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May 23, 1968

Arkansas Baptist State Convention

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***Arkansas Baptist***

*newsmagazine*

MAY 23, 1968



## Personally speaking



"Listen to a child's prayers, with all the requests at the end for blessings for those he loves or who need help . . .

"Feel the blessed comfort of my own prayers when my heart is sad."

*Erwin L. McDonald*

## God's presence

FOR those whose five senses are properly tuned, God's presence is a constant awareness of blessing, as Helen (Mrs. S. G.) Haukedalil, of 291 Jennings Road, Battle Creek, Mich., brings out in a feature of hers she has made available to us for publication:

*"God Warms My Heart When I . . .*

*"See the beauty of the changing seasons—the freshness of spring, color in the fall and the soft white blankets of the winter snow, with the crystal-clear ice on the branches and the lacy patterns of frost on the windows . . .*

*"See a fiery sunset or a full moon across a lovely lake . . .*

*"See a beautiful mountain against a clear blue sky . . .*

*"See the whitecaps on the ocean, smell the fresh salt air and hear the gentle lapping of the water against the shore . . .*

*"Hear the drowsy twittering of birds just coming awake in the early morning . . .*

*"See a beautiful building or a lovely work of art . . .*

*"Listen to an inspiring speaker . . .*

*"Hear the golden tones of a gifted singer . . .*

*"Read a beautiful poem . . .*

*"See two young lovers strolling hand in hand . . .*

*"See the delight on the face of someone who is genuinely pleased with a gift I have selected with great care and love . . .*

*"See the innocence of a child's face . . .*

*"Feel the arms of someone I love holding me close . . .*

*"Kiss the soft, warm neck of a freshly bathed baby . . .*

*"Receive a loving look, a tender kiss, an affectionate pat from the one I love—the little things that mean so much! . . .*

*"Gaze on a sleeping child, looking so angelic in peaceful slumber . . .*

*"See my family around me, with everyone happy to be together . . .*

*"Hear a grandchild say, as he hugs me, 'I love you, Grandma!' . . .*

## IN THIS ISSUE:

ARKANSAS has suffered again from the terrible devastation of tornadoes which ripped through the Jonesboro area last week. For a story on the storm and its victims, as well as the ABSC contributions made, turn to page 5.

EVERYONE has a favorite character—one we never forget. Mildred Hope Cooper, of the Elizabeth Mitchell Home For Children, Little Rock, shares her "most memorable character" with us this week. It's on pages 10 and 11.

FOR those who are interested, the complete program for the Pastors' Conference of the Southern Baptist Convention, slated for June 4-7 in Houston, is on pages 14 and 15.

COVER Story, page 7

## Arkansas Baptist newsmagazine

Volume 67, No. 21

May 23, 1968

Editor, ERWIN L. McDONALD, Litt. D.

Associate Editor, MRS. E. F. STOKES

Managing Editor, MRS. FRED E. ASHCRAFT

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

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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.



## No drinks, please

THE Governor's proposed mixed-drink bill now before the special session of the Legislature seems innocuous enough, on the face of it.

It would leave to the people in the wet areas of the state the privilege of determining in local-option elections whether or not they would authorize the licensing of certain hotels, motels, restaurants, and private clubs for the serving of mixed drinks for consumption on the premises.

It would not allow such licensing in dry areas.

It would provide another source of revenue to the state through the collection of substantial license fees.

But the passage of this bill would be an invitation to the camel (in this case, the liquor industry) to put its head inside the tent. Armed with this enabling act and its bulging purses the liquor business could be expected to go to work immediately to get liquor-by-the-drink voted in eligible, wet territories across the state.

The bill is being pushed by the Rockefeller administration in the name of good government and better law enforcement. But, as the Attorney General has been insisting, and, we predict, as the courts will eventually attest, we already have adequate laws on the books regulating liquor sales. The proposed new law is uncalled for. Let us call the ABC Board back to an observance of the law themselves and an enforcement of the laws that already exist.

It is hard for us to see how greatly increasing the numbers of liquor outlets is going to make law enforcement easier. Obviously the liquor people themselves have reason to believe they will sell more of their product through the increased outlets. And statistics from states which have fallen for the liberalized liquor-by-the-drink argument show that with the increased sales comes increased consumption and with increased consumption come more deaths and more maiming in highway accidents, more wrecking of lives through increased alcoholism, more breaking of homes, more crime, etc., etc.

And the tragedy of liquor's harvest covers with gore the proposed additional revenue the liquor license would bring. Let us find other and more legitimate sources of revenue.

