

4-18-1968

April 18, 1968

Arkansas Baptist State Convention

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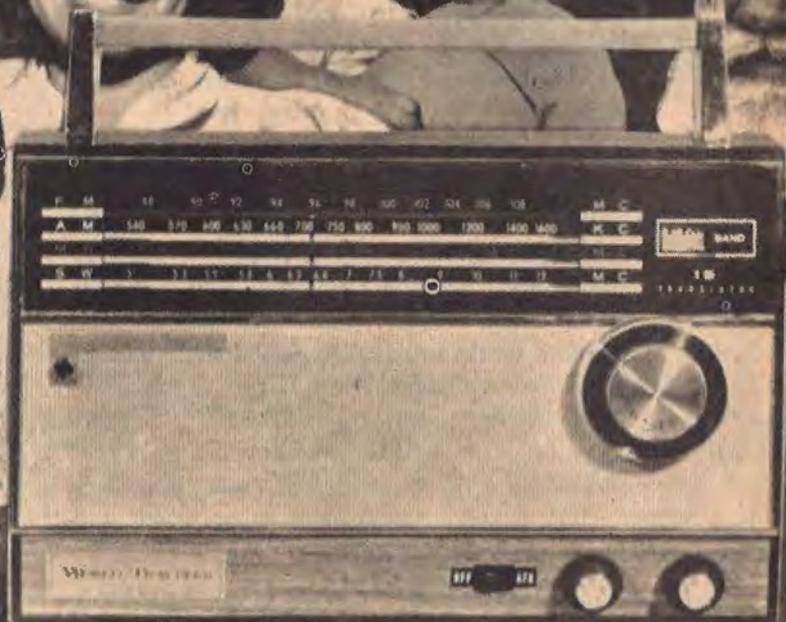
Arkansas Baptist State Convention, "April 18, 1968" (1968). *Arkansas Baptist Newsmagazine, 1965-1969*. 83.
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They are listening...

WHAT will they hear?



Arkansas Baptist

newsmagazine

APRIL 18, 1968

Personally speaking



Family treasures

Where are your family pictures?

I am not referring to the current ones, of your kids or grandkids—or of you, fella, and your big bass or prize birddog.



'Grandma' Reed

You know where these are, for you must have them ready to exhibit on slightest provocation. Rather, I'm talking about the pictures that were made 40, 50, or even 100 years ago and have been cast about from pillar to post, if not long since burned with the trash. My mother, who, incidentally, has now observed 80 birthday anniversaries, recent-

ly came upon a cache of valuable family photographs stashed away in a shed back of a relative's home in Oklahoma. Many of the photos are in excellent condition. Already I have had copy negatives made of several choice ones, from which new and larger prints have been produced. These are being carefully identified and the new negatives labeled and filed. (You can write on the edges of the negatives with ink. But be careful not to get ink or fingerprints on the picture-area.) And be sure to have an understanding in advance that the photographer is to give you the negatives—you pay for them.

One of the pictures out of this new "find" I value greatly. It is one of "Grandma" Reed—Cyrena Harkey (Mrs. Adolphus) Reed (see cut).

Mrs. Reed was a young woman living in the Ouita community just west of Russellville during the Civil War. She used to tell us about seeing soldiers march by her house all day, four abreast, as they traveled old Military Road.

She was an aunt of my mother's mother, liv-

ing "down on Bunker," three miles southeast of London, when my mother was born. She already had ten or twelve children of her own, but she took my mother as an orphaned infant and raised her as her own. So, she has always been one of my favorite persons.

Look out for your family pictures. They help you preserve precious memories of many a loved one.

Erwin L. McDonald

IN THIS ISSUE:

THE State Training Union Convention is over, and the *Newsmagazine* has a report of the highlights, captured on film. Turn to page 7.

AT this revival time, Dr. Selph's Beacon Lights of Baptist history focuses on the Kehukee Association of North Carolina, which felt the rise and fall of religious interest in the 1700's. He tells the story of their "Religious interest revival" on page 10.

HALF-truths can be useful sometimes, says Lewis Smedes, but they can be dangerous, too, since they present just a portion of a whole picture. You'll want to read what the editor of the *Reformed Journal* has to say about this subject, "The other half of the half-truths," on page 16.

COVER story, page 18.

Arkansas Baptist newsmagazine

Volume 67, No. 15
April 18, 1968

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401 West Capitol Avenue, Little Rock, Arkansas 72201. Published weekly except on July 4 and December 25. Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$2.75 per year. Church budget, 16 cents per month or \$1.92 per year per church family. Club plan (10 or more paid annually in advance), \$2.25 per year. Subscriptions to foreign address, \$4.75 per year. Advertising rates on request.

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.

We are inclined to take it as many others have—as a tremendous personal sacrifice the President has made in the interest of tying together many loose ends of dissension among us here at home and making a genuine effort to work out our misunderstandings abroad.

Liquor and riots

ONE thing we have noticed about the racial strife across the country. Time after time, as lawless mobs have gone about the looting and burning of communities, responsible authorities have moved to stop the flow of liquor. Thus they have wisely taken note of the fact that liquor in the stomachs of the people is a bad thing in tense times, such as we continue to experience in the race crisis.

Governor Rockefeller has rightly been concerned as he has moved to bring about more harmonious human relations in Arkansas. A contribution he could make to the cause would be to reconsider his plans for including a proposed liquor-by-the-drink bill for the special session of the legislature next month. With the real prospect of racial rioting holding steadily over our heads, we need freer access to liquor about like we need a dose of arsenic.

Taking self out

THE surprise announcement by President Johnson near the end of an address Sunday night, March 31, that he would not seek the nomination of his party for another term in the White House and would not accept if nominated is a shining example of selflessness. Once this was announced, all that the President had said up to that point had to be looked at again in new perspective.

With his administration under fire from so many angles on the conduct of the war in Vietnam, it was not too surprising that Mr. Johnson would come around to trying de-escalation as an approach to possible peace parleys. But there was still the matter of motivation. Was this primarily a move to get in better political shape for the coming Presidential convention? Or was it really and mainly an effort to get the war over with?

The tragic killing of Dr. Martin Luther King precipitated such a state of crisis across our land that the President had to cancel meetings scheduled for the past weekend in the interest of pursuing reports from Hanoi that the North Vietnamese, as well as the South Vietnamese, are favorable to peace talks.

Many of our national leaders, along with our President, have warned of the dangers that threaten our nation, many of which dangers are from within. Surely this is a time that calls Christians to their knees for prayers of confession and rededication and for a calling upon God to have his way in the hearts and affairs of men not just of our nation but of all nations.

Let us remember to pray for our men and women in the military service, for President Johnson and all our officials, for our missionaries, and for the poor, and the sick, and afflicted.

Someone has suggested that praying for specific persons and circumstances by name adds power and meaning to our prayers.

Prayer is itself an avenue of taking self-interests out for the greater interests of others.

Minitorials

SENIOR Policewoman Mrs. Norma B. Carson, of Philadelphia, has said: "What a lot of persons seem to overlook is: We cannot have fine youngsters unless we have fine adults." Euripides said: "Youth is a curse to mortals, when with youth a man hath not implanted righteousness."

WHEN somebody who feels that he has a much more direct route to the ear of the Lord than you do becomes disgusted with you and threatens to pray for you, you can find some solace in the fact that even such prayers as these are directed to an all-wise, righteous, and merciful God.—ELM

Sees need of church action in solution of race problem

To Baptists of Arkansas:

Today I have tried to pray and think of what I, as a Baptist and a leader of my denomination, can do to make a contribution to a solution to the problem which exists in America.

I was deeply moved and shocked by the death of Dr. Martin Luther King Jr. I do not believe that just one man is responsible for the death of this leader but this was the fruits of a very sick society. Surely a society is sick when a man is not safe on the streets of its cities. I did not always agree with Dr. King's methods nor his results but I have for a long time been sympathetic with his aims. I have come to a firm conviction that as a Christian I am to love all men even as my Savior loved all men.

I have asked myself the question, what can we do as Baptists to bind up these bitter wounds which so divide we Americans? What stand can we take to prove to all men that we approve the rights of all men? What can we do to affirm that we believe that all men are created equal?

I think that the time has come for us to prove our Christianity. I think that the time has come for Arkansas Baptists to open our doors to all men of all races. I fully realize that there must be some changes in the hearts of people if there is to be real integration. I realize that this will not solve all of our problems. It does seem to me, however, that we need to take more than just a passive view of the problem. I feel that the world needs to see a firm Baptist stand.

It is not a time to lower our barriers but a time to drop them. I would not change our church polity but I would offer to every man, white or black, the open doors of the church where I worship. I would deny no man fellowship in the Baptist ranks. I know that one Baptist church cannot dictate to another but surely we can see that we must unite and take a stand which should have been taken long ago.

God help us as a people of Arkansas and America if we do not wake up and take an affirmative stand concerning the full rights and privileges of every man. God help us as Baptists and Christians if we do not begin to lead in an issue which we know in our hearts to be right.

It is the duty of every man to work and carve out his own place in history

but is the right of every man to have the opportunity to do so.

I do not speak for any church, only from the dictations of my own heart.—Carel G. Norman, Pastor, First Baptist Church, Mount Ida, Ark.

Soul freedom

The death of Baptist Preacher Martin Luther King Jr., should focus our thinking even more sharply on the life, crucifixion and resurrection of his Saviour and our Saviour.

We are constantly concerned with freedom it seems. However, we seldom analyze precisely the requirement for true freedom—meaningful freedom. Our concern is physical freedom, political freedom, material freedom—freedom of the body. True, meaningful freedom is freedom of the soul. This is the freedom illustrated by the life of Christ and the life of the Reverend King.

Again, we have had a man walk among us who saw God in all men. Again, we have had a man walk among us who exchanged kindness for unkindness, good for evil, love for hate. Again, we have had a man walk among us who did these things so that his soul could be free.

The Reverend King demonstrated that men could put us in physical chains but men could not put our souls in chains. Even more importantly, he demonstrated that men could free us physically, politically and materially but men could not free our souls.

When his example gets to you and me, it shows most vividly that true freedom has only one source. And no matter what our physical condition may be, our measure of true freedom is limited only by the degree of our commitment to God. And through God, our commitment to our fellowmen.—Joe Hubbard, 3630 Delford Circle, Dallas, Tex.

