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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

MAY 16, 1968

Personally speaking



Boy-dog-faith

I am indebted to Enola Chamberlain of Los Alamitos, Calif., for this boy-dog-faith story:

When Bill, my nephew, was ten, he wanted a dog more than he wanted anything else on earth. But he didn't want just any dog. He wanted a certain kind of dog, a basenji. But basenjis, which do not bark, come from Africa. So they are rare and they cost more money than Bill's folks could spend on a dog.

Bill knew this and he also knew that his parents felt badly because they couldn't get him what he wanted. So he tried to cheer them.

"Never mind," he said, "I'll just wait."

But Bill didn't fold his hands while he was waiting. His father came home one night and found him working in the back yard with boards, a saw, hammer and nails.

"What in the world are you doing?" his father asked.

"Making a house for my dog," Bill answered.

"But you haven't got a dog—or have you?"

"Not yet," Bill said, "but I will have, and I have to have a house for him, don't I?"

Bill didn't stop at making a dog house. He made a visit to the local animal shelter and asked them to let him know if a basenji was picked up.

Days passed into weeks. But Bill never lost his faith. He named the dog, got a board, painted the name on it and nailed it over the dog house door.

Out of his allowance he bought a leash, feeding and watering dishes, and a pad for a bed. He even bought a dozen cans of food.

Bill got his dog. He got it from the animal shelter. It wasn't pure basenji, but it had the brown-and-white coloring typical of the species and the short hair, the tail that looped over its back—and it didn't bark!

Later, when I saw the two of them playing

happily together, I asked Bill how he had been so sure that he was going to get the dog he wanted.

"I didn't know *how* I was going to get him," he admitted. "I just knew I *was* going to get him. I wanted him so bad I had to have him. So I had to be prepared for him, didn't I?"

Erwin L. McDonald

IN THIS ISSUE:

IN a joint effort, the three Baptist conventions of the state of Arkansas are planning a three-month religious census, which will begin in July. For the story and the pictures, taken at a recent meeting of religious leaders, turn to pages 10 and 11.

DUKE McCall, president of Southern Seminary, is convinced that Baptists have nothing to worry about from listening to people who disagree with them. In fact, he welcomes discussion and opposing ideas, since they make him more convinced of the rightness of his own faith. Turn to page 5 for his story, "The imperialism of faith."

GEORGE Purvis sings the praises of the float trip in this week's Arkansas Outdoors column. It's on page 13.

COVER story, page 11.

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

A new church

The United Methodist Church came into being this month with the merging of The Methodist Church and The Evangelical United Brethren Church. (For detailed report, see first-hand account of Dr. Alfred Knox, editor of *The Arkansas/Louisiana Methodist*, written especially for this paper and carried on the back page of this issue.)

Aside from joining two previously different denominations, the merger follows through with the removal of all racial barriers and the setting up of a Commission on Religion and Race. Purpose of the Commission will be to "enable Negro members to have equal opportunity for service and voice on all levels of the church's ministry."

According to Dr. Knox, the new United Methodist Church has not taken action friendly to the liquor industry in voting to strike from pledges of those offering themselves for the ministry the vow to refrain from the use of tobacco and alcoholic beverages. Instead, the new vow will be "an affirmation of a complete dedication to the highest ideals of the Christian life."

Why, if the vices of liquor and tobacco addiction were to be mentioned specifically, should not several dozens of other sins be included in the catalogue? We agree that the new pledge is an improvement over the old and that it should result in no more tobacco and liquor being consumed than would have resulted under the old vows.

Dr. Knox reports that the United Methodists in other actions "reaffirmed their stand on total abstinence from alcoholic beverages."

Our prayers are with our United Methodist brethren. In the unity of the new merger that has brought them about, may they find new strength for Kingdom achievements. Whatever the denominational brand, what the world needs is bigger and better Christians whose hearts are full of the love of Christ and whose hands are full of His purpose.

Democracy despised

The action last week of the Alcoholic Beverage Control Board in ignoring a ruling by the Attorney General and going ahead to issue liquor-by-the-drink permits to private clubs of the state is the most flagrant violation of democracy that Ar-

kansas has seen in a long time.

As Dr. Henry Goodloe, executive director of the Christian Civic Foundation of Arkansas, said in a statement to the *Arkansas Baptist Newsmagazine*:

"The action of the ABC Board by-passes the legally constituted assembly of the state, is an affront to all law-abiding citizens of the state, and is a flaunting with arrogance of the regularly constituted legal authority of the state."

The ABC Board's announcement that it would proceed with the licensing of private clubs to serve mixed drinks came just five hours after Attorney General Joe Purcell had ruled such action invalid on the grounds that it would constitute a contravention of statutory prohibitions.

One does not have to be a practicing attorney to know that the laws of the state of Arkansas specifically restrict the sale of alcoholic beverages to properly qualified licensees and then only in package form and not for consumption on the premises.

The secretive and deceptive manner in which the ABC Board, as a public agency, went about reaching its decision is as deplorable as the Board's action. The meeting was held privately and with no press representatives present, with the Board's decision being revealed in a prepared statement that left unanswered many vital questions, including how the Board construes the mixed-drink licensing to be within the law.

If a three-man board can displace the state legislature in such matters as this, why not in other matters? And how far can we go in this direction before we run headon to open anarchy?

Out of the past

B. H. Carroll: "The supreme test of pastoral fitness and usefulness is courage to direct his congregation in all labors of love for the dissemination of the truths of the Master's kingdom, not allowing a fear of his people to restrain him from being the bishop of all the needed work of a congregation. It is a pitiable sight to behold a pastor under the domination of one or more of his members who persuade him that it is not to his interest to lead out his flock in any needed denominational work."—*Baptist Advance*, Feb. 15, 1902

The people speak

Voting on members

At a prayer meeting time some discussion has been on that good old Baptist custom of laypeople voting when new members come into a church. (Everyone certainly knows that no one is voted in or out of the Kingdom of God—this is determined by each individual soul's acceptance of Jesus.)

But how heart-warming to hear the verbal welcome of fellow-Christians into a particular church group here on earth.

How good to know that not only the preacher welcomes new church members; so, too must the laypeople who serve together in the church add their encouragement to this new member... so he'll know it is not just the 'preacher's church,' but preacher cooperating with people that all may share in worship responsibility.—Mrs. George Purvis, 13 Belle Meade, Little Rock, Arkansas 72204

On 'national crisis'

Let me commend you for your good coverage of our nationwide crisis in human relations. It is encouraging to read letters and articles written by fellow Baptists who are seeking to do something about love, brotherhood and equality instead of sitting in silence or merely talking about it. Keep up the good work. A good example is worth a thousand sermons.

The winds of change are blowing with ever increasing intensity. My only hope is that we Baptists will not be left too far behind to recover our mission and our influence. The days of selective evangelism and blindness to social injustice are fast coming to an end. Thank you again for your editorials, the letters and special articles about the cruel slaying of Dr. King and the aftermath of violence and concern.—Carrol Evans, Pastor, First Baptist Church, Manila, Ark.

Jesus and 'wine'

I would like to add my comments to those of Professor Vester E. Wolber, of Ouachita University on the International Sunday School lesson of May 5.

In John 2, referring to the wedding party where Jesus performed the miracle of changing water into wine; you state that "it cannot be shown that the wine was non-alcoholic."

I ask, can it be shown that it was alcoholic?

I believe that Bible readers need to use common horse sense on many scriptures that are not clarified.

Could our Lord have made alcoholic wine for his friends to drink, and then said for us to "Look not thou upon the wine when it is red when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder." Prov. 23:31.

Also, Jesus says we are our Brother's Keeper, and even though I had self control and could stop at one drink, my brother might be weak and become a drunkard: So Jesus could not have made alcoholic wine.

It takes Jesus from His pedestal to accuse Him of such, and I am ashamed to find such articles in our Baptist magazine.

Our manufacturers make sweet cider

and hard cider. I say Jesus made "sweet" wine.—Mrs. Hazel Loeffler, Gentry, Ark.

'Grandma Reed'

Thank you for the tribute to Grandma Reed ("Personally speaking," our issue of April 18). She deserved it and I am always happy to find people who appreciate kindness and generosity though it be 100 years ago.—Bruce H. Price, Pastor, First Baptist Church, Newport News, Va.

"It is by means of cooperative work that a vast amount of ministry can come into life which would be completely impossible if each church sought to operate independently of others."—Baker J. Cauthen

Beacon lights of Baptist history

Jonathan Going: corresponding secretary

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

Jonathan Going was the first corresponding secretary to serve the American Baptist Home Mission Society. His pastoral experience, trip to the West and friendship with John M. Peck, who served there, and respect of his brethren, make him an excellent choice for this office. From his election to the position in April, 1832, until his resignation in October, 1837, he fulfilled the highest expectation of his denomination. He was constructive in his ideals, zealous of spiritual goals, resourceful in programming, and unceasing in his effort to establish the work on a firm basis.

At the keynote meeting in May, 1832, he thrilled his audience with his vision and plans. His closing statements are impressive. "Much is expected of us. It is known that the numbers, the intelligence, and the means of the denomination are competent to do much; and it is expected that we shall plan great things, attempt great things, and devise means to accomplish great things But the question is . . . what shall we attempt to accomplish? Far be it from me to recommend rash adventure and questionable experiment. Still you will allow me to say that we ought to immediately attempt something great or we shall accomplish nothing important."¹

In selecting personnel the first year found him at Newton Center, interviewing and endeavoring to enlist well trained young men for the Western mission. Wherever he went he was alert to this need. He looked for strong pastors with simple faith who might respond to this call.

This newly elected secretary "traveled 1,100 miles, the first three months, and attended 75 religious meetings. He preached 65 times, gave 25 addresses, and took 25 subscriptions, amounting to \$1,318.48. During this time, he visited two towns each Sunday, and addressed the faculties of three institutions."²

Such activity ordinarily is the mark of a strong, robust man. But this was not the case. He did all this work with a paralyzed limb, an affliction his physician had assured him would necessitate his lying by for at least a season. Though the limb was feeble it gradually strengthened, as Going threw himself into his work with abandon.

¹Charles L. White, A Century of Faith (The Judson Press, Philadelphia, 1932) p. 47

²Ibid, 47

The imperialism of faith



BY DUKE K. MCCALL,

PRESIDENT, SOUTHERN SEMINARY, LOUISVILLE, KY.

There is not enough darkness in all the world to put out the light of one tiny candle. There is not enough ignorance and superstition and error in all the world to drown out one small truth.

When Jesus said that every tongue would confess that he was lord, he was affirming his conviction that truth would triumph.

That is my faith as a Christian. The truth will ultimately triumph over all adversaries throughout the universe. The gospel of Jesus Christ is God's truth.

Recently, at the close of a Seminary semester, I said goodbye within a few hours of each other to a Chinese professor and to a missionary of the little band of Baptists in Austria.

They had completed their study at Southern Seminary. In different words they both commented on the relaxed openness of Southern Seminary toward the convictions of other Christians with whom we Baptists strongly disagree.

Our willingness to hear lectures or participate in meetings with non-Baptists had startled them.

In each instance I found myself checking to be sure they had discovered why this is so. We at Southern Seminary are so convinced that Baptists stand within the truth we are neither threatened by listening to those who disagree with us nor are we hesitant to engage anybody in discussion of our faith.

