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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine MAY 9, 1968



Mother of year, page 5

Personally speaking



The religion that fails us in the hour of our need is the religion that roots in ourselves—in our “good works,” in our high opinions of ourselves, in our social or economic positions. The religion that roots in Jesus Christ, the all-sufficient Savior, is the religion adequate for every situation.

Erwin L. McDonald

Situation ethic

Do you ever feel that you could enjoy your religion more if there were not so many rude interruptions?

This happened at our house one day recently.

I was sitting in the quietness of my study, meditating, when I was precipitately summoned to the kitchen by Maria to face up to a real problem. In trying to chip away some of the surplus ice that had accumulated in the deep-freeze compartment of our refrigerator she had stabbed a hole in one of the Freon tubes. The Freon was spewing wildly.

In my ignorance, I gallantly took over. Imagining that we were both about to be asphyxiated, or something, I tried to stop the gas spew by holding my finger over the hole, remembering the little Dutch boy who saved his entire community from destruction by holding his finger in a hole in a dyke. But the Freon spewed on and we soon set a bowl under it and let it spew, as we scampered to fling open windows and doors.

Well, we soon got a refrigerator repair service on the 'phone and learned that there was no likelihood of our being conked out by the Freon, and a neighbor took our frozen meats into his deep-freeze for the time being. By then it was time for me to go to church, where I was to have a part on the program.

When I got back to our domestic situation, an hour or two later, everything was normal again. The refrigerator firm had not only been out and picked up our ailing box for repair but had kindly installed another one for our use in the interim. The only thing left for us to worry about was, How much will it cost?

Is religion something to be indulged in and enjoyed apart from what happens to us along the way? Or is real religion—like real matrimony—something relevant, “for better or for worse, for richer for poorer, in sickness or in health, until death. . .”? In the crises of life, is religion a help or a hindrance?

IN THIS ISSUE:

WELL, it's all over. The 1968 Arkansas Baptist Mother of the Year has been selected. She graces our cover this week—Mrs. L. G. Miller, of Benton—and her inspiring story is carried on pages 5 and 6. We present her to our readers with pride. We are grateful to all who entered nominations, and most thankful that we did not have the difficult task of choosing a winner from among the many worthy candidates submitted. We would like at this time to send a Mother's Day salute to all the wonderful mothers everywhere, with a heart full of thanks for all they have done for all of us, and a prayer that their day will be a happy one.

RACE relations is a subject that is very much with us these days. Turn to page 4 for a letter containing some ideas on how to solve the problem, “Ways to better race relations.”

AT least one Arkansas pastor doesn't think that Martin Luther King merited all the accolades he received following his death. Turn to page 4 for his letter, “The real M. L. King?”

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Mother of year

GRACING the cover of this week's *Arkansas Baptist Newsmagazine* is a portrait by Artist George Fisher of Minnie Maudie Bailey Miller of Benton as the Arkansas Baptist Mother of the Year for 1968.

The highlights of Mrs. Miller's long and eventful life, carried in an article elsewhere in this issue, emphasize her worthiness for the honor that has come to her.

In her unwavering loyalty to God, to her family, to her church, and to her country, Mrs. Miller stands as a symbol of one of Arkansas' greatest assets, her Christian motherhood. Not only Mrs. Miller's three daughters, but multitudes of others "arise up, and call her blessed" (Prov. 31:28).

On behalf of Baptists of Arkansas, we extend hearty congratulations to the new Mother of the Year and pray that God shall give her good health and continued happiness and usefulness in the days ahead.

Church and state

MINISTERS who conscientiously object to their being covered by Social Security have a way out now if they want it. According to W. Barry Garrett, of the staff of the Baptist Joint Committee on Public Affairs, Washington, exemption can be secured by ministers through the filing of Form 4361, declaring their wishes to be excluded from SS coverage because of conscience or religious principles they feel would be violated by continuing in the retirement plan.

The 1967 amendments to the Social Security law enacted by Congress provide automatic coverage of ministers of religion unless they are exempted through the action just outlined.

Only that part of a minister's earnings derived from services performed as a minister are subject to exemption. All other earnings must be assessed and subject to the SS tax. And ministers who have previously filed waiver certificate Form 2031, thus voluntarily bringing themselves into SS coverage, may not now file for exemptions on the basis of conscientious objections.

Applications for exemption must be filed no later than April 15, 1970.

'Something's wrong'

"THE soul of America is hurting," a Baptist pastor wrote in a seven-column story published in the April 19 issue of the Fergus Falls (Minn.) *Daily Journal*.

The pastor, Andy Husmann, of First Church, Fergus Falls, pointed out that:

"We spend \$1.7 billion annually on poverty but \$30 billion on gambling, \$20 billion on crime, \$9 billion on liquor, and \$5 billion on tobacco."

He pointed out that Americans spend \$3 billion a year on house pets, \$175 million on dog food alone, and only \$130 million on missions. And, he reports, we are spending \$100 million on comic books, four times the total budgets of all the public libraries in America!

Husmann deplored the nation's attempts to learn how to live on the moon when we have not learned how to live on earth . . . when Christians fly over ghettos to the Holy Land "to learn the mission of the church in the world today" . . . when stores open on the Lord's Day but close on Palm Sunday in respect for a "deceased" man . . . when farmers dump milk and shoot hogs to dramatize their low wages while half the world goes hungry . . . when movie censorship is dropped and when \$300 million is spent to urge Americans to smoke 550 billion cigarettes and bury 50,000 from lung cancer.

The pastor grieved editorially over a national church organization's granting an award to an immoral film for its "outstanding artistic merit." He deplored the advice of an "authority" that "love and romance in a marriage are not lasting" and therefore partners should enter into "healthy" adultery with others in order to keep their own marriages from falling apart.

"I love my nation," concluded the preacher, "but my nation is hurting and, frankly, I am scared. No nation, especially America, can push God out of its national, community, church, home, and individual life and still expect to remain the land of the free and the home of the brave. America is hurting and she better repent, turn back to God and get those hurting wounds healed by God's forgiving grace before it is too late."

The people speak

Ways to better race relations

For a long time the race situation has disturbed me. When I watch TV, I keep thinking that there should be something the ordinary person (Mr. and Mrs. John Q. Public) could do. But what? It seems that we are trying to build a great bridge across a gorge and just when we get it started, something happens and it collapses.

To quote from an editorial in the *Arkansas Baptist* of Apr. 11, "Our white church members must rid themselves of prejudice, race-hatred, arrogance, and pride."

That is exactly what I have been trying to do, but how? We see the nameless, faceless, pushing masses and we are afraid. Most of us are not big enough to embrace a whole race of people. What if we could concentrate on one person and try to develop a christian attitude toward him or her? Jesus often picked one person out of the crowd to receive his attention.

There are national programs where people can "Adopt" a child overseas, write letters, receive pictures, and get to feel a real kinship with him. Would it be possible for our churches to set up a program where people could "Adopt" a Negro child? It might not be so much a matter of money as the giving of oneself, to develop friendship, confidence and christian love. I suggest a child because that would make it easier for us.

President Johnson has said, "We must learn to judge a man by what he is and not by the color of his skin." The key word in that are "a man." Anybody can learn to think of one man, one woman or one child as an individual.

My suggestion would be for the men to "Adopt" a teen-age boy. If there are one hundred boys in a community, think of the impact it would have for one hundred christian white men to be interested in their home life, play grounds and school. Someone might ask how to go about winning the confidence of a teen-aged boy. I can think of a lot of possibilities. One would be to get a couple of fishing poles and take him out and spend the day together on the banks of a creek. That might work since a fish is no respecter of persons.

It seems to me that a program of this type could be set up without a complicated organization. The Negro churches could furnish the names and addresses of the Negroes that were willing to participate and these could be passed out to the white people.

This is such a small thing. How could it help? Instead of trying to build one big bridge, we could build hundreds of

small bridges. Gov. Rockefeller has said that Arkansas can lead the nation in race relations. If we could adopt a program of this type and make it work, we could truly lead the nation. Think of the changes that might be made in the attitudes of the large cities if thousands of white people were visiting the ghettos with a sincere interest in one person. The cry of the Negro seems to be, "Nobody cares." Do we?

We could make this work if we think of it as a patriotic responsibility as well as a christian opportunity. "Ask not what your country can do for you, but what you can do for your country." One of my Negro friends used to say, "I'm totin' a heavy load." We are all totin' a heavy load and if we don't learn to share it, we may not make it.

I'm not sure the Baptist churches are ready for integration, but when we are, I can think of no better way to start it than for some of the leading members to take a child by the hand and lead him to Sunday school.

We stand in church and sing, "I'll go where you want me to go, dear Lord." Will we? It may not be on the mountain's height, or over the stormy sea. It may be just across the tracks, my Lord will have need of me. I'll say what you want me to say, dear Lord. Could it be a simple "Hello"? I'll be what you want me to be, dear Lord? Maybe he just wants me to be a neighbor. Who is my neighbor, Lord?

To quote again from the *Arkansas Baptist*, "Our clergy must stand tall in the pulpit and preach the uncompromising truth and not permit the church to be a haven for bigots."—Frances Ferguson, 718 W. South St., Harrison, Ark.

The real M. L. King?