Lives 'Life and Work'

Permit me a few lines in which to commend our new So. Baptist "Life and Work" S.S. quarterly. It pleased me well from the very start. This past quarter I served as a supply teacher of a class of fine men, mostly deacons, in the Second Baptist Church in Conway, doing the book of Hebrews. The material

arrangement was excellent, making for effective teaching and learning. Everybody was blessed regardless of "Who Wrote Hebrews"!

This experiment gave strong evidence to the effect that Baptists do Baptist business better when not entangled with outsiders. Indeed this obtains in so simple a case as using Baptist talent to do in toto our Sunday School lessons with absolute independence as to the arrangements of materials, respecting "calendar lessons" and so on upon the part of others.—O. M. Stallings, 1931 Duncan, Conway, Ark.

A second chance

I am in hopes that this open letter will in some small way help any of you who have considered doing what I did.

I work for a prosperous company and have for several years. Sometime ago I felt overworked and underpaid so I took some money from the company. My chances of never getting caught were great.

Everything was fine until that night. I tried to sleep and couldn't. I imagined everything! I got up and walked up and down the hall looking in at my family resting and depending on me. I got down on my knees and I ask God to help me and I would put the money back.

God did help me. I know it was Him because nobody else knew.

As far as my job is concerned I still have it and thanks to Him I truly believe I am better fit for it now than I ever was. God marked this fault as a "Warning" and told me to never let it happen again.

Sure I still feel ashamed and most likely I will for sometime but God is there beside me each day holding my hand and head up and helping me to do right. I know God is alive after this experience and there will never be any more doubts.

I am an average citizen. I may work with you or may be sitting beside you in Church Sunday.

Have you truly experienced God in your life? I hope you have but not in this way.

Do you think God has forgiven me?—Anonymous

REPLY: You have repented of your wrong-doing and trusted in God to forgive you. This is all God requires for forgiveness.—ELM

Youth revival team

A youth team of Ouachita Baptist University is interested in youth revivals this summer. James C. Hill, pastor of Tucker Church, Tucker, Ark., is 20 years of age, and has held many revivals throughout the state. He is the preacher of this youth team.

Jim Wilmoth, music and education director at Lee Memorial Church, Pine Bluff, is the song leader for the team. He is a senior at Ouachita.

Miss Dean Ritchie plays the piano and leads out in youth fellowships. She is a senior speech major at Ouachita University.

If a church is interested in this team of young people, write James C. Hill, Box 586, OBU, Arkadelphia, Arkansas, 71923.—Jesse S. Reed, Director of Evangelism, Arkansas Baptist State Convention, Little Rock, Ark.

Prospects for churches

I am acquainted with two very fine young men who are completing their seminary work in June. Either would be excellent prospects for one of our churches.

Rev. T. O. Spicer Jr. is finishing, with a Th.M. from Southwestern Seminary. He is a gifted speaker, hard worker and is blessed with a talented wife who sings and plays the instruments. He is 31 years of age and has had several years of experience in student pastorates.

Mike Kinsey is completing work in both Music and Education from New Orleans Seminary. Both men were members of the famous Marching Razorback 100 Band. Mrs. Kinsey is a native of Fayetteville and was an honor graduate of the University of Arkansas. She is also a fine musician. Please contact me for further details.—Andrew M. Hall, Pastor, First Baptist Church, Fayetteville, Ark.

'Deep in the heart'

Greetings from "Deep in the Heart of East Texas":

In renewing our Subscription to the **Arkansas Baptist Newsmagazine**, we wish to extend Greetings to our many friends in Arkansas. Many fond memories of the nearly twenty nine years we spent in the wonderful fellowship of Arkansas Baptist still linger with us. God bless you every one.

Mrs. Howard and I are enjoying very good health and are staying busy for our Lord in Supply and Interim Pastorates and revivals. We are thankful God has been so good to us.—Reese S. Howard, Box 485, Quitman, Texas 75783

'Wide-open drinking'

"If something isn't done soon, we are going to have wide-open drinking in Arkansas." I have heard this from more than one of our state officials in the past few weeks.

Our people showed their concern about this matter recently when I preached on "Christ and Liquor by the Drink or the Barrel." At the request of several, a copy of this sermon is being prepared for mailing to every newspaper, senator, and representative in our state.

Joe Jackson, president of our men's organization, has invited area legislators to attend the Apr. 22 meeting of our Churchmen. The men of our church will direct questions to them relative to a possible mixed-drink bill and other moral issues in our state that may be considered in the special session in May.

In recent years, surrounding states have approved a liquor by the drink

bill. Our governor has indicated his own desire for a similar bill. The liquor industry in our state is crying for it! If Christian people do not do something about it, we may have wide-open drinking in Arkansas. And—it may start in May.—Tal Bonham, Pastor, South Side Baptist Church, Pine Bluff, Arkansas

Pray for Ethiopia

I appreciate so much the nice spread which you gave us on the Ethiopia story. [Our issue of March 21.] Thank you so much for this very fine treatment.

I do hope your readers enjoy this story and that there will be a growing prayer support for this new project in Ethiopia. There are some thrilling aspects of it which I have not yet been able to tell fully.—H. Cornell Goerner, Secretary for Africa, Foreign Mission Board of Southern Baptist Convention, Box 6597, Richmond, Va.

Baptist beliefs

A Christo-centric universe

BY HERSCHEL H. HOBBS

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

"And he is before all things, and by him all things consist" (Col. 1:17).

In what or in whom does the universe center? This is a question for our space age.

Originally men thought of a *geocentric* universe, or that it centered in the earth. Since the time of Galileo we regarded the universe as *heliocentric*, or that it centered in the sun. But even this is no longer a tenable position in this age. For we now know that our sun is only the center of our solar system. Our present telescopes can see over a sextillion miles (1 followed by 21 zeroes).

The number of stars in our galaxy is 100 billion stretching across 500 quadrillion miles (5 followed by 17 zeroes).

The number of galaxies which may be seen through modern telescopes is over a billion. And the total number of stars now visible is about 100 sextillion (1 followed by 23 zeroes).

One astronomer insists that there are at least 12 quadrillion (12 followed by 15 zeroes) solar systems, each centered about its own sun.

Obviously, therefore, we can no longer believe in a heliocentric universe. In what (whom) then does the universe center?

Paul, writing under divine inspiration, told us almost two thousand years ago. For in Col. 1:17 he said, literally, "And he himself is [eternal essential being] before all several parts of the universe, and the universe as a whole in him alone completely holds together" or "coheres." So the universe is neither *geocentric* nor *heliocentric*. It is *Christ-centric*. It centers not in the sun but in the Son.

The more we learn about this marvelous universe, the more we know about the glory and the greatness of Christ!

Weekday ministries clinics sponsored by ABSC Phelps authors article

J. T. Elliff, Director of Missions, Arkansas Baptist State Convention, has announced that the Missions Department will sponsor clinics Apr. 22-25 for churches interested in setting up weekday ministries. Gene Thompson, Special Ministries Director for Broadway Church, Ft. Worth, Tex., will conduct the clinics at El Dorado, Little Rock and North Little Rock. Pastors and other leaders of churches interested in developing a weekday ministry program are invited to attend.



MR. THOMPSON

Mr. Thompson has directed the Broadway Church in an extensive Baptist Center ministry in the immediate vicinity of the church. As a trained social worker, he spends a great deal of time supervising the church's program of education, health, social and recreational activities. Mr. Thompson enlists the aid of many people not already overburdened with the church program, including many professional people, in establishing a loving relationship with those around them at some point of need, so that they may, in turn, be ministered to spiritually.

Weekday ministries seek to find, between Sundays, additional ways of reaching people by which opportunities for spiritual help are made available. Dr. Clovis Brantley reports over 10,000 professions of faith during the past year in the 250 Baptist Center programs in the Southern Baptist Convention.

Mr. Thompson will speak and answer detailed questions as to how weekday ministry programs are set up in the following places where church leaders will be welcome to attend:

- El Dorado, Immanuel Church, Monday, Apr. 22, 1 p.m.
- Little Rock, Golden Host Cafeteria, Park Plaza, Tuesday, Apr. 23, 1 p.m. ("Dutch" luncheon.)

Dr. Ralph A. Phelps Jr., president of Ouachita University, has recently had three articles published in Baptist publications.

"The Going Rate," printed in the Southern Baptist Educator, dealt with the need for higher teacher salaries.

"Why Are You Here?" was published in On to College, 1968 and dealt with motives for attending college.

"Still in the Ring" was a feature story about his 94-year-old grandmother, who has been teaching Sunday School since 1889. This was carried in the Baptist Standard of Texas.

Mrs. Gert Behanna student retreat speaker



MRS. BEHANNA

Mrs. Gert Behanna, nationally known author and lecturer, will be the principal speaker at the Baptist Student Retreat to be held at Tanako on April 26-28. Her autobiography, *The Late Liz*, tells of her own tragedies in alcohol and in marriage before her conversion.

The retreat, to be attended by 250 newly elected BSU officers on 21 campuses, will also include the appointment of 13 summer missionaries to be sent out by the Arkansas BSU.

Golf tournament slated for June

Andrew M. Hall, pastor, First Church, Fayetteville, has announced that the first annual Arkansas Baptist invitational golf tournament will be held June 17-18 at the Paradise Valley Golf Course, Fayetteville.

Dr. Hall added that since it is a handicap match, average scores on nine holes should be sent in.

The tournament is open to all pastors, church staff members and denominational employees. Tournament time will be 1:30-2 p.m. on Monday and 8-8:30 a.m. on Tuesday. Golfing and trophy fees will cost \$5. Each entrant will make his own motel reservation.

Those intending to enter should write Andrew M. Hall, First Church, Fayetteville.

There's still time!

You still have time to get your nominations in for the Mother of the Year and Father of the year contests, sponsored annually by the Arkansas Baptist Newsmagazine . . . but time is running out, and you'd better hurry!

Entries must be typewritten, accompanied by recent photographs, and membership in a Southern Baptist church is a must. Baptist Building employees and their relatives are not eligible.

The deadline for both entries is April 24.

Those selected for the honors will be featured on the cover of the May 9 issue of the Newsmagazine, ahead of Mother's Day (May 12), and the June 13 issue, ahead of Father's Day (June 16).

Material should be mailed to the office of the Arkansas Baptist Newsmagazine, 401 West Capitol Ave., Little Rock, Ark. 72201.

Years of service

William West, pastor of Second Church, Conway, began his 11th year of service to the Church April 14.

Revivals

Calvary Church, Blytheville, Mar. 11-17; Johnny Green, pastor, Philadelphia Church, Jonesboro, evangelist; Carroll Evans, pastor, First Church, Manila, song leader; 22 professions of faith, 6 by letter, numerous rededications; John Lamb, pastor.

