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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

MARCH 23, 1968

personally speaking

Look-alikes

WHEREVER you go you see familiar faces, faces familiar despite the fact you have never before laid eyes on them. A stranger who looked like somebody I knew, while Maria and I and Dr. and Mrs. Whitlow were visiting in Hilo, Hawaii, turned out to be Dr. George L. Anderson, head of the English department of the University of Hawaii, Honolulu. Dr. Anderson was very indulgent as I photographed him from several different angles as a look-alike for our Governor Win Rockefeller. A native of New York State, the Doctor turned out to be an admirer of the Rockefeller family. He has been



DR. ANDERSON

with U of H for two years and when I told him I was an English major he offered me a job teaching in his department!

Incidentally, the University of Hawaii has had a phenomenal growth in the last few years and is now considered one of the great centers of learning. From an enrollment of 9,500 students in 1962 it has grown to more than 19,000 enrolled in a state-wide system that includes two academic campuses (the main one in Honolulu and a second in Hilo), plus community junior colleges on three islands. The annual operating budget is now \$55.6 million!

One of the big problems of U of H is the ever-increasing numbers of students being attracted to it from the continental United States, who, even as the residents of Hawaii, are permitted to attend tuition-free. (This in effect amounts to free scholarships of \$2,000 a year for undergraduates, paid for by the obliging taxpayers of Hawaii!)

When the Hawaii State Legislature passed a bill to require non-residents to pay tuition, Governor John A. Burns vetoed it. "I share the lib-

eral view," the governor said, "that it is desirable to have a composite cross-section of mainland and foreign students at our university for the purpose of stimulating a more catholic atmosphere and to avoid the stultifying provincialism of a closed community."

And all of this was triggered by seeing somebody who looked like somebody I know!

Erwin L. McDonald

IN THIS ISSUE:

REV. R. H. Dorris has been named Director of Chaplaincies by the Arkansas Baptist State Convention. For the story of this newly created post, and its meaning to Arkansas Baptists, turn to page 7.

IT'S time again to start planning for the 1968 Southern Baptist Convention, which will be held this year in Houston, Tex., June 4-7. The complete schedule is on pp 10, 11, 12.

INDONESIA is very much on the minds of people these days. For two stories on the gigantic evangelistic crusade being planned by the Haggai Evangelistic Association, read "Indonesia opportunity," page 3, and "Indonesian crusade," page 8.

COVER story, page 8.

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 creating 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.

Indonesia opportunity

A REMARKABLE door of opportunity has opened to the Haggai Evangelistic Association of Atlanta for an evangelistic crusade in Indonesia in May.

Headed by Dr. John Haggai, Southern Baptist evangelist, the crusade, scheduled for seven weeks beginning April 29, will find ministers and laymen from many different denominations working together in Djarkata, the capital city, which has a population of four million.

Special training will be provided for Indonesian Christians as they prepare to witness to their fellow countrymen. Another phase will be simultaneous local church crusades throughout the city, followed by a three-day united witness May 17-19 in a large, central arena. Climaxing the crusade will be three weeks of intensive follow-up, led by Indonesian church leaders.

The great potential of the crusade can be envisioned from the unprecedented wave of conversions to Christianity, numbering in the hundreds of thousands, since the foiled attempt of communists to take over Indonesia in 1965.

As a member of the crusade team, this editor earnestly requests the prayers of the Christian people of Arkansas for the success of this tremendous undertaking.

Controlled press?

ONE of the dangers threatening the Southern Baptist Convention today, writes Dr. T. B. Maston in his series on "Problems of the Christian Life," is the danger of a controlled press.

Pointing to the fact that state denominational papers are owned and controlled by the state conventions, Dr. Maston muses that control of the Baptist press by the convention "may be an accomplished fact rather than a tendency." He is especially fearful of risking the state papers to the direct control of the state executive committees or boards.

Not all of the papers answer directly to their respective state executive committees. Some, such as Kentucky, Georgia, and Texas, for example, have their own boards, elected, as convention institutional boards, by the state conventions. But

the most of the papers, as ours here in Arkansas, are "under" the state executive committees.

The papers that have their own boards are, at least theoretically, a little more independent than the others. This places the editor on an equal basis with the executive secretary of the state convention and with the heads of other state convention institutions and agencies. Such an arrangement would have its distinct advantages should the editor and the state executive secretary turn out to have clashing personalities, or should the secretary desire for any reason to exert a domineering hand in the affairs of the editor and the paper.

On the other hand, the fact that the papers are the official organs of the conventions is not to be overlooked. And since the executive committee (or board) actually functions as the convention ad interim, from one meeting of the convention to another, there is logic in having the paper under its direction. While the editor and the paper would have a guaranteed measure of freedom from the state executive secretary and the state board if directed by the paper's own board, it is not inconceivable that restrictive pressures might be exerted upon the editor by the chairman of the paper's board or by the paper's board itself.

Since the paper is owned by the state convention and not by the editor or by a board or a committee, it must not be independent to the extent that it could be used to brow beat the convention or otherwise undermine or fail to further the causes for which the convention exists.

We would agree heartily with Dr. Maston that it is for the best interest of the churches and the denomination for the editors of the state papers to have freedom to deal with issues and to "speak as prophets of God through the pages of their papers."

We believe from many years of experience editing a paper under the direction of a state executive board that such an arrangement does not necessarily curtail freedom of the press for the state papers.

But regardless of wherein lies the control, editors, as pastors, must have freedom to deal with the issues of the day and to exert their influence and leadership.

Education or conformity?

In the March 7, 1968 issue of your publication, on the last page, you printed an article on the statement of Howard Payne College in Brownwood, Texas, that the school administration would allow no "Hippies, users of the drug LSD, or street demonstrators among the student body."

This, I feel, is a mistake in the thinking not only of the person who wrote the story, but on the policy of the school. To lump together users of Lysergic Acid Diethylamide and dissenting students is an oversight.

While I am well aware of the reasoning behind this inane policy, I disagree with the principle involved most strongly. The purpose of an institution of higher learning should be the education of as many people as possible, as thoroughly as possible. By lumping together the mind-blowing hippies and seriously concerned activists, who feel that there are things wrong with the administration, is stupid.

I hold no illusion that the main purpose of most colleges and universities today is to further the cause of conformity. The average student goes to school not for the sake of learning, developing his mind, and finding a purpose and a philosophy for life, but merely to get his sheep skin, and go out and make money.

In the denominational schools this is carried one step further. We are taught, for the most part, not to think, but to react, in accord with what the governing bodies want us to think and feel. Therefore, the policy of Howard Payne is right by that standard. However, this is not only cheating the student who wishes to learn and experience and question, it is in a real sense cheating the society it is helping to build.

The thought controllers of the right-wing seem to have gained a victory here. America is a stagnant cesspool of robots and non-thinking Organization men.

Point three of the story said:

"We will not tolerate any individual (emphasis mine) or group of individuals on this campus who advocate violence, demonstration, or who participate in any movement that would, directly or indirectly, embarrass [sic] the President or the Congress of the United States, our Baptist constituency, alumni or friends."

This is a tragic statement. For in this time of national crisis, when Christian institutions especially should stop being wishy-washy, and stand in the front of the fight against the barbaric

war in Vietnam, racial bigotry, and pseudo-conservative reaction against the myth of a communist plot, they take this kind of gutless, negative stand.

Point four says:

"We propose to devote every energy toward creating in our class-rooms... a vigorous moral and spiritual and intellectual (emphasis mine) environment."

This is hypocrisy, and any thinking person, young or old; Baptist, Catholic, Jew, or agnostic knows it. What Howard Payne, and most other colleges, parochial or public, are doing, is molding the students into a sterile, emasculated mold of what the Establishment wants.

If a young person gets a true education today, so that when he emerges from school, he is well-informed, thoughtful, sensitive, and possessed of a questioning mind, it is in spite of, not because of, the institution. There are, of course, notable exceptions to this, but the majority of colleges, especially in the South and East, are like this.

At present I am attending Ouachita University in Arkadelphia. While many of the conditions exist here that I have discussed, there are some really sharp people here who can give a student with a questioning mind help. A pity there seems to be the lack of them at Howard Payne since this policy was supported "unanimously" by the faculty.

Thank you for your time, I will hope that something will change the role of education in America, this side of a shooting revolution.—Name withheld on request

REPLY: Thanks for being alive and alert.—ELM

Anyone for Hawaii?

I have been a reader of the Arkansas Baptist denominational paper with some regularity ever since the days of the Baptist Advance. I believed then that it was serving Baptists well, and I am still of the same conviction. In fact, I have a special measure of admiration and respect for the present Arkansas Baptist Newsmagazine and its able Editor.

One of the results of this long contact over the years has been to keep a consciousness very much alive that Arkansas is my home state. The present Mrs. Rietdorf shares the same respect for the Editor, and for the state in an even more intimate way. Her 35 years as a public school teacher, mostly in the western part of the state, makes her remembered by hundreds of active

citizens who will remember her as Mrs. Lydia Ramay.

Now we are here on this tiny Pacific Island in the 50th State of the Union. We are technically retired, but decidedly active in a work which only pensioners can do. And we are supremely happy to be serving the Lord here under our Southern Baptist State Board.

This is indeed a small island, but it is in Big Business. It boasts the largest pineapple plantation in the world, some 15,000 acres, all owned by the Dole Company. Our little Lanai Baptist Chapel may not look like Big Business in comparison now, but how about the final count, even if we win only a single, immortal soul? Did not Jesus put one of these in the balances with the wealth of the entire world, and with some amazing results?

Of course, there are many of the problems here that are found in other communities, with some extras thrown in because of the commercial complex. But more than 2,500 people are here, all of whom the Lord loves, and we need to find ways to tell them so. Among them are many children, concerning whom Jesus expressed special concern, and they will listen given the right opportunity.

So here we are with adequate facilities under lease by our State Board for a good Nursery School. I might add that other churches and missions are finding that these are very well received.

As indicated we have the children. All we need is the trained workers to teach them. So if some one is reading this who can get away from the mainland for a season, and is qualified, here is your challenging opportunity. We think it would be worthwhile if only for a single school season. What an experience to work with children of five or six races, as many varied social backgrounds, with a sizable portion from non-Christian homes. What a joy it is to see them come to play and sing together, and to learn that there is One who loves them all.

So if this should appeal to you, please write to us for further details. We will be happy to respond.—A. G. Rietdorf, Box 147, Lanai City, Hawaii 96763

On 'Lord's Supper'

This supper was instituted in "the upper room" on the night before His crucifixion—when He met there with the twelve disciples.

Its observance was continued by the apostles. It is enjoined upon all Christians. It is a supper, it should be taken at night (1 Cor. 11:23).

While it is taken in a congregation of

baptized believers, to me it is personal (1 Cor. 10:17) in that one cannot take it for another. I must take it for myself in my own church. I cannot see how it can scripturally be taken on the battlefield, deathbed or in the hospital.

It is personal because of what it represents to me. The bread (the whole body) and the wine (Blood) that I partake of means His crucifixion was for me, that my sins were nailed to the cross, and that I am given eternal life in their place.