It is only out of deep concern for our country and the ministry of the gospel of Jesus Christ that I write this note concerning the race situation and the death of Martin Luther King.

Concerning his death, I along with most Americans was shocked that this thing could happen in our country. No one with Christian conscience could be glad at so terrible a deed. However, I think many Americans fail to see what this man was really involved in.

In the first place this man of "peace" caused continual havoc everywhere he walked. In his wake he left burned homes and businesses. In his wake he left dead bodies, both black and white. In his wake he left turmoil and further strife between races.

It saddens me that our nation is so blind that it can fly its flag at half-mast for a law breaker like King, yet pay no public tribute to the fine law officers who have been killed or maimed trying to bring order out of the chaos King started.

The very foundation of King's philosophy is anti-Christian. I heard him state that he would not obey the laws of our land no matter what our courts said. I wonder if his Bible had in it Romans 13:1-7. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Who-soever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good..."

This man was no friend to the nation of America or Christianity, in my view. Surely no informed Christian can believe that what he did or the way he did was Scriptural. Note I Peter 2:13-20.

I hope the day is near when men of all colors and races who love Christ can live in harmony and fellowship together. I dream also of a day when each person will be provided equal opportunity economically, socially, religiously and every other way. But, for a so-called Christian preacher to be involved in trying to bring these things about in ways that directly contradict the Word of God is of inestimable harm to the cause of Christ and freedom.—L. B. Jordan, Pastor, Bowie Baptist Chapel, 14th and Bowie Streets, Texarkana, Tex. 75501

Kudos for Harriet

[Editor's Note: The following letter was mailed recently to Mrs. Andrew (Harriett) Hall author of "Feminine Intuition."]

I read with great pleasure your "Feminine Intuition" column in the *Arkansas Baptist Newsmagazine* of April 18. Thanks a great deal for the good word!

The churches that surround Louisville in both Kentucky and Indiana are indeed a great source of strength for our students, who will become the future pastors of convention churches all over the country. You do have a very clear point to make, and make it quite well.—Wesley M. (Pat) Pattillo, Jr., Administrative Assistant to the President, Southern Baptist Theological Seminary, Louisville, Ky.

Mrs. L. G. Miller wins top honor as Arkansas Baptist Mother 1968

A 77-year-old widow who has been teaching a women's Bible class for 40 years and who has a Sunday School perfect attendance for 20 years has been named Arkansas Baptist Mother of the Year for 1968.

She is Minnie Maudie Bailey Miller, of Benton, the widow of the late Rev. L. G. Miller.

Mrs. Miller was born in Ravenden Springs on Dec. 25, 1890. (The William Bailey who discovered the famous spring at Ravenden was her parental grandfather.)

Although her formal education ended with the eighth grade, Mrs. Miller has been a life-long student of the Bible, which she has read several times, and she picked cotton, took in washings and ironing and sewing and served boarders, during the depression, to make it possible for her husband and their three daughters to go through high school.

She saw one of her daughters, Goldia, (Mrs. Chester C. Jones, of Conway) graduate from Central College, Conway, when that institution was a junior college owned and operated by the Arkansas Baptist State Convention.

Another daughter, Lila, (Mrs. Monroe R. Hughes, Jonesboro) attended Jonesboro Baptist College, now defunct, and worked in the Nettleton Station post office for 18 years. Her late husband was a postmaster.

Her third daughter, Sylvia, (Mrs. Lester J. Cantrell, now of Dallas, Tex.) lived in Little Rock and Benton for many years, serving as an assistant in doctors' offices.

When the Millers married, Mrs. Miller knew that her husband felt that he was called to preach, but that he saw his lack of education as a great handicap. Through patience, prayer, and encouragement she helped Mr. Miller to reach a decision to enter the ministry eight years later.

By that time Mr. Miller was 28 years old and the Millers had their three daughters. They left the farm and moved to Maynard so that Mr. Miller could study at Maynard Baptist Academy.

Mrs. Miller "kept boarders, took in washings and ironings, did sewing, picked cotton or anything that she could do to make it possible for him to go to school."

The cover



MRS. L. G. MILLER

Mr. Miller continued to farm on a limited basis and supplemented his earnings with preaching engagements, but his total pay for conducting four church services on a week-end often amounted to no more than \$2.00.

Reports one of the daughters:

"Many times Dad would come home discouraged and want to quit, but Mother always managed to help him pray it through and he would continue. He worked hard but he took so much time off for revivals that it took him five years to finish high school. Those were hard years but they were happy because we learned to put our faith and trust in God."

Through the influence of the Millers, and particularly Mrs. Miller, all three daughters became Christians at early ages.

One of the highlights still vivid in the memories of the daughters was the thrilling experience of a visit to their home by Mrs. Dixie Jackson, for whom the annual state mission offering in Arkansas is named. Said one of the daughters: "Just to sit and listen to Mrs. Jackson talk about missions was a little bit of heaven."

After Mr. Miller finished Maynard Academy, the family moved to Jonesboro so that he could continue his education at old Jonesboro College. While studying there he carried a full college load and pastored two half-time churches.

Reports Mrs. Hughes: "We girls were

getting into our teens and involved in school activities, but Mother always found time to play and pray with us, whatever the need might be. She took an active part in P.T.A., Red Cross, and other civic organizations besides her church work."

The Miller home during this time was a sort of denominational "grand central station." It was a "home away from home" for the preacher boys at the college. "And," recalls Mrs. Hughes, "we never knew when we would have guests for a meal. But Mother never complained. And she was always ready to go with Dad anywhere and anytime they were needed."

Mrs. Miller has had a life-long interest in missions and has taken an active part in the Woman's Missionary Union. In 1926 she served as assistant superintendent of the W.M.U. in Mt. Zion Association. With the late Mrs. W. B. Langford, then president of the Northeast district of W.M.U., she led in establishing the Day of Prayer for Associational Missions.

Mr. Miller was also active in denominational affairs. He served as associational moderator two or three times.

After finishing college, the father combined teaching with preaching, teaching in the public schools for several years, pastoring full-time churches, and working in as many revivals as possible.

"But it was mother that kept the home fires burning," adds Mrs. Hughes. "It was her prayers, wise counsel, loving hands, and deep, abiding faith in God that guided us girls through the 'terrible teens.' She worked hard and made many sacrifices for us to have the things that we needed."

The Millers were pioneers in mission work, helping to establish several missions that grew into churches. They would work hard, get a new building erected, set up all the church organizations and get them to running smoothly, build up the attendance and offerings, and then move on to another needy field to repeat the processes.

For five years they served New Liberty Church, Blytheville. Then they moved to North Little Rock to start a mission for Immanuel Church, Little Rock, which they organized into Bethany Church.

Slowed by a heart attack, suffered in
(Continued on Page 6)

(Continued)

the pulpit, Mr. Miller was forced to retire from the pastorate. But he continued to preach. He and Mrs. Miller bought a place out from Benton and started another mission. It soon became Highland Heights Church. They worked there until Mr. Miller's death, nearly six years ago. Mrs. Miller continues to live there and to work in the church.

She has taught in Sunday School for 40 years and continues to teach a class of adult women. She is vice president of her Training Union, chairman of the night circle of W.M.U., and has just completed 20 years of perfect attendance in Sunday School, during which time her grade has been 100 per cent each Sunday.

The Mother of the Year honor will be conferred upon Mrs. Miller at the morning worship service of her church, Highland Heights, by Dr. Erwin L. McDonald, editor of the Arkansas Baptist Newsmagazine, on Sunday, Mother's Day. Rev. J. C. McCleeny is pastor of the church.

[Editor's note: This Memoir to Mothers was written by J. V. Payton, the oldest son of Mrs. Lillian Payton, a member of First Church, Pine Bluff. We are pleased to include it in the NEWSMAGAZINE this week as a tribute to all mothers everywhere.]

A memoir to mothers

Mothers are the tenderness shown in the world of tomorrow. They are the conscience and aspirations of deeds past and those which are to come.

Mothers are the well remembered dreams of yesterday and the determination of tomorrow.

Mothers are the mold which creates a small spark of decency. Sparks which smolder until Mother's breath of love sends it into a roaring fire, unquenchable.

Mothers are the love that continues until the end of time.

Mothers are the tender hands that tuck the covers and say the well remembered goodnights.

Mothers are the ones who are called in the darkness of night in small voices "Mother, I want a drink of water."

Mothers are the comforts of the fevered mind. They are there when the fever goes and the eyes finally open.

Mothers are the ones who listen to the small mind at work. They sit waiting for the door to open and hear the words, "Mother, I'm home."—J. V. Payton

Baptist beliefs

Greater than John the Baptist?

BY HERSCHEL H. HOBBS

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

"Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he"
—Luke 7:28.

Jesus paid the greatest of compliments to John the Baptist. Yet He said that the least person in the kingdom of God is greater than he is. What did He mean? Was John not in the kingdom of God? And if so, was he a second class citizen? Neither of these is true.

From prison the Baptist had sent an inquiry as to the nature of Jesus' Messiahship. Some tend to censure him as lacking in faith. But Jesus did not utter a word of criticism for him. Instead He praised him as a strong prophet willing to suffer for his ministry. He said that John was the fulfilment of Malachi 4:5 (v. 27).