Ingram Boulevard Church, West

Memphis, Mar. 31-Apr. 7; Kenneth Threet, pastor, First Church, Piggott, evangelist; Gerald Lewis, music director, Wynne Church, song leader; 13 for baptism, 10 by letter; Henry D. Applegate, pastor.

Island of Haiti, in Goniaves and Port-au-Prince, city-wide crusades; Harold Boyd, Ft. Smith, evangelist; 300

professions of faith, over 1,500 decisions among Christians.

Second Church, Conway, March 31-April 7; Rev. H. Dale Jackson, pastor, Overland Church, Overland Mo., evangelist; Tom Love, Minister of music, Second Church, Conway, song leader; 15 for baptism, 8 additions. William West, pastor.

It happened at Robinson Auditorium



AS the auditorium view (top, left) reveals, Baptist youths from over Arkansas attended in record numbers the State Training Union Convention here Friday.

Participants in a "Miss America" contest were, second from top, left: Richard Newberry, First Church, Rogers, first; Tim Brightwell, East Side Church, Paragould, second; and David Rouse, First Church, Van Buren, and Jim Teaford, First Church, Osceola, runners-up.

Left, bottom: Bible sword-drillers.

Right, top: Ralph Davis, secretary of the State Training Union department, presents Sword Drill winners: Janie Adams, Hickory Street Church, Texarkana, first; Debbie Moore, First Church, Hope, second; and David Savage, Swif-

ton Church, third. Miss Adams will have an all-expense trip for a week at Glorieta, N. M., this summer, and Miss Moore, a similar week at Ridgecrest, N. C.

Right, second from top: James Griffin, of the Training Union department, presents winners of Young People's Speakers Tournament: Mrs. Janice Wilson, freshman at Southern College, first in college division, and Dennie Murray, sophomore at Ouachita University, second; and Lowell Snow, senior at North Side High School, Ft. Smith, first in high school division, and Barbara Turner, senior at North Little Rock High School, second. Winners received scholarships from Southern and Ouachita.

Right, bottom: The "Ideals," from First Church, Fordyce. —Photos by the Editor, Arkansas Baptist Newsmagazine.

Harrisburg First Church holds 'J. I. Cossey Day'



MR. COSSEY

sey edited for seven years, from 1933 to 1940;

Dr. S. A. Whitlow, executive secretary, Arkansas Baptist State Convention;

J. T. Elliff, director of the Missions and Evangelism division of the Arkansas Baptist State Convention, who as a young man led the singing for Dr. Cossey in some revival meetings;

A. P. Elliff, 82, Fordyce, father of J. T. and college classmate of Dr. Cossey at Ouachita College, and the sole surviving member of the council that ordained Dr. Cossey to the ministry;

Jimmy Garner, associational missionary of the Trinity Association;

Earl C. Edwards, pastor of Calvary Church, Harrisburg;

D. Bernard Beasley, pastor of First Church, Marked Tree;

B. C. Huddleston, Searcy, and J. M. Rees, Jonesboro, both of whom formerly had Dr. Cossey as their pastor;

And J. V. Bruckner, chairman of deacons of the host church, who presented his pastor a check on behalf of the church for "a new summer suit."

Dr. Cossey, now in his 80th year, went to the Harrisburg church in 1965 to serve as interim pastor. The church soon was so "sold" on his ministry that it discharged its pulpit committee and called him full-time. Under his leadership the church has made progress in many areas, particularly in the clearing of its indebtedness and acquiring of additional property.

Two of many Cossey highlights brought out were that Dr. Cossey personally devised the long-since famous "Six-Point Record System," so long a part of Southern Baptist Sunday Schools; and that since the death of his daughter in 1943, while she was a student at Ouachita, he has helped to provide a continuing scholarship to have a Cossey-sponsored student at Ouachita every year.

Mrs. Howard honored

Eighty-four years young and a member of Southside Church, Stuttgart, Mrs. Janie Howard can be proud of the recent award she received from her church.

Billy G. Kimbrough, pastor, said that Mrs. Howard was the only member of the Sunday School to receive a one-year perfect attendance certificate from Sunday School Superintendent Carroll Barker.

Pastor Kimbrough added that Mrs. Howard is faithful to all the church services.

a "This Is Your Life, Pastor Cossey" night.

Judge Edward Maddox, who as president of the church Brotherhood and a deacon had ramrodded the advance planning for the program, turned the podium over to Deacon Tommie McGee to serve as master of ceremonies.

Appropriately, the program consisted mainly of brief—and sometimes not so brief—words of eulogy and appreciation from friends from far and wide who had known and been associated with the honoree in many different walks of Baptist life.

Heard from were:

Mrs. Albert Yarnell, Searcy, who sang;

Thomas A. Hinson, a former student of Dr. Cossey at Southern College, Walnut Ridge, who is now pastor of First Church, West Memphis and president of the Arkansas Baptist State Convention;

Dr. H. E. Williams, president of Southern College, Walnut Ridge;

Lyndol Jackson, assistant to the president at Southern College and pastor of Alicia Church, where Dr. Cossey served as pastor for several years;

Myself, as editor of the Arkansas Baptist Newsmagazine, which Dr. Cos-

Pastor J. I. Cossey is a man of prayer. But he also believes in "putting feet to your prayers."

So when one of his laymen at First Church, Harrisburg, unexpectedly announced at the Sunday services there would be a special Brotherhood meeting at the church the next night and urged everybody to come, the veteran pastor shook his head in disbelief.

Still puzzled, the pastor prophesied to his helpmeet on their way home after church that there would not be a "corporal's guard" out for the Monday night meeting, on such short notice and with so little promotion.

Several times before the meeting, Dr. Cossey wondered out loud about the poor prospects for success for such a "jumped-up" affair. And he was a little perplexed at why Mrs. Cossey would insist just ahead of the event that he change the tie he was wearing for one she thought would "look better" for the occasion.

Something pretty close to downright bewilderment swept across the pastor's face as he stepped into the auditorium on Monday night, April 8, and found the auditorium full of people, many of them from distant points over the state.

Soon he was called to the front and informed that the occasion really was

Summer youth director

Ronnie Dodgen, a sophomore student at Ouachita University, will serve as summer youth director for First Church, Pine Bluff, pastored by John H. McClanahan.

He will begin his work on May 26. (CB)

Deacons ordained

Walter Daniel and Tommy Lovell were ordained as deacons in the Earle Church in a service conducted Mar. 24.

Rev. E. E. Boone, superintendent of missions for Tri-County Association, delivered the sermon. Rev. Wade L. Carver, church pastor, charged the candidates and the church, and the ordination prayer was by Clarence Hood. Max Elms presented the Bibles to the new deacons.

The ordaining council was made up of two ministers and 11 deacons.

Authors article

C. E. Bryant Jr., son of Mr. and Mrs. Cyril Bryant, members of First Church, Booneville, is the author of an article in the April issue of Readers Digest.

Mr. Bryant is publicity agent for the Baptist World Alliance.

D. Doyle Haire is pastor of First Church.



MR. AND MRS. HARRIS

Harris honored

Rev. and Mrs. Thomas Harris were honored with a reception Apr. 7 at the home of Mr. and Mrs. Buck Moore, 6 Wayside Lane, North Little Rock, in celebration of Mr. Harris' 80th birthday.

Mr. Harris is acting as interim pastor of Indian Hills Church during the absence of Rev. Roy Mathis, who is on active duty in Vietnam.

A former president of the Arkansas Baptist State Convention, Mr. Harris has pastored only two churches in his entire career as a minister. He was pastor of First Church, North Little Rock, for 19 years, during which time over 2,000 people joined the church. His other church was First Church, Camden.

'Youth for Christ' plans meeting in Hot Springs

Youth for Christ, an organization of members from Baptist churches in Central Association, met at Grand Avenue Church, Hot Springs, March 31.

Officers were elected as follows: President, Eugene Anderson; vice president, Ronnie Ledford; secretary, Sandy Jackson; treasurer, Carol Shell; song leader, Louie Lynch; pianist, Debbie Rurup; organist, Donnie Stroope.

Serving as youth directors are Silas Turner and his wife, Gwen.

The purposes of the organization are to get young people to have a deeper experience with Christ; to win lost boys and girls to Christ; and to be able to channel the young people's energies in the direction of Christ.

The first meeting of the organization will be held April 21 at 2 p.m. at Second Church, Hot Springs. Jack Brown, a former prison inmate and dope addict, will be the guest speaker. Mr. Brown will tell of his experiences before and after he re-directed his life to Christ. He has been giving his testimony to schools, churches and other organizations since 1964.

The public is invited to attend:

Out of The Past



SHOWN here are 84 people being baptized into the fellowship of First Church, Bay, at the close of three-week revival, held by Rev. L. L. Jordan, the church's pastor, on July 21, 1922. Mr. Jordan, now retired and living in Little Rock, reports that on the Sunday before this, 54 were baptized, making a total of 142 baptized into the same church during that revival. Alsop Church, a mission from the Bay church, stands today just across the southern end of the bridge where the baptisms took place.

Children's workers institute scheduled

"The Child and Reaching the Child" is the theme to be developed at each of the Institutes for Children's Workers to be held in Arkansas. You will not want to miss the one most convenient in location for you. The first institute will be held April 22-23 at First Church, Benton. The second will be April 25-26 at First Church, West Memphis. The institutes will begin at 7 p.m. on Apr. 22 and 25. There will be three sessions on Apr. 23 and 26 respectively.



MR. MOORE

The personnel will all be specialists in their field.

A presentation of this type of training for those who work with children, birth through 12 years of age is an Arkansas first. The Institute is planned for all who carry responsibility for these age groups, regardless of organization.

One conference will be planned for associational missionaries, pastors, ministers of education and other staff members, emphasizing the reaching and teaching of children at the different age levels. This conference will be led by W. Mark Moore, Primary and Junior Director, Broadmoor Church, Jackson, Miss. Mr. Moore holds degrees from Mississippi College, Clinton, Miss. and New Orleans Seminary, New Orleans, La., majoring in Elementary Education.

All age-group conference leaders are consultants in the Children's Unit, Sunday School Department of the Baptist Sunday School Board, Nashville, Tenn. They are: Nursery, Mrs. Ada W. Rutledge; Beginner, Miss Helen Young; Primary, Miss Elsie Rives and Junior, Miss Neta Stewart, a native Arkansan.