Bluntly, we are more convinced Baptists than those who are afraid to engage in such dialogue or to expose their fragile convictions to the challenge of world renowned scholars.

Some years ago a friend said to me: "I would quit being a Baptist in a minute if it were not for the Bible." Actually I think that is the correct position of a Baptist fundamentalist.

Our loyalty is not to a so-called Baptist position but, rather, to the truth of the biblical revelation. We are willing to alter any position if it can be shown to be contrary to that taught in the Scriptures.

We are eager to hear any expert who seems to have

light to throw upon God's message to men. We are equally eager to get into any forum where we may testify to the truth of our understanding of the Christian faith.

Perhaps this will explain my confusion and my dilemma when a student making the rounds of representatives of various theological schools who were visiting his university campus, asked me: "Are you a liberal or a conservative?"

First, I evaded the question with Professor Inman Johnson's jest: "A liberal when I am receiving and a conservative when I am giving."

Second, I said to the student, "Ask me the test questions which distinguish in your mind the difference between a liberal and a conservative. I will tell you point blank what I believe and let you judge."

You see, in my own mind the position of Southern Seminary is that of a traditional fundamentalist.

It is a relatively recent development among us to believe that Baptists are the leaven which should not run the risk of being mixed in the lump. It is superficial liberalism which defends "The Baptist Position" instead of seeking to turn loose the biblical truth to conquer the world.

I apologize for using these loaded labels with meanings opposite to their popular usage. The point I am trying to make is that the labels mean whatever the user wants them to mean and have no standard value.

Southern Seminary is first of all Christian. By this we affirm that Christ is indeed Lord as the New Testament reveals. But Southern Seminary is also Baptist, which means that we have an intellectual commitment that the Baptist understanding of the gospel is true.

Together these mean that Southern Seminary cannot keep to itself, cannot keep quiet. It cannot teach its students to carry on a monologue in the company of those who will agree. Instead, they must move out into every possible confrontation in both the religious and also the secular community in the United States and around the world to talk about God's truth.

"The Kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign forever and ever" (Rev. 11:15, ASV).

Greenland church is dedicated



DEDICATION service participants for Greenland Mission church, front row, left to right: Jack Roberts, Allen Jackman, Dione Martin, Jack Center (assistant Sunday School superintendent), Harry Parker (Mission director), Gilbert Morris, pastor; second row, left to right: Leon Martin (Sunday School superintendent), Lance Martin, Dr. S. A. Whitlow, Dr. Andrew Hall, R. D. McClelland, music director. Third row: left to right: Sherwood Seeley, Marshall Heck.

Open house was held April 7 for the new Greenland Mission church, pastored by Gilbert Morris, following a dedication service.

Dr. Andrew M. Hall, pastor of First Church, Fayetteville, which sponsors the mission, spoke briefly on its history, and introduced the speaker for the dedication service, Dr. S. A. Whitlow, executive secretary, Arkansas Baptist State Convention.

Mrs. Charles Chambliss sang a solo following the dedication speech.

Refreshments were served to over 150 guests at the open house which followed.

Greenland Mission was established on June 25, 1967, with 37 charter members. Services were held in a mobile church containing four classrooms and a sanctuary, but by September, 1967, the membership had risen to 95, and the mobile church was too small. With the assistance of First Church and through additional contributions, the mission was able to build the present new brick veneer building.

The new building contains eight classrooms and a sanctuary capable of seat-

ing 150 or more. This new building is the first step in an overall building program which is being planned.

Harry Parker, First Church, Fayetteville, is mission director, and Mrs. Silas Campbell, assistant mission director.



GREENLAND Mission, sponsored by First Church, Fayetteville

Moves to Texas

Native Arkansan W. Lee Prince, pastor of Trinity Church, Seneca, S. C., for the past eight years, has resigned effective June 15 to join the staff of South Main Church, Houston, Tex., as associate pastor.

Dr. E. Hermond Westmoreland, another Arkansan, is senior minister of the 5,700-member church, the largest in Houston.

Mr. Prince will have major responsibilities in the areas of preaching, leadership development, and public relations.

During the ministry of Mr. Prince, Trinity Church doubled in membership, receiving over 300 new members and the church budget has increased from \$18,000 to the current \$47,000.

Mr. Prince, the son of Dr. and Mrs. Irving M. Prince, of Brinkley, received his undergraduate training at Carson-Newman College, Jefferson City, Tenn. He received his theological training at Southwestern Seminary, Ft. Worth, Tex., and completed a one-year clinical internship in pastoral care at the Institute of Religion, Houston, Tex. He has studied at Union Theological Seminary, New York, and at Princeton University.

Mrs. Prince is the former Robbie Ann Brown of Westminster, S. C., a graduate of Furman University.

Neal to Barton

Rev. and Mrs. Doyle W. Neal were honored with a farewell reception recently, given by First Church, Monticello, which Mr. Neal has been serving as associate pastor.

Guest speaker

Dr. W. Elzie Danley, associate professor at Memphis State University, was guest speaker in a special Lyceum Program at Southern College April 30.

A native of southeastern Missouri, Dr. Danley received his BSE from Arkansas State University, his Master of Arts degree from Memphis State University, and his Doctor of Education degree from the University of Mississippi.

Begins bus ministry

One of the first projects of the newly formed Baptist Men's organization of East Side Church, Paragould, was the purchase of a bus.

A bus ministry was begun on April 28, and on its first day there were two professions of faith made which might not have been made had the bus not been in use, according to a spokesman for the church.

Stephens to Ft. Smith

Richard J. Stephens has joined the staff of First Church, Ft. Smith, as assistant pastor in charge of evangelism.



MR. STEPHENS
pastorate was in Hendersonville, N. C.

Mt. Zion Association

Nettleton Church, Jonesboro, is constructing a new parsonage. The brick structure will contain three bedrooms, a study, living and dining rooms, a den and a kitchen, as well as a 500-square foot carport. The house will be carpeted throughout.

Fisher Street Church is in the process of remodeling the interior of its building, and will add a new front to the auditorium. June 1 is the expected completion date. Cost of the project will run approximately \$80,000.

North Main Church, Jonesboro, is constructing a new auditorium at a cost of \$70,000, which will include furnishings. Seating capacity will be for 600.

First Church, Jonesboro, has voted to build a new educational building, and to renovate the one now in use. Construction will begin immediately at a total cost of \$298,000.—J. Carl Bunch

Elmdale, Springdale dedication

Elmdale Church, Springdale, will dedicate its new \$151,000 auditorium Sunday afternoon, May 19, Pastor Paul M.



MR. WHEELUS

Wheelus has announced. Dr. Ralph Douglas, associate executive secretary of the Arkansas Baptist State Convention, who will preach at the regular morning worship service of the church, will be the dedication speaker at a special service beginning at 2:15 p.m.

Elmdale had its beginning in 1960 as a mission of First Church, Springdale, and was constituted a church six months later. The erection of the auditorium marks the fourth building program for the church in its seven years.

The building is carpeted throughout in gold to match the pews, which are upholstered in gold.

The last unit of a master plan for the church plant, the new building has seating space for 1,000, including 60 in the choir. It includes an office suite, a choir robe room, and rest rooms.

The building is carpeted throughout in gold to match the pews, which are upholstered in gold.

Program participants for the dedication service will include: Burton Miley, pastor of First Church, Springdale; Dr. E. E. Harris, Springdale; Mayor Park Phillips, Springdale; Dr. Alexander Best, Fayetteville, superintendent of missions, Washington-Madison Association; Bob Roberson, a member of the Elmdale Church; Dr. Andrew Hall, pastor of First Church, Fayetteville, and moderator of the association; and the choir of John Brown University.

Mr. Wheelus, who has been pastor of

the church for the past five years, is the third to serve the church in this capacity. Other pastors were Harlan Nelson and Weldon Barnette.

The church now has 640 enrolled in Sunday School and has had more than 800 additions to its membership. The annual budget is \$70,000.

Contractors for the auditorium were R. and W. Construction Company, North Little Rock.

The building committee, of which Sam Whillock is chairman, includes Brad Writh, Harold Parsons, Dr. Ralph Power, Dewey Walters, Larry Chumley, and Earnest Bullard.

Jerry Hopkins, of the staff of John Brown University, will be the guest speaker for the Sunday night service.

Church resumes services

Mt. Olive Church, near Heber Springs, resumed regular Sunday church services May 5, following several years of inactivity.

The 55 people attending opening day services included one for baptism and five who came by transfer of membership.

The sermon was delivered by Venoy Vaughn, Batesville, who was ordained to the ministry April 28 by Sky View Church, Memphis, Tenn., which he formerly served as deacon and Training Union director.

Mr. Vaughn will serve as the new pastor of Mt. Olive Church.

A dedication service was held in the evening, led by Bob Holland, missionary, Little Red River Association.



AUDITORIUM, Elmdale Church, Springdale

245 to receive degrees at OBU spring graduation

A record 245 students are candidates for degrees at Ouachita University's spring commencement exercises scheduled for 7 p.m. Saturday, May 25, at A. U. Williams Field.

James L. Pleitz, pastor of First Church, Pensacola, Fla., will address the graduates. A native of Jonesboro and a 1949 graduate of Ouachita, Pleitz will be awarded an honorary doctor-of-divinity degree.

The Former Students Association will hold a noon luncheon.

Candidates are:

Master of arts: Gordon Scott Bacchas, Bauxite; Nixon Gordon Dairymple, Magnolia; and Jerry W. Thompson, Smackover.

Master of science in education: Mary Root, Arkadelphia.

Bachelor of arts: Betty Warren Elrod, J. T. McDonald, Robert Charles Phelps, Sandra Lee Shippy, Robert J. Squires, Gary F. Woolverton, all of Arkadelphia; John Miller Brooks, Gary Ronald Cheatham, Larry Paul Henderson, Gloria Janet Henker, Marikay Howard, Paul Jerome McGowan, Bobby Barham Ridgell, Mary Claire Spencer, Michael E. Stubblefield, all of Little Rock;

Barbara Jo Battle, Bruce William East, Betty J. Rowe Kennedy, Dickie G. McAdams, Britton J. Pruitt, Richard Allen Pearce, all of Hot Springs; Gwendolyn June Hicks, Robert Wayne McDaniel, Danny Glen Smith, James Louis Thomason, all of North Little Rock; K. Rex Easterling, Rogers; Gary Don Alverson, Thomas R. Martin, William Ernest Wells, all of Ft. Smith;

Sarita Charline Baker, Walter Randolph Ellis, Benjamin Robert Owen, Gerald Eugene Spraggins, Billy Ray Tarkington, all of Malvern; Sally Ann Boone, John Henry Hall, Patsy Ruth Leopold, Thearon Thomas McKinney, Peggy Joyce Woodruff, Forrest City; Bill Crumpler, Brian G. Keller, Sandra Lee Robertson, Robert L. Snider, and Jane Ellen Miller Wilson, all of Camden.