There is no prophet greater than John. He was the last of a long line of prophets who heralded the coming of the Christ. In a sense he stood on the shoulders of all other prophets who had preceded him. He had heralded the kingdom of God, and most certainly was in it.

Yet "the least in the kingdom of God is greater than he." He is not greater in stature or character but in privilege. John did not live to see the crucifixion and resurrection and the coming of the kingdom in power.

John was the last in the line of the old revelation and the beginning of the new revelation of God in Christ. "For all the prophets and the law prophesied *until John*" (Matt. 11:13, author's italics). But the revelation went beyond John to its glorious fulfilment in the redemptive work in Christ. So the least in the kingdom is greater in privilege than John the Baptist.

As John stood on the shoulders of all who came before him, so Christians stand upon his shoulders. Thus they see a greater revelation of God in Christ than John saw. He looked forward in *faith* to that which we both *know* and *believe*.

Father of the year

Due to the fact that we received so few entries, we are extending the closing date for our annual Father of the Year contest, in the hope that more of our readers will decide to submit nominees.

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

The deadline for entries is May 24. The nominee selected by the secret committee will be featured on the cover of the June 13 issue of the Newsmagazine.

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

Last year's Father of the Year was Ray Owen, a member of East Main Church, El Dorado.

Money comes in for soldiers' Bibles

A coffee break with two Wilmot businessmen the other day added \$250 to the "Bibles for Vietnam" budget, reports C. Dee Birdwell, pastor of Wilmot Church, who recently began a ministry to supply New Testaments to servicemen in Vietnam.

As Pastor Birdwell was visiting with the businessmen, one of them said to the other, "I'll toss in a bill if you will." Before it was over, the "tossed" bills totaled \$250.

Other contributions received, reports Birdwell, included a check for \$200 from the Gideons of El Dorado.

"Actually," reports Birdwell, in a letter to the editor of the Arkansas Baptist Newsmagazine, "my goal is a temporary one. I simply want to relieve the immediate needs and call attention to the continuing need. I hope that 'the powers that be' will take some appropriate action [to see that New Testaments are made available to the chaplains in Vietnam for distribution to military personnel]."

"Should this not occur," continues Birdwell, "I will stay with the project as long as funds can be found. If I can supply the needed Bibles, and funds should continue to come in, I hope to be able to send a few other items such as battery-operated record players, records, etc., to be used in the field."

The "Bibles for Vietnam" ministry was started by Pastor Birdwell when he received a letter from a Wilmot soldier stationed in Vietnam appealing to his home church to send "little hand Bibles" [New Testaments] for use on the war front.

A personal investigation, reports Birdwell, revealed that Vietnam chaplains had not been able to secure an adequate supply of New Testaments. In its initial response, the Wilmot church sent 200 New Testaments.

Authors article

An article by Dr. William Trantham, chairman of the Fine Arts Division at Ouachita University, has been accepted for publication in the *Journal of Research in Music Education*.

Missionary journeymen



MR. ANDERSON



MISS CHRISTILLES



MISS JONES



MR. JOHNSON



MISS WISENER

Five Arkansans have been employed by the Foreign Mission Board, Southern Baptist Convention, to work alongside career missionaries in 28 countries for two years.

These missionary journeymen, and where they will work are as follows:

Jimmy Anderson, a 1965 graduate of Ouachita University and a native of Hope, will be employed for teaching in a Baptist secondary school in Hyeri, Kenya. Mr. Johnson is currently a teacher in El Dorado.

Carol Christilles, of Texarkana, a 1966 graduate of Ouachita, will teach at Korea Christian Academy, Taejon, Korea. Miss Christilles is currently serv-

ing as an elementary teacher in Forrest City.

Charles Johnson of Brinkley, a senior at Ouachita and pastor of Centerville Mission, will be employed for evangelism in Tukuyu, Tanzania.

Alyce Jones, a native of Little Rock who is now a senior at Henderson State Teachers College, will be teaching in Ricks Institute, Monrovia, Liberia.

Sandra Wisener, Ft. Smith, a senior in the Arkansas Medical Center School of Nursing, and a 1966 graduate of the Arkansas Baptist Medical Center School of Nursing, will be employed for nursing at the Baptist School of Nursing, Eku, Nigeria.

Revivals

First Church, Vidor, Tex., April 14-21; Rev. Gerald Trussell, pastor, First Church, Hope, evangelist; Dr. Joe Trussell, Brownwood, Tex., singer; 88 for baptism, 1 surrender to preach, 19 by letter, 7 professions of faith. Rev. Benton Sherrod, pastor.

Centennial Church, Pine Bluff, April 22-28; Rev. J. W. Whitley, evangelist; Herbert "Red" Johnson, singer; 29 professions of faith, 15 for baptism. Rev. J. W. Whitley, pastor.

First Church, Harrisburg, April 15-21; Walter K. Ayers, evangelist; Jim

Cox, song leader; 5 professions of faith, 5 by letter. Myron Dillow, pastor.

Oak Cliff Church, Ft. Smith, April 15-21; Jack L. Bailey, Hobbs, N. M., evangelist; Jim Ponder, Dallas, Tex., singer; 11 for baptism, 2 by letter, 35 rededications. Rick Ingle, pastor.

First Church, Hope, April 7-14; Dr. W. T. Furr, pastor, Queensboro Church, Shreveport, La., evangelist; Dr. Joe Trussell, Brownwood, Tex., singer; 25 for baptism, 6 by letter, 1 surrender to preach. Gerald W. Trussell, pastor.



Deaths

CAPT. JOHN HERSHEL SOUTH, a 1965 graduate of Ouachita University, was killed in action in South Vietnam during the week ending April 27.

At Ouachita, Capt. South was a member of Scabbard and Blade, president of Sigma Alpha Sigma social club, a member of the band, a member of Phi Mu Alpha. He received his degree in music.

He is survived by his wife, the former Phyllis Atkinson of Hot Springs.

W. F. (BILL) ROWSEY, Black Rock April 12, in Memphis, Tenn. A cattle farmer and gas truck driver, Mr. Rowsey was a member of New Hope Church.

He is survived by his wife, Mrs. Louise Rowsey; a son, Danny, U. S. Navy; a daughter, Debbie, of the home; and his father, J. Y. Rowsey, Black Rock.

FRED W. GARRISON, 60, No. Little Rock, president of the General Construction Company, April 29. A native of Amity, Mr. Garrison was a member of Pulaski Heights Church, Pulaski Heights Masonic Lodge 673, the Memphis Consistory, Scimitar Shrine Temple and the North Hills Country Club.

He is survived by his wife, Mrs. Bobby Bruton Garrison; three daughters, Mrs. William L. Strickland, Little Rock; Mrs. Frank Gibbs, Waco, Tex., and Mrs. Eldon W. Brown, Palmdale, Cal.; two brothers, Carl F. Garrison, Little Rock, and George Garrison Jr., No. Little Rock; and three sisters; Mrs. J. W. Ault, Orlando, Fla., Mrs. Freed Duncan, Augusta, and Mrs. R. G. Taylor, Little Rock.

DAMON STEINSIEK, 17, son of Mr. and Mrs. Hugh Steinsiek of Alma, April 27, when his car skidded into the path of an oncoming vehicle on U. S. Highway 64.

He was president of the senior class and the National Honor Society at Alma High School, and a member of First Church and the high school football team.

Besides his parents, he is survived by four brothers, Carl W. Steinsiek, Camden, and Larry, Jerry and Stevie Steinsiek, of the home; a sister, Mrs. Jerry Osborne, and his grandparents, Mr. and Mrs. H. D. Steinsiek, all of Alma.

Antler growth: natural wonder



One of the truly amazing phenomenon of nature is the annual antler growth in buck deer.

When Arkansas' deer population was low and most people knew little of a deer's life history, sportsmen often debated whether or not antlers were really shed. As late as ten years ago many people still believed that antlers were retained and more points were added each year. Now most people know what biologists have known all along—that antlers are shed annually.

In Arkansas some deer shed their antlers by late December and by mid February all have shed. Even though many thousands of sets of antlers are cast off each year, they are seldom found. The main reason is that they are scattered over about 20-million acres of woods, then too many are covered by leaves, and most are consumed by rodents.

In about six weeks from the time a buck sheds his antlers, a new set begins to grow. While they are growing, antlers are covered with a soft velvety membrane that is highly charged with blood vessels. In this stage they are often spoken of as being in the 'velvet.' Antlers reach maturity by late summer and the velvet dries up and is rubbed off on small trees, shrubs and vines as the buck polishes his antlers that are composed of solid but porous bone.

Antlers are among the fastest growing bones and the size indicates the buck's maturity and general health but are not a good index of age. They are usually the mark of a buck, but on rare occasions a doe may have a poorly developed set of antlers.

While a buck has mature antlers he is bold and aggressive, but without them or when they are growing he is usually meek and secretive.

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Greenlee dedicates new auditorium



The Arkansas Baptist Newsmagazine camera records some of the highlights here as Greenlee Church, Old Warren Road, Pine Bluff, dedicated its \$100,000 newly completed auditorium on Sunday, April 28.

Photographs in the left column, from top to bottom, feature the front of the buildings, grounds of which have not yet been landscaped; the morning worship attendance, at which Dr. S. A. Whitlow, executive secretary of the Arkansas Baptist State Convention, was the guest speaker; and Pastor Darrell Black leading in prayer.