It is personal because my Lord asked me to: "Do it in remembrance of Him" (1 Cor. 11:24).

It is personal, I believe, because only a local church congregation can take this together. And then not all, because not all the twelve were eligible (1 Cor. 10:21). Christ told Judas to leave and "do what he must do" (John 13:27). I am proud when we take this "Supper" that our Baptist pastors can say, "this is for members only." We do not believe in taking this sacred observance with the world or inviting the world in to take it with us (II Cor. 6:14-17).

It is personal because I must examine my own heart to take it worthily. I should personally understand why I am taking this "Lord's Supper" (Luke 22:19-20). Is I Cor. 10:16 what it personally means to me?

It is personally a Christian's memorial service. In humility I take this in remembrance, looking forward to His coming and His promise that He will drink the wine new with us in His Father's Kingdom (Matt. 26:29)—Mrs. Geneva Talbert, 1188 E. Boswell Street, Batesville, Ark.

REPLY: Many Southern Baptists will not agree with you in every detail. You are the first we have heard to contend that the observance must be at night.

Some feel that the ordinance is for all Christians and is not to be restricted to one local church. But most Southern Baptists, we believe, would limit the invitation to participate to those "of like faith and order."—ELM

Civil disorders report

It would have seemed more proper for our Baptist people and boards to completely ignore the report on civil disorders by the President's Civil Riots Commission.

To dignify it by being 'favorably impressed' as was our Christian Life Commission, is an insult to the intelligence of our people. Not even the national administration gave any hearty approval to this report which is so erroneous as to defy imagination.

The complete report is not yet pub-

lic. Yet the two basic contentions are well known: First, the report asserts that last summer's riots are the fruit of 'white racism.' This is a colossal lie. The riots of last summer were caused by Black Rascists, as: Stokely Carmichael, Rap Brown, Floyd McKissick, Martin Luther King and other extremists who exploited the race issue for personal gain. Perhaps the commission hoped we had forgotten the cries of 'Kill Whitey,' 'Black Power', 'burn, baby burn!' etc.

The second major fallacy in the commission report is that more spending by the government for slum clearance will solve the problem. We will never get people out of the slums except by first getting the slums out of people. We have had white slum areas since the beginning of our nation. Jesus said 'the poor you have with you always.' We have had Indians, the only true Americans, living in poverty for centuries,

Baptist beliefs

The choice of "the Word"

BY HERSCHEL H. HOBBS

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

"In the beginning was the Word" (John 1:1a).

The "Word" is a designation of Christ found only in John's writings (Jn. 1:1, 14; 1 Jn. 1:1; 5:7, Rev. 19:13). It translates the Greek word *logos*, which is found in the New Testament 330 times. Basically it means *the spoken word* or an outward revelation of one's person.

Why did John choose "Word" as a designation of Christ?

As seen from the New Testament usage, this was a common word among the Greeks. Other than as speech it was given various meanings by scholars (Robertson, *Word Pictures*, Vol. V). The Stoic philosophers used it for the soul of the world. Marcus Aurelius employed it in the phrase *spermatikos logos* for the generative principle in nature. Heraclitus used it to express the principle which controls the universe.

All of these meanings may be applied to Christ. Philo, the Jewish-Alexandrian philosopher, sought to harmonize Hebrew theology and Greek philosophy. In his writings he uses *logos* approximately 1300 times. At times he almost but not quite uses it as a person.

We can see, therefore, that it was a word familiar to John's Greek readers. And some scholars would relate John's use of it to the Hebrew word *memra*, word, which was used in the Jewish Targums for a manifestation of God.

It is suggestive of the Wisdom of God as seen in Proverbs 8.

All of these are used by various ones in an effort to explain John's choice of *logos*. But did it have a primary relationship to Greek philosophy or to Philo? The present trend is to regard John as basically Hebrew in background. In this light another reason emerges for John's choice.

The opening part of John 1 reads much like Genesis 1. In the Genesis account of creation each phase is introduced with the words "And God said" (1:3, 6, 9, 11, 14, 20, 24, 26, 29). This means that creation is the result of a spoken manifestation of God, or a *logos*. It would appear therefore, that John drew upon this fact is using *Logos* for "Christ."

As God spoke and the result was the natural creation and man, so He spoke and the result was redemption for both nature and man. And that spoken manifestation of God was the *Logos* Christ, the Son of God (cf. Heb. 1:1-3). He spoke creation in His Son (Jn. 1:3), and He spoke redemption through His Son (Jn. 1:14). Thus Christ is "the Word" of God.

Arkansas all over

First Church, Marianna, to observe open house

Open house will be observed for all members at the parsonage of First Church, Marianna, on March 31, marking the retirement of its indebtedness. A note-burning ceremony was held in celebration of the occasion on March 17. Lewis E. Clarke, pastor of First Church, said that the note was paid off four years ahead of schedule.

Extensive renovations have been completed in preparation for the celebration of the this year's Centennial, including much new construction and re-furnishing of existing facilities.

The parsonage has had central heat and air-conditioning installed, new car-

peting laid, and a complete new kitchen added.

The auditorium of the church has also been completely rebuilt, and a conference room has been added which features a 16-foot walnut table, a gift by Mr. and Mrs. Clarke in honor of the deaconship of the church.

A new church parlor for use by women of the church, and for use at small weddings, has been built and furnished.

New classroom space has been added and the second floor of the educational building has been completed, making four departments and 18 extra classrooms available.



T. L. LLOYD, chairman of deacons for First Church, Marianna, and Custer Thomas, deacon secretary, burning the note on the church parsonage.

Arkansas Baptist College to present choir concert



J. C. OLIVER, President of Arkansas Baptist College, with the college choir.

The Arkansas Baptist College Choir will present a concert Wednesday, April 10, at 8 p.m., in Robinson Memorial Auditorium.

Held by many to be one of the nation's best college choirs, the ABC choir is directed by Mrs. Hazel S. Hynson. The choir will present many of the numbers prepared for its annual tour, to take place soon and to include concerts in St Louis, Chicago, Milwau-

kee and New York.

Tickets for the April 10 event are now being distributed in large volumes among Baptists across the state. Efforts are being made to secure at least 50 sponsors. Any individual or group may be a sponsor by securing and distributing 50 or more tickets.

J. C. Oliver, president of ABC, has announced that he is expecting the auditorium to be filled that evening.

Archview reaps from multiple sowing

Usually, a church has one evangelist for a revival. But the Archview Church, on Argh Street Pike, Pulaski County Association, Allen T. McCurry, pastor, has just closed a revival in which there were six evangelists.

The 24 new members received by the church during the revival; March 10-17, included 22 by baptism and 2 by letter, rounding out a total of 98 new members, 67 of which have been by baptism, during Pastor McCurry's first year with the church.

Guest evangelists were: R. V. Haygood, superintendent of missions, Pulaski County Association; George Hurst, pastor of First Southern Church, Sheridan; W. O. Vaught, pastor of Immanuel Church, Little Rock; J. T. Elliff, director of missions and evangelism, Arkansas Baptist State Convention; Dale Cowling, pastor of Second Church, Little Rock; and Truett McCurry, pastor of Anchor Church, Donaldson.

The evangelists preached on successive days, with Truett McCurry preaching on the three concluding days.

Raymond Bull directed the music.

Pastor McCurry observed his first anniversary at Archview March 24. During the year the Sunday School enrollment increased from 187 to 303.

Fulbright at OBU

Sen. J. William Fulbright will speak in Mitchell Hall, Ouachita University, at 8 p.m. Thursday, March 28.

Under the sponsorship of the OBU political science department, the lecture will be followed by a question-and-answer session.

Dr. Bob C. Riley, chairman of the OBU political science department, said that students, faculty and staff from both Henderson and Ouachita, as well as the general public, are invited.

Buses have been chartered and will be here from various points in the state. "We believe the people of Arkansas should be given an opportunity to hear this choir as well as people out of the state," he said.

Proceeds from the concert will go to a fund for the furnishing of the new J. C. Oliver Library on the Arkansas Baptist College campus.

Will conduct music for Alaskan revivals

Paul Parker, minister of music and education at South Highland Church, Little Rock, will serve as guest music director for the Alaska Simultaneous Revivals in Anchorage, Mar. 24-April 7, at the invitation of the Southern Baptist Home Mission Board. The two-week crusade will be held at the Calvary Church of Anchorage, pastored by Dr. William Hansen. Dr. Frank Baugh, pastor of the Exchange Avenue Church of Oklahoma City, Okla., will be the guest evangelist.

It's that time again!

In its annual tribute to Baptist mothers and fathers of Arkansas, and their respective days, the Arkansas Baptist Newsmagazine will again accept nominations for the Mother of the Year and Father of the Year. Those selected for the 1968 honors will be featured on the cover of the May 9 issue, ahead of Mother's Day (May 12), and the June 13 issue, ahead of Father's Day (June 16).

Only those nominated this year will be considered, by the usual secret committee. Names sent in last year would need to be re-submitted to be considered.

The rules remain the same as in previous years: typewritten entries, accompanied by recent photographs, and membership in a Southern Baptist Church. Baptist Building employes or relatives of Baptist Building employes are not eligible.

The deadline for both entries is April 25. Material should be mailed to the office of the Arkansas Baptist Newsmagazine, 401 West Capitol, Ave., Little Rock, Ark. 72201.

Last year's winners were Mrs. James Robert Rhodes, a member of Jonesboro's First Church, and Ray Owen, a member of East Main Church, El Dorado.

OBU star athlete

Robert Cornelius, Camden, a junior at Ouachita University, has been named to the 1968 All-AIC first team in basketball.

Cornelius, the son of Mr. and Mrs. Ed Cornelius, is the 6-5 center who led the OBU Tigers with 553 points for an 18.4 average and 293 rebounds for a 10.4 average. He was sixth among the AIC scoring leaders and fifth in rebounding.

State Convention names Dorris to new chaplaincy post

The Arkansas Baptist State Convention has announced the election of Rev. R. H. Dorris as Director of Chaplaincies for their constituency. This is a new position both for Arkansas Baptists and for the Southern Baptist Convention. Mr. Dorris will assume his new duties April 15 as an associate in the State Missions Department.

Mr. Dorris will coordinate the present Arkansas Baptist institutional chaplaincies at the Boys' and Girls' Training Schools and the tuberculosis sanatorium at Booneville. He will also assist churches in their ministry to families of military personnel in the state, conduct seminars for pastors who desire training in ministry to the sick and aging, and serve as liaison for an industrial chaplaincy program.

J. T. Elliff, Director of State Missions for Arkansas Baptists, conducted four regional meetings in February for industrial leaders at Ft. Smith, Jonesboro, Camden and Little Rock, with a view to setting up an industrial chaplaincy program. Ninety-four representatives of industry were present.

"We were encouraged by the attendance of almost all who were invited to our meetings," Mr. Elliff said. "While this generally is a new concept to our Arkansas industry, many personnel directors and plant managers indicated their desire for further information and assistance."