David Lee Akins, Phoenix, Ariz.; Sheryl Marie Cooper, Crossett; Marquetta Kitty Cook, Mena; Bobby Jack Bullock, Judy Faye Mullis, Robert Lee McDonald, Delbert Wayne Palmer, all of McGehee; Dan Gaske and Dwight Douglas Weaver, Pine Bluff; Carolyn Brittain Gray, Lavaca; Sandra Jean Edmonson, Mount Vernon; Marjorie Wingfield Toombs, Gurdon; Jerry Scott Johnson, Beebe;

Ted Oliver Hobbs, Fountain Hill; James R. Paxton, Prattville; Jonathan Edward Payne, Ozark, Carolyn Garrett Lowry and Gary Willard Meeks, Bearden; Mary Etta Arnold Wells, West Memphis; Hattie Tinsley Forehand, Nashville, Kinerd Roger Gates, Newport; Dickie Ray Murphy, Hackett; James C. Walker, Corning; Raymond Henry Whetstone, Pearey;

Donnie Plummer, Waldron; Larry Don Thrash, Hope; Kenny Joe Terry, Walnut Ridge; Jimmy Lynn Terry, Warren; John William Scarbrough, Jloyd Gordon Moore, Fordyce; Murray Dean Ritchie, Tinsman; Billy G. Milam, Greenwood; Donna S. Bonds Meeks, Clinton; Donald N. Wortell, Jacksonville; Michael Eugene Moore, Stuttgart; Charles Wesley Kent, Jonesboro; John Tainy Hunt and Sang-kyu Kim, Springdale;

Richard Benjamin Lindley, Russellville; Sheila Ann Gregory, Mountain Home; Janice Evelyn Irigoy, Batesville; William Patrick Keller, Texarkana; Louis Moore Jacks Jr., Sparkman; John Lamb Hicks Jr., England; Joe Fraser Hipp, Batesville; Charles Gaylon Johnson, Beebe; Virginia Frances Patterson and William Marvin Meeks II, El Dorado;

Elizabeth L. Andrews, Brazoria; George J. Appino, Du Quoin, Ill.; J. Paul Batson, Alton, Ill.; Jerry Wayne Black, Noble, Okla.; Susan Ornelia Bradley, Danciger, Tex.; Linda Kay umpus, Rio de Janeiro, Brazil; Darrell Wayne artwright and Nancy Jane Champion, Seattle.

Wash.; Carol Rae Clark, Karren Patricia Clark, Joan Meoli, and Alan K. Rawley, all of St. Louis, Mo.;

Janice Ann Granberry, Lafayette, La.; Ruth Ann Greer, Morton, Ill.; Lynette Guy, Bursleson, Tex.; Mary Lou Herrera, Santa Cruz, N. M.; Bakri Marashi, Aleppo, Syria; Richard O. Mills, Clarendon; Walter Houston Ramsey Jr., Aberdeen, Md.;

Martha Ann Rayfield, Ironton, Mo.; Larry J. Seal, Cassville, Mo.; George Harold Shirley, Gatesville, Tex.; Kenneth Ward Sneed, Ferguson, Mo.; Lane Howard Strother, Memphis, Tenn.; Malcolm Boyd Stuart and Paul Winston Stuart, Honolulu, Hawaii; Donald Ray Varble, Carrollton, Ill.; Paul Loring Waldron, San Pedro, Calif.; Robert Lee Webster, Lombard, Ill.; William Louis Wynne, New Boston, Tex.;

Bachelor of science: Jon R. Ewing, Judy Gail Freeman, Lela Faye Hood, Jean Ann Melton, and James Clyde Woods, all of Arkadelphia; Gregory Lee South and Marilyn Kay Vines, North Little Rock; Betty Lou Dafford and Sherry Sue McMoran, Hot Springs; Robert Harold Bray, Malvern;

Judy Ann Hardin and Linwood Daniel Lewis Jr., Blytheville; Larry Dan Barnes, Sparkman; Sherry Louise Bowen, Cherry Hill; Vanette Burka, Benton; Charles David Claybrook and Daniel Cloys McKinney, Paragould; Ronald George Crouthers, England; Jeffrey Lynn Graves, Watson; Emily Jean Harris, Morrilton;

William S. Harris, Booneville; Sandra Lea Hethcoat, Tupelo; Donna Mae Jenkins, Hazen; Joe Downs King, Nashville; James Raymond Larkin, Lonoke; Beverly Jo Leonard, Star City; John H. Lonon, Gassville;

Eva Joy McLeroy, West Memphis; James Murray Moore Jr., El Dorado; Mary Virginia Murphy, Smackover; Patricia J. Long Payne, Mena; James Thomas Phelan, Donaldson; Joseph Everette Porter, Helena; Laron E. Smith Jr., Manning; Robert L. Stewart, Magnolia; Patricia M. King Stuart, DeWitt; William Rich Terry, Tyrone; and James Everett Young, Arkansas City.

Patricia Ann Charles, Marshall, Mo.; Chris Alexander Abernathy, Fairfax, Va.; Helen Elizabeth Cowart, Brazoria, Tex.; and Lena Sue LeGrand, Pilot Knob, Mo.; Bryan Harmon, Whelen Springs; James Joyce, Stamps;

Bachelor of science in education: Loucinda Lee Hicks, Pamela Diane Harrington, and Mary Martha Reaves, all of North Little Rock; Nancy Lee King, Bonnie Beth Settle, and Rebecca Sue Ralph, Little Rock; Billy Carol Williams, Arkadelphia;

Billy Terrell Aldridge and Beverly Jo Walters, Hope; Sarah Crawford Albritton and Nancy Anne Milbourn, Pine Bluff; William Burl Boyd, Charlie Jean Harris, and Sandra Ann McFall, Blytheville; Claudia F. Diles, El Dorado; Gerald Douglas Taylor, Malvern;

Linda Ann Temple, Stuttgart; Sandra Faye McLaughlin, Mineral Springs; Margie N. Dowdy Mattox, Ashdown; Nan Helen Couch Murphy, Hartford; Joseph Everett Nixon, Hutting; Karen Dale Norman, Searcy; Donna Jean Prince, Bismark; Ruby G. Garrett Reynolds, Sparkman; Nancy Justus Smith, Smithville; Donna Jean Suttle, Sheridan;

Hope Surman Wheat, West Helena; Cara Sue Wilson, Lonoke; Frances Ann Brasher and Rose Ann Davis Woodriddle, Stephens; Virginia Ann Cook, Alexander; Linda Ruth Childs, Lexa; Mary Jane Burns, Almyra; Janice Alameda Craig, Mena; James Randolph Jordan, Camden; Janis M. Jordan, Benton; Glenda Vonne Lambert, Dumas; Judith Ann McCraig, Portland.

Judy Carolyn Hargan, Batesville; Lindsay Ford Baker Jr., Brownwood, Tex.; Theresa Blackwood, Roseville, Calif.; Gloria Lanell Branscum, Phippsburg, Colo.; Earlene Ethel Edwards, Jacksonville, Fla.; Lloyd Kenneth Hall, Alton, Mo.; Bonnie Marie Harrellson, Bernie, Mo.; Joseph Richard Joice, St. Louis, Mo.;

Donnie Ray Mansfield, Memphis, Tenn.; Joanna Redding Melton, Lovington, N. M.; Terrie Alice Shaver, Terre Haute, Ind.; Phyllis Lynn Siebert, St. Louis, Mo.; David Alan Cone, Ft. Smith;

Bachelor of music: Robert Ray Braaswell, Har-

New OBU professors

Albert Riusech from Henderson State College and Roy Ambrester from the University of South Alabama, have been named to the faculty of Ouachita University.

Mr. Riusech will be assistant professor of Spanish and Ambrester, assistant professor of speech and coach of the debate team.

Mr. Riusech received his B.A. and M.A. degrees from Ouachita, where he was an instructor in Spanish from 1961 to 1964.

He has taught at Henderson State College since 1964.

Mr. Ambrester received his B.A. degree from Samford University, Birmingham, and the M.A. degree from the University of Alabama, Tuscaloosa. He is listed in Who's Who in Education.

Journalism honors

Bobby Stover, editor of the Ouachita University Signal, took one first-place award and two second-place awards in the recent writing competition at the Arkansas College Publications Association convention in Little Rock.

Stover took first place in the sports news story category and second in both the sports column and straight news story divisions.

The Signal won second in the headline competition and took an honorable mention in editorial page handling.

Honorable mention went to Bobby Stover in the editorial division and Lamar James in the sports feature and interview story competition.

The ACPA sweepstakes prize, awarded on the basis of total points accumulated in all categories, went to the Harding Bison of Searcy.

Included in the convention agenda were workshops for both newspaper and yearbook personnel. Others attending from Ouachita were Jane McCallum, Mary Matthews, Betty Kennedy, Tommy Thomason, and Claude Sumerlin, newspaper adviser.

rison; Thomas Wayne Boston and Andy Rudy Gallegly, Little Rock; Allen Brewer Wetherington, Arkadelphia; Maurice Wilmot Barnett Jr., Marianna; William Earl Borland, Eudora; Thomas Edward Long, Battle Creek, Mich.; Jack L. Price, Shreveport, La.; James Alton Rees Jr., Pine Bluff; Glynn Austin Stewart, Greenwood; Larry Vernon Williams, Hope;

Bachelor of music education: Judith Kaye Phillip Kent, Little Rock; Gail Ann Millsapps, North Little Rock; Amanda Carol Cantrell, Arkadelphia; June McWha Jones and Wayne Allen Nicholson, Hot Springs; James Alton Rees Jr., Pine Bluff; Amelia Carter Jester, Springdale; Rebecca Jo Chandler, Eudora;

Marjorie Lee Stobaugh, Morrilton; Hannah Elizabeth Massey, Malvern; Georgia Gail Russell, Poplar Bluff, Mo.; Christina Lynn Weber, Texarkana, Tex.; and Carol Louise Brewer, Belleville, Ill.

Supply preacher

B. L. Dorman, formerly pastor of Pleasant View Church, Russellville, is available for supply work.

In his tenure with Pleasant View Church, new furniture was added to the church; prayer benches were installed; membership and offerings grew; air conditioning was installed and a kitchen and dining room added; a public address system was installed in the nursery so workers could hear the message; and prayer meetings were held regularly throughout the community.

Mr. Dorman may be contacted by addressing him at Box C, Casa, or by telephone, CE 3-6681.

Choir to Six Flags

Approximately 27 members of the youth choir of First Church, Smackover, will go to "Six Flags Over Texas" May 18, according to an announcement by D. C. McAtee, pastor.

The young people themselves paid for some of the trip costs by participating in a "hobo work day" held May 4, doing odd jobs for pay. Their earnings amounted to over \$250.

On the return trip the choir will sing in two churches—the North Dallas Church, Dallas, and First Church, Forman, pastored by Ross Williams.

Bill Stroud, First Church choir director, and Eddie Lewis are in charge of the trip, which will be chaperoned by four couples from the church. (CB)

Awarded scholarship

Wayne Green, son of Maj. (ret.) and Mrs. Albert Green, Arkadelphia, has been awarded an all-tuition presidential scholarship to Ouachita University. Green is student council president at Arkadelphia High School, where he is member of the National Honor Society, Future Teachers of America, and drum major of the AHS band. He is also on the executive committee of the Governor's Youth Council.



MR. GREEN

Receives degree

Alvin Kenneth Chadwick, Witt Springs, received the master of divinity degree from Golden Gate Seminary, Strawberry Point, Mill Valley, Calif., at commencement exercises April 19.