We appeal to the Legislature to vote down the

liquor-by-the-drink bill, in the interest of what is best for the state's greatest asset, her people.

## Anti-King backlash

A backlash of anti-Martin Luther Kingism was inevitable, we suppose, in the wake of the unprecedented honor paid the fallen Negro leader by our government and by innumerable leaders around the world. But the length to which some who despised Dr. King and his cause and methods are going to try to discredit him is deplorable. We refer particularly to those who are branding him a traitor and a Communist.

It is true that Dr. King while preaching non-violence on occasion did violate certain laws of the land. We always supposed that he felt on such occasions that he was having to choose between the laws of God and the laws of man and that, even as Peter and others of the disciples, he said: "We must obey God rather than men." When his actions were in violation of the civil law, he made no efforts to avoid being apprehended and he did not hesitate to pay the penalties assessed by the courts. In our book that made him something less than an outlaw or a trouble maker in the usual sense of the words.

Sometimes a great social revolution such as we are now experiencing starts with a "cloud no bigger than a man's hand." We are thinking of the situation that existed in Montgomery, Ala., on Dec. 1, 1955. Rosa Parks, a Negro woman, was sitting near the front of a Montgomery city bus. All other seats were taken. Then a white man got on the bus and the bus driver asked Rosa Parks to get up and go to the rear of the bus and give the white man her seat. But Rosa Parks said "no," and as someone has put it, "One person said 'no' and a nation blushed, a world talked, the Supreme Court acted, 17,000 people walked rather than ride segregated buses, and the buses eventually were desegregated."

It was against the law for Negroes to ride in the front of the buses, and it was against custom stronger even than law for a Negro woman to sit while a white man stood! But such law violated the higher law of God, who made every one of us, including the lowliest person, to be in His image. It was inevitable that such an unjust law would fall, in this land of ours founded on the ideals of democracy.

Since the Jim Crow law fell, many other laws equally biased and unfair have gone with the wind. Surely whatever laws and customs still ex-



isting that would sustain a second, third, or fourth-class citizenship in America must disappear.

Regardless of what we may say about Dr. King and his place in history, the unholy conditions of serfdom and inequality of Negroes before the law—conditions which he sought with all his might to correct—are an abomination before the Lord. It is encouraging that through King's leadership, climaxed by his martyrdom, much has been accomplished and is being accomplished in the interest of basic human rights and opportunities for all people. We may not like the ominous tones of the crusade song, "We Shall Overcome," but it speaks volumes to our day. It is itself a form of "handwriting on the wall" for the race discrimination that has characterized the old order.

True, there must be an end to rioting and violence in the streets, and rioters are criminals and must be punished "quickly and hard," but as Lewis B. Smedes, editor of *Reformed Journal*,

said in an editorial quoted in the *Arkansas Baptist Newsmagazine* of April 18, this is only half of the truth. "The other half of the truth," says Mr. Smedes, "is that a society whose only answer to riots is law and order is doomed. More police and quicker triggers—without an impressive show of positive justice—can only head to a police state within the inner jungles of the larger, freer society. Unless retaliatory laws are matched with laws that prevent discrimination, and unless harder enforcement of law within the ghetto is matched with efforts to change the ghetto, we will only convince black people that they are dominated by a fearful and oppressive white power. And this will lead, not to more order, but to more disorder."

The issue now is not Who, really, was Martin Luther King? Rather, the issue is, What are we Americans going to do about the battles King joined for human rights?

## The people speak

### On total abstinence

There are approximately 150 verses in the Bible warning against the use of strong drink.

The Bible says "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 lost it biteth like a serpent, and stingth like an adder;

The Bible says "Wine is a mocker, strong drink is raging and whosoever is deceived thereby is not wise" Proverbs 20:1;

The Bible says "Woe unto them that are mighty to drink wine and men of strength to mingle strong drink which justify the wicked for reward and take away the righteousness of the righteous from him" Isaiah 5:22-23.

The Bible says "It is not for Kings to drink wine nor for princes strong drink lest they drink and forget the law, and pervert the judgment of any of the afflicted" Proverbs 31:4-5;

The Bible says "But they have erred through wine and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment" Isaiah 28:7;

The Bible says "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunken also, that those may look on their nakedness" Habakkuk 2:15;

The Bible says "and they have cast lots for my people; and have given a

boy for an harlot and sold a girl for wine that they might drink."