The Baptist Convention will offer Mr. Dorris' services on a non-denominational basis for the purpose of assisting industry in setting up a chaplaincy program and finding capable chaplains. The Arkansas Baptist Medical Center is an accredited center for clinical train-



MR. DORRIS

ing of prospective chaplains.

Mr. Dorris has been pastor of the Pike Avenue Church, North Little Rock, for 17 years. He served as a chaplain in the Korean conflict and is presently Brigade Chaplain of the 39th Infantry Brigade, Arkansas National Guard. He also served as part-time chaplain, Ft. Roots VA Hospital for neuro-psychiatric patients, for 13 years. He is a graduate of Ouachita University and, Southwestern Seminary.

Mr. Dorris has acted as chairman of the Municipal Hospital Commission of North Little Rock since 1959, during which time the North Little Rock Memorial Hospital was built. He is a trustee of Arkansas Baptist Medical Center and president of the North Little Rock Kiwanis Club.

Revivals

First Church, Alexander, Mar. 10-17; Jesse Reed, evangelist, Bill Elliff, song leader, Kathy Swor, pianist; 3 for baptism, 12 transfers of membership, several rededications. Leroy Patterson, pastor.

First Church, Crossett, Mar. 10-17; Rev. Tommy Hinson, pastor, First Church, West Memphis, evangelist, C. J. Holiman, minister of education and music, First Church, Crossett, singer; 21 professions of faith, 3 by letter. Jerry Don Abernathy, pastor.

First Church, Hughes; Jamie Cole-rector; 24 for baptism, 4 by letter, 50 rededications. Ben J. Rowell, pastor.

Towson Avenue Church, Ft. Smith, March 17-24; Dr. Robert S. Scales, pas-

tor, Trinity Church, Oklahoma City, evangelist. Revival services will begin Sunday at 11 a.m. and each evening at 7:30 p.m. Gene Palmer, pastor.

Crystal Hill Church, Little Rock, April 1-7; Jack Hazlewood, evangelist. Bill Kreis, pastor.

Calvary Church, North Little Rock, Jack Hazlewood evangelist. Jim Blankenship, pastor.

The Seminarians, a male choir from New Orleans Seminary, will appear in Louisiana, Arkansas and Missouri during the week April 7-12. The 18-voice choir, directed by Dr. William L. Hooper, dean of the School of Church Music, will present a variety of choral music, both sacred and secular. An appearance is scheduled for April 9 at Ouachita University.



Feminine intuition

by Harriet Hall

A sonnet for spring

Three years ago this spring I attended a prayer retreat in the lovely setting of the New Life Ranch near Siloam Springs. I walked down the winding road to a quiet spot by the nearby stream and found a log on which I sat for some time. With notebook in hand I jotted down a few thoughts for later reference. The other day I came across the little notebook which had been prepared for the retreat, and read in it parts of the 27th, 19th, and 24th Psalms—all favorites of mine. Then I turned to the page where I had written a few thoughts and decided with a little rearranging I had the "makings" of a sonnet. I don't know whether my daughter (working on her Master's in English) will agree, but for less analytical minds I will share my effort below:

Sonnet to New Life

The winding road and very quiet hills
Surround the fresh green grass and budding trees;
The blossoms gently stirring in the breeze
Awaken as the great Creator wills.
One thought this lovely scene to me instills—
Man is trying other men to please,
Unwilling first to fall upon his knees
Beside the cool clear stream and bubbling rills.
If only man could turn to God and say
With something of a humble heart, yet bold:
I lift my hands and heart to Thee, today,
As petals of the dogwood now unfold,
Content to be submissive as the clay;
Thou art the potter, Lord. Shape thou the mold.

The setting at New Life Ranch was a thing of beauty and as poet John Keats expressed it, "a thing of beauty is a joy forever: Its loveliness increases; it will never pass into nothingness; but still will keep a bower quiet for us, and a sleep full of sweet dreams, and health, and quiet breathing."

INDONESIAN CRUSADE

An evangelistic crusade of gigantic proportions is now being set up in Djakarta, capital city of Indonesia, Dr. John Edmond Haggai, head of the Haggai Evangelistic Association, Atlanta, has announced.

The event, to run seven weeks beginning April 29, will be the pilot project of the Haggai organization in its recently adopted world evangelism-missions program.

An international preaching and witnessing team is being assembled from the United States, England and countries of the Orient for the massive thrust into the world's fifth largest nation. Scores of ministers, and laymen from several states in the U.S.A., representing a dozen different denominations, will make the 12,000-mile jaunt to the world's largest archipelago. [Among these will be two Arkansans, Dr. Tal Bonham, pastor of South Side Church, Pine Bluff, and Dr. Erwin L. McDonald, editor, Arkansas Baptist

Newsmagazine.]

Special permission has been secured to conduct a three-day united witness May 17-19 in a large central arena. This will be the third of a four-stage approach to total evangelism. First will come training of Indonesian Christians in sharing their faith with their countrymen. Simultaneous local church crusades throughout the city of over four million will be next. Then will come the united witness, followed by three weeks of intensive follow-up.

The effort has the backing of the Djakarta Council of Churches, affiliated with the Indonesian National Council of Churches. Government approval is implied in the invitation of the Council, which represents 90 percent of the nation's Protestant churches. Dr. Haggai is said to be the only non-Indonesian evangelist to be so recognized. Earlier, he had been invited by evangelicals not in the Council.

The cover



THE HOUSTON SPAGHETTI BOWL, a portion of Houston's vast freeway system, symbolically communicates the route that Southern Baptists will be taking to attend the Southern Baptist Convention here June 4-7. The Sam Houston Memorial Coliseum, where the convention will be held, is pictured at upper right, just East of the expressway complex, a part of Interstate Highway 45 where it intersects with Memorial Drive. (BP Photo courtesy Texas Highway Department)

OBU honors Dr. Green

Dr. Marvin A. Green was recently presented a plaque by the Ouachita University board of trustees in appreciation for his services as acting president for the six months Dr. Ralph A. Phelps was on leave as Southeastern regional director of OEO. The board also honored Dr. Green with a surprise birthday party.



MR. GREEN

A coordinating committee of Indonesian pastors and laymen is now making final arrangements for the huge undertaking. A crusade office has been established in Djakarta, and a representative of the Haggai Association is working with the staff.

"Encouraging reports of prayer support have been received from many nations," Haggai said. "More than anything else we need the prayers of God's people around the world."

The Haggai crusade will come on the crest of an unprecedented wave of conversions to Christianity, numbering in the hundreds of thousands, since the attempted communist coup in Indonesia in 1965.

-From the churches

Hickman to Huntsville



MR. HICKMAN

James W. Hickman, former pastor of Second Church, Fayetteville, accepted the call to First Church Huntsville, and has been serving there as pastor since Feb. 1.

Licensed to ministry

Marvin E. Vaughter, deacon and moderator of the Dennison Street Church before its merger with West Side Church, became a member of West Side Church in the merger and was licensed to the ministry March 13. (CB)

Moves to Springdale

O. J. Pierson Jr. recently assumed his duties as minister of music-youth at First Church, Springdale. Mr. Pierson comes to the Springdale Church from a similar position with First Church, Hobbs, N. M. He has also served in Aranett Benson Church, Lubbock, Tex., and First Church, Seminole, Okla. A native of Clifton, Tex., Mr. Pierson attended Wayland College, Oklahoma Baptist University, and Texas Tech. He served in the U. S. Army during the Korean conflict.



MR. PIERSON

Mr. Pierson is married to the former Charlie Maude Ramsey. They have four children: Becky, 17, Jay, 14, Julia, 5, and Angela, 4.

Rev. Burton A. Miley is pastor of the Springdale Church.

Cox to Clarksville

First Church, Clarksville, has called Ronnie Cox as director of music and youth. Mr. Cox is a junior student at Arkansas Tech, Russellville, where he is a music major. He comes to the church from a similar position with First Church, Atkins. During the summer months Mr. Cox will be a full-time staff member of the Clarksville church. He is married to the former Sherryll Adams of Ozark, who is also a junior student at Arkansas Tech. Mr. and Mrs. Cox presently reside in Russellville



MR. COX

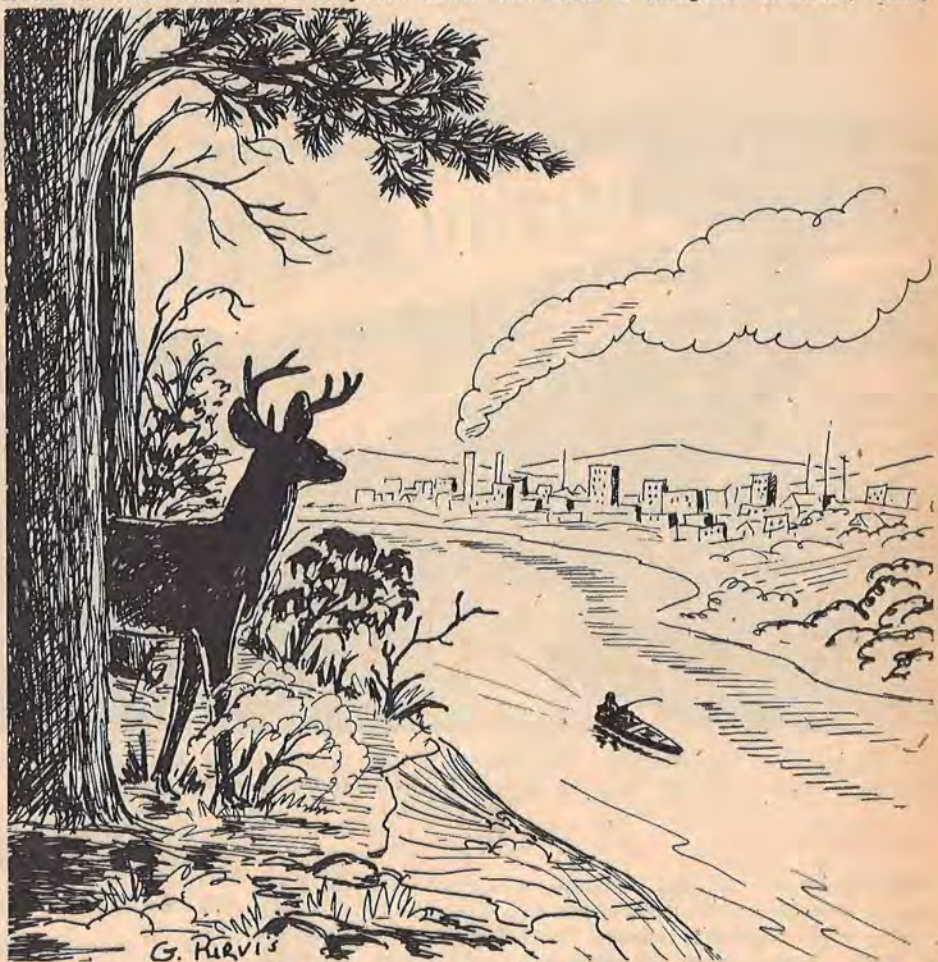
Mr. Cox succeeds Billy Jones, who resigned to enter the United States Army.