SHOWN here, left to right, following dedication services for Emmett First Church educational building: Mrs. Ira "Dock" Kizer; Ronald Munn, pastor; deacons C. B. Ward, J. M. Watson and James R. Snell.

First Church, Emmett, recently dedicated its new educational building, the Kizer Educational Center.

The dedication message was delivered by Dr. D. D. Smothers. Rev. Charles Standford led the singing, and special music was provided by Mr. and Mrs. David Hanning. The dedication prayer was led by Rev. Charles Connors.

Located just behind the church proper, the center is joined to the main

building by a breezeway. It may be used as a fellowship hall by removing folding fabric doors which separate it into classrooms. The structure contains two bathrooms and a large kitchen, in addition to the fellowship hall.

Rev. Ronald Munn is pastor of First Church. Deacons are John Hicks, C. B. Ward, J. M. Watson, Clifford Shope and James R. Snell. S. W. Snell is treasurer; clerk is Mrs. C. B. Ward.



MR. CHADWICK



MR. THOMPSON

Licensed to ministry

Jerry Wayne Thompson, son of the late Mr. and Mrs. C. W. Thompson, was licensed to the ministry in a recent service conducted at First Church, Stephens, pastored by Bruce Murphy.

A student at Southern State College, Mr. Thompson is active in its BSU. He plans to serve as a summer missionary in Iowa.

He served as pastor of his church during a youth-led revival held April 19-21, at which time he was presented his certificate of license.

A backward move

Apparently time ran out rather abruptly for some of the members of Blytheville's First Church, in the flurry of switching over to Daylight Saving time.

Pastor Alvis B. Carpenter, in his Newsbriefs column in the church bulletin for May 5-12, apologizes to his congregation for inadvertently advising them to turn their clocks back one hour instead of ahead.

There were 518 in attendance at Sunday School the next day, out of a hoped-for 625.

We have no way of telling whether the pastor's error was in any way responsible for the lag in enrollment, but it could have served as an excuse for any church member who might have wanted to play hooky—just that once, anyhow.

State-wide census planned

for summer



Top to bottom, column left:
Leaders of the three Baptist state conventions as they met recently at Baptist Building to make plans for the Crusade of the Americas.

Leaders of the Crusade Joint Committee, left to right: Rev. G. R. Mazique, Rev. W. O. Lindsey, and Dr. S. A. Whitlow.

Mr. Mazique and Pastor A. L. Perkins, of Little Rock and Mayflower.

The Census Committee plans an every-house, across-the state census to be taken this summer. (ABN Photos)



July, August, and September have been designated as a time to take a state-wide religious census, with three Baptist conventions of the state—two Negro and one white—working together.

The religious status of each person in Arkansas will be sought, in the census. The census information will then be made available to churches across the state, according to the membership or preference of the persons interviewed in the census. In the cases of persons who are not Christian or who have no church preference, the information will be made available to all of the churches in a given community.

The census will be in preparation for simultaneous revival meetings to be held next year by Baptists throughout the Western Hemisphere, in which 28 different Baptist bodies will be cooperating.

In Arkansas, leaders of the Arkansas Baptist State Convention are working with leaders of two Negro conventions—the Regular Arkansas Missionary Baptist Convention, Inc., and the Consolidated Arkansas Missionary Baptist Convention—on Crusade plans.

Dr. S. A. Whitlow, executive secretary of the Arkansas Baptist State Convention, is serving as chairman of the Arkansas Joint Committee on Crusade of the Americas. Others from ABSC on the Joint Committee are: Miss Nancy Cooper, executive secretary of Woman's Missionary Union; Jesse Reed, director of evangelism; and Dr. Clyde Hart, director of work with Negroes.

Representing the Consolidated Convention are: Rev. J. N. Harrison, pastor of Union Church, Hot Springs; Rev. F. T. Evans, pastor of St. Peter's Rock Church, Little Rock; Rev. W. O. Lindsey, pastor of Immanuel Church, Little Rock; and Mrs. Emma Stewart, Jonesboro.

Representing the Regular Convention



are: Mrs. Lillie V. Hayes, Pine Bluff; Rev. G. R. Mazique, pastor of Mt. Zion Church, Helena; Rev. N. H. McGill, Ft. Smith, pastor of New Prospect Church, Russellville, and Mt. Moriah Church, Ft. Smith; and Rev. A. L. Perkins, Little Rock, pastor, Palarm Church.

Other committees include:

Prayer: Mrs. Ozell Phillips, Little Rock, of the Consolidated Convention; Mrs. Amy Black, Ft. Smith, of the Regular Convention; and Miss Cooper, of ABSC.

Census: Mrs. R. J. Fields, Little Rock, of the Consolidated Convention; Mrs. Hazel White, Ft. Smith, Regular Convention; and Lawson Hatfield, ABSC.

Publicity: Rev. C. B. Burgs, Memphis, Tenn., of the Regular Convention; Rev. Robert Crawford, pastor of Union Church, Conway, of the Regular Convention; and Dr. Erwin L. McDonald, editor of the Arkansas Baptist News-magazine, ABSC.

Finance: Rev. R. G. Gloster, pastor, Mt. Zion Church, Malvern, Consolidated Convention; Rev. Robert Dickerson, pastor of St. Paul's Church, Pine Bluff, Consolidated Convention; W. E. Jones, Helena, deacon, Regular Convention; Rev. W. J. Owens, pastor, Cypress Creek Church, Springfield, Regular Convention; Dr. Ralph Douglas, associate executive secretary, ABSC, and Dr. Whitlow.

The cover



THE RAMAPO RIVER, NEW YORK STATE

PHOTO BY GENE AHRENS

*O flower of the branch, O bird among
the leaves,
O silver fish that my two hands have
taken
Out of the running stream...*

John Keats

Martin Luther King

—a major prophet

BY HENLEE H. BARNETTE

On April 4, 1968, an assassin's bullet removed from the land of the living a prophet with a righteous cause. He had an intense hunger and thirst for a righteous cause and found his satisfaction in prophetic action. He was persecuted for righteousness sake. His name will go down in history and our children's children will read about him.

Yet not many Southern Baptists from the Convention level to that of the local church identified with him or his cause. This in spite of the fact that he was one of us, a Baptist. Few of us marched with him and supported his cause for social justice.

The faculty and administration of Southern Baptist Seminary neither held a special memorial service in his honor nor sent a message of condolence to their bereaved Baptist kin. We are grateful that some students of the seminary did have a brief memorial and did send a message of sympathy. With these exceptions, we left it to the Catholics, the Jews, the government, and the labor unions to do him honor in his death.

Perhaps we felt that it would be hypocritical to do him honor in death, since we did not support him in life.

Oh, we had salved our consciences by permitting our brother, Martin Luther King Jr., to speak from the pulpit in the chapel and to lecture in a Christian ethics class. After his chapel address, we had given Brother Martin a standing ovation, the only one ever accorded to a speaker in the seminary chapel. Yet we did not translate our praise into practice. We did not identify with him and his cause. I blame myself and no one else for this state of affairs.

Now is the time for all of us to assume the burden of righteousness. This means that the shape of our ministry will be prophetic. Our seminaries must become more involved in the crushing issues of the larger community. The church must become prophetic and cease piddling with petty programs of self-enhancement. Some churches spend more time debating about what kind of carpet should grace the sanctuary floor than they do about the problems of war, poverty, and social justice. They remain uninvolved in this

... stupid world where
Gadgets are gods and we go on talking
Many about much, but remain alone,
Alive but alone, belonging . . . where?
Unattached as a tumbleweed.

(W. H. Auden, *The Age of Anxiety*)

This nation has produced only three major prophets: Abraham Lincoln, Walter Rauschenbusch, and Martin Luther King Jr.

Lincoln was brought up a Baptist; Rauschenbusch was a Baptist church historian and the most brilliant interpreter of social Christianity; King was a Baptist preacher and a charismatic leader of the Civil Rights Movement.

All were crucified by their contemporaries. They felt the agony of the cross. The same ecclesiastics who participated in the stoning of these prophets and insisted on an orthodox view of the cross never felt the pain of it.

Now we praise these dead prophets, but we can't endure living ones. We cannonade the living prophets and canonize them when they are safely removed by death.

A prophetic ministry involves a cross and a cause. "Must Jesus bear the cross alone . . .?" In the closing scene of Marc Connelly's *Green Pastures*, a voice is heard in the distance: "Oh, look at him! Oh, look, dey goin' to make him carry it up dat high hill! Dey goin' to nail him to it! Oh, dat's a terrible burden for one man to carry!"—From an address by Dr. Barnette at Southern Seminary, Louisville, Ky., where he is professor of Christian Ethics.

Jordan to Heber Springs

Rev. L. B. Jordan, who has been pastor of Bowie Street Church, Texarkana, Tex., for four years, will begin his service as pastor of First Church, Heber Springs, May 26. Mr. Jordan is a graduate of Ouachita University and Southwestern Seminary. He is married and the father of three children—a son, 18, and two daughters, ages 15 and 13.

Dr. Chapel is named OBU studies director

Dr. Dewey E. Chapel has been named director of graduate studies and teacher training at Ouachita University, Dr. Ralph Phelps, OBU president, has announced.

Dr. Chapel came to OBU in 1963 as associate professor of education. He joined the faculty of Henderson State College in January of 1968 and is thus returning to Ouachita.

He received a B. A. in history from Henderson in 1946, a M. Ed. from East Texas State College in 1952, and a Ed. D. from North Texas State University in 1965.

Before coming to Ouachita, Dr. Chapel served as superintendent of Bodcaw Public Schools, 1940-1941; superintendent of Bismarck Public Schools, 1948-1960; counselor of Hot Springs Rehabilitation Center, 1960-1961; and counselor of Hot Springs Public Schools, 1961-1963.

In full-time music

Henry Van Ravenswaay, former music and youth educational director at East Side Church, Paragould, announces that he has entered into full-time mu-

Clear Creek news

Rev. W. L. Heath, pastor of First Church, Mountainburg, resigned April 14, effective April 21, to become pastor of Calvary Church, Corning. During the 18 months Rev. and Mrs. Heath were at Mountainburg, the Sunday School increased from two departments with six classes to six departments with 12 classes. Enrollment increased from 70 to 140. Receipts of the church doubled. An additional WMU circle was organized, and attendance has doubled.

There were 21 additions to the church during this time, 15 of them by baptism.—Paul E. Wilhelm, missionary

sic evangelist work and is making his home in Star City.

Mr. Van Ravenswaay reports that his wife, Carolyn, and their daughter, Penne, age six, are also talented in music. They sing solo and as a family group.

The Van Ravenswaays belong to North Side Church, Star City, of which John Fuqua is pastor.

Deaths

FAY IVAN FERGUSON, retired treasurer of the Democrat Printing and Lithographing Co., Little Rock, May 8. Mr. Ferguson was a World War I veteran and a deacon in Pulaski Heights Church, Little Rock. A Mason, he also had worked with the Boy Scouts and other youth activities.

Survivors include his widow, Mrs. Vivian Greer Ferguson; a son, James Edward Ferguson, Murray Hill, N. J.; a daughter, Mrs. Martha Ferguson Jones, Houston, Tex.; a sister, Mrs. Ophie Ruth Church, Pasadena, Tex.; and five grandchildren.