Column right, top to bottom: women's choral group of the church; Chairman of Deacons Nelson Eubank, Pastor Black, and Wayne A. Jenkinson, chairman of Building committee; \$25,000 new four-bedroom home for pastor.

A dinner-on-the-grounds was served at the church at noon. Music for the dedication service at 2:30 p.m. was provided by the a cappella choir of Arkansas A. & M. College, Monticello, John W. Daugherty Jr., director. Pastor Black led the church in the dedication ceremony.—ELM

From the churches-

Mission pastor

Rev. H. S. McLaren, who served Arkansas churches for 25 years before moving to Louisiana, has returned after 20 years in that state, and has been called as pastor of Rudd Mission, a mission of First Church, Green Forest.

Mr. McLaren had been serving as interim pastor of First Church, Berryville, since he and Mrs. McLaren returned to Arkansas five months ago.

Cook resigns

Tim Cook, associate pastor of University Church, Fayetteville, and student minister, has resigned and returned to Texas. (CB)

Batesville church dedicates building

J. T. Elliff, director of missions and evangelism for the Arkansas Baptist State Convention, was the guest speaker last Sunday afternoon as Calvary Church, Batesville, dedicated its new \$120,000 educational building.

A two-story building of concrete-block construction, with brick veneer, the new facility has accommodations for four nurseries, with rest rooms, two beginner departments, three primary, one junior with eight Sunday School rooms, one intermediate with eight Sunday School rooms, one young people's with four Sunday School rooms, and two new adult departments.

The church office space includes the pastor's study, secretary's room, and a reception room. There is also an office area for music and library.

The building is centrally heated and cooled with natural gas.

Construction was by R. and W. Construction Company of Little Rock.

Working with the contractors as a planning committee were Hale Coop, chairman, Earnest Talburt, Neil Burge, Mrs. Eli Taylor, and Mrs. Don Heuer.

The building committee was composed of Don Heuer, chairman, J. W. Cummings, co-chairman, Eli Taylor, Tom Christopher, and Jim Pearson.

Serving as the finance committee were G. D. Purcell, chairman, O. T. Vest, Mr. Burge, N. W. James, Duffie Bryant, Mr. Coop, Edgar McClure, Rex Weems, and Mr. Talburt.

Pastor of the church is R. A. Bone, who recently completed his 11th year with the church.



Feminine intuition

by Harriet Hall

From the mouths of 4-year-olds

Marita Edmondson, the wife of our minister of music, told us of a recent experience she had with their son, David, who is all of four. Evidently his Sunday School teacher had been talking to them about "God's house." During the worship service which followed he whispered to his mother, with all the seriousness of a four-year-old's inquiring mind:-

"Is God in here right 'now?'"

"Shhh," replied Mother.

"If this is God's house, is he here right now?" asked the insistant David.

"We'll talk about it later," whispered his mother.

David studied his mother's expression, then with a mischievous smile, answered knowingly,

"You're trying to think up the answer, aren't youff"

I am reminded of another story concerning a four-year-old girl and her mother. The little girl's father was out of town and she and her mother were both rather fearful and felt alone when night came.

"Mother, is the moon God's light?" asked the daughter.

"Yes."

"Will God turn off his light and go to sleep?"

"No, God never goes to sleep," answered her mother.

Then, out of the simplicity of a child's faith, she reassured her fearful mother by saying,

"Well, as long as God is awake, I'm not afraid."

Perhaps four-year-olds are more conscious of God's house and God's world than some of us who are older. Let us pray that we will escape the temptation to become cynical, ruthless, and materialistic. As Christians, we must not succumb to the characteristics of those who embrace an atheistic system. When the awful shadow of war or riots or disaster looms over our everyday lives we turn to God, because there is no one else to whom we can turn. Let us continually ask God to make us mindful that this is His world and that His love extends equally to all mankind.

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



NEW educational building of Calvary Church, Batesville, with church auditorium in background.

Drills and tournaments



"How shall they preach, except they be sent?"

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PIGGOTT, ARK.

Junior Memory-Sword Drill tracts are now available. This tract contains the rules and the 52 verses to be found in the Junior quarterlies from April 1, 1968 through March 31, 1969. Please order the tracts in limited numbers. We do not have enough copies for every member of every Junior union. All Junior leaders need a copy plus any and all Juniors who will use the tract and study the material.



MR. DAVIS

Intermediate sword drill rules are also available. The material for three types of drills will be found in the Intermediate quarterlies from July 1, 1968

through March 31, 1969. The January-March quarterlies will carry a reprint of the July-September and the October-December quarters. In Arkansas the plan used in 1968 will be followed in 1969. When we send you the tracts we will include mimeographed explanations of the Arkansas drills and tournaments.

In 1969 only one Intermediate sword driller will be selected at the State Youth Convention. This one will be sent to Glorieta or Ridgecrest.

The 1969 Speakers' Tournament tract will not be available until this fall. There will be only one speakers' tournament in 1969 for young people 17-24 years of age. Only one will be selected at the Youth Convention to be sent to Glorieta or Ridgecrest.—Ralph W. Davis

New subscribers

Church	Pastor	Association
New budget: Union Ch., Harrison	Roy McLeod	Boone-Newton

PRIMARY CHOIR FESTIVALS

May 11, 1968



Mrs. Marie Newton
Atlanta, Georgia
Graded Choir Coordinator
Morningside Baptist Church



Mrs. Haskell Boyter
Director of Children's
School of Music
Atlanta, Georgia



Mrs. Denny Boyd
Graded Choir Coordinator
First Baptist Church
Tulsa



Joe Santo
Minister of Music
First Church
El Dorado

Little Rock
Baptist Tabernacle
Mrs. Marie Newton, Director
North Little Rock
Highway Church
Joe Santo, Director
Fort Smith
Bluff Avenue Church
Mrs. Denny Boyd, Director
Jonesboro
Walnut Street Church
Saxe Adams, Director
Magnolia
Central Church
Mrs. Haskell Boyter, Director



Saxe Adams
Beginner-Primary Music
Consultant
Baptist Sunday School Board
Nashville



REV. J. Edward Cunningham (left), a regional distribution secretary for the American Bible Society, presents Dr. Baker J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, a red, leather-bound copy of *GOOD NEWS FOR MODERN MAN*, the Society's new, best-seller translation of the New Testament, for the chapel at Board headquarters in Richmond, Va.

Winston Crawley to direct new overseas division

The Southern Baptist Foreign Mission Board, in its spring meeting, created an overseas division and named Winston Crawley, secretary for the Orient since April, 1954, its director. The Board also subdivided two of its four geographical administrative units and further rearranged the world map to form the following areas: South America (except Guyana—where missionaries are located—and Surinam and French Guiana should the Board begin mission work in those countries)

Middle America and the Caribbean (Mexico, Central America, the Caribbean area, Guyana, and the Baptist Spanish Publishing House, El Paso, Tex.)

East Asia (Hong Kong, Macao, Taiwan, Okinawa, Japan, Korea, and mainland China when it reopens)

Southeast Asia (the Philippines, Guam, Indonesia, Singapore, Malaysia, Vietnam, and Thailand)

Europe and the Middle East (Pakistan and India were detached from the Orient and placed with the Middle East)

Africa (this area, which was not

changed, consists of all the countries on the African continent except those which have a coastal front on the Mediterranean Sea—Morocco, Algeria, Tunisia, Libya, and Egypt)

The work of all the Board's area secretaries and overseas consultants will be related to the overseas division.

"The creation of this division will make possible more careful planning and consultation," explained Dr. Baker J. Cauthen, executive secretary of the Board.

Religious education Houston emphasis

HOUSTON—The program for the Southern Baptist Religious Education Association meeting here June 3-4, just prior to the Southern Baptist Convention, will feature three major addresses, a banquet, and will revolve around the theme, "Religious Education . . . A Must."

Major speakers will be: Mrs. J. Winston Pierce, author and wife of Professor Pierce, Golden Gate Seminary, Mill Valley, Calif.; James G. Harris, pastor, University Church, Ft. Worth; and Edward Shipman, promotion director for SBC Radio-Television Commission, Ft. Worth.

The Monday evening program will be devoted to a banquet for association members. All sessions will be held at

First Church in downtown Houston.

The opening session on Monday afternoon, will feature addresses by Mrs. Pierce, plus talks by Ellis Bush, state Sunday School Secretary of Alabama; Henry Love, minister of education, First Church, Shreveport, La.; William B. Crittenden, layman, Second Church, Houston, Tex.; and B. A. Clendinning, Training Union department, Baptist Sunday School Board, Nashville, Tenn.

The Tuesday morning session will emphasize religious education in the 20th century, with the address by Harris and talk by Floyd Chafin of the SBC Annuity Board, Dallas; Bob Franklin, Minister of Education, First Baptist Church, Huntsville, Ala.; and Keener Pharr of the Education Division, Southern Baptist Sunday School Board, Nashville, Tenn.

The closing session will spotlight the address by Shipman on radio and television education, and talks on education and missions by George Wilson, missionary, Hong Kong; Raymond Lee Sikes, missionary for the Home Mission Board, Waco, Tex.; and Philip N. Caskey, student, Southwestern Baptist Theological Seminary in Fort Worth.