Living with nature

This is National Wildlife Week, sponsored by the Arkansas Wildlife Federation. The theme this year is "Learn to Live with Nature" (through conservation education). In our changing time this is a much needed effort.

At the turn of this century less than ten percent of the nation's population lived in urban areas. In 68 years there has been a complete reversal; today



less than ten percent live in a rural situation. As a result man does not have constant contact with 'nature' and seems to have forgotten that he is totally dependent upon the natural resources of soil, water, forests, minerals and to a lesser extent, fish and wildlife.

Most people seem to yearn, at least occasionally, to actually live with nature. This is evident in the fact that sightseeing, camping, hiking, picnicking, along with hunting and fishing, are such important forms of recreation. Yet regardless of where we live we must be in harmony with 'nature' if we are to continue to enjoy life at its fullest, as we have become accustomed. Conservation education seems to be the key to "Learn to Live with Nature."

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Mr. Cox succeeds Billy Jones, who resigned to enter the United States Army.

Southern Baptist Convention

June 4-7, 1968
Sam Houston Coliseum
Houston, Texas



SAM HOUSTON MEMORIAL COLISEUM is the meeting place for the 1968 Southern Baptist Convention. The Woman's Missionary Union Convention will meet at the adjacent Music Hall to the right of the Coliseum, June 3-4. (BP Photo)

PROPOSED ORDER OF BUSINESS TUESDAY EVENING, JUNE 4

OFFICERS: *H. Franklin Paschall, president (pastor, First Baptist Church, Nashville, Tennessee); Landrum P. Leavell, II, first vice president (pastor, First Baptist Church, Wichita Falls, Texas); John A. Abernathy, second vice president (retired missionary to the Orient now living in Hot Springs, Arkansas); Clifton J. Allen, recording secretary (editorial secretary, SBC Sunday School Board, Nashville, Tennessee); W. Fred Kendall, registration secretary (executive secretary, Tennessee Baptist Convention, Nashville, Tennessee); Porter W. Routh, treasurer (executive secretary-treasurer, SBC Executive Committee, Nashville, Tennessee); Robert L. Snead, music director (minister of music, First Baptist Church, Nashville, Tennessee); W. C. Fields, press representative (public relations secretary, SBC Executive Committee, Nashville, Tennessee); J. Norris Palmer, chairman, Committee on order of business (pastor, First Baptist Church, Baton Rouge, Louisiana).*

THEME: "Good News Through Preaching"

- 6:45 Pre-session Music
- 7:00 Song Service
- 7:10 Responsive Scripture Reading—H. Byron Bruce, pastor, Trinity Baptist Church, Casa Grande, Arizona
Prayer—A. D. Foreman, Jr., pastor, Temple Baptist Church, Memphis, Tennessee
- 7:15 Address of Welcome—E. Hermond Westmoreland, pastor, South Main Baptist Church, Houston, Texas
- 7:20 Response to Welcome Address—Robert G. Lee, pastor emeritus, Bellevue Baptist Church, Memphis, Tennessee
- 7:30 Report of Registration—W. Fred Kendall, executive secretary, Tennessee Baptist Convention, Nashville, Tennessee

- 7:35 Committee on Order of Business—J. Norris Palmer, pastor, First Baptist Church, Baton Rouge, Louisiana
- 7:40 Oratorio—School of Music, New Orleans Baptist Theological Seminary, New Orleans, Louisiana, William L. Hooper, dean, directing
- 8:05 Announcement of Committee on Committees
Committee on Resolutions
Tellers
- 8:10 Recognitions
- 8:20 Music
- 8:30 Convention Sermon—W. Douglas Hudgins, pastor, First Baptist Church, Jackson, Mississippi
Alternate: John P. Newport, professor, philosophy of religion, Southwestern Baptist Theological Seminary, Fort Worth, Texas
- 9:05 Benediction—Don Dyer, pastor, Plymouth Park Baptist Church, Irving, Texas

WEDNESDAY MORNING, JUNE 5

THEME: "Good News Through the Churches"

- 8:45 Pre-session Music
- 9:00 Song Service
- 9:10 Responsive Scripture Reading—George Karr, pastor, Unity Roselawn Baptist Church, Caseyville, Illinois
Prayer—Mason Bondurant, pastor, First Baptist Church, Dumas, Arkansas
- 9:15 Executive Committee—Porter W. Routh, executive secretary-treasurer, Nashville, Tennessee
- 10:15 Music
- 10:25 Introduction of Miscellaneous Business
- 11:05 Radio and Television Commission—Paul M. Stevens, executive secretary-treasurer, Fort Worth, Texas
- 11:30 Music
- 11:35 President's Address—H. Franklin Paschall, pastor, First Baptist Church, Nashville, Tennessee
- 12:15 Benediction—Bill Webb, pastor, First Baptist Church, Mulvane, Kansas

WEDNESDAY AFTERNOON, JUNE 5

THEME: "Good News of Christian Morality"

- 1:45 Pre-session Music
- 2:00 Song Service
- 2:10 Responsive Scripture Reading—James M. Windham, pastor, First Baptist Church, Silver Spring, Maryland
Prayer—Leslie Sanders, pastor, West Broadway Baptist Church, Louisville, Kentucky
- 2:15 Election of Officers
Introduction of Miscellaneous Business
- 3:15 Christian Life Commission—Foy Valentine, executive secretary-treasurer, Nashville, Tennessee
- 3:55 Music
- 4:05 Election of Officers
Introduction of Miscellaneous Business
- 4:05 Benediction—Jeff Rutherford, promotion secretary of evangelism for New Mexico, Albuquerque, New Mexico

WEDNESDAY EVENING, JUNE 5

THEME: "Good News for the Homeland"

- 6:45 Pre-session Music

- 7:00 Song Service
- 7:10 Responsive Scripture Reading—Vernon Richardson, pastor, River Road Baptist Church, Richmond, Virginia
Prayer—Charles McIlveene, pastor, Trinity Baptist Church, Lake Charles, Louisiana
- 7:15 Annuity Board—R. Alton Reed, executive secretary, Dallas, Texas
- 7:50 Brotherhood Commission—George W. Schroeder, executive secretary-treasurer, Memphis, Tennessee
- 8:05 Music
- 8:10 Home Mission Board—Arthur B. Rutledge, executive secretary-treasurer, Atlanta, Georgia
- 9:30 Benediction—Grover Kagy, pastor, First Baptist Church of Harvester, Saint Charles, Missouri

THURSDAY MORNING, JUNE 6

THEME: "Good News Through Teaching and Training"

- 8:45 Pre-session Music
- 9:00 Song Service
- 9:10 Responsive Scripture Reading—Archie Prevatte, pastor, First Baptist Church, Easton, Maryland
Prayer—S. M. Mulkey, pastor, Far Hills Baptist Church, Dayton, Ohio
- 9:15 Election of Officers
Introduction of Miscellaneous Business
- 10:15 Sunday School Board—James L. Sullivan, executive secretary-treasurer, Nashville, Tennessee
- 10:50 Education Commission—Rabun L. Brantley, executive secretary-treasurer, Nashville, Tennessee
- 11:05 Congregational Singing
- 11:10 Report of Theological Seminaries
Golden Gate Baptist Theological Seminary—Harold K. Graves, president, Mill Valley, California
Midwestern Baptist Theological Seminary—Millard J. Berquist, president, Kansas City, Missouri
New Orleans Baptist Theological Seminary—H. Leo Eddleman, president, New Orleans, Louisiana
Southeastern Baptist Theological Seminary—Olin T. Binkley, president, Wake Forest, North Carolina
Southern Baptist Theological Seminary—Duke K. McCall, president, Louisville, Kentucky
Southwestern Baptist Theological Seminary—Robert E. Naylor, president, Fort Worth, Texas
- 12:20 Election of Officers
- 12:35 Benediction—I. B. Hall, pastor, University Baptist Church, Coral Gables, Florida

THURSDAY AFTERNOON, JUNE 6 NO CONVENTION SESSION

THURSDAY EVENING, JUNE 6

THEME: "Good News for the Nations"

- 6:45 Pre-session Music
- 7:00 Song Service
- 7:10 Responsive Scripture Reading—Alvin H. Brackett, pastor, Ingleside Baptist Church, Macon, Georgia
Prayer—Fred Forester, pastor, Drexel Memorial Baptist Church, Drexel, North Carolina
- 7:15 Election of Officers
- 7:20 Stewardship Commission—Merrill D. Moore, executive director-treasurer, Nashville, Tennessee

- 7:40 Baptist World Alliance—Josef Nordenhaug, general secretary, Washington, D. C.
- 7:50 Woman's Missionary Union—Miss Alma Hunt, executive secretary, Birmingham, Alabama
- 8:05 Music
- 8:10 Foreign Mission Board—Baker James Cauthen, executive secretary, Richmond, Virginia
- 9:30 Benediction—Billy Duckworth, pastor, First Baptist Church, McKinleyville, California

FRIDAY MORNING, JUNE 7

THEME: "Good News of Christian Brotherhood"

- 8:45 Pre-session Music
- 9:00 Song Service
- 9:10 Responsive Scripture Reading—Gordon Paschall, pastor, First Southern Baptist Church, Indianapolis, Indiana
Prayer—Franklin A. Perry, pastor, First Baptist Church, Laurel, Maryland
- 9:15 Committee on Resolutions
- 9:30 Miscellaneous Business
- 10:00 Recognition of Fraternal Messengers—Response by V. Carney Hargroves, chairman, North American Baptist Fellowship, Philadelphia, Pennsylvania
- 10:30 American Bible Society—W. C. Fields, public relations secretary, SBC Executive Committee, Nashville, Tennessee
- 10:35 Music
- 10:45 Baptist Joint Committee on Public Affairs—C. Emanuel Carlson, executive director, Washington, D. C.
- 11:00 Committee on Canadian Baptist Cooperation—Arthur B. Rutledge, executive secretary-treasurer, SBC Home Mission Board, Atlanta, Georgia
- 11:05 American Baptist Theological Seminary—Rabun L. Brantley, executive secretary-treasurer, Education Commission, Nashville, Tennessee
- 11:15 Chaplains Commission—George W. Cummins, director, Atlanta, Georgia
- 11:25 Music
- 11:35 Address—Joel Murphy, pastor, Citadel Square Baptist Church, Charleston, South Carolina
- 12:15 Benediction—Edward E. Garland, pastor, First Baptist Church, Baltimore, Maryland

FRIDAY AFTERNOON, JUNE 7

THEME: "Good News for the Secular Community"

- 1:45 Pre-session Music
- 2:00 Song Service
- 2:10 Responsive Scripture Reading—M. J. Lee, pastor, First Baptist Church, Guymon, Oklahoma
Prayer—Gene Dodson, pastor, Grant Street Baptist Church, Corvallis, Oregon
- 2:15 Miscellaneous Business
- 2:30 Southern Baptist Hospitals—Hardy M. Harrell, acting executive secretary-treasurer, New Orleans, Louisiana
- 2:40 Historical Commission—Davis C. Woolley, executive secretary, Nashville, Tennessee
- 2:50 Committee on Denominational Calendar—Dan D. Bry-

son, pastor, First Baptist Church, Joplin, Missouri

- 3:00 Music
- 3:10 Committee on State Papers—Herschel H Hobbs, pastor, First Baptist Church, Oklahoma City, Oklahoma, chairman
- 3:20 Southern Baptist Foundation—Kendall Berry, executive secretary-treasurer, Nashville, Tennessee
- 3:30 Committee on Boards (Final Report)—T. T. Crabtree, Chairman, Putnam City Baptist Church, Oklahoma City, Oklahoma
- 3:35 Music
- 3:40 Address
- 4:10 Benediction—John H. Wiley, pastor, Vestavia Hills Baptist Church, Birmingham, Alabama

FRIDAY EVENING, JUNE 7

THEME: "Good News Forever!"