TROY MCNEILL, 67, Ft. Smith business leader, May 8, of gunshot wounds. Mr. McNeill was a director of the Federal Home Loan Bank of Little Rock and of the City National Bank, Ft. Smith. He was a Mason and a deacon in Immanuel Church, Ft. Smith. He was also a former president of the Arkansas Savings and Loan League.

Survivors include his wife and three daughters, Mrs. Rebecca Harris and Mrs. Darlene Pilcher, Ft. Smith, Mrs. Gloria Byrd, El Dorado; three brothers, Jessie McNeill, Ft. Smith, W. L. McNeill, Illinois, and Jimmy McNeill, Sheridan; and three sisters, Mrs. Ruie Spain, Smackover, Mrs. Era Hurst, Louisiana, and Mrs. Bessie Griffin, Texas.

Convention note

Dr. Ben Elrod, vice president for development, OBU, has announced that a Ouachita coffee hour will be held June 5 in the Crystal Room of the Rice Hotel, Houston, Tex., following the evening session of the annual SBC convention. Admission is free, Dr. Elrod said, and added that all graduates, former students and friends of Ouachita are invited.

Baptist beliefs

The request of the Gerasenes

BY HERSCHEL H. HOBBS

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

"Then the whole multitude of the country of the Gadarenes [Gerasenes] round about besought him to depart from them; for they were taken with great fear"—Luke 8:37.

Why did the Gerasenes make this request? The usual answer is that they loved hogs more than the healed man (vv 26-36). But is this the case?

Jesus cast a legion of demons out of a man who was their victim. Since demons did not like to be disembodied they asked if they might enter a herd of hogs. When Jesus granted their request the hogs went wild, ran into the sea of Galilee, and were drowned. The keepers of the swine ran and told the event in both the city and countryside. No mention is made that they told the owners of the swine. This may have been true. Or the swine may have belonged to those who fed them. At any rate when the crowd arrived upon the scene they saw the former demoniac "clothed, and in his right mind" (v. 35). Mark says that they were told what had happened to both the man and the hogs (5:16). However, no further mention is made of the latter.

Luke says that "they were afraid" (v. 35). In verse 37 he says that after hearing how the demoniac was healed they requested Jesus to leave their area, "for they were taken with great fear."

Their fear, not the loss of the swine, caused them to make this request. This was the region of the Decapolis, Gentile territory. Thus they were raising hogs, something that would not have been true in Jewish territory. Gentiles feared their gods. They recognized this healing as supernatural. So feeling that Jesus was more than human they were afraid of Him. So their request had to do with pagan religion, not with economics.

It is tragic that they feared Him who was the very essence of kindness and love. Because of their wrong concept of God they missed the supreme blessing of salvation. We need to show pagan people in America and elsewhere that "God is love" (I John 4:8).

Please!

For the past few weeks we have been receiving quite a number of incomplete revival reports.

May we remind you that you must include the place, church, and dates of the revival, plus the name of the evangelist, song leader and church pastor, as well as the pertinent revival results.

If you find your revival notice has not been used, or that it has been used, but is incomplete, you will know you have failed to include all the facts.

Revivals

Lakeside Church, Hot Springs, April 29-May 5; Rev. Wayne Davis, evangelist; 10 professions of faith, 4 by letter, numerous rededications. Don Sebastian, pastor.

First Church, Cotton Plant, April 21-28; Rev. David M. Stevens, evangelist, Betty Sue Moore, song leader; 10 professions of faith, 1 by letter, 41 rededications. David M. Stevens, pastor.

First Church, Plumerville, weekend youth revival; Doug and Dean Dickens, evangelism team; 7 for baptism, 1 by letter, numerous rededications. John H. Graves, pastor.

First Church, Batesville, week-long revival; Don Womack, Memphis, Tenn., evangelist, Sonny Rios, Dallas, Tex., song director; 3 professions of faith, 3 for baptism, 4 rededications. Russell K. Hunt, pastor.

Calvary Church, Ft. Smith, April 21-28; O. Damon Shook, pastor, Park Place Church, Hot Springs, evangelist; 16 professions of faith, 4 by statement, 200 rededications. Charles L. Whedbee, pastor.

Mountain Pine Church, April 14-21; Garland A. Morrison, pastor, Ridgeview Church, Fayetteville, evangelist, "Red" Johnson, Mt. Home, singer; 28 professions of faith, 1 by letter. Church is pastorless.

First Church, Paris, April 21-23; Walter K. Ayers, evangelist, Ray Edmonson, music director, First Church, Tyrone, song leader; 6 professions of faith, 5 for baptism, 1 by letter, 1 surrender to full-time Christian service 1 to the mission field, 14 rededications. Jack Porter, pastor.

Calvary Church, North Little Rock, April 1-7; Jack Hazlewood, evangelist; Dennis Baw, song leader; 25 professions of faith, 6 by letter. Bill Kreis, pastor.



ARKANSAS OUTDOORS

by George Purvis



Take a float trip!



It's float-fishing time in Arkansas. Drifting down a mountain stream in a canoe or flat bottom boat is a unique way to enjoy some of the state's finest scenery and fishing.

There are many streams suitable for floating. The most popular would include the White, Buffalo, Spring, Eleven-point, Strawberry, Big Piney, Mulberry, Ouachita, Fourche LaFave, Saline, Caddo and Cossatot. Together these streams offer literally hundreds of miles of good floating.

About ten river miles makes a good one day float-fishing trip, but if scenery is the main pursuit it is possible to cover from 15 to 20 miles in a day. With a minimum of camping gear a float trip can be extended to several days.

Most floaters take their own boat and either take two cars, stationing one at the take-out point, or get someone in the local area to move their vehicle after the trip is started. Except on the White, Buffalo, and Spring rivers there are few commercial float fishing services.

Float-fishing for small mouth and spotted bass is rated by many as the most enjoyable of all fishing and for the next month conditions should be just right on most of the state's float streams.

Crystal Hill Church, Little Rock, April 8-14; Jack Hazlewood, evangelist, Ken Davis, song leader; 10 professions of faith, 4 by letter. Jim Blankenship, pastor.

First Church, Maud, Okla., April 15-21; Jack Hazlewood, evangelist, Dale Proctor, song leader; 29 professions of faith, 15 by letter, 5 for special service. Gene Anglin, pastor.

Sooner Church, Midwest City, Okla., April 21-28; Jack Hazlewood, evangelist, Ken Chamblin, song leader; 68 professions of faith, 12 by letter, 56 for baptism, 4 for special service. J. Harold Bryan, pastor.

Forest Tower Church, Little Rock, April 29-May 5, Jack Hazlewood, evangelist, Fred Frueauff, song leader; 14 professions of faith, 1 by letter. Cecil Webb, Jr., pastor.

Southern Baptist datelines—

Scientist, Negro legislator speak at WMU convention

HOUSTON—A scientist who coined the word "theonetics" meaning the study of God in change, and a physician who crashed race and sex barriers to be seated in the Tennessee legislature, will be the major speakers at the Southern Baptist Woman's Missionary Union Convention here June 3-4.

The headline speakers are Edward B. Lindaman, a manager of Apollo programs at North American Aviation, Inc., in California, and Dr. Dorothy Brown, the first Negro woman legislator at the Tennessee Capitol in Nashville.

The list of speakers, and the theme, "Hope of the World," were announced by Mrs. Robert Fling, of Cleburne, Tex., president of the Southern Baptist Woman's Missionary Union Auxillary.

The women's convention meets Monday morning, June 3, through Tuesday afternoon, June 4, at the Civic Center Music Hall adjacent to the Sam Houston Memorial Coliseum where the Southern Baptist Convention meets June 4-7.

The opening session bridges between the 1968 denominational emphasis on ministry and the upcoming year of world missions and evangelism, said Mrs. Fling.

Mrs. Robert Brannon, housewife from Freeport, Tex., will tell the story of her volunteer ministry to victims of the Alaska flood. Charles McLaughlin, secretary of the Texas Baptist State Missions Commission, Dallas, will describe ministries during Hurricane Beulah. These two speakers will be back-dropped by flashing news photographs of the disaster areas.

A prologue to 1969 will be a report on the use of the birthplace of modern missions pioneer Luther Rice as a Southern Baptist church site. Wendell Belew, secretary for pioneer missions at the SBC Home Mission Board, will also report on other home missions work through Project 500, a plan to establish 500 new churches and church-type missions in strategic locations.

Abernathy to sing

The Monday afternoon session focuses on retired missionaries. John A. Abernathy, Hot Springs, Ark., emeritus missionary to China and Korea and current second vice-president of the Southern Baptist Convention, will be song leader.

Other missionaries will deliver testimonies on the theme, "Underneath Are the Everlasting Arms." They are Miss Lucy Wright, China and Korea, currently of Greenville, S. C.; Miss Blanche

Groves, China, Hawaii, and Hong Kong, currently of Bridgeport, Tex.; I. N. Patterson, Nigeria, currently of Wake Forest, N. C.; and Mrs. Helen Bagby Harrison, Brazil, currently of Waco, Tex.

Jesse Fletcher, missionary personnel secretary for the Southern Baptist Foreign Mission Board, will speak on "A Continued Story."

Lindaman will speak during the Monday evening session. Past national president of United Presbyterian Men, he has urged dialogue between church leaders and change-makers of the nation in theonetics symposiums.

With a background of 20 major addresses during the past year on the significance of technological advances, he will address the WMU audience on the subject, "In an Age without Precedent."

Emphasis on women

Tuesday morning's session will present women exclusively, emphasizing the role of women in the 1970's.

Dr. Brown's address, "A Dream in My Heart," will reveal how she conquered poverty and prejudice to become professor of surgery at Meharry Medical College and chief of surgery at Riverside Hospital, Nashville.

The first Negro woman to be elected to the Tennessee legislature, she is the author of a recent controversial abortion bill, which bogged down in committee in the Tennessee legislature this spring.

Sharing the session with Dr. Brown will be Mrs. Milton Cunningham, missionary to Zambia, and Miss Alma Hunt, executive secretary of Southern Baptist WMU, Birmingham, Ala. Miss Hunt's address, "WMU Geared to Change," will point up new WMU ways to involve women in missions.

Crusade spotlight

Final session will be devoted to the Crusade of the Americas. Main feature will be a dramatized presentation of the possible implications of the Crusade. The drama will be staged in cooperation with the church recreation department of the Baptist Sunday School Board, directed by Cecil McGee and Robert Oldenburg.

William Ichter, missionary to Brazil who wrote the crusade theme song "Christ Is the Only Hope," will teach the song to the women present.

Soloist for all sessions will be Virginia Babikian, artist in residence at Houston Baptist College. Students and

Riot victims aid

COLUMBUS, Ohio—The Executive Board of the State Convention of Baptists in Ohio has voted to ask the Southern Baptist Convention to establish a fund to aid the victims of riots in the ghettos following the assassination of Martin Luther King.

The action came on the request of Charles A. Jolly, pastor in Pittsburgh, Pa., one of the more than 100 cities across the nation where rioting erupted after King's death.

Jolly urged Baptists to "do something constructive and Christian besides talk and resolutions."

The Ohio Baptist board voted to request the "proper convention agencies" in the SBC to promote a fund-raising effort throughout the Southern Baptist Convention for the benefit of riot victims.