On the general program Miss Bess Wright, Broadway Church, Ft. Worth, Tex., will be the featured speaker for three sessions. Her messages will be on "Laying Foundations" for our children. At the first session of each Institute Lawson Hatfield, Sunday School Secretary, Arkansas Baptist State Convention will speak on "Enrolling the Unreached Child."

The following motels are available for those who plan to stay overnight in Benton: Capri Motel and Restaurant and Trout Motel. In West Memphis: Mari-Jes, Interstate 55 and Ingram Boulevard; Holiday Inn, Highway 61; Bilroy Motel, 923 East Broadway and

Arkansas Motel, Highway 70-E.

Those who remain for the entire time will receive the greater benefit.

Pre-school children will be cared for by the host church at each location.—Mary Emma Humphrey, Consultant, Children's Work, Sunday School Department

Beauty contest out, crusade scheduled

LONG BEACH, Calif.—In an unusual turn of events, the International Beauty Contest here has been cancelled, freeing the Long Beach Municipal Auditorium for use on the same dates by

Southern Baptists staging an Encounter-California crusade.

Although the beauty contest is scheduled for the same comparative week next year, it was the first time in its history that the contest had been cancelled.

Dallas Bivens, pastor of First Church, Beaumont, Tex., is to be the evangelist for the Long Beach Crusade, one of 42 central crusades being held the week of April 21-26 in major California population centers.

Baptist leaders here, as a result of the unusual turn of events, said they feel God is on their side in the crusade. (BP)

Beacon lights of Baptist history

Religious interest revival*

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

The rise and fall of religious interest has been a problem faced by Christians since their beginning. Baptists found this a disturbing element in the early days of our nation. The Kehukee Association of North Carolina reached a low ebb of spiritual life about 1790.

Church leadership had died, others had moved westward, still others had dropped out of church life. Membership had been reduced to such an extent in some congregations that there were hardly enough present to hold conference or administer the Lord's Supper. For several years few were added by baptism. In 1789, only 15 members were added by all the churches in the Association. The next year 446 were baptized. In 1791, 99. In 1792, 192. In 1794, 57. In 1795, only 19. Thus the number fluctuated, but in every church there were interested and zealous workers, and at almost every Associational meeting they discussed means to bring revival.

As early as 1778, a revival was greatly desired. A fast was proclaimed and humble men sought the throne of grace for spiritual awakening. In 1785, at Shoulder's Hill, another fast was proclaimed. The same year at an Associational meeting at Kehukee, it was agreed to set apart some time between sunset and dark every day, for all the churches to unite in prayer for revival. In 1794, the Association agreed to appoint the Saturday before the fourth Sunday in every month, as a day for prayer meetings throughout the churches. Members were urged to assemble on this day and give as much time as possible to make earnest supplication in behalf of a revival of religion.

Reports in 1800 revealed that these prayers might be answered. Three churches evidenced new interest and increase in baptisms, a total of 78. At the meeting of the Association in 1801, Elder Burkitt, just returning from Kentucky and Tennessee, discussed the outbreak of a revival in Kentucky, where 6,000 people had been baptized in eight months. The crowd was electrified by such news. Many began praising and glorifying God; others broke out into prayers for mercy.

Ministers and messengers carried this spirit back home to the churches. Interest swept like wildfire through the surrounding churches. Great numbers of people began attending churches, where until now there had been few. It was said that as many would come on a common day as would formerly come on Sunday, and as many met on Sunday as had used to attend revival meetings. The work spread beyond the Association. The word preached was attended by such divine power that in some meetings 200 or 300 people would be crying out, "What shall we do to be saved?" Old Christians were revived and sought salvation for their families and neighbors. Backsliders returned. Ministers united in love, and with no contention among them, supported each other and their work.

*Elders Lemuel Burkitt and Jesse Read, A Concise History of the Kehukee Baptist Association from its Original Rise Down to 1803, (Lippincott, Grambo and Co., Philadelphia, 1850)

Maryland Baptist College dissolves

WALKERSVILLE, Md.—The embryonic Maryland Baptist College here has died aborning, closing its doors before it ever opened as a full-fledged educational institution.

The college office here has been closed, President C. Eugene Kratz has been released of responsibilities, and administrative duties have been assumed by the college trustees' business administration committee.

Final dissolving of the college corporation and nullifying of the charter will follow soon, said Richard O. Satchell, Lutherville, Md., chairman of the business administration committee of the trustees.

A special committee of the Baptist State Convention of Maryland is studying property disposition, and will bring some recommendation to the convention for action, either in special or regular session. The seven-member committee is headed by Cecil Anderson, pastor of Viers Mill Church, Silver Spring, Md.

The Frederick News here reported that the committee is considering the possibility of either retaining the property as a state assembly ground or for some other purposes or selling it, but no decision has yet been made.

Kratz, president of the proposed school since 1966, said that the only thing that remains of the now dead school is "the funeral, legal dissolution, plus the decisions on what to do with the land and property here."

Kratz was released as president effective March 31 with severance pay of \$20,000, and permission to stay in the president's home until July 1.

He told the Frederick Post his future plans call for searching for a comparable post this summer or fall, or perhaps considering post-doctoral study in the event this does not develop.

The Maryland convention will assume college obligations estimated at about \$575,000 and expenses, plus the salary of a custodian to maintain the property. (BP)

Seeks judicial review

WASHINGTON—A Baptist leader here urged Congress to enact a judicial review bill in an effort to make it easier to test the constitutionality of acts of Congress on First Amendment grounds.

Walfred H. Peterson, director of research services of the Baptist Joint Committee on Public Affairs, testified



Arkansas Bird Week

This is bird week in Arkansas, a week set aside many years ago by the legislature to focus attention on the more than 300 species of birds regularly occurring in our state (about 645 species occur on the continent north of the Mexican border).

Most people are 'bird watchers' to some extent, but a growing number have found 'birding' to be an absorbing and rewarding hobby. Many of this last



FEEDING time in the nest of a mockingbird—the State bird of Arkansas.

group have admirably banded together in Audubon clubs, and are promoting not only bird study, but conservation of all natural resources.

Most songbirds are protected by both federal and state laws, as are eagles. State regulations, passed by the Game and Fish Commission in 1966, protect owls, hawks, kites and vultures. This leaves only black birds, English sparrows (house sparrows), crows and starlings that are not protected.

During the last regular session of the legislature a bill was passed and signed by the governor which established the entire state as a bird sanctuary.

Birds are among the most interesting and beautiful of nature's creatures, and during this week and every week Arkansas should be aware of the wealth of birds that add a sparkle, like so many jewels, to our daily lives.

before a subcommittee of the House Judiciary Committee that is having hearings on the subject of judicial review.

The U. S. Senate twice, in 1966 and

in 1967, has passed overwhelmingly a judicial review bill, but this is the first time it has received any attention in the House of Representatives. (BP)

AND MATERIALS CLINIC

MUSIC IN YOUR CHURCH

st Church

, Arkansas

1968

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Department, Hoyt A. Mulkey,

y

Sunday School Board of the

Convention

Secretary

urch Music Promotion

Who should attend —

Ministers of music, music directors, pastor, age-group music leaders, choir directors, congregational song leaders and pianists, church organists, church pianists, and other persons having responsibility in the music program of their church.

on through Tuesday afternoon



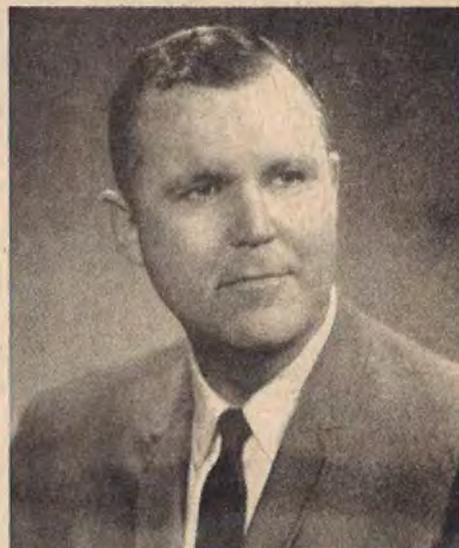
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Special conferences for —

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Special emphasis is placed on leadership training and program interpretation. Interesting general sessions with special features; opportunities to examine new materials; the latest in effective teaching methods and techniques; helps for the experienced leader; assistance for the person without benefit of extensive experience and training.

FOUR SESSIONS — Monday afternoon

Memphis pastors speak out for better human relations

MEMPHIS—The death of Martin Luther King Jr. here has prompted several Southern Baptist ministers to strong words from the pulpit, and at least two to march on City Hall in sympathy for King and the striking sanitation workers.

There was no way to determine how many of the estimated 10,000 to 15,000 people who participated in the memorial march on Apr. 8, were Southern Baptists.

At least two Southern Baptist ministers joined in a march on the office of Memphis Mayor Henry Loeb on Friday, the day after King's assassination.

Brooks Ramsey, pastor of Second Church, Memphis, said that he and Bob Troutman, pastor of Prescott Memorial Church here, were the only Southern Baptist ministers who took part in that march as far as he knew.

Troutman later said he was disturbed by the silence of the white Baptist leadership following King's assassination. "I have waited to hear from men I have respected and loved, but I have not heard a voice," Troutman said.

He added that one pastor had called him and said a group of his church members had come to him and asked him not to mention one thing about the racial situation in the city, or else to resign. "How tragic," Troutman said.

Not all of the Southern Baptist pulpits in Memphis, however, were silent. Several prominent Baptist ministers here had strong words concerning the King assassination.

"The death of Dr. Martin Luther King has brought shame and consternation to all of us," said Ramsey Pollard, pastor of Bellevue Church and former president of the Southern Baptist Convention.

"Memphis has long been noted as a city of good abode for men of all races," Pollard said. "In recent days that picture has been rudely shattered."

Pollard strongly condemned racism in his Sunday morning sermon, but added that both white and Negro citizens must share the blame. "Racism is a two-way street," he said. "This ugly reality is not the sole possession of either race. It is a common curse."

"Let us remember that the man who fired that fatal shot does not represent the white race any more than the colored man in Minneapolis, Minn., who

killed his neighbor represents the Negro race," Pollard said.

He added that the atmosphere of rebellion and the breakdown in respect for law and order cannot be tolerated regardless of the color of the skin of those guilty of such lawlessness.

"The entire world regrets the brutal murder of Dr. King," Pollard added. "It is a dark stain upon our nation, upon Tennessee, and upon Memphis. It is a serious reflection upon our Christian civilization, that this could happen in Memphis."