- 6:45 Pre-session Music
- 7:00 Song Service
- 7:10 Responsive Scripture Reading—Dan Liu, Chief of Police, Honolulu, Hawaii
Prayer—James L. Johnson, pastor, First Baptist Church, Winnsboro, South Carolina
- 7:15 Music
- 7:25 Message—Billy Graham
- 8:15 Benediction—Willie Johnson, Home Board missionary, Emmonak, Alaska

NOTE:

1. Convention Bylaw 21—One-third of the time for consideration of all reports before the Convention shall be reserved for discussion from the floor.
2. The Committee on Boards will make its report by sections. The portion of the report dealing with a board or agency will be presented at the time when the report of that board or agency is presented to the Convention.



SBC HEADQUARTERS HOTEL, The Rice, will be the scene of numerous small group meetings in connection with the Southern Baptist Convention. Sam Houston Memorial Coliseum is nearby. (BP Photo)

Tendencies threatening the SBC

BY T. B. MASTON, RETIRED PROFESSOR OF CHRISTIAN ETHICS,
SOUTHWESTERN SEMINARY

We should be grateful to God for his evident blessings on the work of our denomination. At the same time, we should be alert to tendencies that threaten to reduce, if not to destroy, the effectiveness of our work.

There seems to be a tendency to move up the economic ladder and to move away from the common people.

The movement upward seems to be inevitable. The movement away from the common people is not. It is the latter that is a threat to Southern Baptists.

Our strength has been among the laboring people. We must continue to maintain a good rapport with them if we are to have an effective voice in shaping the future. The restless masses are doing more to determine the direction of the contemporary world than any other group.

If we are to counteract the tendency to move away from the common people, we must honor the small church as much as the large church, the poor church as much as the rich church, the "working people's church" as much as "the professional and business people's church."

Second, there seems to be a tendency for our churches to conform to the world rather than to transform the world.

One evidence of this is the tendency to measure the success of our churches in worldly, material terms. We talk entirely too much about the size of budgets and the cost of buildings. The materialistic spirit threatens to capture our churches.

Even some denominational leaders seem to be more concerned about our prestige in the world than in our power to change the world. This is a contributor to some of our problems, such as the tendency to build and to maintain too many and too elaborate institutions.

Third, there is an apparent tendency to resist change in a rapidly changing world.

On the surface, this may sound contradictory to the preceding. We will see that it is not when we understand that

the major movements of change come up from the masses. These movements are usually resisted by the privileged.

Many, and possibly most, Southern Baptists tend to identify with the status quo. Entirely too many of us have failed to understand that the old ways of life are on the way out.

There are many pastors and even denominational leaders who have not moved into the twentieth century. They take pride in resisting change.

Fourth, there is a tendency to stress quantity more than quality.

There is a need for both, but we need desperately more emphasis on quality in local churches, in our denomination, and in our denominational institutions and agencies.

It seems quite evident that we cannot indefinitely have the quantity without improving the quality. This is true of our evangelistic results and of the work of our churches and denomination in general.

Fifth, there seems to be a tendency toward a controlled press.

This may be an accomplished fact rather than a tendency. It is, potentially, extremely dangerous.

State denominational papers are owned and controlled by state conventions. They evidently cannot live without convention support.

We should help the editors of those papers to maintain as much independence as possible. This should include resistance to efforts in some states for the papers to be controlled directly by the executive committee or board of the state. We should be grateful for courageous editors, who speak as prophets of God through the pages of their papers.

Let us not forget, however, that a controlled press by a state convention or by an agency of the Southern Baptist Convention is a threat to our churches and our denomination.

Better reporting promised by agency

WASHINGTON—The National Science Foundation here has taken steps to clarify its statistical tabulations of federal aid to colleges and universities in the wake of complaints from several Baptist college presidents who claimed the reporting system is misleading and inaccurate.

An official of the National Science Foundation said that in the future cancellations of student loans would not be included in their reports, and that amounts reported will be footnoted to explain that the figures are rounded to the nearest \$1,000 upward.

The protest from Baptist college presidents was prompted when Baptist Press, news service of the Southern Baptist Convention, reported last October that the National Science Foundation had released information in a study indicating that 48 Baptist colleges and

universities had received \$55.8 million from the federal government during 1963-1966.

Nine of the 48 Baptist schools were listed in the report as having received \$1,000 each from federal sources, but the study gave no indication for what purposes the federal funds were used.

Almost immediately, presidents of two Baptist schools in Alabama, one in California, and one in Arizona protested the report, saying they had no knowledge or record of the alleged \$1,000 in federal aid.

Investigations by W. Barry Garrett, Washington regional editor of the Baptist Press, disclosed that most of the \$1,000 alleged federal funds to Baptist colleges were in the form of refunds for student loans cancelled by teaching.

California Baptist College in Riverside, Calif., for example, received about

\$50 to repay the school's portion of a National Defense Education Act student loan which was partly cancelled when the student began teaching after graduation.

Under the statistical tabulation system used by the National Science Foundation, each entry was rounded off to units of \$1,000; thus a \$50 student loan cancellation was entered as \$1,000.

In a letter to Congressman John Tunney of California, National Science Foundation Congressional Liaison Officer Theodore W. Wirths stated that the foundation did not anticipate that the upward rounding of very small amounts would be a source of concern or embarrassment to the institutions, and expressed "regret that this has occurred."

Wirths also outlined steps that the Foundation is taking to assure "that this problem will not recur." (BP)

Your state convention at work

Opportunity seekers



DR. COLEMAN

In daily activities of the business world we are constantly coming in contact with opportunity seekers. Some are seeking an opportunity to make a "fast buck," others are seeking to promote a business deal, while others are seeking opportunities to better living conditions and community life.

On May 3-4, in Waller Chapel of Second Church, Little Rock, men will be taking advantage of an opportunity to promote a better way of life for others while increasing opportunities for their own joy and happiness. This will be the statewide meeting of Baptist Men, sponsored by the Brotherhood Department.

Dr. Lucien Coleman Sr., Special Projects Director for the Brotherhood Commission in Memphis, will be the principal speaker. Dr. Coleman is no stranger to men of Arkansas. He is a native of the state and former state senator from Lepanto, where he practiced law. Dr. Coleman later surrendered to the ministry and served as pastor before becoming associate executive secretary for Arkansas. He served as Brotherhood secretary for Kentucky before joining the Brotherhood Commission. Dr. Coleman, in keeping with his work at the Commission, will share with men attending the convention opportunities of service in which Christian men in all walks of life and localities may have a part. There are many, many areas in which Baptist men need to provide leadership in helping promote the cause of Christ through mission action projects.

In addition to Dr. Coleman there will be other program features of interest to men. All will be based on the general theme, "As You Go . . . Minister." Baptist men will be able to meet the real

needs of communities only as they are led to see these needs and are motivated to move out from within the walls of the church building to become a vital force of mission action in their communities. Be an opportunity seeker—seeking ways to be involved in missionary endeavor in your own community.—Attend the Baptist Men's meeting May 3-4.—C. H. Seaton

Adult leadership retreat

Mark your calendar now and plan to attend the Adult Leadership Retreat at Paron Baptist Camp, May 24-25.

The retreat will be of special interest to pastors, staff members, Adult Department teachers and officers, and Adult Class officers. Baptist Sunday School Board personnel participating will be John Sisemore, Supervisor, Adult Work and Miss Hazel Rogers, Adult Work Consultant. Mrs. John Sisemore will also assist.

The retreat will begin May 24 with supper at 6 p.m. followed by an evening session. There will be two sessions Saturday morning, May 25, closing with lunch. Cost is \$4.65 for three meals, overnight accommodations and insurance while attending retreat.

Plan now to attend.—Sunday School Department

State Training Union

Fact Number 10: Special Night Session

The night session of the Youth Convention will begin at 6 p.m. and close at 8:15.

Morris Ratley of Magnolia will begin the song service promptly at 6 p.m. The Youth Choir of Wilson will sing. This will be followed by the Speakers' Tournament finals, led by James A. Griffin. Two speakers selected from each of the two elimination tournaments will speak, and the winner of each tournament will be selected.

Dr. Tom Gambrill of Ouachita University will award scholarships to the two winners. These scholarships have been changed some. Each scholarship will amount to \$300.

The last hour of the night session will be in charge of Bob Oldenburg, Cecil McGee, and a group of 200 young people from greater Little Rock, led by Jim Maloch, Youth Director of Second Church, Little Rock. This will be the high point, the climax, of the convention. Don't miss it!

Now is the time to arrange cars and buses to bring hundreds of young people from every section of Arkansas to this the BIG Convention of the year!

Don't forget to order your tickets for

Institute speakers



MISS WRIGHT

Miss Bess Wright, elementary director for Broadway Church, Ft. Worth, Tex., will be the featured speaker when the Institute for Children's Workers is held in April.

Miss Wright's topic will be "Laying Foundations," and three of the main programs will present facets of the basic theme.

Miss Wright has appeared on many programs for Southern Baptists. She has spoken at assembly programs at both Ridgecrest and Glorieta, and has directed elementary conferences in her own and other states. In her own church in Ft. Worth she has trained a number of elementary workers who have gone into full-time staff work in other churches.

Another featured speaker will be Mark Moore, from Broadmoor Church, Jackson, Miss., which he serves as primary and junior director. Mr. Moore will lead a conference at each of the four sessions for the ministers, education directors, Sunday School superintendents and staff members. He will explain elementary procedure and work.

The institute will be held in Benton's First Church April 22-23, and the First Church of West Memphis on April 25-26.—Mary Emma Humphrey

the fellowship supper (\$1.00). If you find out the exact number on Sunday, April 7, phone the Training Union Department Monday morning (FR 6-2391, Ext. 48) and we will send your tickets that day.—Ralph W. Davis

Asceticism*

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

Alexander Spotswood, Protrait of a Governor, by Walter Havinghurst, Holt, Rinehart and Winston, Inc., 1967, \$3.95

During his 12 years as governor of colonial Virginia, Alexander Spotswood made an enduring mark on the colony and on Williamsburg, its capital. A mathematician and amateur architect, he contributed largely to the town plan of Williamsburg as it is seen to this day, designing several of its public buildings.

