptist University: Summer session p6; Practice teachers p7; Outdoors with Doc.: Turkey hunt p6

P—Parliamentary procedure: For partial suppression p18; Pine Bluff: South Side youth visitation p9; Immanuel: Youth winners p9; Poverty: War on (EP) p8

R—Ramirez, Manuel in Who's Who p8; Reator, J. William dies p7; Revivals p9

S—Southern Baptist Convention: On the vice presidency (letter) p4; Cooperative Convention (letter) p5; Baptist elections (E) Storer, J. W. to retire p8

W—Ward, Travis ordained p8; Williamson, Henry J. dies p7

Key to listings: (BB) Baptist Beliefs; (BL) Beacon Lights of Baptist History; (E) Editorial (FC) From the Churches; (FP) Feminine Philosophy; (Fer) Perspective; (PS) Personally Speaking; (SS) Sunday School lesson; (MR) Middle of the Road.

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A Smile or Two

Ignorance of the law

Irate husband: "How in the world could you be dumb enough to let any one pass this counterfeit dollar bill on you?"

Wife (sweetly): "I'm sorry dear, but you never let me see real money often enough for me to know the difference."

Dear Editor

Didja hear about the cat that ate some cheese and then sat in front of the rathole with baited breath?—Cal R.

Dear Cal: No, but they told me about the egg in the monastery that said "Well, out of the frying pan, into the friar."

A wise contemporary

Nowadays everything in our modern homes is controlled by the flick of a switch, except the children.

Proof positive

"Oh-no, I don't want crackers outa that barrel, storekeeper. I've heard folks say mice play around on 'em all over."

"'At's a lie, Zeke!" replied the indignant storekeeper. "Th' cat sleeps right there in that barrel every night."

Old-fashioned

"Dad," said his son, Charlie, "do you think they will ever find a substitute for gasoline?"

"They have one now," replied his dad, "and I wish you'd give it a trial."

"Huh," rejoined Charles, "I've never hear of it. What is it?"

"Shoe leather," retorted his father.

It's papa who pays

A father was asked what his son was going to be when he got through college.

"Old," he answered.

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Attendance Report

Church	March 26, 1967	Sunday School	Training Union	Ch. Adns.
Alexander First	84	26		
Ashdown Hicks First	45	29		
Berryville Freeman Hgts.	210	74		1
Blytheville				
Gosnell	172	48		
Trinity	211	38		
Camden First	491	119		8
Crossett				
First	561	123		1
Mt. Olive	269	93		1
DeQueen Lone Oak	60	24		3
El Dorado				
Caledonia	60	42		
East Main	318	80		7
Ebenezer	181	67		
First	700	434		7
Immanuel	402	109		2
Forrest City First	605	119		
Ft. Smith Towson Ave.	177	62		
Greenwood First	336	112		
Gurdon Beech St.	189	58		1
Harmony	63	69		
Harrison				
Eagle Hgts.	312	102		
Northvale	154	62		
Hope First	524	148		4
Imboden	114	45		
Jacksonville				
Bayou Meto	139	69		
First	481	94		
Marshall Road	308	137		1
Jonesboro				
Central	500	138		5
Nettleton	300	110		2
Little Rock				
Gaines St.	495	178		1
Immanuel	1217	360		8
Rosedale	318	105		3
Magnolia Central	630	186		
Manila First	158	60		
Marked Tree Neiswander	161	95		
Monticello				
First	303	78		
Second	312	137		5
North Little Rock				
Baring Cross	685	126		1
South Side	37	19		
Calvary	480	145		3
Levy	580	124		11
Park Hill	968	188		6
Indian Hills	97	31		2
Sixteenth St.	69	28		
Sylvan Hills First	324	91		1
Paragould First	574			
Pine Bluff				
Centennial	243	89		9
Second	278	99		2
Springdale				
Berry St.	152	68		
Elmdale	327	89		5
First	429	91		
Stephens First	136	25		
Texarkana Beech St.	599	101		2
Community Mission	30			
Van Buren				
First	522	151		
Second	112	50		1
Vandervoort	62	26		
Ward Cocklebur	62	26		
Warren				
First	521	96		8
Southside	77	70		
Immanuel	288	81		
West Memphis				
Calvary	290	122		
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In the world of religion

Refused blood, dies

BURY, England—Believing he had the right to deny her a blood transfusion, a Jehovah's Witness here lost his wife, who bled to death during an operation.

Robert Gerrard, 49, testified at a coroner's inquest that he refused permission for his wife to have a transfusion because "the Scriptures say you will not take blood in any shape or form." He said he saw no qualifications in the passage cited.

Mrs. Gerrard had agreed orally with his decision, but earlier had signed a statement permitting the transfusions if needed.

The coroner said he hoped Jehovah's Witnesses "will consider modern standards. I think," he added, "it is a great shame that life should be lost and that doctors should be placed under these limitations." (EP)

Bible Society exhibit

MONTREAL—The Canadian Bible Society will set up a unique exhibit on the Bible in conjunction with Canada's Centennial and Expo '67, the Montreal World's Fair.

The exhibit, on the grounds of Christ Church (Anglican) Cathedral in the heart of downtown Montreal, will show rare manuscripts and historical relics from Europe and the U. S. In addition, motion picture clips have been prepared to illustrate the complex problems of language interpretation and expression. (EP)

Abortion - - 'hypocritical'

CHICAGO—Abortion is "the privilege of the privileged," and in the case of pregnant rich girls is downright "hypocritical," according to a Chicago obstetrician.

Dr. Edwin Decosta, reporting to a symposium on abortion sponsored by the Illinois State Medical Society, said that there are more abortions among higher institutions, people and economic levels. He said it is doubtful whether "therapy" was involved in the cases of unmarried non-Catholic girls under 20 from society's "upper echelon."

"No less than half the 15,000 legal abortions yearly in the U. S. are performed for psychiatric conditions," he said. (EP)

Dying Shaker sect

NEW YORK—Today just two active communities of stalwart Shakers are left in America, according to the March 17 issue of *Life* magazine, which gives 12 pages to a pictorial report on the dying sect.



RA CELEBRATION—Elements representing the past and future make up the symbol of the Fourth National Royal Ambassador Congress planned for Aug. 13-15, 1968 in Oklahoma City. The Indian headdress depicts the past and the modern metropolis the future. Missionaries and Christian athletes will collaborate to carry out a world missions theme for an expected 8,000 Royal Ambassadors 9-17. The event is sponsored by the Brotherhood Commission and state Brotherhood departments.

Members of the group only a few decades ago were numerous enough to fill their meeting halls, says Life, but today there are only two active communities with a total membership of 18—all women. One Shaker community is in Sabbathday Lake, Maine, the other in Canterbury, N. H. (EP)

Congo rally parade

KINSHASA, Republic of the Congo—Nearly three miles of Congolese marched in a parade to open an evangelistic crusade here.

Thousands of Congolese youths as well as adults from all walks of life "marched for Christ," carrying many small signs and about 50 large banners. (EP)

Rejects Sunday work

WHITBY, Ont.—Presbyterian Thomas Smith refused to work on Sunday, was fired, and 425 workers promptly walked off the job at the Lake Ontario Steel Company. Mr. Smith told reporters he was willing to work Sundays, "in a genuine emergency," but not on a regular basis.

The 49-year-old union steward and welder said: "There comes a time when a fellow gets tired of working constant overtime on Sundays." (EP)

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