Another Baptist leader pointed out that one of every four persons in Memphis is a Southern Baptist, and Baptist responsibility is heavy in the city for what has happened.

Ramsey, in a Sunday morning sermon at Second Church, said he felt a sense of "collective guilt" for the murder of King, "even though I am not personally responsible."

Troutman, in a Sunday sermon, agreed, saying: "We might blame the gunman, we might blame the striking sanitation workers, we might blame the mayor—but the truth is the blame is not there alone, but on a society that had to create a Martin Luther King in the first place to speak against injustice."

Troutman said that King's death may not be in vain if both black and white can realize that society cannot exist "with fences thrown up in all directions." He said every man must be given the right to be equal, with justice for everyone.

In a sermon at First Church, R. Paul Caudill said that Baptists must be slow to exonerate themselves from guilt in the shift toward a racist world.

"Let us ask ourselves this question: 'To what extent have I been cruel, hypocritical, unjust, and inhumane in my own personal relations with those of other races?' If we would change the character of society, then we must first change our own hearts," he said.

Following the march on the mayor's office the day after the assassination, the two Southern Baptist ministers who participated were interviewed by Larry Jerden and Bob O'Brien of the SBC Brotherhood Commission.

Asked why he participated in the march, Troutman replied: "I had just had it. I think something has got to

be done. We need to decide as Southern Baptist ministers if we are going to take a stand. At least those who are willing to put their ministry on the line should say that they are willing to take a stand.

"I'm not trying to be a martyr or a crusader, this is just the hour we live in and I just wanted to do something about it. I can't hide any longer," Troutman said.

Ramsey said he felt the march "expresses the deep feeling of the ministers of this city of all denominations and of all races concerning the tremendous crisis in which we are engaged. I didn't come with all the answers, I came to express my deep concern."

He said one of the contributing factors to his participation in the march was that the issue could not be resolved unless there was a confrontation with it.

The 100 ministers participating in the march prepared a statement to present to Mayor Loeb, stating that the crisis was caused by a deterioration of human relations, by a lack of real awareness of "the desperate circumstances in which many of our fellow citizens exist," and by the lack of climate and public will to put into action the Golden Rule.

The statement also urged the mayor and City Council to find a solution to the sanitation workers' strike, including union recognition and dues check-off (automatic deduction of union dues from pay checks).

Both Ramsey and Troutman said they supported the statement, and felt that although dues check-off, the biggest issue of the strike, was not originally a moral issue, it had become one. (BP)

LBJ leads nation mourning for King

WASHINGTON—The President of the United States was among the 4,000 mourners crowded into the ornate Washington Cathedral here to honor slain civil rights leader Martin Luther King Jr.

Less than a week before his assassination in Memphis, the noted Baptist civil rights worker and winner of the Nobel peace prize had preached in the Washington Cathedral, deploring racism, poverty and violence.

With President Johnson at the noon-day memorial service were Vice President Hubert H. Humphrey, the capital's mayor, Negro Walter E. Washington, leaders of Congress, and two members of the Supreme Court. Several civil

rights leaders who had been in conference at the White House earlier in the day sat on the same pew with the President.

The rest of the congregation was largely a middle-class group of black and white persons, young and old—but especially young white teenagers and college-age youth.

The simple service consisted of music, scripture and prayers. A Baptist minister, Walter E. Fauntroy, pastor of New Bethel Baptist Church, led the prayer. Fauntroy, a close friend of King's, is vice chairman of the City Council in Washington.

At the conclusion of the service, mourners filed out of the Cathedral singing softly the song that has become the theme of the civil rights movement, "We shall overcome . . . black and white together . . . we shall overcome."

The president said he believed deeply that "the dream of Dr. Martin Luther King Jr., has not died with him.

"Men who are white, men who are black, must and will now join together as never in the past to let all the forces of divisiveness know that America shall not be ruled by the bullet, but only by the ballot of free and just men," he said.

He called on leaders of Congress, political leaders in the states, and leadership in churches, homes and schools to "move with urgency, with resolve and with new energy . . . to complete the work that has not yet been done . . . until we do overcome." (BP)

Business officers elect

DALLAS—R. Leigh Pegues, business manager of Judson College, Marion, Ala., has been elected chairman of the Conference of Southern Baptist Business Officers, meeting at the SBC Annuity Board offices here.

The business officers, representing Southern Baptist and state convention agencies and institutions, also elected three vice chairmen and passed a resolution on the assassination of Martin Luther King Jr.

Elected vice chairmen were: Frank C. Richardson, comptroller of Florida Baptist Convention, Jacksonville, Fla.; James Gregg, superintendent of Tennessee Baptist Children's Home, Inc., Nashville; and Carroll O. Weaver, administrator of North Carolina Baptist Homes, Inc., Winston-Salem. Mrs. Rose Roberts, secretary at the Annuity Board, continues serving as secretary-treasurer.

The resolution on King read:

"Be it resolved that the sixth annual Conference of Southern Baptist Business Officers meeting in Dallas, Texas, April 4-5, express our shock and dismay at the tragic and untimely death of Dr. Martin Luther King. We abhor this act of violence and pray for peace and good will and understanding, and that somehow out of this unnecessary and tragic loss those principles of freedom and justice which Dr. King espoused may prevail.

"Be it further resolved that we express to Mrs. King and their children our sincere sympathy in their personal

grief and loss, and the hope that they may be comforted in the memory of their loved one and in the hope that we all together have in Jesus Christ."

The conference voted to return to Dallas in 1969, when the Annuity Board will again be host. (BP)

Film featured

For the second time in three years a Biblical documentary produced by the NBC television network and the Southern Baptists' Radio and Television Commission has been selected by the Catholic Broadcasters Association for its "Gabriel" award.

The new winner is "The Vine," a portrayal of the life of Christ photographed in the Holy Land setting of Israel and Jordan. Judges for the Catholic broadcasters competition named the film the best television program in its category produced in 1967 by an agency of a religious organization other than Catholic.

The presentation was made Mar. 28 at Notre Dame University, South Bend, Ind.

A unique feature of "The Vine" is its portrayal of Christ in terms of his ministry today as well as 2,000 years ago.

"When a church considers the tithing potential of its members it often discovers the need to enlist more tithers, increase the budget to more challenging proportions, and to promote 'tithing plus' giving."—W. E. Grindstaff in *Principles of Stewardship Development* (Convention Press, 1967)



BAPTISTS hear President: Lyndon B. Johnson was the major speaker at a Southern Baptist Christian Citizenship Seminar in Washington, recently. The 250 Baptist leaders at-

tending the Christian Life Commission-sponsored meeting heard the President in the Rose Garden of the White House. (BP Photo courtesy the White House)

The other half of the half-truths

BY LEWIS B. SMEDES, EDITOR, Reformed Journal

Half-truths are useful sometimes. They are handy because they are uncomplicated. They can arouse sympathy and excite indignation. They can register protest and sound alarms. Sometimes they have to be used, if only because the other fellow keeps using only the other half of the truth.

But half-truths do tend to polarize people into positions that are not really opposed to each other. And, kept isolated from their counterpart, they turn into untruths. Some popular half-truths about our cities' troubles ought to be balanced by their other (if not better) halves. Here is a sampling:

The cause of riots is human depravity.

In itself, this is true. People do not riot because they are poor. They do not riot because they have no jobs. They do not riot because they live in the slums. They riot because they are depraved sinners. This is one-half of the truth.

The other half is that a society is depraved that looks the other way while babies are born and children are reared in an atmosphere of despair. A society is depraved that spends billions on space, billions on dubious wars, and has no will to turn its heart and mind to the sickness that is spoiling its urban innards.

The answer to riots is law and order.

A society that cannot keep order is in trouble. Life has to be regularized; streets have to be safe. Riots are revolution and must be prevented with force. Rioters are criminals, and must be punished quickly and hard. For this, we need more police with better weapons and more authority. We need swift arrests and masculine prosecution. There is one opposite to disorder, that is order. This is one-half of the truth.

The other half is that a society whose only answer to riots is law and order is doomed. More police and quicker triggers—without an impressive show of positive justice—can only head to a police state within the inner jungles of the larger, freer society. Unless retaliatory laws are matched with laws that prevent discrimination, and unless harder enforcement of law within the ghetto is matched with efforts to change the ghetto, we will only convince black people that they are dominated by a fearful and oppressive white power. And this will lead, not to more order, but to more disorder. This is the other half of the truth.

We should not reward rioters.

Payoffs to lawbreakers do not cure

them. Handouts to rioters will not long postpone their next assault. Hoodlums cannot be bought off. The government cannot buy peace from criminals. (I am not aware that the government has tried; I include this one because it is a favorite of some indignant religious journals.) This is half the truth.

The other half is that, while we cannot buy peace, we shall have to pay for it. And we shall have to pay, not to reward a single rioter, but to rebuild the ruins from which he comes. We spend billions to rebuild a nation that, two decades ago, came near burning down the whole of Europe. We did it because we knew that Europe would survive in peace only if Germany survived with it. Well, our democracy will survive only if our cities survive. And cities are people. People need jobs and homes and a spiritual rootage. This takes money, very much money. And this is the other half of the truth.

Granted the black people have reason to complain, their use of violence is intolerable.

Violence creates no jobs, solves no problems, heals no wounds, wins no friends. Violence must be avoided and, if it occurs, it must be smothered with all dispatch. For violence is the one intolerable thing. This is half the truth.

The other half is that our society has not only tolerated but has glutted itself with violence. We are drowning our souls in violence, if not directly, then vicariously. We drink it from TV tubes. We pay fat bonuses for it in films. We gulp it from books. We export it by selling deadly arms to any buyers, at home and abroad, with no strings attached to their use. We are the society that ripped a people violently from their families, and now declare that violence is intolerable. We are a violent society; we surfeit ourselves with violence. This is the other half of the truth.

The white man must defend himself.

A society has a duty to defend itself. A man has a right to defend his home and his family. Should Rap Brown and his friends manage to let a black apocalypse loose, we shall have to defend society against it. This is half of the truth.

The other half is that, should it come to this raw warfare, we shall have together killed the American dream. If the Rap Browns want a fight, we whites can oblige. And we can overcome! We can, if we want, put the black man down, shut him up in the concentration camp of his ghetto, feed and clothe him with doles, and maybe tranquilize him

with medicated drinking water. That is to say, we would have destroyed ourselves as a democratic order. This is the other, horrible half of the truth.

Our burden is heavy enough. The future is questionable enough. Our challenge is great enough. Let's not complicate things by making them too simple.