Jolly, who is also a member of the convention's Home Mission Board, said he hoped that the aid would be comparable to the convention-sponsored world relief offering made following World War II when Southern Baptists gave millions for relief of the war-stricken people of Europe and the Orient. (BP)

Fling to New York

ATLANTA—Robert C. Fling, a former pastor in a small Texas town, has been appointed pastor-director of mission work in Westchester County, N. Y., a Project 500 target area that boasts of the highest per capita income in the United States.

He will have a unique assistant in his wife, Helen, who for five years has been president of the Woman's Missionary Union of the Southern Baptist Convention.

Mrs. Fling describes herself and her husband as "victims of our own speaking and writing of our growing concern for pioneer missions in this day of urbanization."

Fling, who was pastor of First Church, Cleburne, Tex., will be the first pastor for Westchester Church. From the church, he will produce multiple ministries to other communities in the county.

The only Southern Baptist church in an area populated with about 800,000, the six-months-old church has about 50 members meeting in a rented stone building which once was an Episcopal church. (BP)

faculty from the college will serve as accompanists, coordinated by Paul Green.

Meditations for all sessions will stem from the hymn, "Hope of the World." (BP)

Evangelism school for Indonesians

DJAKARTA—A three-week seminar on evangelism for Indonesian pastors and evangelists will be held here by the Haggai Evangelistic Association of Atlanta, Ga., May 20-June 8.

Evangelist John Edmund Haggai said this will conclude the seven-week "Total Evangelism, Indonesia" campaign which his organization began April 22.

An international faculty will lead the seminar:

Dr. Kyung Chik Han, pastor of the 7,000-member Young Nak Presbyterian Church of Seoul, Korea;

Dr. C. E. Autrey, secretary, Department of Evangelism, Home Mission Board, Southern Baptist Convention, Atlanta, Ga.;

Bishop A. W. Goodwin Hudson of the Church of England, presently at St. Paul's Church of Portland Square, London, England;

Dr. Bob Pierce, founder of World Vision International, Monrovia, Cal.;

Dr. Jerry Beavan, public relations consultant, Palo Alto, Cal., formerly with the Billy Graham Evangelistic Association.

Dr. Haggai will return to Djakarta from an intervening one-week crusade in Beirut, Lebanon, for the conclusion of his Indonesian campaign. He will preach to an interdenominational audience at the National Evangelical Church of Beirut May 26-June 2.

Hundreds of lay-witnessing teams, without formal training, have been active in the revival sweeping Indonesia since the overthrow of the communists in late 1965, Dr. Haggai said. The seminar will provide a refresher course for trained ministers and will seek to give untrained Christian workers a grounding in Bible evangelism and modern methods of communicating the Gospel.

"It will not be an 'American' approach," he said, "but one geared to needs suggested by the Indonesians. One of our great anticipations is to have Indonesian pastors and evangelists share with us what the Lord has been doing through them. The unprecedented moving of the Holy Spirit in their land qualifies them to share some insights with us. It will be a pooling of insights."

"Total Evangelism, Indonesia" is the first overseas project of the Haggai Association in its program of world evangelism-missions.

Greenwood aid

Pastor Lonnie Lasater of First Church, Greenwood, whose reports we have carried on the recent tornado that leveled much of Greenwood and claimed the lives of a number of people, states that sufficient clothing donations have been received. But contributions of cash and foods still are needed. Persons wishing to have a part in aiding dispossessed families should send their contributions to the Storm Relief Fund, in care of First Baptist Church, Greenwood. —ELM

Missionary notes

Rev. J. Frederick Spann, Southern Baptist missionary to North Brazil, was granted the doctor of philosophy degree in music education by Florida State University, Tallahassee, in March. He directs the music department of the North Brazil Baptist Theological Seminary, Recife (address: Caixa Postal 221, Recife, Pernambuco, Brazil). An Arkansan, he was born in Levy, and moved with his family to North Little Rock during childhood. Prior to missionary appointment in 1962 he was minister of music and education at First Baptist Church, Mexico, Mo.



Feminine intuition

by Harriet Hall

Meeting life's difficulties

When you get into trouble whom do you blame? Some of us blame others, but we should be honest enough to blame ourselves if we are at fault. I read of one man in Florida, Mr. George Albrecht, who fell when a rainsoaked sidewalk collapsed, and decided to sue God for damages after the jury ruled his injury was due to an act of God.

Have you had some difficulties lately? Perhaps you're bending under the load of some trouble or anxiety. Maybe your problem seems a little too heavy to bear and you're about at the end of the rope. Tie a knot and hang on! Maybe you're quoting the line from the old Negro spiritual, "Nobody knows the trouble I've seen." Remember, the song doesn't end there. The next two words are "Glory, Hallelujah!"

The Bible warns us that "in the world ye shall have tribulation." The sun doesn't shine every day—and no one can testify to this better than the people of Greenwood. But many have been good to these friends and I heard some of their civic leaders get emotional the other day as they attempted to publicly thank those who have helped them get on their way to "rise again." It is comforting and challenging to know that others have risen above misfortune.

In 1st Corinthians 16:13 we read, "Quit you like men, be strong." In Philippians 4:13 Paul says, "I can do all things through Christ who strengtheneth me."

When trouble comes we must not blame God—as Mr. Albrecht tried to do. Rather, we must take God as our partner. I have not heard whether that case ever went to trial, but I understand that the local churches of Lake Worth, Florida are co-defenders of the Lord and that one pastor said, "If he brings the principle Defendant into court I will be glad to testify for Him."

The well known Phillips Brooks wrote eight lines of verse which sum up this subject:

Tell him about the heartache,
And tell him the longings, too,
Tell him the baffled purpose
When we scarce know what to do.
The leaving all our weakness—
With the One divinely strong,
Forget that we bore a burden
And carry away a song.

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

BSU Student retreat

By JOHN F. BRUTON

Against the backdrop of Ouachita National Forest, 255 Baptist Student Union members from 21 Arkansas college campuses met at Camp Tanako on Lake Catherine for a three-day retreat, April 26-28, to take a bright look at life.

The theme for the annual spring planning retreat of the Student Department, Arkansas Baptist Convention, struck a musical beat from the musical, "My Fair Lady" by its use of the song, "On the Street Where You Live."

The heartbeat of the program was

felt as 32 young men and women were commissioned for summer mission work. These Arkansas students, through the Baptist Student Union, have found purpose in their lives. They will serve this summer in Trinidad, Jamaica, Alaska, California, Louisiana, Massachusetts, South Dakota and St. Louis, Mo.

On Saturday afternoon the '68-'69 State BSU officers were elected. The new officers are Jerry Blaylock, president, Don Henry, vice president, and Ann Woodward, secretary. Following the election, the students were given time for boating, visiting the canteen or using the ample recreational facilities



MRS. BEHANNA

ties of Camp Tanako.

The spirit of Christ was new to Teresa Whitsell, an Arkansas State University student from Forrest City. Teresa has been a Christian for only a few months. She found Christ through the BSU. On the other hand, Bobby Coats, a Little Rock resident and a student at Hendrix, has been a Christian force in his church since his early intermediate days.

The beauty of the retreat was its state-wide ingathering of Christian students from all campuses. In the religious vernacular it was a retreat, but according to Becky Casteel, Henderson State College, a member of the MIL Singers, it was to "sit in a new light."

The Saturday evening banquet was emceed by an ex-BSU director, Mrs. Carol Smelly, an instructor at Little Rock University. A trio, composed of Danita Burkhead, Cindy Drake and Julie Nelson, sang a medley from "My Fair Lady."

Ralph Winder, State BSU director from Mississippi, gave the charge of office to the BSU presidents or their representatives from each college. Winder made the presentation by giving a dialogue of the stage production, "My Fair Lady," weaving into the monologue the human traits, frailties, humor and successes life holds for the Christian.

The key speaker for the evening was introduced as "My Fair Lady"—Mrs. Gert Behanna, lecturer and author of *The Late Liz*.

Gert, as she is called by the younger set, spoke like a "dutch uncle" for one hour of her experience from a wet to a dry alcoholic. She talked with the force and candor of a crusader.

Gert, who has been known to walk out on a dull audience, literally rattled her listeners with challenges, prodding, shame and the thrills of Christian success.

"On the Street Where You Live" will be a better street, thanks to the 300 students and sponsors who came to Camp Tanako.



THESE students are among the 32 summer missionaries who will be going overseas—with expenses paid by their fellow students.



NEW officers for Arkansas BSU, left to right: Jerry Blaylock, president; Ann Woodward, secretary; Don Henry, vice president.

Long gone—coming soon

The state Royal Ambassador Congress and Baptist Men's meeting is now history. Attendance for the Friday night and Saturday meeting totaled about 600 men and boys representing every section of the state. On Friday afternoon more than 600 hot-dogs were consumed by the boys. Many of the men attended the Congress session with the boys instead of the session for men.

Dr. John Shepard Jr., Dr. Lucien Coleman Sr., and Frank Lawton each did an extra special job in presenting the work of Brotherhood in missionary education and mission action involvement for men and boys. Ted Stanton and Dennis Baw did an excellent job of providing music for the group. They were assisted by the Calvary Crusaders, the Lonoke Royal Ambassador Choir, the Brass Ensemble from First Church, Ft. Smith, and a quartet, the Pulaski County Music Men. Our special thanks to all the program personnel for making the Congress and men's meeting a success.

Now, for coming events we look toward state Royal Ambassador camps and the Baptist Men's Encampment and prayer retreat in June.

Royal Ambassador camps begin in June. The first camp for all ages, 9-17, will be June 3-7. June 10-14 and June 17-21 will be camps for Crusaders and Pioneers. The last week of camp, June 24-28, will be for all ages, 9-17. Reservations should be made now. Counselors and pastors have been mailed information and reservation forms.

The encampment and prayer retreat for Baptist Men will be held on Friday afternoon and Saturday morning, June 14-15, beginning with registration and recreation at 3 p.m.

Dr. George Euting from the Brotherhood Commission will be one of the speakers. More information regarding the encampment and retreat will be mailed to all Brotherhood directors, Baptist Men's presidents, and pastors soon. Plan now to send the boys to camp and for men to attend the encampment. For more information write to the Brotherhood Department, 302 Baptist Building, Little Rock.—C. H. Seaton

Music camps

Attention, pastors and Associational missionaries! We have been aware for a long time that many of our associational missionaries have not had an opportunity to see firsthand what kind of training, inspiration and fun we of-

fer each year at our state music camps. Our music department sponsors two of these camps each summer on the Ouachita University campus and at First Church, Arkadelphia. One for intermediates, young people, and adults the third week in June, and one for juniors the first week in August. The emphasis this year at both camps will be on hymnody and worship.

According to our records, Cecil Guthrie, missionary in Black River Association, is the only missionary who has ever come to camp for a full week. Each year we have two or three pastors come as counselors with the young people from their church.

To help make it possible for more of our pastors and missionaries to attend one of our music camps, the music department is offering to pay travel expenses and all camp fees for two pastors and two associational missionaries each year, provided they will take a teaching responsibility or serve as counselor. If you are interested, please write me and tell me of your desires and I will give you further information. If you cannot attend either camp this year, but would like to start planning for next year, let me know that, too. Please let me hear from you right

away.