Professor Vester E. Wolber, Department of Religion, Onachita Baptist University, says "The scriptures teach temperance and self-restraint in the use of wine, but not abstinence; old Testament prophets had almost nothing to say against its use and wisdom literature only warned against excessive use. *Arkansas Baptist Newsmagazine*, May 2, 1968 pg. 22.

This article was well timed and I am sure our Governor, the ABC Control Board, the Private Clubs, the liquor industry and all favoring mixed drink, are pleased with statements like this especially coming from the pen of a Professor of Religion.—Wayne Stark, 609 West Pine, Heber Springs, Arkansas 72543

### Martin Luther King

To say that Martin Luther King was not a great leader would be false, but to say that he was a great Christian leader would be a very foolish statement.

The many clergymen today, who are eulogizing King as a great Christian leader, have been misinformed, or they believe and preach the same socialistic doctrine he preached, or they are trying to build their own ministerial reputation . . . [See related editorial on PAGE 3.]

He [Dr. King] talked peace with his lips, but his actions resulted in violence. He was the most violent, non-violent man I have ever heard of. Yet in these contorted and confused times, he was awarded the Nobel Peace Prize.

He openly defied the law and caused his followers to do likewise.

The judge in Memphis had sent out a court order that King could not lead a march on Thursday of his death, yet the night before he publically said that nothing would stop them; not dogs, not clubs, not tanks, not the police, not anything. This was an out-right defiance of the laws of our land, but then King seemingly could get by with anything. Read Romans 9:30, "Nay but, O man, who art thou that replied against God?"

It is my personal belief that King was destroyed by is own kind. . . I believe they forewarned him that his time was up. He even said that he had been upon the mountain, and he had seen the "Promised Land," but he might not go in with them.

The Thursday the riot broke out in Memphis, I was there in a revival meeting at the Richland Baptist Church. I watched King on T.V. as the riot began. I noticed something different about him; he was running scared. He had a very frightened appearance—even that night on the late news.

Who could gain more by killing King? Least of all the whites of America. The only ones who could really gain any ground was the so-called Civil Rights Movement.

The person or persons who killed King must be caught and brought to justice. Frankly, I doubt whether the right person will ever be caught.

Galatians 6:7, Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.—Vaughn W. Denton, Pastor, Magnolia Baptist Church, Route Two, Crossett, Ark.



# 45 killed as tornadoes hit northeast Arkansas

Arkansas mourns for 45 persons killed in last week's tornadoes that struck the northeastern section of the state.

Hardest hit was the Jonesboro area, where 34 died. Seven died at Oil Trough, three in the Mountain Home area, and one at Tuckerman.

Fatalities included:

## Jonesboro

Gary Lynn Jackson, 15, of Trumann, a member of Bay (Craighead County) Baptist Church, who was killed when a car in which he was a passenger on U. S. Highway 63 near Jonesboro was wrecked by the storm.

Mrs. Beverly Ann Hansen, 19, wife of Jerry Hansen and a member of Nettleton Baptist Church.

Bill Sykes, 59, and his wife, Millie Sykes, 50, both of whom were members of New Providence Baptist Church, and their granddaughter, Pauline Sykes, 3.

Mrs. Ruda Mae Allen, 52, and her granddaughter Kimber Denece Allen, 1.

Mrs. Exie Rooks Taylor, 47, of Oberlin, O., who was visiting relatives in Jonesboro.

Mrs. Gail Marie Moore, her son, Kirk Anthony, 1, and her daughter, Sheryl Lynn, 6 months.

Mrs. Magdalene Guy, 45, an employee of Colson Corporation.

Oscar Foreman and daughter, Linda, 16.

Wayne Henley, 6, and Ricky Henley, 4, brothers.

Mr. and Mrs. Archie T. Wimpy, their son, Thomas Jr., 5, and Mrs. Wimpy's daughter, Mary Ann Riggs, 15, who was visiting the Wimpys.

Norman Jaquess.

Dennis Goodman.

J D Shelton.

Rita Slater.

Mrs. Vesta Nichols, 59, Central Baptist Church, Jonesboro.

Mrs. Sue Stevens, 27, Friendly Hope Baptist Church, Jonesboro.

James Fletcher.

Kirk Fletcher.

Victor J. Downs, 1½.

George Byar.

Frankie Sue Adams (or Stevens).

Michael Carter, 16, Nettleton Baptist Church.

## Oil Trough

Mr. and Mrs. Ralph Robertson.

Mr. and Mrs. Berry Zack Webb.

Mrs. Ella Williams and her son, A. J. Williams.

Annie W. Looney, 72, widow of O. F.