Baptist editor asks for priority on ghetto

RALEIGH, N. C.—A Southern Baptist state paper editor has suggested that some convention projects may have to be shelved temporarily while the denomination concentrates energies and resources on the urban crises.

Editor Marse Grant of the *Biblical Recorder* in North Carolina, cited the decision by the Presbyterian Church in the U. S. (Southern) to earmark \$227,500 to fight causes of race riots in big city ghettos, and then wrote:

"We would like to see Southern Baptists take bold steps in similar directions.

"It may be that a good program like Project 500 will have to wait while efforts are directed to the urban crises. Southern Baptists could give a million dollars as easily as the Presbyterians gave \$227,500."

(Project 500 is the denomination's two-year effort to start 500 new churches in particularly strategic locations in newer areas of Baptist work.)

Grant cited the SBC Home Mission Board's concern for inner-city ministries and said any emergency efforts directed at ghetto life would be in keeping with the philosophy of home missions leadership.

Reacting to the editorial, Home Mission Board Executive Secretary Arthur B. Rutledge said the Home Mission Board probably will spend between \$1 million to \$1½ million in inner-city areas.

Out of the Christian Social Ministries alone, about \$500,000 will be spent in support of personnel and institutions in inner-city areas across the nation.

Paul Adkins, director of the Christian Social ministries program, pointed out that a Baptist center recently has been completed in the section of Detroit that was burned out during rioting last summer.

Other efforts in this program include rehabilitation work with troubled youth, work with ex-prisoners, literacy training and weekday ministries in crowded inner-city areas. (BP)

Baptists in capital aid refugees

WASHINGTON—Fires raged within two blocks of the Baptist Building that houses the District of Columbia Baptist Convention and the Baptist World Alliance during the recent rioting in the nation's capital following the assassination of Martin Luther King Jr.

Store windows were smashed by looters within a block, but no damage was done to the Baptist Building or to churches in the city.

Across the city where the offices of the Baptist Joint Committee on Public Affairs are located two blocks from the U. S. Capitol, smoke from the inner city engulfed Capitol Hill.

On the Friday afternoon following the assassination, as the city began to burn and as widespread looting ran rampant, most government offices as well as those of the Baptist Building and the Baptist Joint Committee closed two hours early. Traffic jammed the streets almost to a standstill.

The curfew imposed on the District of Columbia closed churches on Sunday night and caused a meeting of the Executive Board of the District of Columbia Baptist Convention to be postponed

a week.

During the crisis the police and public officials appealed to people to get off the streets and stay away from the inner city. In spite of the warnings, however, the streets were jammed with sightseers, as well as by looters.

The churches of the city responded to the crisis immediately. Already plans were in the making by the churches to help care for the thousands expected later in April in Martin Luther King's "Poor People's Campaign."

Churches were opened for refugees from their burning homes and as distribution centers for food, clothing and medical supplies.

The National Baptist Memorial Church and the Calvary Baptist Church were in the heart of the riot-torn areas. National Church, in cooperation with a Methodist, a Presbyterian, and a Unitarian church, already was engaged in a project to minister to spiritual and physical needs in the inner city.

This project focused its activity at the Calvary Methodist Church, which served as a distribution center. Members of the National Baptist manned the operation, along with help from others. (BP)

Directors of recreation for Ridgcrest, Glorieta



MR. FOX

MR. CLOUD

NASHVILLE—Jim Fox, left, a Southern Seminary student, and Steve Cloud, Belle Glade, Fla., right, will serve as directors of recreation at Glorieta and Ridgcrest Baptist Assemblies this summer.

The men will be in charge of the afternoon recreation for the guests and work with personnel in planning for special fellowships.

A graduate of Newberry (S. C.) College, Fox served two years with the city recreation department in Aiken, S. C.

A native Floridian, Cloud is the son of Mr. and Mrs. S. L. Cloud. His father is pastor of First Church, Belle Glade.

REGIONAL WMU INTERPRETATION MEETINGS

(Under Direction State WMU)

TO INTERPRET . . .

New Concepts of Church WMU Work . . .
New Organization Patterns for 1968-69

FOR EVERY . . .

WMU Officer and Leader . . . EVERY Potential Leader
EVERY Leadership and Nominating Committee Chairman
EVERY WMS Member

	Team No. 1	Team No. 2
April 29	First Baptist Church McGEHEE	West Batesville Baptist Church BATESVILLE
April 30	First Baptist Church CAMDEN	First Baptist Church HARRISON
May 1	First Baptist Church NASHVILLE	First Baptist Church SPRINGDALE
May 2	Second Baptist Church HOT SPRINGS	Grand Ave. Baptist Church FORT SMITH
May 3	First Baptist Church LITTLE ROCK	First Baptist Church CLARKSVILLE
May 6		Central Baptist Church JONESBORO
May 7		First Baptist Church FORREST CITY

Team No. 1: Mrs. R. E. Snider, State WMU President, and Miss Sara Wisdom, State YWA Director
Team No. 2: Mrs. R. E. Hagood, State WMS Director, and Miss Nancy Cooper, Executive Secretary

BRING SACK LUNCH

NURSERY OPEN

The bookshelf

Protestant Crosscurrents in Mission, edited by Norman A. Horner, Abingdon, 1968, \$4.50.

Editor Horner, consultant for the United Presbyterian Church on Eastern Orthodox and Roman Catholic relations in the Middle East, says the time has come "to do something about reconciling the growing differences between ecumenical and conservative-evangelical approaches to world missions. This book is his attempt at a nonpartisan basis for increased understanding and for bridging the gap.

Areas of agreement and disagreement are frankly recognized and discussed here by representatives of both sides of the encounter.

Barbarian Europe, another in the Time-Life Great Ages of Man series, by Gerald Simons and the Editors of Time-Life Books, 1968, \$3.95

Modern historical research as reflect-

ed here, gives the lie to the old "Dark Ages" label for the era of the barbarian incursions into Western Europe. It has now been established that the Roman empire was already collapsing from within, long before Alaric, king of the Visigoths, sacked the Eternal City and "severed the golden cord of Classical culture."

The real truth, say the authors, is that "in little more than six centuries (406-1050 A.D.), the Germanic invaders created a new and vital society to replace a decadent one and transformed the Western world from a monolithic state . . . into a collection of independent principalities."

The Church Unbound, by Norman K. Gottwald, Lippincott, 1967, \$4.95

The author is professor of Old Testament and of Biblical Theology and Ethics at Berkeley Baptist Divinity School and the Graduate Theological Union, Berkeley, Calif.

As he charts a contemporary course for the people of God in both its Jewish and Christian forms, he calls for the church to be a critical force in culture.

When God Comes Alive, by Lance Webb, Abingdon, 1968, \$4.50

The author, a Methodist bishop with headquarters in Springfield, Ill., believes God can come alive in the lives of individuals, in the church, and in the world around us. Here he indicates persuasively how God does come alive in persons and in society through the Spirit-renewed church.

The cover



Churches throughout the Southern Baptist Convention will observe "Radio-TV Sunday" May 19 in recognition of the denomination's effort to spread the Christian message through the electronic-mass media.

Chief emphasis of the observance will be prayer for the work of Southern Baptists' Radio and Television Commission, Fort Worth-based radio-TV arm of Baptists' missionary thrust.

In recent years the Commission's outreach has blossomed to phenomenal proportions. It produces and distributes 28 radio and television programs. More than 1,500 stations air these programs in a total of 2,300 broadcasts each week, with an estimated audience of 50 million people—a quarter of the nation's entire population.

The Commission's "Baptist Hour" and "MasterControl" are familiar programs to much of the American radio



Feminine intuition

by Harriet Hall

Kentucky memories

A recent TV newscast disclosed a very interesting discovery—an original Daniel Boone campsite in an isolated section of Kentucky. The film pictured a cave-like section housing a cabin under a large overhanging rock. While this cabin is now somewhat inaccessible, probably it will one day be a great tourist attraction if proof can be established that this is truly one of the authentic campsites of the early pioneer. Boone made his first expedition into the wilds of Kentucky about 200 years ago.

When I think of all the weekend preaching jaunts taken by the students of Southern Baptist Seminary in Louisville, Ky., I marvel that some of them didn't discover Boone's cabin many years ago . . . and maybe they did. I know that my husband and I had some pretty unusual experiences in parts of western Kentucky. One foggy night we almost drove right into Green River a few miles from Owensboro at a poorly marked ferry landing. Another time we were to spend the night at a home that was unreachable by automobile if it rained—and that night it poured! When I think of the thick mud we walked through I wince a little even now, and that was over 20 years ago.

But in spite of some difficulties in those early days most of the memories are very pleasant ones—including a summer on a farm, old-fashioned revivals, baptismal services in the nearby pond, "dinner on the ground" with tables loaded with delicious food, and families who took us in as one of them.

One of the things that impressed us so much was the fact that so many churches in Kentucky feel that they are uniquely called to provide an education for their student pastor. They feel that God has blessed them by allowing them to have a part in a ministry that may later be convention-wide or even world-wide. Thank God for these churches, not only in Kentucky, but in all of the states where college and seminary students are serving. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40b)

audience. "The Baptist Hour" is a radio worship service featuring the evangelistic messages of Dr. Herschel H. Hobbs, pastor of First Church, Oklahoma City, while "MasterControl"* is an entertaining, informative, inspirational music-interview variety program.

"The Answer," a half-hour dramatic or documentary color film treating with spiritual and moral issues, enjoys similar familiarity with domestic television viewers.

But Southern Baptists' radio and TV ministry to foreign countries is perhaps even more impressive. Nine radio programs now are produced in foreign languages (Spanish, Russian, Chinese, Navajo, Portuguese and Polish,) and broadcasts of Commission programs are heard in 40 countries, including the Soviet Union and Red China.

Some ambitious production tasks have been accomplished by the Commission in cooperation with the commercial networks. These include color documentaries such as "Walk Beside Me," Paul's missionary journeys; "The Inheritance," an archeological trek through Old Testament times, and "The Vine," the life of Christ filmed in the Holy Land. Such productions, televised nationally, are known for their tremendous impact on the home audience. But they too have begun to find their way into foreign distribution.

Utilizing to the fullest possible degree its ultramodern plant in Ft. Worth, the Radio and Television Commission continually explores new methods and techniques for spreading God's message to people of all races and ages in all parts of the world.

"Omniscop," an adaptation of the "MasterControl"* format for use by college radio stations, is a recent venture aimed at the vast and growing student population. And "Jot," which stars an animated dot, has evoked overwhelming response among the color cartoon-conscious kiddies of the South and Southwest.