Themes for each session will be "Religious Education . . . A Must . . . In the Home," ". . . In the 20th Century," and ". . . In the World." Mrs. Sarah Miller, a church drama worker in Houston, will present a dramatic interpretation of the theme in the opening session. (BP)

Mercer independence

Mercer University trustees recently adopted a statement relating to accreditation standards. The statement told the accrediting body that Mercer will "welcome the expression of any wish, opinion or judgment of any person or body of persons on any matters, yet after having considered these, the Mercer trustees as a body will make the decisions on them in accord with their conscience and responsibility as trustees."

Reacting to the Mercer statement, the Georgia Baptist Convention Executive Committee "reminded" the Mercer trustees that (1) the school was established by the convention and operated by convention-elected trustees, (2) the school makes annual reports to the convention, (3) Georgia Baptists are giving the school financial support, (4) the convention "should continue to exercise its rights under the charter to elect trustees," and (5) there is a provision that no institution may incur indebtedness without special convention authority.

The president of the Georgia Baptist Convention, J. Robert Smith of Statesboro, Ga., said he saw no conflict be-

tween the Mercer and the Executive Committee statements. "They are merely an effort to clear the air with the accrediting agencies."

Some observers noted that there has been increasing tension between the convention and the school, especially since the Mercer trustees voted recently to ask its executive committee to study the possibility of seeking "all federal funds and help available." (BP)

PACT

BY C. E. AUTRY,
DIRECTOR OF EVANGELISM
SBC HOME MISSION BOARD

Most of our people know what we have reference to when we talk about PACT. We know that it is the effort on the part of Woman's Missionary Union to lead all of our churches to be a part of the prayer program for the Crusade of the Americas.

It is urgent that you, as soon as you have seen this article in your state paper, write to Mrs. R. L. Mathis at Woman's Missionary Union Headquarters, Birmingham, Ala., and let her know that you want to be a part of the prayer program; that you want to be connected with some church in some other Baptist group, either South, Central, or North America. (If you have a particular group that you wish to designate, you may do so.)

It could be that by now you have taken care of this, but in case this has not been done, please, at the earliest possible minute get your application to Mrs. Mathis. This is an urgent matter, because, regardless of our methods and regardless of our enthusiasm, if we do not have the power of God back of us, we shall fail. If we do not pray and lead our people to pray, we shall fail. It is essential, therefore, that we support Mrs. Mathis in this effort and give her 100 percent cooperation in getting our people involved in prayer with some other groups. If our people are praying with other groups for the Crusade of the Americas, God will create an urge and a desire within each heart to do something about the local situation.

May God bless every church and every pastor as we enter this great prayer program for the Crusade of the Americas.

Beacon lights of Baptist history

Jonathan Going: missionary leader

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

The American Baptist Home Mission Society found strong support if not its impetus in the hearts of John Mason Peck and Jonathan Going when the former spent a night in the home of the latter in 1826. Church minds in Rhode Island, Connecticut, Massachusetts and eastern New York were set on fire by Peck as he described conditions west of the Mississippi.

Peck could not have bared his heart to a more suitable or influential listener than Going. He was born of Scotch ancestry in Reading, Vt., March 7, 1786. He attended the academy in New Salem, Mass., entered Brown University in 1805 and graduated four years later. While in school he was licensed to preach. Under his preaching, he won his father, mother, three brothers, and a sister to the Christian life after he returned home. All of his brothers became Baptist ministers; his sister married a Congregational minister, who became a Baptist later.

The young preacher served the Cavendish church of Vermont four and one-half years. He was the only Baptist preacher in Vermont who had received a college education. He then took the little Baptist church in Worcester, Mass., a pastorate of 16 years. During this time he became prominent as an educator. He taught in the Latin Grammar school, assisted in establishing Worcester Academy, helped found Newton Theological Institute in 1825, and served on the boards of Amherst College and Brown University.

His home became a private school for training men in the ministry. He helped to form The Worcester Association and served as its moderator for 11 years. He early organized a Sunday School in his church. This zealous pastor influenced his people to become interested in the Baptist Missionary Society of Massachusetts, in the State Convention, and in the Baptist General Convention for Foreign Mission.

Other interests for good claimed his attention. He was an earnest friend of temperance reforms. But such demands made upon him took their toll, and his health broke under the strain. For rest and restoration of health he decided to visit his friend Peck on his mission field in the West. He toured the valley of the Mississippi in the spring of 1831. Going was amazed at the great crowd of 8,000 people who attended the meeting of Elkhorn Association at Georgetown, Ky., though many seemed to have no particular interest in the services. Their arguments and divided conditions among the frontier Baptists mystified him. But it was a boon to the Christian cause when he and Peck saw exactly alike on the need for a Home Mission Society among Baptists.

When he returned home he told of his experiences and his conversation with Peck and their plans. In November the Baptist Missionary Society in Boston, without a dissenting vote declared its conviction that such a society should be organized and recorded its belief that Jonathan Going should be released as pastor to give full time to this cause.

*Charles L. White, *A Century of Faith*, (Judson Press, Philadelphia, 1932) pp 34-5

Retirement film set

"When the messenger turns to go away," a 30-minute color film commemorating the 50th anniversary of the Annuity Board, will be presented in a premiere showing at the Southern Baptist Convention in Houston, Tex., June 5, at 7:15 p.m.

Featuring Hal Burdick and Jo Ann Shelton, the film portrays the Baptist preacher and the role he fulfills, through a combination of song, dialogue and vignette. Miss Shelton, accompanied by full orchestration, sings seven songs, ranging from folk, to contemporary, to religious. Professional actors

depict the Baptist preacher in various stages of life—from his youth to his call from God.

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Resembles a large rose in full bloom, wonderful for the bath, can be used for most cleaning chores. Color Combinations: Red with Pink or Yellow with White. State color. \$1 postpaid. Charles Carrol, Box 127, Swifton, Ark. 72471

Arkansas Baptist Home for Children

Thanksgiving offerings and other contributions

March 16, 1967, through December 31, 1967

Notify Maurice Caldwell, Box 180, Monticello, Ark., if any errors are found in this report.

Church	Thanksgiving Offering	Other Offerings	Church	Thanksgiving Offering	Other Offerings	Church	Thanksgiving Offering	Other Offerings	Church	Thanksgiving Offering	Other Offerings
ARKANSAS VALLEY											
Barton	\$ 53.60	\$	West Side	61.18		Swifton	33.51		Haw Creek	86.89	
Brickeys	25.68		Willoughby FWB			Tuckerman			Hon		
Brinkley, First	629.25	80.22	Wilmar			Campbell Station			New Home	160.00	66.00
Chatfield			Corinth	6.12		Tuckerman	115.85	14.51	Pleasant Grove No. 3		
Clarendon, First	61.00	58.50	First	25.00	14.89	Walnut Ridge				34.65	
Elaine	191.00	10.00				College City	35.35		Temple	5.00	
Helena				1,257.01	71.33	First	121.75	68.00	Unity		
First	664.18	75.00	BENTON COUNTY			Old Walnut Ridge			Winfield	42.31	13.33
Northside			Bentonville				21.45				
Old Town			Central Avenue	19.00	12.00	White Oak				1,604.81	458.41
Hughes			First	216.78	158.46	Williford, First			BUCKVILLE		
Hughes	500.00		Mason Valley	43.50	15.72				Buckville, Mt. Tabor		15.00
Lambrook	50.25		Park Street Chapel				1,194.10	370.06			
Lexa				28.89		BOONE-NEWTON					
Jeffersonville	19.82		Cave Springs, Lakeview			Alpena, First	95.48		Mountain Pine		
Lexa	83.71			50.07	13.33	Batavia	51.00	18.03	Cedar Glades	23.00	
Marianna			Centerton, First	22.00	17.25	Deer	31.03	18.00	Rock Springs	40.20	
First	369.71		Decatur			Everton	17.00	13.09	Mountain Valley, First		
Friendship	50.00		Garfield	60.00		Harrison				18.91	
First Friendship	25.00		Garfield	60.00		Bear Creek	88.08				
Petty's Chapel			Sugar Creek	7.00		Bellefonte			CADDO RIVER		
Marvell			Gentry			Burlington	37.38		Amity		
Monroe			Gentry	318.46	258.15	Eagle Heights	98.71		Big Fork		
Moro	200.00		Highfill	73.83	19.23	Elmwood			Big Fork	19.00	
Poplar Grove, Rehobeth	30.00		Gravette			Emmanuel			Sulphur Springs	40.10	
			Lowell	95.95		First	299.40		Black Springs, First		
Snow Lake			Monte Ne, First	77.00	21.00	Gaither	12.00			30.00	
Turner	100.00		Pea Ridge			Grubbs Springs	23.18		Caddo Gap		
West Helena			Pea Ridge	109.30	24.68	Hopewell	30.00		Caddo Gap	50.00	
West Helena		75.00	Twelve Corners	20.00		Northvale	52.10		Oak Grove	7.00	
Second	160.00		Rogers			Oregon Flat	67.05		Glenwood	91.58	17.12
			First		36.38	Prairie View			Mount Ida	62.75	
			Immanuel	83.15	109.90	Southside	7.50		Norman		
	3,213.20	298.72	Pleasant Hill	23.11		Union	10.00		Liberty		
			Sunnyside	25.00	24.20	Woodland Heights	16.85		Mt. Gilead	30.10	100.00
			Trinity		19.78	Jasper, First	76.00	22.47	Norman	120.77	23.49
			Siloam Springs			Kingston			Oden		
			First	228.23	183.02	Boxley	25.00		Little Hope	52.47	
			Gum Springs	125.00	28.84	Kingston Mission	25.00		Oden	43.55	
			Harvard Avenue	36.50		Lead Hill			Pencil Bluff, First	18.00	11.56
					956.94	First	25.00		Pine Ridge	20.00	
						Southside			Story		
						Omaha			Prairie Grove	21.50	
						New Hope	37.80		Refuge	28.03	
						Omaha				632.85	152.17
						Osage	35.00		CALVARY		
						Parthenon	29.97		Augusta		
						Swain, Cassville	40.00		First	51.25	148.83
						Valley Springs	8.00		Grace	58.30	
						Western Grove, First			Bald Knob, Central	5.00	
									Beebe		
									Antioch No. 1		
									Beebe		
									Union Valley		
									Cotton Plant, First	38.00	
									El Paso		
									El Paso		65.61
									Royal Hill	12.00	
									Georgetown, Bethany		
										25.00	
									Gregory	22.25	
									Griffithville	171.00	
									Higginson	23.00	
									Howell, Pleasant Grove		
										40.18	
									Hunter	38.60	
									Judsonia		
									Judsonia	180.51	
									Midway	11.18	
									Rocky Point	67.00	
									Kensett	100.00	
									Mount Vernon, Smyrna		
									McCrory		
									First	64.25	
									Good Hope	32.00	
									Morton	32.79	
									Raynor Grove	28.00	
										30.00	
									McRae	37.00	12.39
									Pangburn	60.00	
									Patterson		
									Rosebud		
									Searcy		
									Crosby	133.00	
									First	155.25	32.70
									Gum Springs Mission		
									Liberty	40.50	
									Morrow	20.03	41.25