Looney and a member of Oil Trough Baptist Church.

## Mountain Home

Mr. and Mrs. Donald M. Anderson of Hugoton, Kan.

Mrs. Dorothy Gauger, about 50, of Gambaliel (Baxter County).

## Tuckerman

Mrs. Mary R. Harris.

Hundreds of people were injured, many of whom were still hospitalized on Saturday.

According to press accounts, property damage in the tornado path has been estimated at \$5 million, with \$3.5 million covered by insurance.

Other extensive property and crop damage has resulted in many sections of the state from heavy rains and flooding streams.

The Jonesboro tornado, which struck at 9:30 p.m. on Wednesday night of last week, is the worst disaster of its kind since 111 persons were killed and 772 injured and property damage amounted to approximately \$7 million at Judsonia and other towns in Arkansas on March 21, 1952.

Including tornadoes which struck April 3 in southeast and northeast Arkansas and the tornado which destroyed a large part of the town of Greenwood, in western Arkansas, on April 19, there have now been 65 lives claimed by storms this year in the state.

Other tornado catastrophes include: January 12, 1898, 52 killed at Ft. Smith; March 8, 1909, 58 killed in and near Brinkley; April 10, 1944, 42 killed in Columbia and Cross Counties; and Jan. 3, 1949, 57 killed at Warren.

The Nettleton Baptist Church, of which Harold B. Ray is pastor, the auditorium of which was one of the few buildings left standing in its area, was

opened for use as a rescue station.

Pastor Thomas Hinson, of First Church, West Memphis, as president of the Arkansas Baptist State Convention, visited the storm area on Thursday. On the authorization of Dr. S. A. Whitlow, executive secretary of ABSC, \$1,000 in convention funds was made available to Pastor Ray for storm relief.

The Convention also sent checks of \$250 each to the Oil Trough and Manilla communities. While the Oil Trough church building suffered only minor roof damage, there were three deaths in the church family. A spokesman said that several families are in acute financial need as a result of the devastation.

Various government and relief agencies, including the Red Cross and the Salvation Army, and several churches and religious denominations volunteered services, funds, and food, clothing, and household equipment.

Mrs. Bruce Moyer, of 1805 West 35th Street, North Little Rock, a member of Levy Methodist Church, took the lead in securing contributions for victims of the tornadoes. She sought and secured the cooperation of radio station KXLR, which began broadcasting spot announcements that all kinds of goods—furniture, pots and pans, canned goods, clothing—would be accepted at the Levy Baptist Youth Center (formerly the Levy Methodist Church building).

The North Little Rock Jaycees heard the announcements and called to offer their help. KXLR volunteered to pay the cost of shipping the donated goods to Jonesboro.

Members of both the Levy Methodist Church and the Levy Baptist Church joined with Mrs. Moyer in a telephone campaign for gifts. And Saturday afternoon two truckloads of materials were loaded out and started to Jonesboro, as the campaign continued.



REV. J. Everett Sneed, left, missionary, Independence Association, and Rev. Lonnie Busby, pastor of Oil Trough Church, holding a check for disaster relief from the Arkansas Baptist State Convention.



From the President

## Special committee on Christian Education

Arkansas Baptist Convention voted last November "that the incoming president of the Convention appoint a representative committee to explore issues and problems in the context of current higher education and of the needs and objectives of the denomination; consolidate findings and suggest a reasonable basis on which Arkansas Baptists' higher education may advance; and that sufficient funds be made available for this study."

This Committee has been appointed, and the following are now serving in this important assignment:

Paul McCray, 1010 South Main, Jonesboro, chairman; Frank Shambarger, 601 Club Road, Little Rock; W. O. Vaught, 1000 Bishop, Little Rock; Glenn A. O'Neal, KWHN, Fort Smith; Clyde Hankins, First Baptist Church, Forrest City; D. B. Bledsoe, First Baptist Church, Stuttgart; Lehman Webb, 2530 Central, Hot Springs, representing Ouachita University Board; Ben Elrod, Route 3, Arkadelphia, Ouachita University administration; Vester Wolber, Route 3, Arkadelphia, Ouachita University faculty; Kenneth Threet, First Baptist Church, Piggott, Southern College Board; Jack Nicholas, Walnut Ridge, Southern College administration; and Leroy Madden, Walnut Ridge, Southern College faculty.

Four sub-committees have been established to explore such areas as Religious-Academic Affairs, Finance, Denomination Relations, and Aim or Philosophy of Arkansas Baptist Convention in the whole area of Christian Education.