Yet Dr. Paul M. Stevens, beginning his 15th year as director of the Commission, feels that religious broadcasting has scarcely touched its potential for reaching the world for Christ. He notes that television and radio, especially the transistor, are spanning the illiteracy gap in backward areas of Asia, Africa and Latin America, opening new vistas for the unlearned masses—and unprecedented opportunities for Christian evangelism. He notes the penetration that Baptists broadcasts already are making into Russia, Red China and other Communist strongholds. And he expresses confidence that, with the prayers of Christian people and the diligent exploitation of radio and television, fulfillment of the Great Commission in this quarter century is a possibility.



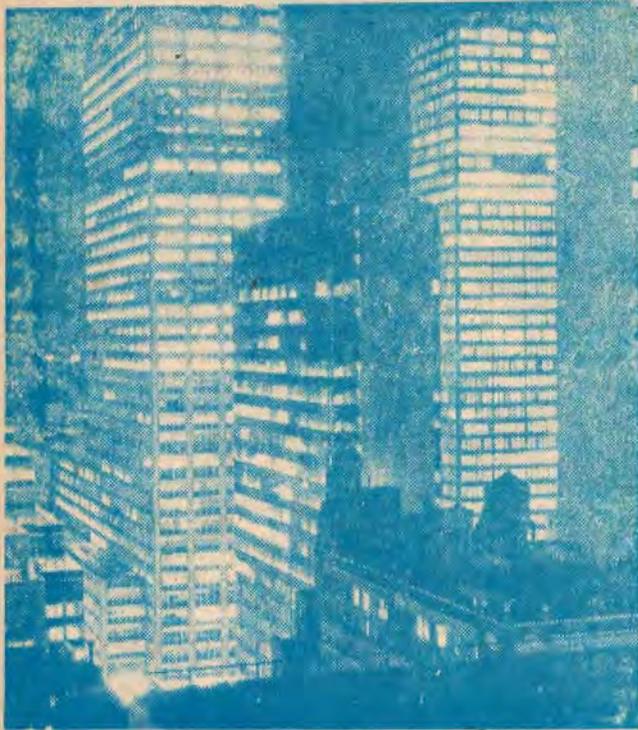
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Cities

BY CHRISTIE JEFFRIES

From clustered houses, cities grow,
With stores and markets, row on row.
Like long gray rivers of concrete,
Two sidewalks line the busy street.
The city is a crowded place,
Where buses, cars, and taxis race.
Each day is full of roar and rush.
When midnight comes, the noises hush.
Tall streetlamps cast a mellow light.
People go home; but through the night,
When all is still and shadows creep,
The city never seems to sleep.

A man of honor

BY JOHN E. MASON

During the Revolutionary War, many settlers held allegiance to the British Crown and did not wish to take up arms. Some made their way on foot to Canada, where they received free land grants and the opportunity to start life over. Others stayed in the colonies.

One of these early settlers was a farmer named Peter Jackson, who lived near Springfield, Massachusetts. He openly declared his intention of joining the British forces against the American army. In Revolutionary times, this was an act of treason. Jackson was arrested and delivered to the high sheriff, who put him in the county jail.

The jail was in such bad state of repair that the prisoner would have found it easy to escape. But he considered himself to be in the hands of authority. The same sense of duty which made him want to take arms made him equally ready to endure the consequences.

After being confined for a few days, he asked the sheriff for leave to go to his farm and work by day. He promised he would return each night. The man's integrity was so well known that permission was given without hesitation. For eight months Jackson went every day to work and came back to his prison at night. In May, the sheriff prepared to take him to Springfield, where he would be tried for high treason. Jackson told the authorities that this would be needless trouble and expense. He offered to make the trip alone. Once more, his word was taken. He set off alone to present himself for trial and certain condemnation.

While on his way, he was overtaken by a Mr. Edwards, a member of the Council of Massachusetts, which at that

time was the supreme executive council of the state. Seeing Jackson walking alone along the road, he asked him where he was going.

"To Springfield, Sir," Jackson replied, "to be tried for my life."

Mr. Edwards, thinking the man was joking, drove on and thought no more of the incident.

Later, Jackson was found guilty and condemned to death. He applied to the council for mercy. The evidence and sentence were stated, and the president put the question whether or not a pardon should be granted.

The first speaker was opposed to granting a pardon. The case was perfectly clear: The act was high treason, and the proof was complete. If mercy were shown in this case, the speaker saw no reason why it should not be granted in all others.

This hardhearted opinion was in accord with the temper of the times. One member after another agreed until it came Mr. Edwards's turn to speak. Instead of stating his opinion, he simply told of Jackson's conduct while in prison as well as what had happened when they met on the road to Springfield.

Not a man was found who could weaken the effect of this argument. The council began to hesitate. One member ventured to state that such a man ought not to be sent to the gallows. Finally, Jackson obtained his pardon.

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Written for our instruction

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

Life and work
April 21, 1968
Deut. 6:1-9
2 Timothy 3:16-17

God has a purpose in every verse given us in the Scriptures. The Bible contains light for man's guidance and gives direction in daily living. Through the Bible man is instructed in what to believe and how to live. Its principles apply to all men of every culture. Daniel Webster once said, "The Bible is our only safe guide."

I. Right motives of its teaching (Deut. 6:1-3)

1. He reminds them of the promise of Canaan. (vv. 1, 3). Part of the Abrahamic Covenant was the promise of Canaan for Israel's habitation. Prior to their settlement in Canaan, "the land that floweth with milk and honey" (v. 3), the Israelites were nomadic people. God promised them a home if they would keep the covenant.

2. Another motive is obedience to God's commandments. Verse two states ". . . which I command thee." The Lord expected his orders to be obeyed. He calls for the motive of obedience. This is still a good motive for God's people. We obey his commands simply because they are God's commands.

3. Another motive is "fear."

Repeatedly, God gives the motive of fear as a basis for following his instruction. (Please study Deut. 6:13, 10:12, 20.) Did not Solomon state that "the fear of the Lord is the beginning of wisdom" (Proverbs 9:10)? This word means "reverential awe and respect."

4. Another motive is "that thy days may be prolonged" (v. 2). This reminds one of the promise given in the fifth commandment. Please study Deut. 5:33; 22:7; and 25:15. This is a repeated inducement.

5. A good motive given is ". . . it may be well with thee." Things go better when we follow God's laws. These laws are given for our good and personal well-being.

6. A final motive is ". . . that ye may increase mightily." (v. 3). The idea of a multiplication of the people is a dominant theme woven throughout the Old Testament. This increase in population is construed as a divine blessing.

II. Basic commandment of its teaching (Deut. 6:4-9)

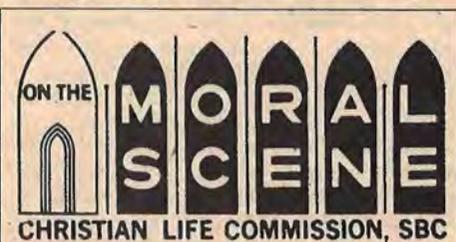
Verse 4 is the famous "Shema"

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(hear) in Hebrew worship. If God tried to impress a single truth upon the hearts of the Hebrew people it was the doctrine of one God, monotheism. God would permit no one else before, in front of, beside, or behind him. There is only one God, period. There is no more emphatic truth presented in the Old Testament.

The basic commandment (v. 5) is to love the true God without any mental reservation or hesitation. We are to love him unequivocally, totally and singularly. Love means "with deep, genuine, heart-felt affection." To love God is the distinctive mark of true believers. Someone has said, "The One God demands the whole man."

God instructed the Israelites to pass



. . . That "void where prohibited by law" tag line on gasoline contest commercials may take on new meaning for Marylanders. The bill that was recently passed by the State Senate would ban use of contests or games of chance such as Tigerama and Sunny Dollars for promotional purposes by oil companies.

The television industry has to "think black"—it must hire Negroes, it must show Negroes on the air, it must schedule programs relevant to the black ghetto. Those are the conclusions—not vague banalities but clear and urgent challenges—of the National Advisory Commission on Civil Disorders. The report says that Broadcasters have to change their attitudes and practices in both management offices and newsrooms.

on this knowledge of God and about God to their children (v. 7). The Israelites were to talk about the Law continually, meditate upon these commandments constantly, and write them "upon the [door] posts of thy house, and on thy gates." (v. 9)

III. Accomplishments of its teaching (2 Timothy 3:16, 17)

This passage declares that the Bible is "God-breathed." The Biblical writers and writings were divinely inspired. The message of the Bible is unique in that God authored it.

Of what profit is the Bible?

1. For doctrine.

This word basically means "to teach." Therefore the Bible is profitable for its teaching value, telling man what to believe about God, himself, and eternity.

2. For reproof.

God's word corrects us wherein we are wrong and reprimands us. The Bible points out errors in conduct and belief (Cf. Hebrews 4:12).

3. For correction.

Anyone who was reared by the firm hand of a loving father knows the meaning of "correction." The basic idea is that of giving guidance and resetting the direction of life. The Bible is ingenious in this regard.

4. For instruction in righteousness.

The Bible tells man how to be rightly related to God and his fellowman. The Bible educates us in right living.

Verse 17 relates the end result of the Word which has been appropriated into our very souls. The believer matures, grows, and develops through the power of the word as it is incorporated into our very personalities. When the Word abounds in us, then work for the Lord will be the result.

Conclusion:

The Word of God has wonder-working power. Lives are touched and transformed through the Word. The Bible contains the mind of God, portrays the state of man and relates the consequences of man's choices. The Word is to man what a compass is to a pilot. See Isaiah 55:11.

What is wisdom?

BY VESTER E. WOLBER

PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

International
April 21, 1968
Job 28:12-13, 23, 28
Proverbs 3:13-18

The Uniform Lesson series for the remainder of this quarter will deal with wisdom literature of the Old and New Testaments. This type of literature is found in Proverbs, Ecclesiastes, Job, and some of the Psalms in the Old Testament; and it is found in James, the Sermon on the Mount, and in the parables of Jesus in the New Testament.

There are two distinct types of wisdom literature in the Old Testament: (1) common-sense lessons for living, usually condensed into self-evident, brief, and pithy admonitions and observations concerning the good life; and (2) Moral and spiritual insight gathered from experience in grappling with profound religious and intellectual problems of life. The Book of Proverbs is a good example of the first class; Job and Ecclesiastes are examples of the latter.