Church	Thanksgiving Offering	Other Offerings	Church	Thanksgiving Offering	Other Offerings	Church	Thanksgiving Offering	Other Offerings	Church	Thanksgiving Offering	Other Offerings
Mt. Hebron	Hagler	28.70	First	282.56	34.00	Gravelly, Calvary
Second	North Maple	18.75	Glendale	26.50	2.25	Havana	23.00
Trinity	5.00	Southside	91.00	Mixon	54.00	Knoxville	222.55
West Point	75.00	Tichnor, First	61.00	Southside	62.00	Lamar, Pittsburg	40.00
Sidon, Pleasant Valley				Union Hall	25.00	London	11.21
25.00		1,194.87	454.82	Branch	39.75	23.48	Moreland
Tupelo	25.00		CENTRAL		Charleston	Ola	32.00
	1,596.09	300.78	Bauxite	Bloomer	Plainview
CAREY			Bauxite	First	121.20	15.00	Pottsville	49.45
Arkadelphia, Delark	40.00	Pleasant Hill	Northside	27.00	17.41	Rover	70.09
Bearlen	Benton	Vesta	17.00	Russellville
Bearden	44.00	21.00	Calvary	35.00	120.00	Fort Smith	Baker's Creek	25.00
Prosperity	10.50	Faith	20.00	Bluff Avenue	25.00	East Point	151.00
Camden	First	119.04	439.62	Calvary	90.40	Fair Park	8.00
Calvary	Gravel Hill	25.00	Dallas Avenue	First	110.00
Faith	11.00	Gum Springs	East Side	10.00	Kelley Heights	6.39
Eagle Mills	Highland Heights	First	354.00	Pleasant View	16.46
Fordyce	Immanuel	161.63	Grand Avenue	885.95	Second
First	300.00	126.00	Mt. Vernon	19.78	Immanuel	10.00		1,241.33	122.63
Southside	10.50	Old Union	Kelley Heights			
Hampton	125.00	Ridge Crest	58.75	McNeil Mission	15.00	DELTA		
Holly Springs	Trinity	89.71	30.00	Memorial	Arkansas City	263.00
Manning	100.00	Bryant, Second	26.00	North Side	21.77	Boydell	15.00
Shady Grove	65.00	Donaldson, Riverside	Oak Cliff	Collins	48.35
Sparkman	Hot Springs	Rye Hill	4.17	16.89	Dermott
First	196.50	128.00	Central	300.00	281.31	Southside	82.50	Belaire	66.00
New Hope	41.08	Emmanuel	15.63	Spradling	143.26	First	134.00
Ouachita	25.00	Fairdale	30.00	Temple	3.84	22.40	Grace
Thornton	First	84.25	Townsend Avenue	16.75	Temple	35.37
Bethesda	32.00	Grand Avenue	Trinity	55.00	350.00	Eudora
First	60.00	Harmony	Windsor Park	26.05	First	95.40
Harmony	20.00	Harvey's Chapel	42.94	Greenwood	New Hope	35.80
Tinsman	35.00	Leonard Street	Burnsville	25.00	Omega	32.00
Willow	51.25	Memorial	40.12	29.69	Excelsior	68.15	45.50	Halley
	1,156.83	275.00	Mill Creek	20.00	First	261.00	10.50	Jerome	50.00
CAROLINE			Park Place	202.00	Jenny Lind	40.05	Lake Village
Austin	Piney	146.47	25.00	Mt. Harmony	25.00	Bayou Mason	25.00
Austin Station	65.39	Rector Heights	Palestine	53.82	75.78	Crooked Bayou
Baugh Chapel	Second	200.00	20.00	Hackett	First	123.25
Oak Grove	25.00	Walnut Ridge	78.50	First	15.12	Rossmere	14.00
Old Austin	100.00	Jessieville	6.79	31.15	Memorial	25.00	McGehee
Biscoe	Jones Mill, Sharewood Hill	Mt. Zion	10.91	Chickasaw	16.08
Cabot	Lake Hamilton	32.00	33.78	Lavaca	First	372.36
Camp Ground	Lakeshore Heights	46.45	Highway 96	27.48	McArthur	119.56
First	200.00	26.85	Lonsdale	Lavaca	28.86	South McGehee Baptist Chapel
Mt. Carmal	10.00	18.00	Lonsdale	34.47	Ozark, Roseville	82.00	Shiloh	73.43
Myrtle Street Mission	Owensville	25.60	18.89	Paris, First	84.50	52.57	Montrose, First	110.00
	Malvern	Ratcliff	15.00	Parkdale	54.61
	Euford Memorial Mission		2,529.02	1,189.05	Portland
	Gilend	29.00	CONWAY-PERRY			Auld's
	Malvern	262.40	Adona	Jennie	47.27
	Riverside	Bigelow	21.50	20.00	Portland	98.50
	Third	91.75	60.47	Casa	150.00	15.50	Tillar
	Mountain Pine	85.35	Houston	26.00	Richland	120.12
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		2,394.71	1,128.34	Plumerville	400.00	FAULKNER COUNTY		
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	CLEAR CREEK						Bee Branch
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Piggott	46.11		Bradley	88.55		Philadelphia	56.71		Gosnell	25.00	
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Leonard			Doddridge	10.00		Temple	38.35		Ridgecrest		30.00
Rector	157.50	73.09	Mt. Zion			Trinity	97.10		Trinity		30.00
St. Francis	71.71	76.33	Foue			Union	250.00		Woodland Corners	7.15	29.19
	657.22	149.42	Antioch			Victory			Yarbo	106.24	
GREENE COUNTY			Foue		167.00	West Side	175.10		Dell		25.00
Beech Grove	10.00		Macedonia No. 1	10.00		Felsenthal	56.30		Dyess, Central	220.65	
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Deleplaine	42.50	17.07	Fulton	50.00		Three Creeks	79.56		Wardell	20.00	20.00
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New Hope		5.00	East View				11,958.13	1,840.12	Tyronza, Whitton	87.00	113.48
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Third Avenue			South Texarkana	181.32		Floral			MT. ZION		
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The bookshelf

Your Teenager and You, A Book for Parents, by Anna B. Mow, Zondervan, 1967, \$2.95

From the vantage point of love as revealed in God, Dr. Mow examines the relationships between parents and teenagers and calls for a simple solution—living in the will of God. "The will of God," she says, "is the simplest thing a person can do, if he will only choose it—even when, from a human standpoint, it looks impractical . . ."

The Last Outlaw, by Curtis Bishop, Broadman Press, 1967, \$2.95

This is the story of the bitterest feud of the West and how it was settled by an undersized kid from Chicago and a scrawny, near blind pony. The adventures of 13-year-old Jeb Allen, son of the new superintendent sent out to wrestle with the many problems on the 5-million-acre spread of XIT Ranch, are highlighted.

The Napoleonic Revolution, by Robert B. Holtman, Lippincott, 1967, \$4.50

The role of Napoleon as a revolutionary innovator whose influence touched most aspects of European political and social life is emphasized. Throughout the book runs the theme of the practical application which the Emperor gave to the 18th-century rationalism of the French philosophes.

Dr. Holtman, professor of History at Louisiana State University, shows that, in reconstructing Europe's outworn political boundaries, Napoleon not only prepared the way for the united Germany and Italy that were to come but called into being the force of nationalism that is still vital in the world today.