Through his letters, from which much material for this book is drawn, he reflects qualities of fervor, candor, and energy, along with a keen and broad intelligence.

The Progress of the Protestant, by John Haverstick, Holt, Rinehart and Winston, 1968, \$14.95

A pictorial history from the Early Reformers to present-day ecumenism, this large volume includes 500 pictures, including old prints, caricatures, cartoons, and photographs, combined with a lively and informative text.

Heroes are celebrated, but the author retains a sense of the ironic and is primarily interested in the human dimensions of his story. For example: Luther is shown not only in his magnificence, but is also caricatured as a "seven-headed monster"; Calvin pats the heads of little children while playing quoits on the greens of Geneva; Charles I, on trial for his life, sits for his portrait in an elegant version of the hat and collar which were to be identified with the American Puritans; and Henry Ward Beecher leaves a trail of peanut hulls as he races to a Brooklyn fire.

Dispensing with pure solemnity, the author offers a compact and coherent understanding of the religious, political, cultural, and economic contributions of Protestantism and secular thought. While dealing with the struggles and issues of the past, Haverstick nevertheless organizes the book with a sense of contemporary relevance and a deep appreciation of the common Christian heritage.

Speaking in Tongues, by Laurence Christenson, Bethany Fellowship, 1968, \$2.95

Pastor of Trinity Lutheran Church, San Pedro, Calif., since 1960, Mr. Christenson majors on "the renewal of the Church through the power of the Holy Spirit." He seeks "a healthy balance between the charismatic and the catholic, between the freedom of the Spirit and the order of the Church."

Asceticism, the practice of "undue rigor and self-denial in religious things," is not limited to any age or church group. It seems to have its origin in the desire to substitute for moral duties denials congenial with the carnal mind, or to atone for neglected duties by the performance of certain acts or rites. It gave birth to the monastic orders in the Roman Catholic church. But there are few Christian groups that have not been influenced by it.

Rev. J. B. Jeter, in his Recollections of a Long Life, shares with us something of these ideas of 150 years ago. The Methodists were quite strict in their religious discipline. Female members of the church were forbidden to adorn themselves with jewelry, bows, ribbons or curls. Simplicity of dress was an enforced duty. Male members might be dealt with tenderly for drunkenness, dishonesty or some other evil. But a damsel who dared deck herself with rings, curls or plumes, or to engage in the giddy dance, could expect excommunication—unless she made penitent confession and vowed to abstain from further practices.

Baptists were less rigorous than Methodists in their notions of religious duties. But they still maintained strong ascetic notions and discipline. Peculiarly so. They were lax enough in regard to morals, but severely intolerant in what they called worldly pleasure. Upon becoming a Baptist one was expected to renounce the pleasures of the world: dancing, all games, sports, and amusements. It was thought one should be grave, avoiding all mirth and frivolity. Though the rule was not rigidly enforced its observance was deemed essential to high Christian character, and peculiarly necessary to the ministers.

When Mr. Jeter joined the Baptist church he complied with the expected rules. He had little inclination or opportunity to indulge in amusements. One duty he found hard to practice—that of gravity. His temperament did not fit this. By nature he was lively and enjoyed mirth and laughter. But laughter was quite unbecoming to a Christian, and especially a minister. Since this was his calling he agreed that it was not proper to laugh and sought to live by the accepted standards. The thought was, how could one indulge in mirth living in a world filled with sin and censored by God? Besides, the scriptures said Jesus wept but no reference was ever made to his having laughed. Graveness must have been his expression. In spite of the teachings and his best intentions, young Jeter would break out into laughter now and then. These outbursts were all the more vociferous because of long constraint. He would be mortified at his failure. Following this would be seasons of gloom, confession, tears and prayers for forgiveness.

For several years this conflict raged in the life of Rev. Jeter. In time he saw laughter as a native instinct, and in its place a healthy, harmless experience. He learned it was as natural to laugh as to cry. His closing remarks on Christian conduct are timely: "In fleeing from asceticism we should be careful not to run into licentiousness."

*Jeremiah Bell Jeter, The Recollections of a Long Life, (The Religious Herald Co., Richmond, Va., 1891), pp. 82-86.

Freedoms award

A Brotherhood Commission magazine and its editor have won Freedoms Foundation awards.

The 1967 issues of Ambassador Life, a monthly magazine for Baptist boys 9-17, were singled out for an honor certificate award for nonprofit publications.

Mrs. Mildred Dunn, who has edited the magazine for more than 12 years, will receive an identical award.

Certificates, to be presented later in formal ceremonies, cite the publication and Mrs. Dunn for "outstanding accomplishment in helping to achieve a better understanding of the American Way of Life."

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| THIS SUMMER | |
| Visit the | |
| New Testament Cities | |
| of | |
| Thessalonica | Troas |
| Corinth | Pergamum |
| Hierapolis | Smyrna |
| Sardis | Philippi |
| Thyatira | Miletus |
| Rome | Philadelphia |
| Athens | Ephesus |
| Laodicea | Colossae |
| For information contact | |
| Charles Ray Griffin | |
| 176 Linden Avenue | |
| Memphis, Tennessee 38103 | |

Institutions ————— Arkansas Baptist Medical Center

SCHOOL OF NURSING REUNION

The ABH School of Nursing invites all Alumnae of the School to attend a Reunion Saturday, June 29, 1968. Registration will be 9 to 11 a.m. in the Recreational Building of Immanuel Baptist Church.

A short program including a Parade of Uniforms, History of the School and Singing by members of the various choral clubs will be held between 11:00 a.m. to 12:00 noon. Lunch is scheduled from 12:00 noon to 1:30 p.m.

The afternoon will be taken up with tours of the hospital and plenty of time to visit and renew acquaintances.

The activities scheduled for the day will be over in plenty of time to plan individual class meetings and parties that night.

There are 1510 Alumnae of the school and we hope that a goodly percentage will make plans now to attend. Thirty-one members of the 47th and final class of the school will serve as Hostesses for the day.

Please complete the coupon below and mail it to Mrs. Charlene Holland, ABH School of Nursing, 1700 W. 13th Street, Little Rock, Arkansas 72201.

Please bring a student photograph to be attached to your name tag.

| |
|--|
| Name _____ |
| Maiden Name _____ |
| Address _____ |
| Year Class Graduated _____ |
| I Will Attend _____ I Will Be Unable To Attend _____ |

SIGN-UP FOR REFRESHER COURSE



Pictured above is Mr. Clarence Bell and Mrs. Jewel Curtis (center), both from Employment Security Division, signing up an applicant for the Nurse Refresher Course which began March 4.

The center has received a Federal Grant under the Manpower Training and Development Act to provide a four-week comprehensive refresher course for unemployed and inactive nurses. All students in the course have signed letters of intention to return to active nursing.

As classes began, the latest count is that between 16 and 18 nurses have been accepted for the program.

Religious Emphasis Week Speaker



REV. JAMES PLEITZ

Rev. James L. Pleitz, Pastor of the First Baptist Church, Pensacola, Florida will be the speaker for ABMC's Religious Emphasis Week scheduled April 1-4 in the Chapel of the Student Union Building.

Rev. Pleitz is a native of Jonesboro where he was graduated from High School. He received a Bachelors degree with a major in History from Ouachita Baptist University and his B. D. from Southern Baptist Theological Seminary, in Louisville, Kentucky.

Rev. Pleitz was elected Chairman of the Executive Committee of the Southern Baptist Convention in 1967.

He is married to the former Margaret Ann Shupe of Stuttgart. They have two children; Danny, 17 and Nancy, 15.

Census Continues to Climb

The January 1968 census showed a seven patient per day increase over the same month in 1967. The average daily census for January 1968 was 393 patients as compared with 386 for the same month in 1967. This figure excludes newborns. Including newborns the average daily census for January 1968 was 405 patients.

In the past five years, the Center's average daily census has increased approximately 59 patients per day. The average daily census for 1962 was 315 patients per day as compared to 374 patients per day for the year 1967.

Heart Monitoring



Pictured above is Mrs. Chloe Rowe, Ward Secretary, and Mrs. Shirlene Hackworth, Unit Supervisor on Coronary Intensive Care. Mrs. Hackworth is sitting in front of the console unit which permits her to monitor the cardiogram (ECG) and the heart rate of patients in the Coronary Intensive Care Unit. The console unit is so located as to permit visual observation of the patient, as indicated in the picture above. The single monitor at the top of the picture is attached to the wall in the patient cubicle thus providing ECG and heart rate data both at the patient's bedside and the console unit.

By punching a record button, as Mrs. Hackworth is doing in the picture above, the equipment will automatically read out and print the ECG presently being monitored. This provides a permanent record for the physician to study.

Cancer Registry



AMELIA MASHBURN

Mrs. Amelia Mashburn has been employed by the Arkansas State Cancer Commission to establish a Cancer Registry for Arkansas Baptist Medical Center. The Registry will encompass the entire Cancer population of the Center including in-patients and out-patients.

Mrs. Mashburn will extract specific information from the patient's chart

and thus provide statistical study for evaluation, diagnosis and treatment. Her office is located in the Medical Records Department.

The Registry will start with patients seen in 1968. When patients are seen on subsequent visits, the doctor will be asked to complete a follow-up form detailing the status of the patient and the treatment prescribed.

Dr. W. G. Cooper, Jr., Director of Medical Education at ABMC, said the Cancer Registry coupled with the Tumor Conferences are the two basic programs essential for approval by the American College of Surgeons for a Hospital Cancer Program. The College has maintained an active interest in all aspects of Cancer control; and since 1933, it has contributed significantly to improved care of the Cancer patient through its established standards for Cancer Programs in hospitals and other organized groups with Cancer activities.

The Registry program at the Center has been scheduled for a two year period during which time the Center's programs will be surveyed by the American College of Surgeons for the purpose of granting approval.

Mrs. Mashburn is a native of Russellville, Arkansas and prior to her coming to work on the Registry, she was associated with several physicians in the Little Rock area.

A Statement Of Philosophy

The Board of Trustees of Arkansas Baptist Medical Center has recently adopted the following statement embodying the philosophy of the Center.

ARKANSAS BAPTIST MEDICAL CENTER

EXISTS to bring men into a saving relationship with God through faith in Jesus Christ by means of direct personal witness as occasion presents, and by a positive Christian interpretation of the experience of disease, disability and death . . .

FUNCTIONS as an instrument of God's grace in enriching and prolonging human life within the scope of Divine Providence . . .

ENLISTS and TEACHES those called to the healing arts, encourage their maximum development in talent and skill, and provide the setting within which these may be performed as ministries of the highest order . . .

MAKES AVAILABLE the full resources of the hospital to all people, including those least able to pay, in such ways as to preserve human dignity and worth . . .

RECOGNIZES the responsibility of the hospital to the public to operate in the most efficient and economical manner possible . . .

'67 Annual Report

ABMC's Annual Report for 1967 reveals that over 50,000 patients were treated at the Center during the year. The report also reveals that 924 employees received salaries amounting to \$3,941,598.