Any interested Arkansas Baptist may offer suggestions to this committee regarding its convention-assigned work. The committee will hold sufficient meetings before November in order to offer its findings and report to the annual meeting of the Convention, November 18-20.—Thomas A. Hinson, President, Arkansas Baptist State Convention



CLIMAX of a red letter day at Highland Heights Church, Benton, on Mother's Day was the conferring of the honor of Baptist Mother of the Year on Mrs. L. G. Miller, extreme right, by Editor Erwin L. McDonald of the Arkansas Baptist Newsmagazine. Others, left to right: Mrs. Miller's pastor, J. C. McClenny, and her daughters, Lila (Mrs. Monroe R. Hughes), Jonesboro; Sylvia (Mrs. Lester J. Cantrell), Dallas, Tex.; and Goldia (Mrs. Chester C. Jones), Conway.—ABN Photo

## Sunday School worker



MR. COOPER

Rev. Don Cooper will become a staff member of the Sunday School Department of the Arkansas Baptist State Convention June 16.

His chief responsibility will be to develop leadership courses for Sunday School workers through the 43 Baptist associations affiliated with the Arkansas Baptist State Convention.

Mr. Cooper, a native of Almyra, resigned as pastor of the First Church, Star City, where he had served since 1963. The church will complete an educational building soon, expanding the facilities of the church's teaching and training programs.

Mr. Cooper attended Southern College, Walnut Ridge, and graduated from Ouachita University in 1955. He also holds Bachelor of Divinity and Master of Religious Education Degrees from Southwestern Seminary.

Prior to coming to Star City, Mr. Cooper was pastor of Diamond Hill Church, Ft. Worth. He served as student pastor while in college and the seminary.

Mrs. Cooper is the former Frances Dawson of Oklahoma. She is also a graduate of Southern College and Ouachita University, and has been a public school teacher.

The Coopers will move to Little Rock in early June. They have a daughter, Lisa, who is eight years old.

Lawson Hatfield is secretary of the Sunday School Department.

## Missionary notes

Mr. and Mrs. James Hampton, missionaries in Tanzania, will return to the States for a furlough in July. They will be living in Mena at 1210 Port Arthur, after July 30.



## Camps scheduled at Ravenden Springs

The 1968 session of the Ravenden Springs encampment for junior boys will be held June 17-21 for all boys from 9-12 from Current River, Big Creek, Black River, Gainesville, Greene County, Mississippi County, Rocky Bayou and Trinity Associations. Jimmy Garner, Trinity Association missionary, Lepanto, will direct the camp.

Also scheduled are two camps for junior girls. Girls from 9-10 years of age will be able to attend camp from June 24-28, with Mrs. J. Russell Duffer, Corning, as director. From July 1-5, girls from 11-12 will be attending camp directed by Mrs. Henry Weaver of Imboden.

Rev. Tommy Carney of Diaz will direct the youth camp for all young people from 13-24, which will be held July 8-12.

Family week will be held July 15-19 for everyone. Children under eight years of age will need to be accompanied by one or more parents. Loyd Foster will direct the camp.

The WMU-Sunbeam daycamp will be held July 25 and 26. Those interested should arrive no earlier than 2 p.m. on the 25th and leave after the noon meal on the 26th. The cost includes meals, lodging and insurance. Each Association is to plan its own program.

J. Russell Duffer, business manager, has announced that those who wish to swim must have written permission from parents, as well as a statement from parents agreeing to allow the camp doctor to treat the camper. These must be presented at the time of registration.

## The cover



MADRY MILL, BLUE RIDGE MTS., VA.

PHOTO BY GENE AHRENS, NEW MILFORD, N. J.

Mine be a cot beside the hill;  
A bee-hive's hum shall soothe my ear;  
A willow brook, that turns a mill,  
With many a fall shall linger near.

—Samuel Rogers

## OBU honors day

Thirty Arkansas students and one faculty member received awards during Honors Day at Ouachita University Tuesday, May 14.

Francis McBeth, chairman of the music theory-composition department, received the President's Faculty creative award. Walter Ellis, Malvern, president of the student body, was named senior Ouachitonian. He received the President's service award. Marjorie Stobaugh, Morrilton, was selected senior Ouachitonian, and received the President's service award and the Association of Women Students award.

Others honored included Mrs. Carolyn Garrett Lowrey, Bearden, Business Education award of merit; James Hurst, Arkadelphia, Russell Brown & Co.; John G. Hall, Hamburg and Peggy Woodruff, Forrest City, Distinguished Education award; Martha Morrison, Poyen, Dappa Delta Pi.