Hidden in the Hills, by Oren Arnold, Broadman Press, 1967, \$2.95

Thirteen-year-old Ross Randolph had expected the day to be dull and uninteresting as he prepared for school. Then things began to happen! A lost and hungry baby burro, with a red bandana around his neck, stopped the school bus.

A search in the surrounding mountains for the mother burro and for answers to how the burro baby got to town, and how he came to be wearing the bandana is hampered by a blinding rain storm.

Ross and a neighbor become lost after seeking shelter in an abandoned mine and get out of the mine only to become trapped on a dangerous canyon ledge. Following their rescue, a clue discovered on the bandana leads to another spectacular rescue and clears up a puzzling mystery.

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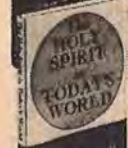
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Buffy the squirrel looked up at the mountain high above him. "Yoo-hoo, Mr. Mountain," he called. "May I talk to you, please?" Mr. Mountain didn't answer.

"I guess he didn't hear me," thought Buffy.

Quickly he scrambled to the top of the tallest tree. He sat on his haunches and stretched his neck as far as he could.

He called again to Mr. Mountain.

"Yoo-hoo, Mr. Mountain," he said.

This time there was an answer.

"Who's down there?" asked a gruff voice that was almost as loud as thunder.

"It's Buffy the squirrel."

"Speak louder," roared Mr. Mountain. "I can't hear a word you say."

Buffy put his forepaws up to the

sides of his mouth. He took a long breath. Then he called in his loudest voice, which, after all, wasn't much louder than a squeak.

"It's Buffy the squirrel."

"A squirrel!" roared Mr. Mountain. "Whatever do you want with me?"

"Please! I want to talk to you."

"Oh, my," said Mr. Mountain. "Why do you want to talk to me?"

"Because I'm lonely. All my friends went to the animal fair. They didn't wait for me."

"I can't be bothered with anybody as small as you," said Mr. Mountain. "Why, I talk to the trees and the clouds. I talk to the wind and the rain. I talk to the sky. They are all big like me."

His voice grew louder.

"I'm so big and strong," he roared, "that I can carry a whole forest on

my back."

"So you can," said Buffy. "But can you crack a nut?"

He wiggled all over. He bet Mr. Mountain couldn't think of an answer to that.

"Don't be impudent," shouted Mr. Mountain. Then he began to laugh. He laughed so hard that Buffy thought it was surely thundering. He laughed so loud that old Mr. Sun, who was hiding behind a cloud, came out to see what was going on.

"Ho, ho, ho!" roared Mr. Mountain. "Ho, ho, ho! That was a very good joke."

After a while he stopped laughing.

Then he said, "Buffy, I guess there are lots of little things a big mountain can't do. I can't crack a nut. I can't run up a tree. I can't scamper along a fence."

"And there are lots of big things a little squirrel can't do," answered Buffy.

Then he heard Mr. Mountain call, "What would you like to talk about?"

"Oh, things," said Buffy.

So they talked about alligators and stars and the river and sticks and stones. They talked for a long time.

Then Buffy said, "It's getting late. I must go now."

"Wait a minute," said Mr. Mountain. "I have a present for you."

"What kind of a present?" said Buffy. "It isn't my birthday."

"You'll see," said Mr. Mountain.

He began shaking the trees on his back. He shook them so hard that their acorns fell off. They rolled down the sides of the mountain and landed at the foot of the tree in which Buffy was sitting.

Buffy scurried down to the ground. He picked up some of the acorns and stuffed them in his cheeks. Then he scampered away home. He stopped at the hole of the tree where he lived. He stretched his neck as far as he could.

"Thank you, Mr. Mountain," he called. "Thank you very much."

"You're welcome, Buffy," said Mr. Mountain. "Come back and talk with me another day."

"I will," promised Buffy.



The little squirrel and the big mountain

BY MARJORIE SPILLER NEAGLE

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The spirit of service

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

Life and work

May 12, 1968

John 13:1-17

Having completed five lessons dealing with the Bible, the Christians' textbook, we now turn our attention for four lessons upon Jesus' teaching about life and work. He set the example in all his teachings. He first practiced a principle, then taught it. Today's passage of Scripture deals with humility in service.

I. The paschal meal (vs. 1-4)

Controversy has raged among scholars concerning the chronology of John 13. At what point in the ministry of Christ did he wash the disciples' feet? The most logical view is that it occurred the evening before the crucifixion. (For an excellent detailed discussion, please see *Harmony of the Gospels*, by A. T. Robertson, pp. 279-283).

These verses tell us that Jesus knew at this point four things:

1. "That his hour was come" (v. 1)
2. "That the Father had given all things into his hands" (v. 3)
3. That he had come from God (v. 3)
4. That he was returning to God (v. 3)

Jesus was fully apprised of the entire situation and understood completely every circumstance. Jesus also knew the name of the betrayer (see John 6:64).

II. The washing of the feet (vs. 5-11)

For an excellent discussion of the background of this passage, please see William Barclay, *The Gospel of John*, Vol. II, pp. 158-165.

The roads of Palestine were far from the modern expressways. They were dirt. In dry weather Palestinians would have dust and dirt in their sandals. In wet weather there would be the problem of mud. Because of these circumstances most homes had great waterpots at the door for the washing of the feet. Usually this task was performed by servants.

Here is Jesus, the only begotten son of God, taking the place of the servants and washing the disciples' feet. He performs menial service and teaches a great truth.

According to Luke 22:24 there was strife among the disciples regarding place and prominence in the kingdom of God. Prestige was sought.

Have times changed any since that

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time? The human heart is completely unchanged. Human nature is the same now as then. Jesus vividly and dramatically teaches that the route to greatness is through humility in service. Perhaps these disciples never forgot this great lesson.

The key personality besides Christ in verses 5-11 is Simon Peter, who receives another rebuke (see v. 8). At first Peter would not allow Jesus to wash his feet; later he wanted his head and hands washed as well. Peter misunderstood what was involved. To have denied Jesus the washing of his feet, Peter would have contradicted the whole principle of self-surrender, unselfish service, and humility which Christ wanted to teach the disciples.

III. The significance of Jesus' service (vs. 12-17)

Jesus earlier had stated a great principle: "Even as the Son of man came not to be ministered unto but to minister and to give his life a ransom for many" (Matt. 20:28). Thus the life of Jesus was a life of service. Always he ministered to others.

The significance of the passage may be seen in the light of two things not taught:

1. This passage does not teach "foot-washing" as a church ordinance. We should be humble enough and willing to wash someone else's feet. Verse 14 does not teach a church ordinance. Christ meant, "You should follow my example, you are not too good to wash the feet of another."

2. This passage does not teach baptism. Some say that washing was necessary to gain entrance into the house and therefore you must pass through the door or entrance of baptism in order to gain entrance into Christ's church. This clearly is not taught in the passage. There is no symbolism of baptism in John 13.

Please underscore the word example in verse 15. The best way to live the Christian life is to follow his example.

The opposite of humility—the basic teaching of the passage—is pride, one

of the seven deadly sins.

Please answer the following questions and decide if you need to learn more about humility:

- (1) Am I upset when my friends do not pat me on the back?
- (2) Do I feel hurt if I am not thanked for some work I did?
- (3) Do I turn against people if they criticize me?
- (4) Do I find myself saying (or thinking) that I am better than others?
- (5) Do I find fault with others or is it because I am envious or jealous—or proud?
- (6) Do I think that I am always right and that others are always wrong?
- (7) Am I very critical and do I therefore put myself on a pedestal?
- (8) Am I quick to sense slights?

What is the remedy for pride? Turn your life completely over to Jesus, make a total commitment to him, and "walk humbly with thy God" (Micah 6:8).

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Wisdom for family living

By VESTER E. WOLBER

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The passages selected from Proverbs for this study deal with family life, especially the responsibility of parents for passing on to their children the traditional values which have come down to them and the responsibility of young people for receiving and treasuring these ancient values and living by them. The essence of the three passages of Scripture in the printed lesson might be summarized by two commands and a promise: (a) Give attention to traditional values; (b) Store these values securely in your heart; and (c) They will guide, protect, and enlighten you.

Give attention to traditional values (4:1-5a)

The passage continues in the format of a father offering instruction to his son. (1) He pleads with the son to hear, give attention to and not forsake this instruction; (2) He promises that these good precepts will give insight; and (3) He said that when he was a child his father had instructed him in these traditional words of wisdom.

Each adult generation must gain the attention of the younger set if they are to instruct them. The youth of any generation will not listen attentively to parents and other adults whom they do not respect. Parents, therefore, must make every effort to gain the respectful attention of teenagers and young people. On the other hand, today's youth must respect parents for what they are and what they seek to be but must not expect them to be perfect.

The author of this proverb had a healthy respect for traditional teachings, and he assumed that the youth had that same respect for it. One of the greatest threats to the American way of life is growing up out of a wholesale disregard for the past. If we do not have respect for our forefathers, we are not apt to respect the institutions and values that they bequeathed to us.

Store these values securely in your heart (4:20-23)

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These words challenge the son (1) to set his sight onto these truths, incline his ears to them, and fix his attention upon them. He is (2) to store them up in his heart, and (3) to guard his heart with full diligence knowing that out of it are the issues of life. Wisdom must be sought after, welcomed, and treasured.