The theme of the report is Perseverance, Pursuance and Progress. The Perseverance is shown by the 129 students who persevered and were graduated from schools conducted at the Center. Pursuance of excellence is shown by the purchase and installation of new equipment and facilities costing thousands of dollars. Progress is demonstrated by the announcement of the Board of Trustees to build a new 500 bed medical complex on University Avenue by 1971.

ABMC Board of Trustees-1968



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(PHOTOGRAPH NOT AVAILABLE)

Kirtland's Warbler—a rare and unusual bird

BY SONIA A. RANDALL

This spring, in one small area of the United States, the melodious trill of a rare warbler will ring through the pine. And almost no one will hear it. As Kirtland's warbler goes about his springtime activities of courting and nest-building, he sings his ditty almost constantly, sometimes two thousand times in a day. His song carries almost a quarter of a mile.

A small area of Michigan's Lower Peninsula is the only place in the world where this warbler will nest. Each year he makes a sixteen hundred-mile trip from his winter home in the Bahama Islands to his preferred habitat in Michigan. It is a desolate, sun-scorched, windswept plain where he is almost the only inhabitant.

No one knows yet why this lovely little bird is so particular about his nesting ground. He will build only under jack pine which is between six and eighteen feet tall. Anything over or under this height is simply not acceptable to him. He will often refrain from raising a family rather than choose a substitute nesting ground. This is the reason there are so few of these warblers—scarcely a thousand in the world.

To keep this fussy little bird in existence, it is necessary literally to set forest fires. Here is why.

Jack pinecones stay tightly closed on the tree until intense heat makes them pop open and release their seed. Then in five or ten years, these seed produce trees of a size suitable for warbler nesting. For a long time, wild fires performed the reseeded service for the jack pine. However, as fire control methods improved, there were fewer and fewer fires and less jack pine reproduction. Then Kirtland's warbler—or the jack pine warbler, as he is so often called—became almost extinct. Now several conservation organizations are setting fires to aid nature. They have set aside certain areas for warbler nesting grounds. They burn a different one each year. This controlled burning allows the area to reseed itself.

Kirtland's warbler, named for Dr. Jared P. Kirtland, who discovered him in 1851, is a tiny bird weighing scarcely half an ounce. He builds a compact little nest, two inches deep and two inches wide. He uses dead grass, pine needles, and a tuft or two of deer hair. The eggs are pinkish-white with a

wreath of brown speckles at one end.

The mature warbler has a bright lemon-colored breast and striped bluish-gray back. The dashing male has a black "mask" across his eyes and even "wags" his tail. The warblers eat insects and huckleberries, but need little

water. Usually morning dew is enough for their needs.

The warbler is an unusually trusting bird. A person moving quietly can come within an arm's length of him. Sometimes this unsuspecting little creature will even perch on a human being.

April fool!

BY SANDY BREED HODGES

Don't feel bad if you are tricked or fooled this April Fools' Day. There have been lots of "April fools" down through the ages, and there are a number of jokes that are used successfully every year.

The custom of trick-playing on April 1 began in France when King Charles IX adopted the Gregorian calendar in 1564. Under the old Roman calendar, people celebrated the new year on April 1. The Gregorian calendar established January 1 as the beginning of the new year.

In 1564, news of the change traveled slowly. Many people were uninformed about the change for quite a while. Many other people were conservatives and refused to adhere to the new date for New Year's Day. So jokesters sent mock New Year's gifts to these people and made calls of pretended ceremony on April 1. These actions developed into the practice of joking and sending mock gifts on All Fools' Day.

All sorts of jokes, forerunners of our present-day jokes, were thus played in France. Early settlers from England brought the tradition with them to America.

One of the favorite jokes was to send unsuspecting people on foolish errands. A man would ask someone to deliver a note to a person. That person would ask the deliverer to carry the note to yet another person. History says that some men might spend their whole day on such foolish errands.

This set the precedent for some of our jokes today. Last year a friend with whom I was riding stopped at a stationery store and asked me to get a pen for him. I went in, but he drove off without me.

There is nothing quite so disappointing and surprising as getting an empty envelope from the postman on April 1!

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Faith and its work

By C. W. BROCKWELL JR.,

ROUTE 1, Box 405, MABELVALE, ARK. 72013

Life and work

March 31, 1968

Hebrews 13:8-21

At first glance, the title to this lesson seems to be a contradiction.

Actually it is two sides of the same thing.

Turn genuine faith over and you will find work.

Look behind work and there will be faith.

So faith always works and work is always backed up by faith.

We come now to the end of Hebrews and the last lesson in our quarter. What began as a treatise of exhortation, now concludes with a personal plea for prayer. The doubleheaded purpose noted in 6:1 and 10:22 has been accomplished. We have been challenged to go on in our service to Christ and to draw near to our Living Lord.

When faith matures

When faith blossoms, it produces the fruit of love—brotherly love. The Hebrews were challenged to keep love flowing. Love is the only thing able to hold people together, especially when some are exposed to false doctrine. Some had failed to be faithful and the strong were in danger of resenting the weak. So faith produces love which guards against an unsympathetic attitude toward failure.

When faith ripens, its fruit is hospitality. Christianity must be a religion of the open door. There are many ways for a Christian to demonstrate his hospitable attitude. One is to invite a prospect or new member into your home for a meal or snack. Another is to invite someone who may not be able to invite you in return.

When faith grows up, it produces sympathy for those in trouble. Even though the person in trouble is at fault, the Christian wants to help. They are a part of us and we must learn to suffer with them.

When faith is strong, it is called purity. The really faithful person is so pure that his worst enemies cannot find fault. Of course Jesus was the only one who could confidently ask: "Which of you convinceth me of sin?"

When faith unfolds, contentment shows up. Faith expels greed and covetousness. Faith makes us grateful for what we have. The Christian has the

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.

presence and help of God so what more does he need. He has clearly promised, "I will never leave thee, nor forsake thee."

When faith enters, boldness follows. The Christian boasts, not of his power, but of the Lord's power. Many people still look at you in a strange way when you give credit to the Lord as if expecting credit to be given elsewhere.

When faith matures, you become a leader. Until then, respect those who have kept the faith, exercised their faith and nourished your faith.

Every good work

The world began with Jesus Christ. It will end the same way. In the meantime, he is working things out so they will end up for his glory. As members of today, we are privileged to be a part of his great plan. Of course, we choose the side we want to be on—for or against Christ.

Let us examine the rest of our text verse by verse.

Verse 9—Since Christ is unchangeable, we should not fluctuate because of old heresies dressed in new clothing. Only those who know Christ in faith can withstand the delusions of Satan. We must walk with Christ else all kinds of strange ideas can separate us from him.

Verses 10-13—Under the old law, the sin offering was burned without the camp because it was considered as unfit for human consumption. Likewise, Christ suffered shame and humiliation by being crucified outside the royal city. We must share his shame by identifying with him.

Verse 14—The truth is, this world is not our home at all. We may be shifted around here but we shall reside permanently with Christ in Heaven.

Verse 15—Let us look at the sequence of things as planned by God. First, he set up the sacrificial system whereby man was constantly reminded of his obligations to God. These offerings were ways in which man could demonstrate his repentance or thankfulness before God. Also, these animal

sacrifices were shadows of Christ's coming sacrifice of himself. When that took place, all previous sacrifices lost their meaning as the real always takes precedence over the shadow. And so the Christian is ordered not to sacrifice as before but in a new and better way. He is to offer up the "sacrifice of praise to God continually." This can only be done through faith in Christ Jesus for only he can bring us into the presence of God.

Verse 16—Another way of sacrifice is that of kind deeds done to men. If we fill our lives with praise and good deeds, we shall be giving to the world a good sample of our faith.

Verses 17-19—William Barclay calls this the duty of a congregation to its present leader and to its absent leader. The one is to follow and obey in spiritual things and the other is to pray. A church is indeed a democracy but it is one of leadership and followship. It is only when a pastor does not care for their souls that a people should not follow him. The pastor must give an account to God for his care over his people and the people must give an account to God for their attitude toward God's appointed pastor.

Verses 20-21—Our text closes with a two-fold prayer. (1) May you recognize God as the God of peace, the God of life, the God of care, and the God of salvation. (2) May God reorganize you for perfection, for work and for beauty.

The conclusion is this: Everything which is wellpleasing in the sight of God is done through Jesus Christ, "to whom be glory for ever and ever. Amen."

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For whom Jesus prayed

BY VESTER W. WOLBER
PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

International

March 31, 1968

John 17:1, 6-10, 20-24

The 17th Chapter of John records what has been called the High Priestly prayer of Jesus. As one reads it, he is impressed with the note of finality in the prayer, as though a mission had been accomplished. As a matter of fact, it did bring to completion the public and private ministry of Jesus—to the masses and to his chosen disciples. After the prayer, he led his 11 into Gethsemane where he prayed the supreme prayer of dedication, was arrested and carried away for a night of trials.

The cross and the glory (17:1)

Although John does not record the Gethsemane prayers in which Jesus asked that the cup of suffering be avoided if possible but that the will of the Father be done whatever the cost, it is certain that he prayed this prayer which John records prior to entering Gethsemane (18:1). Its opening sentence is divided into three parts.

1. His schedule—"The hour has come." The Master was aware that a time table had been prepared and that he was on schedule. Although he indicated on one occasion that he did not know all the details of the future, Jesus had been aware for many months that he was to suffer and die in Jerusalem (Matt. 16:21); and John seems to make certain that he was aware that his death would occur during the passover.

2. His request—"Glorify thy Son." To "glorify" one is to set him forth in resplendent honor and dignity. He was to be glorified in his death (12:28), from which he shrank back momentarily; but when he knew that he could not avoid the cross and accomplish his purpose, he welcomed it.

He was right. His cross became his throne, and in giving glory unto its victim, the cross symbolizes the sacrificial love of the Redeemer.

3. His purpose—"that the Son may

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glorify thee." His final purpose was to honor and exalt the Father, and this could best be done by giving himself in death as an expression of love for men.

A mission accomplished (6-8)

The Master gave a steward's account of his mission to this planet. His report involves the function of the Father in making the sovereign assignment of the Son's earth mission; the function of the Son in revealing and manifesting the Father; and the response of the disciples in receiving, believing, and retaining the truth revealed.

The Father sent the Son, revealed his Word to him, and assigned to him the care and keeping of his believing disciples. The Son received those men who were given to him out of the world, taught them God's Word, and by character and deeds revealed God's name (character) unto them. The disciples accepted Christ's teaching, believed that he came from God, and were fully convinced that they themselves had come through an act of God to be disciples of Christ (v. 7).

Prayer for present disciples (6-19)

In this section the prayer is a fusion of factual statements and intercessory requests as the Lord reviewed the status of his disciples, indicated that he himself was leaving the earth, and prayed to the Father to guard them. The fourth gospel indicates that some elements in Jesus' public prayers were designed to instruct or impress men (11:42).