Larry Beckham, Knobel, physical education; Johnnie Johnson, Watson Chapel, J. W. Kennedy outstanding football player; Bill Meeks, El Dorado, J. W. Kennedy outstanding track athlete; Robert Cornelius, Camden, Jodie Jones athletic award.

Carol Cantrell, Arkadelphia and Kathy Ramsey, Benton, Sigma Alpha Iota honor award; Beth Massey, Malvern, Sigma Alpha Iota dean's award; David Blaze, Camden, Gardner music scholarship; Mrs. Betty Rowe Kennedy, Hot Springs, yearbook; Bobby Stover, Dermott, newspaper; Gary Rice, Waldron, physics; Rhea Ellen McIlveene, El Dorado, home economics.

Lee Kuyper, Arkadelphia, freshman chemistry; Tom Goodwin, Nashville and Jimmy McCarty, Arkadelphia, Nell Mondy-Provine chemistry scholarship; Tom Cain, Hot Springs and William Grigson, Little Rock, freshman biology; Jeannie Burrows, Marianna, freshman math.

Mike Meeks, El Dorado and Bill Massey, Malvern, H. D. Luck social science award; Mac Scisson, Crossett and James H. Stark, Heber Springs, W. R. Stephens social science award; and Barbara Battle, Hot Springs, student art.

## Wins music award

Becky Russell, a high school senior from Warren, has been awarded the Osthoff Music Scholarship for study at Ouachita University.

The \$500 scholarship was awarded after auditions held on the Ouachita campus.

Miss Russell will enter Ouachita as a voice major in the fall of 1968.



MR. KENNEDY



MR. JENKINS



MR. DODD



MR. BRYANT



MR. HEFLIN



MR. CLARK



MR. WILHELM

SEVEN Arkansans received degrees from Southwestern Seminary during the annual spring commencement exercises May 10 at 7:30 p.m. in Truett Auditorium.

President Robert E. Naylor presented degrees as follows: Charles W. Bryant, Ft. Smith, diploma in Theology; John W. Clark, Little Rock, Master of Religious Education degree; Paul Dodd, Ft. Smith, Master of Divinity degree; James L. Heflin, Little Rock, Master of Divinity; Wilfred H. Jenkins, Harrison, diploma in Theology; Harry Kennedy, Little Rock, Master of Divinity degree; Nelson Wilhelm, Ozark, Master of Divinity degree.



## New Ft. Smith pastor

Rev. Jack P. Pollard, a native of Memphis, Tenn., has accepted the call extended by South Side Church, Ft. Smith, and will begin his pastoral duties June 2.

He comes to Ft. Smith from Trumann, where he has been pastor of First Church since 1962. While at Trumann he served as moderator of Trinity Baptist Association for four years, and as chairman of the Poinsett Christian Civic Council in 1964. He is a member of the executive board, Arkansas Baptist State Convention; a member of the board, Christian Civic Foundation of Arkansas; and a member of The Lions Club.

He is a graduate of Union University, Jackson, Tenn., and Southern Seminary, Louisville, Ky.

Other pastorates include: Hickory Valley Church, Bolivar, Tenn.; Glendale Church, Bowling Green, Ky.; Cove Hill Church, Carrollton, Ky.; and First Church, Ashland, Kentucky (associate pastor).

He married Joann Scott in 1959; they have three sons, Tim, David, and Philip.



MR. POLLARD



MR. CROW

## Assumes Marshall pastorate

Rev. Dorsey L. Crow of Warrington, Mo., has accepted the pastorate of First Church, Marshall, effective June 9.

Mr. Crow is a native of Searcy County. He graduated from Arkansas State University and Southern College,

## Deacons ordained

Herbert Corbitt and Kemmel Eldridge were ordained deacons in a service conducted Apr. 21 at Alicia Church, Black River Association.

Lendol Jackson, church pastor, served as moderator. Larry Alligood acted as clerk; Dr. Fred Savage conducted the questioning; Tom Collier led the ordination prayer; and Frank Shell, a former pastor, preached the ordination sermon.

Walnut Ridge. A former member of the U. S. Air Force, he served for nine years as a radio supervisor-technician. He entered the ministry in 1956.

Mr. Crow is married and the father of three children: Jerry, 18, who plans to enter Southwest College, Bolivar, Mo., in the fall; a daughter, Myra, 16, and a son, Billy, 8.