Associational music tourney winners

We still have not received reports from some of the associations on their hymn playing, song leading, and vocal solo tournaments. We would like to hear from these immediately and get the names of the winners in each division, along with their pictures, address, and church for publicity purposes.—Hoyt A. Mulkey, Secretary

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The bookshelf

Hotbed of Tranquility, My Life in Five Worlds, by Brooks Hays, Macmillan, 1968, \$4.95

You just about have to see this one to believe it. It is a most remarkable "duke's mixture" of religion, politics, government, pedagogy, law—the practice of law, that is—and social work, all tied together by the author's un-failing cord of wit and humor.

Librarians may have some difficulty cataloguing this one. There would be some grounds for placing it in the autobiography section. But it contains so much biography, in the innumerable anecdotes featuring well-known and not-so-well-known personalities, that it might qualify as biography.

Of course, if the librarians become despondent, they can always put it over in the humor section.

Certainly we agree with the terse comment of Brooks Hays' attorney son, Steele Hays II, Little Rock: "It's the most entertaining thing Dad has done."

But, as the jacket blurb writers have emphasized, *Hotbed of Tranquility* is not "just another joke book." Dr. Hays, long-time Congressman from Arkansas and past assistant to Presidents Ken-

nedey and Johnson, is now director of the newly created Ecumenical Institute at Wake Forest University, Winston-Salem, N. C. (He and Mrs. Hays were on the cover of the *Wake Forest University Magazine* recently in a photograph made as they were received at the Vatican several years ago by Pope John XXIII, and, as someone has said, "That's about as ecumenical as a former president of the Southern Baptist Convention can get.")

Hays' comment on his ecumenical ties reflects the brand of native wit and humor flashed throughout the book: "I have been called Southern Baptists' most vocal ecumaniac."

The author describes the book as "the harvest of many years in public life, innumerable appearances on the 'stump' and the platform, and some rich association with people of all creeds, races, and political association."

In all of his "five worlds" Brooks Hays has had to hang onto his humor, and he shares here a bumper crop of great stories which serve to illustrate a brilliant sense of appropriateness and relevance for the every-day world we live in.—ELM

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School had been out for almost an hour. Mother went to the window and looked out. She did not see Joe. Happy bounded to the door and barked again and again. Finally Mother telephoned the school.

"There's nobody here," came the answer. "They've all gone long ago."

"Thank you," said Mother, "I'll put on my sweater and go look for Joe."

Mother buttoned her sweater as Happy yapped and scurried around her feet. Just as she closed the door behind her and Happy, Joe walked up. They all went inside.

"Joe, where have you been?" asked Mother, taking off her sweater. "I've been worried."

"I stayed on the playground for a while. There was this deep splashy puddle by the slide," said Joe, "and I played there a little while, then I stopped at Larry's house to see his new puppies. One's black and the other's white. He named them 'Salt' and 'Pepper!'" Joe stopped to scratch his nose and then went on.

"And Larry has a tree house, and it even has a rug on the floor."

Mother listened and then said, "Now, Joe, after this, you must come straight home from school." She hung her sweater in the closet. "I know those things are fun, but you must first come home and ask if you may go to Larry's house. If this happens again, you may not go with us to the supermarket that evening."

Joe scratched his nose and thought about that. The supermarket was almost as much fun as splashy puddles and tree houses.

The next day it rained again. Joe looked out the school window and watched the puddle grow wider and deeper. After school he waded and swished through the puddle. He was glad he had worn his rubber boots. Then he made a little sailboat with a rubber band and some paper and sticks. Once he thought about Mother for a moment. Later, when he passed the tree house, he slowed down. Oh, he wanted to see Salt and Pepper again! I'll just stop for a teeny, tiny minute, he decided.

When Joe finally got home, Daddy was home from work.

"What happened today?" asked Mother and Daddy.

Joe told about his trip home.

Mother looked unhappy. "I'm sorry, Joe, but I must keep my word. Because you are late again, and did not obey, you may not go to the supermarket with me this evening."



Joe is late

BY BERNICE CHAMBERS PEUKERT

"Yes," said Daddy. "Mother will go alone. I'll stay with you."

More than almost anything, Joe liked visiting the brightly lighted supermarket and pushing the squeaky cart for Mother. He was very sad.

As he shuffled toward his room, he sobbed, "You don't love me."

"Oh, yes, we do love you. That's why you must obey. We care what happens to you."

Later that evening, when Mother returned from the supermarket, she called to Joe. "You may go out now, Joe, and take Happy for a walk."

Joe opened the door and smelled the clean, damp air. Happy was oh, so happy! He raced out into the street,

yapping and bouncing, right in front of a car! Joe's heart pounded when he heard the brakes squeak. When the car had screeched to a stop, Joe was trembling.

Joe picked up Happy and scolded, "Now you go right back inside if you can't be trusted!" He set the puppy down and glared. "You must not run into the street, Happy!"

Happy whined and looked at Joe with sad eyes. Happy crept into the house with a look which seemed to say, "You don't love me."

Joe turned to Daddy. "Why doesn't Happy know that I'm punishing him because I love him?"

Mother and Daddy said nothing. Joe scratched his nose and thought about that.

Principles of Christian service

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

Life and Work

May 19, 1968

John 14:12-18; 23-27

This lesson is the second in the general theme of Jesus' teaching about life and work. Jesus' principles must be applied to life which is better known as Christian service. Christians have no option concerning service. (cf. John 13:16; 15:20.) Christ gave none of his followers permission to take or leave Christian service. In fact the Christian is saved for the very purpose of service.

I. The route to greater service (vs. 12-15).

Christ reminded his followers that he would not always be present in the flesh. The time inevitably would come when he would return to the Father. Christ said a great many things trying to prepare the disciples for his ascension. He made sure they had a clear concept of their commission.

Here Christ encourages his followers. He makes an astonishing assertion. What He has done, they can do. Then he gives an almost unbelievable challenge, "Greater works than these shall ye do." His departure would not mean failure and disaster, but the work would increase. Christ will make available new powers for the carrying out of the task already begun by the Master. Christ's work, basically, was preaching, teaching and healing. So Christ in essence declares, "Greater preaching than I have done, you will do; greater teaching than I have done, you will do; greater healing than I have done, you will do." Many preachers have preached to greater audiences and have had greater responses in numbers than Jesus had. Many teachers have taught more pupils than Jesus. The miracles of modern medicine speak eloquently to everyone. The advance in medical knowledge is a God-given miracle. So there is a sense in which the disciples of Christ have done greater things than Christ.

How is this possible? Christ has made the power available through prayer and the Holy Spirit. Christ has equipped us with power. Verses 13 and 14 are an encouragement to prayer. Whatsoever they might ask "in His name," which means according to his will or in the name of God rather than self, he will grant it, in order that the Father may be glorified.

In verse 15 Christ reminded his disciples that keeping his commandments was proof of love. Utterly impossible it is to love Christ and ignore his com-

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mands.

II. The promise of the spirit (vs. 16-18, 25-26).

The second energy available is the power and presence of the Holy Spirit. Christ expected his followers to carry the gospel into all the world. World conquest for Christ cannot be done in the strength of human flesh. Holy Spirit power is available to do the work of Christ. The Spirit did not take the place of the absent Christ, but was sent to make real the present, living Christ.

The word translated "comforter" in verses 16 and 26 is the word, *paraclete*. This same word is translated "advocate" in I John 2:1. The Holy Spirit is "one called alongside to help." In this verse he is our "comforter" or "helper." J. B. Phillips renders an invaluable translation: "I shall ask the Father to give you someone else to stand by you, to be with you always." This is exactly the thought expressed by Christ.

The Holy Spirit indwells and empowers the believer. The Spirit does not give us strength; He is our strength, (see verse 17). He causes us to have the power to cope with the many difficult situations of life.

Also the Holy Spirit is a great teacher and will cause Christ's truths to be recalled to our minds. In doctrinal matters the Spirit brings back into our consciousness the things which Christ said and taught. What a ministry to the believer! This should help the believer to walk in the paths of righteous living.

III. The test of love (vs. 23-24).

Verses 23 and 24 really carry with them the same thought related in verse 15. Christ says that disobedience and love do not dwell in the same heart. The follower of Christ obeys the teachings of Christ and is prompted in so doing by one motive—love.

Verses 23 and 24 are very easy to understand. They simply need to be put into practice. The true disciple will keep on loving Jesus habitually. The Holy Spirit is in the heart of the believer; the heart, which includes thoughts,

affection and volition, will respond to Christ in obedient love. There is a vital connection between the Holy Spirit's indwelling the believer and love coming from the same heart of the believer.

IV. The pledge of peace (v. 27).

Jesus is the giver of spiritual peace. This peace is so unique. The world does not know this kind of inner calm. What kind is it?

1. Peace that passes understanding.
2. Peace that the world cannot give.
3. Peace that the world cannot take away.

It is the kind of peace that makes one calm in the midst of persecution. Christ gives a sense of security which is a foreign word to the world.

The passage ends with the thought, "Stop letting your hearts be troubled or timid." (Charles B. Williams' translation). This is a repetition of the thought at the beginning of the chapter. Christ is still in the business of calming troubled hearts. With the Holy Spirit residing within, how could you be troubled?

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What is man's duty to God?

BY VESTER E. WOLBER

PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

Ecclesiastes and Job supplement the Book of Proverbs, which teaches that the course of wisdom leads to peace and joy. The men who composed the Proverbs were optimistic souls in love with life. In reading the Proverbs one gets the impression that he is being briefed by a Chamber of Commerce man who sees and knows only the good qualities of his community and none of its bad ones. The friends of Job would have agreed with the philosophy of these writers that intelligent and good men (wise men) escape sorrow and suffering.

But Job himself and the writer of Ecclesiastes were less naive, made so by the harsh realities of living. They learned by experience that life does not always run smoothly for a good man nor badly for the wicked man. If they were no longer gullible, it was because a close observance of life had made them somewhat skeptical. Their brand of faith—the kind that asks questions and looks for answers—will serve us well in this century.

Let's face it: we are part of an order in which things go wrong, and God's will is not always done. Perhaps it would have to be like that if man is to be free. It is not God's will for anyone to do that which is evil, but it is God's will for all men to be free to do evil. And when free men out of their evil hearts elect to do wrong, they create a society in which God's will is not done; and man's needs are not met.

The Book of Ecclesiastes reflects the reasonings of an intellectually honest skeptic in search of the meaning of life and its values. The book records an intellectual journey in search of meaning. There are brief stops at way-stations as the guide gathers up his findings thus far and draws conclusions. Some of his conclusions he finds cannot be lived with, and he has to discard them. He litters up the roadway with cast-off philosophical theories that won't work; but in the end he arrives at one solid conclusion which he leaves as his soul view: "Fear God and keep his commandments: for this is the whole duty of man" (12:13).

Wisdom's guidelines (5:1-12)

His findings which were drawn up at one of the way-stations are selected for this study. They can be summarized as follows:

1. When you go to God's house, open your ears, close your mouth, and calm your heart. The "sacrifice of fools" (heap much talk, devoid of thought)

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comes from foolish and empty hearts.