1. Facts. Three historical facts having theological significance were cited: (a) While carrying out his earth mission, the heavenly visitor had kept those men whom the Father had given him; and

none of them were lost except Judas, the "son of perdition" (v. 12); (b) the Son was soon to take off from the earth, but his disciples were to remain (11, 13); (c) the world hated the disciples because they were not "of the world" (v. 14); and (d) the disciples were being sent on a mission—an extension of Christ's mission (v. 18).

There are two statements of fact in the passage which are basically theological in nature. The first is that the Father and the Son have identical possessions, "All mine are thine, and thine are mine" (v. 9). The statement, linked with previous statements (6-8), signifies that (a) all who come to Christ as believing disciples come because the Father draws them, and that (b) all who belong to the Father do come to faith in Christ.

The second theological statement is that Christ's disciples are not "of the world, even as I am not of the world" (v. 14). It means that (a) there is an essential distinction between the Christian believer and non-Christian people, and (b) there is something in common between the Christian and his Lord. The identifying mark of a true disciple is that though he lives in the world his affinity with Christ is greater than his affinity with the world.

2. Requests. Running through the mind of Jesus and finding repeated expression in the prayer is the ardent plea for the Father to guard and keep those whom he as made his own (11, 15). He wanted them to experience joy just as Jesus did (v. 13), and he wanted them to have unity between Christian brethren just as he experienced unity with the Father (v. 11). The basic prerequisites for Christian unity are (a) a common experience of salvation, (b) a kindred love for Christ and his kingdom, and (c) a similiar desire to do, and see done, the will of God in the world.

Prayer for future believers (20-26)

Jesus prayed also for future disciples—those who believe because of the witness of the first disciples. His prayer for them was that they, too, might have unity with one another because they have union with God in Christ. The ultimate purpose of Christ in praying for their union with Christ was that they might lead the world to believe on him and know that the Father loved them and sent Christ unto them (21, 22). He wanted, finally, that the love of God for Christ might also be experienced by his followers.

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SUMMER SESSION, MAY 27 - JULY 5

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A Smile or Two



"MAYBE if I get them started on baseball, they won't guess I haven't studied my Sunday school lesson."

—ARK-E-OLOGY by Gene Herrington

News beat

First fellow: "Did you tell her you weren't worthy of her?"

Second fellow: "I intended to, but she told me first."

Best available

A rural community had a reputation for not keeping ministers for more than two or three months.

Finally the bishop sent a very young pastor, and after two years he was still on the job. Surprised at his own success, the young minister pressed the chairman of the church board for an explanation.

When he could no longer avoid a direct answer, the chairman said:

"Well, I'd rather not tell you, but if you insist, here's the reason. We folks out here don't want any preachers a-tall, and you're the closest we've come to it."

Attendance Report

March 17, 1968

| Church | Sunday Training | Ch. School | Union | Ch. Addns. |
|------------------------|-----------------|------------|-------|------------|
| Alexander First | 72 | 48 | 14 | |
| Berryville First | 163 | 67 | | |
| Breeman Heights | 141 | 61 | | |
| Camden First | 526 | 148 | 8 | |
| Crossett First | 622 | 195 | 2 | |
| Mt. Olive | 253 | 183 | 1 | |
| DeQueen Kern Heights | 69 | 57 | | |
| Diaz | 227 | 183 | 1 | |
| Dumas First | 296 | 87 | 16 | |
| El Dorado | | | | |
| Coradonia | 56 | 35 | | |
| East Main | 325 | 128 | | |
| Ebenezer | 147 | 68 | | |
| Victory | 59 | 23 | | |
| Forrest City First | 599 | 175 | | |
| Fort Smith | | | | |
| First | 1,294 | 856 | 4 | |
| Towson Avenue | 169 | 96 | | |
| Gentry First | 182 | 85 | | |
| Greenwood First | 801 | 140 | 5 | |
| Gurdon Beech Street | 133 | 47 | | |
| Harrison Eagle Heights | 232 | 66 | | |
| Hicks First Ashdown | 38 | 25 | | |
| Highfill First | 98 | 61 | | |
| Hope First | 553 | 182 | 3 | |
| Hot Springs Piney | 224 | 91 | | |
| Jacksonville | | | | |
| Bayou Meto | 151 | 89 | | |
| First | 559 | 147 | | |
| Marshall Road | 345 | 174 | 1 | |
| Jonesboro | | | | |
| Central | 497 | 156 | 4 | |
| Nettleton | 272 | 110 | | |
| Lavaca | 261 | 118 | | |
| Little Rock | | | | |
| Archview | 168 | 78 | 6 | |
| Geyer Springs | 502 | 201 | 5 | |
| Life Line | 627 | 152 | | |
| Rosedale | 282 | 88 | | |
| Magnolia Central | 731 | 240 | 7 | |
| Manila First | 165 | 81 | | |
| Marked Tree Neiswander | 111 | 74 | | |
| Monticello | | | | |
| First | 335 | 112 | 2 | |
| Second | 358 | 168 | 3 | |
| Baring Cross | 608 | 162 | | |
| Southside Chapel | 38 | 20 | | |
| Calvary | 476 | 167 | 1 | |
| Central | 238 | 108 | | |
| Gravel Ridge | 195 | 96 | | |
| Runyan Chapel | 94 | 45 | 5 | |
| Harmony | 60 | 25 | | |
| Levy | 500 | 121 | 4 | |
| Park Hill | 868 | 238 | 2 | |
| Sylvan Hills | 268 | 127 | 5 | |
| Paragould First | 485 | 140 | 2 | |
| Paris First | 390 | 128 | 3 | |
| Pine Bluff | | | | |
| First | 806 | 184 | | |
| Green Meadows Mission | 67 | 46 | | |
| Second | 220 | 88 | 1 | |
| South Side | 811 | 281 | | |
| East Side Chapel | 97 | 55 | 1 | |
| Tucker Chapel | 25 | 14 | | |
| Watson Chapel | 196 | 69 | | |
| Rock Springs | 68 | 51 | | |
| Rogers First | 538 | 173 | 2 | |
| Springdale | | | | |
| Berry Street | 107 | 53 | | |
| Brush Creek | 88 | 48 | | |
| Elmdale | 362 | 96 | 1 | |
| First | 390 | 98 | 3 | |
| Oak Grove | 72 | 53 | | |
| Van Buren | | | | |
| First | 474 | 163 | | |
| Oak Grove | 162 | 100 | | |
| Vandervoort First | 71 | 31 | | |
| Walnut Ridge First | 322 | 96 | | |
| Warren | | | | |
| First | 463 | 115 | | |
| Southside Mission | 88 | 78 | | |
| Immanuel | 280 | 87 | 2 | |
| Westside | 76 | 44 | | |
| West Memphis | | | | |
| Calvary | 321 | 142 | | |
| Ingram Boulevard | 809 | 129 | | |
| First | 478 | 115 | | |
| Walnut Ridge First | 22 | 96 | | |

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In the world of religion

Pound devaluation

Devaluation of Britain's national currency late last year may hit the Baptist missionary Society there "very hard," according to secretary A. S. Clement. About 40,000 pounds (\$96,000 new rate) may have to be added to BMS' budget to compensate for devaluation.

Clement told the society's general committee in London that most BMS commitments are in areas abroad where the effects of the pound's lowered worth worked against the society. The pound was devalued about 14 percent.

The annual budget, based on the higher value of the pound, is 465,838 pounds. (EBPS)

King to march on Capital

ATLANTA—Dr. Martin Luther King Jr., has set April 22 as the start of his "non-violent poor people's march on Washington."

The president of the Southern Christian Leadership Conference said that the "lobby-in against Congress" would draw thousands to the capital by foot, "mule train," bus and car from the South and other sections of the U. S.

Dr. King also claimed that "the highest patriotism demands the ending of (the Vietnam) war and the opening of a bloodless war to final victory over racism and poverty." (EP)

To work on ghetto problems

MONTREAT, N. C.—Evangelist Billy Graham said here he plans to concentrate his crusade schedule in the United States this summer so he can devote more time to the problems of the ghetto.

He also announced that his associate, Jimmy McDonald, a Negro, will spend the summer in city ghettos recruiting Negro youths to help him conduct evangelistic activities.

"I have seen a plan to burn 17 American cities and I believe this came from very high officials in Washington," he said. "There is no doubt that this is serious.

"One of the things I think needs to be done is to stop these people who are inciting people to riot. They are saying, 'Let's kill the President! Let's burn down the White House.' They are wearing buttons saying, 'Go to Hell Jesus,' and all that and this is the type of thing that incites riots. The basic cause is spiritual."

Declaring that he was concerned over "great failures of our national leadership to understand the basic causes of our problems," Mr. Graham said he was "not sure" recommendations of the National Advisory Commission on Civil Disorders, just released, are "the answer."

"Of course, I agree with the report that the need is critical and that the hour is late," he said. "But I am not sure that a welfare state such as they seem to recommend is the answer. The British have already tried it and their problems are worse.

"To me, the report illustrates the great failures of our national leadership to understand the basic cause of all our problems from Vietnam to racial tension." (EP)

Vietnam opportunities for Gospel abound

"It is difficult for me to understand how Christians would be against what the United States is doing in Vietnam," declared Herman Hayes, a missionary of the Southern Baptist Conventions, USA, serving in Saigon.

"If we [the Americans] left we would be saying that these people do not need the gospel. When the Communists take over, the privilege of preaching the gospel ends. What happened in China demonstrated that."

His fellow missionary, James F. Humphries, added: "I wholeheartedly support our U. S. government in its efforts to bring peace and freedom of choice to the Vietnamese people. . . The 15 million people of South Vietnam need to have the right of freedom of choice."

"We've got people here hungry for the gospel. Without American help, we'll never be able to give it to them," Humphries said in a report distributed by the news service of the Southern Baptist Convention. (EBPS)

Liquor said gaining

An editorial in the Swedish Baptist weekly newspaper acknowledges a softening of attitudes in churches toward alcoholic drinks, but states its opinion that "there is no reason whatsoever to give up the demand for complete absti-

To defend draft opposers

NEW YORK—By a 26-20 vote, the American Civil Liberties Union has reversed an earlier policy and decided it will direct legal aid to persons indicted for counseling non-cooperation with the draft.

The national body of ACLU ran into strong opposition from some of its regional affiliates in January when the board, with 17 members present, said it would not defend five persons charged with "conspiracy to counsel, aid and abet" young men to violate Selective Service laws.

At the root of the controversy is the expectation that one of the five, the Rev. William Sloane Coffin Jr., chaplain at Yale University, will raise the question during the trial of American war crimes in Vietnam and will argue that the war is illegal. (EP)

nence."

The article, in the paper *Veckoposten*, continues:

"Alcoholic drinks are not defensible in any form." The destructiveness of alcohol justifies a position of abstinence, the unsigned editorial contends.

Earlier, Swedish free churches—with Baptists prominent among them—could always be counted on as vigorous spokesmen for abstinence. Now the free church position is not so certain, *Veckoposten* comments.

"No doubt the majority of [Swedish] free church people still are abstainers," it says. "Yet a softening of attitude toward drinking is evident." (EBPS)

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