These values will guide, protect and enlighten you (6:20-23)

The last passage to be studied contains two commands, a promise, and an explanation. (1) Preserve and practice parental instructions (v. 20). (2) Treasure these instructions in your heart and keep them with you at all times. (v. 21). That is, apply these principles in all relationships in everyday life. (3) When so applied, this wisdom will guide you, guard you, and instruct you in the good life (v. 22). (4) Such teaching brings light to give insight, and it forms discipline in the way of life (v. 23).

The commands, the promise, and the explanation were all intended to help fortify the young person against lustful temptations. The sex drive offers temptation, an avenue of ready access to the heart; and unless people are aware and alert of its dangers, it can wreck them.

Judging from what is said in Proverbs about evil women who employed their beauty to allure and entice young men, it would seem that in ancient society also there were those who distorted and misused sex. So far as can be known, however, no other society of ancient or modern times ever sought to stimulate and arouse sex impulses as does the American society. Since the beginning of recorded history, sex has been sold; but only in modern times has

International

May 12, 1968

Proverbs 4:1-5a, 20-23

Proverbs 6:20-23

sex been used to sell other products. Even toothpaste is now sold because it is said to be sexy!

What can be done to prepare young people for sane living in a sex-crazed world? Three things:

1. Warn them before they find out for themselves the costly way that sex is powerful.

2. Teach them that sex activity outside of marriage is wrong. Some people seem not to know this, some don't believe it, and some don't care. But whether he believes it or not, illicit sex can wreck one's character, distort his personality, and seal his destiny. It is wrong morally, wrong emotionally, wrong psychologically, wrong physically and wrong religiously.

3. Guide them into full acceptance of Christ and Christian standards. John said that if a person has an anointing of the Spirit, i. e. has an experience of salvation and has been taught the truth—which truth abides in him, he will not turn away from Christ and deny him (I John 2). It can be said with equal assurance that if one has an experiential knowledge of Christ and has been instructed in Christian ethics regarding sex relations, he cannot be at ease while conforming to the practices of a sex-mad society. Pre-marital chastity and post-marital fidelity are still required for a life lived in wisdom.

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 B—Batesville church dedicates building p10;
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 C—Crowley, Winston, to direct overseas division of FMB p12; Church and state (E) p3; Cook, Tim, resigns p10;
 F—Feminine intuition: From the mouths of babes p10
 G—Greenlee dedicates new auditorium p9; Garrison, Fred dies p8
 K—Kudos for Harriet (L) p4; Real M. L. King? (L) p4
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 T—Trantham, Dr. William authors article p7;
 W—Ways to better race relations (L) p4



"I'm as 'big' as any 'church member—but 'loving the unlovely'—man that's too much."

—ARK-E-ODOLOGY by Gene Herrington

On the silver standard

On a crowded bus, a passenger apologetically handed the conductor a \$20 bill, saying, "I'm afraid I haven't a quarter."

"Don't worry," the conductor assured him grimly. "In a minute you'll have 79!"

Instant ignition

Triumphant father to mother, watching teen-age son swiftly mowing the lawn: "I told him I lost the car keys in the grass."

Fast recovery

Mason: "Your wife used to be so nervous. Now she seems quite cured."

Painter: "She is. The doctor told her nervousness was a sign of old age."

What's that?

She: Don't drive so fast, dear!

He: Why not?

She: That policeman on the motorcycle behind us can't get by.

What most people are looking for is less to do, more time to do it in, and more pay for not getting it done.

April 28, 1968

Church	Sunday School	Training Union	Ch. Adns.
Alexander First	63	46	
Berryville First	163	60	
Freeman Heights	136	58	
Camden First	455	106	
Crossett First	587	195	
Mt. Olive	273	162	4
El Dorado			
Caledonia	45	31	
East Main	307	159	10
Ebenezer	139	69	1
First	641	387	
Victory	57	67	3
Fort Smith			
First	1,326	401	7
Towson Avenue	188	96	
Forrest City First	516	151	
Gentry First	157	65	
Greenwood First	238	93	4
Harrison Eagle Heights	194	53	
Hicks First Ashdown	31	27	
Hope First	428	150	
Hot Springs Piney	190	85	
Jacksonville			
Bayou Meto	142	109	1
First	406	138	
Marshall Road	361	188	7
Jonesboro			
Central	478	170	4
Nettleton	306	126	6
Little Rock			
Crystal Hill	162	54	
Geyer Springs	496	220	9
Rosedale	214	106	1
Magnolia Central	638	218	7
Manila First	151	70	3
Marked Tree Neiswander	111	62	
Monticello			
First	261	111	
Second	207	104	
North Little Rock			
Baring Cross	543	134	
Southside Mission	35	20	
Calvary	447	160	4
Central	242	118	
Harmony	56	37	
Levy	484	166	2
Park Hill	727	189	
Sixteenth Street	43	25	
Sylvan Hills	256	103	
Paragould East Side	237	123	89
Paris First	421	156	8
Pine Bluff			
Centennial	178	103	15
First	613	116	
Green Meadows Mission	54	37	1
South Side	712	279	16
East Side Mission	88	65	8
Tucker Mission	28	13	
Watson Chapel	177	79	
Rock Springs	70	48	
Springdale			
Berry Street	90	56	1
Brush Creek	87	52	7
Elmdale	269	77	1
First	395	108	
Oak Grove	62	37	
Van Buren First	467	162	1
Vandervoort First	68	37	
Warren			
First	402	135	
Southside Mission	66	63	
Immanuel	218	73	
Wesson	31	17	
West Memphis			
Calvary	270	117	2
Ingram Boulevard	284	110	3

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Underpaid clergy

CHICAGO—When you dropped your usual dollar into the collection plate at church last time, your pastor probably wished it was \$1.50. He could use the added funds.

Dr. Nathan Pusey, president of Harvard University, said in Chicago recently that poor salaries for clergymen is one of the "scandals of American society."

In accord with the visitor's remarks was the newspaper Chicago American, which made a survey of the area's ministers' salaries and found them well below those in industries and the professions.

"A bartender at a country club gets more money than the man in a Chicago pulpit," one minister observed.

The starting salary of a clergyman in Chicago may be less than \$5,000, but added to it are free housing in a parsonage, travel and utilities allowances. It is estimated that these items average generally over 30 per cent above the salary.

The salaries of the American Baptist Convention pastors ranked lowest in comparison to some of the larger denominations. In the Chicago area, the Chicago Baptist association ministers receive an average salary of \$5,600 plus housing. In nearly 100 per cent of the churches, the fringe benefits are provided. Car allowance is the poorest figure, being only slightly higher than the national average of \$900. (EP)

Dr. McIntire forms group to probe report on riots

COLLINGSWOOD, N. J.—Dr. Carl McIntire, head of the ultra-fundamentalist International Council of Christian Churches, charged here that President Johnson's special panel on race riots had failed to consider the "religious influence which has stimulated civil disobedience."

He contended that the report of the Advisory Commission on Civil Disorders had "completely ignored" the "spiritual, moral and religious aspects" of the racial crisis.

In view of the panel's "vacuum" regarding the role of religion in racial disorders, Dr. McIntire said, he was forming a National Christian Commission to Investigate the Riots. (EP)

How tall was Jesus?

VATICAN CITY—Jesus Christ was not the towering six-footer that most Christians think he was but a modest 162 centimeters (about 5 feet, 4 inches) tall, according to a Vatican scholar.

Msgr. Giulio Ricci, archivist of the Sacred Congregation of Bishops, gave this figure in a newly-published book, *Statura dell'Uomo della Sindone* (Statue of the Man of the Shroud).

With a companion volume, *L'Uomo Della Sindone*, the book presents the results of Msgr. Ricci's investigation of the famous Shroud of Turin, a relic preserved in the Turin Cathedral which

Vote against involvement

NEW YORK—Resistance is growing in America against the tendency among clergymen of all faiths to become involved in social issues.

This is the conclusion of Paul Hofman who recorded the following quotations from clergymen and lay leaders in various parts of the country for the New York Times:

Kansas City: "I feel that secular involvement is not the mission of the church. We feel Jesus is being used. There were many social problems in His days; there was slavery. Yet, His disciples made no effort to take this up."
—A layman.

Rochester, N. Y.: "I find quite a few buttons in the collection plate ever since the Bishop (the Most Rev. Fulton J. Sheen) has had good words for Negro militants."
—A priest.

New York City: "I get uneasy in the synagogue whenever the rabbi strays toward outside topics."
—A Jew. (EP)

many Catholics believe to be the shroud in which Jesus was wrapped for burial after the crucifixion. (EP)

Grandchildren's tomb

PENN, England—A large vault containing the remains of six grandchildren of William Penn, the English Quaker who established the colony of Pennsylvania in America in 1681, has been accidentally discovered in this village, west of London, which has long been associated with the Penn family. (EP)



NEARLY 10 years after construction first began, Baptists of Sant'Angelo in Villa, Italy, recently dedicated this church building. A village of about 400 people, Sant'Angelo is set among vineyards and olive groves approximately 50 miles from Rome. About half the villagers are Baptists. (Photo by Frederick H. Anderton)

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