## Feminine intuition

by Harriet Hall

## Remembering values

Some things should be forgotten—such as the failures and mistakes of yesterday. We've all had them, so let's learn from them and forget them. It's never wise to nurse a grudge. If someone treated you unkindly or unfairly, forget it. Easier said than done? Nevertheless, it is never wise to live with situations which should be put out of our mind. This only drains us of energy and creativity. Learn to extract what wisdom you can from the experience, then bury it.

Some things should be remembered—such as the happy days of our growing-up years. If you were part of a large family you can probably recall many experiences which were more valuable to you than any amount of money. I recently read with pleasure the little book by Sam Levenson entitled "Everything but Money." He recalls that the children in his home were offered two choices at mealtime—take it or leave it. He thought cows laid meatballs the way chickens laid eggs. He didn't know that he was supposed to be obsessed by sibling rivalries so he admired his brothers and learned from them!

We used to place great value on those in authority—whether at home, church, or school. Some of us today are wondering about the rebellion in each of these areas. Someone has said it is easier to forestall trouble than to mop up after it. Isn't it time we take our cue from some of the food on our grocery shelves advertised as, "Food like Mama—or Grandma—used to make." Wouldn't it be wonderful if we could not only revive some of the old-time recipes of mouth-watering goodness, and at the same time revive some of the oldtime values?

I remember some of the things my mother and father tried to instill into the hearts of their five children. By their example they taught:

A sense of fair play. Our side was not always taken—and it did not always deserve to be taken.

Enthusiasm for work and play—with a happy disposition and boundless energy.

A sense of humor—God bless them both for this—it has been a saving factor on many occasions.

A deep love and loyalty to God and His kingdom's work. No amount of money can buy these values.

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

## Schauffler ordained

Tommy Schauffler, Walnut Ridge, was ordained to the ministry May 10, by Rosedale Church, Little Rock. Mr. Schauffler is presently the pastor of the Peach Orchard Church. He is a former member of Rosedale. He and his wife Nancy, and their children Cindy and Tommy, live on campus at Southern College, where he is now a student.



MR. SCHAUFFLER

## Revivals

Oak Grove Church, Van Buren, May 5-12; Dale Mashburn, evangelist, James Ray Kirkpatrick, Oak Grove music director, song leader; Linda Farrar and Sharon Clyma, church pianist and organist, respectively, music; 16 professions of faith; 15 for baptism; 2 by letter; 22 rededications; Dale Mashburn, pastor.

Nodena Memorial Church, Wilson; Walter K. Ayers, staff evangelist, First Church, Little Rock, evangelist; John Dresbach, First Church, music director; Glenda Mellin, Norma Anderson and Mrs. Polly Leftwich, First Church, music; 6 professions of faith; 14 rededications; Roy Johnson, pastor.



# Foundation leader scores Beverage control board

REV. MARK FERGES, 74, a retired U. S. Navy Chaplain, May 4, in Corning.

Mr. Ferges was a member of First Church, Corning. He is survived by his wife, Mrs. Eula Ferges.

Dr. W. Henry Goodloe, Executive Director of the Christian Civic Foundation of Arkansas, Inc., gives the following statement regarding the issuing of permits by the Alcoholic Beverage Control Board for the serving of mixed-drinks in private clubs:

"The time has come for all law-abid-

ing citizens of Arkansas to give an emphatic rebuke against the decision of the ABC Board, acting for the state administration, to issue permits to private clubs for dispensing mixed-drinks, in direct defiance of the interpretation of the properly elected Attorney General and in arrogant contempt for the expressed will of the people through their duly constituted General Assembly action.