This first lesson of the series concentrates on passages to be studied in search of a definition of wisdom.

The source of wisdom (Job 28)

In Job 28 the ancient patriarch said that silver, gold and other ores can be found underground; and men tunnel into the earth and under mountains where eyes of men and beasts never before penetrated to find and bring out expensive ores and precious stones. But wisdom can't be found in the earth or in the sky, under the earth or under the heavens (28:13, 21-22). Neither can it be purchased, for its price is above pearls (28:18).

Job equates wisdom with understanding (28:20) and says that it comes from God who sees all and controls all (28:23-27). In his analysis of wisdom, he found two component parts: "fear of the Lord" and "to depart from evil" (28:28). Thus, wisdom is rooted in reverent awe be-

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

fore God, and fruits in departure from evil. Its essence is reverence, and its expression is in moral conduct.

From these passages in Job, we can conclude that wisdom cannot be discovered in the created order nor purchased in the market place; but it must be received from God. In wisdom, men fear God and flee from evil.

The worth of wisdom (Proverbs 3:13-18)

Our generation has coined dozens of definitions of the happy life such as: "Happiness is a warm fire on a cold night;" or "Happiness is a pup with a tail." If Solomon had offered a reward for the best definition of happiness, the winner might well have written: "Happiness is to find wisdom and develop understanding" (v. 13). Wisdom is better than silver, better than gold, more precious than jewels—better than anything which these can buy.

This passage affirms that the man who finds wisdom is happy, because he gains much from it; and among the gains cited are "long life," "honor," "pleasantness," and "peace." Wisdom might be defined in modern terms as a harmonious adjustment with one's total environment—physical, intellectual, moral, and spiritual. It necessitates a high degree of intellectual acquaintance with the physical, moral, and spiritual laws which operate in this order; and it requires a willful submission to them. The man who ignores or defies physical law usually gets clobbered in the end, and the one who ignores or defies moral law does not really break the commandment so much as he breaks himself against it. In like manner, people destroy themselves in defiance of spiritual law. On the other hand, wisdom

is life-giving like "a tree of life to those who lay hold of her" and "hold her fast" (v. 18).

In the RSV this passage begins and ends with the word "happy." What is happiness? Many people think of it in terms of creature comforts; others equate it with pleasure, achievements, status, recognition, power, or whatever. Jesus used the word "blessed," which is a close equivalent, but he poured his own meaning into it. It means inward well-being—moral, emotional, and spiritual health—not light-hearted, irresponsible, careless living. Happiness is the wisdom literature of the Old Testament and in the Sermon on the Mount is reserved for those who are morally earnest, intellectually honest, spiritually serious, and emotionally stable. Happy people are those who shoulder life's burdens and help carry the loads of suffering humanity.



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SUMMER SESSION, MAY 27 - JULY 5

April, 7, 1968

Church	Sunday School	Training Union	Ch. Adms.
Alexander First	67	49	
Berryville			
First	183	72	
Freeman Heights	149	48	
Camden First	492	124	
Crossett Mt. Olive	256	140	
DeQueen Kern Heights	77	48	1
Dumas First	269		
El Dorado			
Caledonia	62	35	
East Main	310		
Ebenezer	163		
First	725	448	
Victory	71		2
Forrest City First	558	195	2
Fort Smith			
First	1,338	484	2
Towson Avenue	191	87	
Gentry First	169	72	
Greenwood First	309	136	
Gurdon Beech Street	153	65	
Hicks First Ashdown	36	30	
Hope First	545	208	
Hot Springs Piney	242	135	19
Jacksonville			
Bayou Meto	168	95	
First	560	173	11
Marshall Road	402	173	4
Jonesboro			
Central	455	165	
Nettleton	265	120	5
Lavaca	248	130	8
Little Rock			
Archviw	151	85	
Geyer Springs	584	209	12
Life Line	614	146	3
Rosedale	284	114	1
Magnolia Central	845	235	
Marked Tree Neiswander	118	66	
Monticello			
First	350	114	7
Second	286	131	
North Little Rock			
Baring Cross	658	151	1
South Side Chapel	37	15	
Calvary	469	178	28
Central	267	88	1
Forty Seventh Street	201	105	
Gravel Ridge First	210	124	10
Runyan Chapel	87	50	1
Harmony	47	37	
Indian Hills	161	67	
Levy	542	145	4
Park Hill	325	222	3
Sixteenth Street	44	32	
Sylvan Hills	246	95	
Paragould			
East Side	254		1
First	519	155	
Paris First	439	187	4
Pine Bluff			
Centennial	239	104	6
First	772	177	3
Green Meadows Mission	76	33	1
South Side	837	276	5
East Side Chapel	89	52	3
Tucker Chapel	26	13	
Watson Chapel	202	93	
Rock Springs	71	48	
Rogers First	487	170	1
Springdale			
Berry Street	95	60	
Elmdale	328	101	10
First	403	107	2
Oak Grove	75	48	1
Van Buren			
First	482	180	
Oak Grove	157	86	
Vandervoort First	75	38	
Walnut Ridge First	314	114	6
Warren			
First	410	103	
Southside Mission	87	69	
Immanuel	243	67	
Wesson	32	16	
West Memphis			
Calvary	315	140	
Ingram Boulevard	390	168	23



"SUNDAY school is a good idea. But you know how hard it is to get up early on your one day off!"

—ARK-E-OLGY by Gene Herrington

Corporate compassion

After 10 years with the company, the faithful employe, who was never late for work, arrived in the office bruised and bloodied with clothes torn.

"How come you're late?" asked the boss.

"I was crossing Main Street when a bus ran over me and dragged me 40 feet," replied the employe.

Asked the boss: "And that took an hour and a half?"

There might be something to reincarnation, judging by the way some people come back to life at quitting time.

Critics: People who go places and boo things.

Make yourself an honest man, and then you can be sure that there is one rascal less in the world.

A—Arkansas outdoors: Arkansas Bird Week p11

B—Behanna, Mrs. Gert, student retreat leader p6; Bryant, C. E. Jr., author's article p9; Beacon lights of Baptist history: Religious interest revival p10; Baptist beliefs: Christo-Centric universe p5; Bookshelf p18

C—Church action need seen (L) p4; Cover story pp18, 19; Children's nook p20; J. I. Cossey day p8

D—Dodgen, Ronnie, summer youth director p9; Daniel, Walter, named deacon p9; "Deep in the heart" (L) p5

F—Feminine intuition; Kentucky memories p18

G—Golf tournament slated for June p6

H—Harris, Rev. and Mrs. Thomas, honored p9

L—Likes 'Life and Work' (L) p4; Lovell, Tommy, ordained deacon p9; Liquor and rioters (E) p3

M—Mother and Father of the Year contest reminder p6

P—Prospects for churches (L) p5; Pray for Ethiopia (L) p5; Phelps, Dr. Ralph, authors article p6

S—Soul-free (L) p4; Second chance (L) p4; Southern Baptist Convention: Maryland Baptist college dissolves p11; Baptist editor cites ghetto priority p16; Baptists in nation's capitol aid refugees p17; Ridgecrest and Glorieta recreation directors p17; Memphis pastor speaks for better human relations p14

T—Taking self out (E) p3

W—Wide-open drinking (L) p5; Weekday ministries clinics p6; West, William, in 14th year as pastor p6

Y—Youth for Christ organized in Hot Springs p9; Youth revival team (L) p5

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SOME members of the international team planning for a nationwide evangelistic campaign in Rhodesia get together. They are (left to right) Rev. Joseph B. Underwood, consultant in evangelism and church development for the Southern Baptist Foreign Mission Board, Rev. I. Chigede, and Rev. Marion G. (Bud) Fray Jr., missionary to Rhodesia. (Photo by M. Giles Fort Jr.)

Sees church merger

NEW YORK—Before most people realize it, all Protestant churches in the United States may merge into one body, says a Washington newsman in the March issue of *Christian Herald*.

Richard N. Ostling says such a merger is no longer just a matter of talk. The move to unify already has resulted in the joining of 37 per cent of the membership into the Consultation on Church Unity to work out an acceptable system of federation, he writes.

Some, he reports, believe Christian unity should be built out of common theology, while others consider such an approach hopeless and think the issue is administrative, not theological.

Eugene Carson Blake started the unity campaign in 1960 in a sermon from the San Francisco pulpit of Episcopal Bishop James A. Pike, Ostling states. (EP)

'Black Christians'

PASADENA, Calif.—Facing the prospect of what he called "one of the hottest summers ever to be known," the field director of the National Negro Evangelical Association called the organization to support its fifth annual

convention in Chicago April 24-28.

"I believe it is imperative that the Christian church amass itself and make its cause for existence known," says Aaron M. Hamlin. "We read of Black Power and Black Nationalist groups uniting but nowhere do we hear of Black Christians coming together for concerted action."

"Instead," the NNEA officer said, "we hear of division, strife and jealousy toward each other. We need fellowship!"

The Rev. Mr. Hamlin said attendance at the convention would be a good start in achieving the agency's goals. (EP)

Preacher drag races

SPRINGFIELD, Mass.—Rabbi Robert Schectman, 28, speeds around town in a white car with a hot engine which, he says, speaks louder to teen-agers than sermons.

The clergyman has won several drag races in his "Heavenly Hauler."

"I've been able to show these teen-agers that a religious person is a real person," he said. "To be religious doesn't mean that one must be withdrawn." (EP)

'New' Lord's prayer

DAYTON, Ohio—One of the innovations which marked the four-day March meeting of the Consultation on Church Union here was a new form of the Lord's Prayer which the approximately 200 delegates recited in union:

"Our Father in heaven, your Name be Holy. Your Kingdom come, your will be done on earth, as it is in heaven. Give us today our daily bread: And forgive us our sins as we forgive those who sinned against us. Lead us not into temptation, but deliver us from evil. For yours is the Kingdom, and the power, and the glory, forever and forever. Amen."

The prayer was included in a new order of service for "holy communion" worked out over the last three years by a special commission of the Consultation. The service is the first of several the Consultation hopes to develop. (EP)

'Bridging of gap'

PASADENA, Calif.—Out of the tragic assassination of Martin Luther King Jr. in Memphis, Tenn. April 4, will come a meeting of the black and white communities with increasing speed.

That is the cautious optimism of the Rev. Aaron Hamlin, National Field Director of the National Negro Evangelical Association. "The Negro community is just as concerned about the possibilities of retaliation by a few radicals as the white community," he said. "And I have already had many phone calls from white people pledging their support and renewed efforts toward bridging the gap between us." (EP)

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