2. When you go to God's house, do not make hasty, half-hearted vows to God; but when one is made, keep it. Good men must live with their past pledges, even though they were made hastily and half-heartedly. Life is like that: one's past is ever present with him, and he cannot escape it. But wise people are slow to make commitments and quick to keep them.

3. Don't be surprised to see the poor oppressed and justice perverted in a land governed by bureaucracy and red tape. The local official is responsible to a higher one and he to one still higher in the pyramid of power. Greed and the lust for power will corrupt some men and cause them to use their position for personal gain without regard for the rights of the citizens.

4. The greedy heart works against itself because (1) silver does not satisfy the one who seeks it. The one who loves silver becomes as greedy as the grave, so that no matter how much wealth he has stored up he ever seeks after more. (2) As wealth is accumulated, responsibilities are enlarged; and the only benefit received is in taking note of the money which passes through his hands. (3) While the laboring man sleeps well—even though he may have eaten poorly—the wealthy man may sleep poorly because he has eaten too well and exercised too little. His sleep may be troubled by anxiety lest he mismanage his wealth or by a lashing conscience because he has misused it.

Wisdom's conclusions (12:1-14)

The final chapter of Ecclesiastes is a classic of beauty and wisdom. It opens with "Remember now thy Creator in the days of thy youth" and closes with "Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." The chapter constitutes a worthy conclusion to a book of philosophical inquiry. Some scholars believe that this conclusion was composed by a different writer; but the vital issue is not how the book was prepared but what it says, and what it says makes sense. The two admonitions—Remember your Creator

International

May 19, 1968

Ecclesiastes 5:1-12;

Ecclesiastes 12:1-14

and Fear God—are not the sort of conclusions which one builds up to logically, step by step, until the conclusion is obvious. It is more like an old conviction that one returns to after having surveyed the fields of human wisdom in search of a better one.

The author of Ecclesiastes, as he writes his conclusion, is a chastened Epicurean. His basic approach to life has been along the lines of the Epicurean philosophy of living for the present good, but that view he now brings into proper focus. Enjoy whatever good the present life affords, he says; but remember that every life must ultimately give account unto God. And since "God shall bring every work into judgment," it makes sense to live under moral restraint in line with God's moral standards (11:9).

In his famous allegory of old age, the preacher solemnly warns youth to remember and come to terms with God before the aging process sets in and the desire for God is forever lost when "The silver cord is cut, or the golden bowl is broken, or the pitcher is shattered at the fountain, or the wheel is broken at the cistern." Then Man's dust returns to the dust, and his spirit returns unto God. If one is to find God, it must be prior to death; and it most likely will be in his youthful days.

His final admonition, "Fear God, and keep his commandments," boils down to reverence and obedience. These do not say all that needs to be said concerning the ingredients for a good life. Nothing is said, for example, about love which Jesus said gathers up into itself all the requirements of God and satisfies them. But the chief value of the conclusion is that it reminds us that the wise person will align himself and all his ways unto God, and he will do so while he is young. He says this in italics in the Authorized version, indicating that it is not in the Hebrew but is supplied to complete the meaning in English. Perhaps, it should be left in rough English: "This is the whole man." One is never the complete person until he reverences God, loves, and obeys him.

The Book of Ecclesiastes teaches valuable lessons: (1) The good life is not to be identified with pursuit of pleasure. (2) The meaning of life cannot be found through human wisdom. (3) The ambitions of the human spirit cannot be realized through diligent work.

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—ARK-E-OLOGY by Gene Herrington

Carte blanche?

Woman to bridge-club members: "I have the most marvelous recipe for goulash. All I have to do is mention it to my husband and he says, 'Let's eat out.'"

Problematical

He: "I see by the paper that on one of those South Pacific islands a good wife can be bought for what amounts to three dollars."

She: "Why, that's terrible."

He: "I don't know. A good wife might be worth it."

A real 'boomer'

An oil man went to his dentist for an examination. After looking in the man's mouth, the dentist said: "Perfect! You don't need a thing."

"Well, drill anyway," replied the patient, "I feel this is my lucky day."

One reason that the School of Experience is so tough is that you get the test first and the lesson afterward.

May 5, 1968

Church	Sunday School	Training Union	Ch. Adns.
Alexander First Berryville	65	33	
Freeman Heights First	125	44	
Camden First	150	63	
Cullendale First	441	126	2
First	440	118	
Crosssett First	608	168	1
Mt. Olive	229	133	2
Diaz	208	119	3
Dumas First	260	67	
El Dorado			
Caledonia	48	32	
Ebenezer	167	62	
East Main	349	142	33
Victory	79	47	3
Forrest City First	559	150	4
Fort Smith			
First	1,228	406	3
Towson Avenue	174	74	
Gentry First	190	72	
Greenwood First	268	111	
Gurdon Beech Street	148	66	
Harrison Eagle Heights	216	54	
Hicks First Ashdown	38	27	
Hope First	486	110	
Hot Springs Lakeside	131	65	12
Jacksonville			
Bayou Meto	151	94	2
First	520	142	2
Marshall Road	345	185	
Jonesboro			
Central	450	176	
Nettleton	282	114	1
Little Rock			
Geyer Springs	620	187	3
Life Line	513	150	3
Rosedale	239	95	
Magnolia Central	625	206	4
Manila First	139	60	
Marked Tree Neiswander	105	60	
Monticello			
First	320	95	2
Second	269	118	
North Little Rock			
Baring Cross	586	186	3
Southside Mission	34	15	
Calvary	443	153	2
Central	299	120	1
Harmony	68	46	
Levy	504	178	34
Park Hill	759	189	
Sixteenth Street	45	34	
Sylvan Hills	269	99	
Paragould			
East Side	277	110	4
First	481	166	4
Mt. Zion	103	51	
Paris First	334	121	3
Pine Bluff			
Centennial	246	96	3
First	808	238	
Green Meadows Mission	87	32	
Watson Chapel	195	87	
Rock Springs	74	51	
Springdale			
Berry Street	101	53	
Caudle Avenue	111	33	2
Elmdale	307	71	
First	403	109	1
Oak Grove	55	51	
Van Buren			
First	456	172	2
Oak Grove	171	122	1
Vandervoort First	54	32	
Warren			
First	535	118	
Southside Mission	68	64	
Immanuel	255	86	
Westside	73	48	
Wesson	24		
West Memphis			
Calvary	313	127	7
Ingram Boulevard	298	106	1

"A Baptist's financial relation to Christ's work is not an obligatory demand but a willing response. A Christian does not fulfil his indebtedness by legalistic attainment but through generous sacrifice and loving service. But freedom from legalistic requirement does not indicate that one may express a genuine gratitude for God's lavish love with less than was required under the Law."—W. E. Grindstaff in **Principles of Stewardship Development** (Convention Press, 1967)

MAY IS NATIONAL MENTAL HEALTH MONTH



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Methodists merge with United Evangelical Brethren

BY ALFRED A. KNOX
EDITOR, THE ARKANSAS/LOUISIANA METHODIST

[EDITOR'S NOTE: The following article was written for the ARKANSAS BAPTIST NEWSMAGAZINE by request.]

America's newest denomination, The United Methodist Church, came into being on Tuesday, April 23, in a Service of Unification in the Memorial Auditorium, Dallas, Tex., consummating the merger of The Methodist Church and The Evangelical United Brethren Church. The new church has 11,035,313 members—10,289,214 from the former Methodist Church and 746,099 from the former Evangelical United Brethren Church. There is only one former EUB Church in Arkansas, at Wye in Perry County.

Following the act of union, the more than 1,300 delegates began hammering out the details of program, structure, budget and projects for the new denomination during its first four years. In the Methodist tradition all such details for the entire denomination are decided in the quadrennial General Conference in which there is an equal number of lay and ministerial delegates elected on a proportional basis by the annual conferences in this country and overseas.

Sermon on the Mount is guide

Recent events in this country exerted an influence on the decisions of the conference. It approved a Quadrennial Program of study and work based on the Sermon on the Mount. A special offering with a goal of \$20 million will be taken during the next year to meet "the crisis in the nation." This fund will be administered by the bishops of the church with 50 percent being returned to the annual conferences for work there. A Commission on Religion and Race was created with the responsibility of assisting in the racial integration of annual conferences and "other structures of the church" and in "providing assistance to enable Negro members to have equal opportunity for service and voice on all levels of the church's ministry." As a part of the Plan of Union the Central Jurisdiction of The Methodist Church was abolished and the Negro churches and ministers composing it are to be merged in other units of the church during the next four years.

Total abstinence stand reaffirmed

Receiving the widest publicity and most widespread misinterpretation was an action changing the question asked

of candidates for the ministry concerning their personal habits. Formerly the question included specific agreements to refrain from the use of tobacco and alcoholic beverages. In the new vow, which many feel is a more positive approach, the candidates will affirm "a complete dedication to the highest ideals of the Christian life." In all the debate on this issue and in other actions of the conference the United Methodists reaffirmed their stand on total abstinence from alcoholic beverages. The interpretation that this stance was being relaxed was a mistaken one.

Set budgets, organize, simplify, study

In other actions, the Uniting Conference decided:

—To ask United Methodists to give \$164 million for causes beyond the local church during the next four years;

—To simplify the organization of the local church in the interest of the smaller churches;

—To authorize more than 20 overseas annual conferences to establish autonomy and sever their ties with the American church;

—To endorse the Consultation on Church Union and authorize the development of a Plan of Union for the nine denominations now included therein. (This merger reduced the number from 10, since both the former churches in the merger were active in COCU.)

—To elect the first woman member of the Judicial Council, the "Supreme Court" of the church;

—To create two study commissions, the reports of which will be major business at the next General Conference. One will study the credal statements of the church, and the other will be concerned with structure and organization.

—To hold a special session of the General Conference in 1970 in Baltimore, Md.

Drought withers tunes

LONDON—Unseasonably dry weather has stopped the voices of many pipe organs in London churches as their wooden pipes and other gadgets in the works have dried and shrunk and ceased to function.

Dozens of organs in the capital's major houses of worship have reportedly "gone beserk." Special vaporizers have been installed in some sanctuaries to coax the music back again. Lay assistants have been busy dampening the floors with sprinkling cans and plant-

Hamburgers, love

NEWARK, N. J.— Hungry teen-agers get more than they expected when they order their hamburgers and cokes at the Rough Riders luncheonette here, operated by a former pastor.

Rev. Bill Iverson, erstwhile pastor of Newark's First Reformed Church, bought the restaurant when he discovered fruitful opportunities to evangelize hard-to-reach youth.

"I'm Bill," he will say to a youthful customer. "I run this place. I'm conducting a survey and I'd like to ask you some questions."

His diners usually shrug and nod their approval. Bill asks questions about the opinions of the teen-ager regarding the community and life in general. Then he surprises them with this question: "Do you believe in God?" He finds that they are soon giving voice to opinions they didn't know they had.

A feature story in Guideposts by Glen Kittler tells how teens began helping Bill in the project and businessmen supported him with gifts to keep the Rough Riders luncheonette open. Church groups around the world, says Guideposts, have asked advice on starting similar luncheonettes. Bill is planning to open three more.

They will all have the same bill of fare: good burgers with lots of love on the side. (EP)

ing buckets of water around the ailing organs.

If the extended dry weather returns, parishioners may vote in large numbers to equip their organs with plastic fittings. (EP)

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