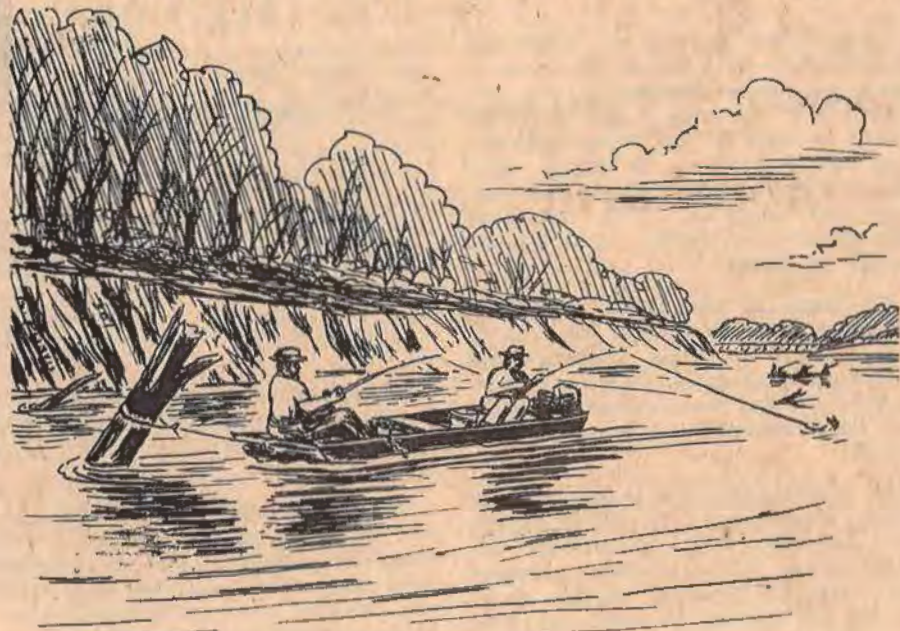
"It is indeed sheer hypocrisy for administrative officials who have taken the oath to uphold the constitution and laws of this state to act in flagrant violation of crystal clear tenets and laws.

"A small appointed group has now presumed to grasp authority which constitutionally resides in the duly elected representatives of the people. This group is subject to the legal interpretation of the Attorney General, whose interpretation has been given in the case of dispensing of mixed-drinks. We are in full support of the Attorney General in his ruling.

"It is no longer possible to disassociate the chief administrator in our state government from the actions of the appointed Board and the evident intent to be a three-man General Assembly of an autocratic will."



## Technique—the secret of it all



Despite what some 'moderns' advocate, introspection or self-examination can be profitable from a moral standpoint, and even from a fisherman's aspect. If an angler is not satisfied with his 'luck' he should first analyze himself and then his fishing technique.

Fortunately there are no expert fishermen. Some are just better than others. Everyone has days of poor fishing. Good fishermen just have fewer than the average angler.

It is generally true that about ten percent of the fishermen catch 90 percent of the fish, while the other 90 percent of the anglers catch the other ten percent. There must be a reason for this unbalanced situation, and that reason must be that the consistently successful angler has mastered his fishing tackle and has learned how to catch fish. Fishing tackle is important, but technique is the most important.

If an angler has seriously considered his fishing ability and concludes it needs improving, he should get with a known good fisherman and learn some of his 'secrets.' Most good anglers are eager to help others learn to catch fish. There is always room at the top in the world of angling.

### Gideons give 50,000 Testaments a month

A Little Rock Gideon, Dale Ward, of Immanuel Church, has called our attention to the fact that the Gideons have a continuing ministry of sending Service New Testaments to military personnel.

According to the latest report, the Gideons are now distributing 50,000 Service Testaments to members of the U. S. military service each month.

Pastor C. Dee Birdwell of Wilmot Church, who has recently led in the sending of New Testaments to servicemen in Vietnam, has words of appreciation and praise for the Gideons. He reports that the Gideons of El Dorado were among those sending consignments of testaments recently to Vietnam.

Knowing both Mr. Ward and Mr. Birdwell, we know that neither is engaged in this worthy undertaking for personal acclaim. But we are happy to know that these men and many others likeminded are helping to get the word of God out to the servicemen.—ELM



# My most memorable character

BY MRS. MILDRED HOPE COOPER



AT 81 years of age Rev. Kelly concludes a sermon in Prattsville Church. The date—Dec. 31, 1950—climaxes a half-century of service.

"Brethren, some people mistake old age for religion!" said the big, husky country preacher, as he pulled his glasses down on his nose, looked over them at the congregation, straight at the elderly, straight-laced deacon who had "preferred charges" against some young people for "sinning" by square dancing in a school play. His remark settled the matter and the young people loved him for it.

For 40 years he was pastor of the only church in a small farming community in a poor area of Arkansas. My father was the merchant there during those years and they were close friends.

The preacher called my father "Neighbor H." Our families went camping, fishing, and hunting together and shared the same cellar when a storm came up.

Neighbor H was the typical country merchant—all things to all people and "charge it" kind. The store, church, and school were located between the homes of the preacher and the merchant. The preacher had four daughters and I was in age between the two youngest ones.

Sitting on the whittling stool at the store one day, as a young farmer came by, the preacher said, "Well, Bill, how are you and the Lord getting along?"

Bill replied, "Preacher, the Lord has been mighty good to me."

"I don't doubt that, Bill, but how are you treating the Lord?"

With flushed face and downcast eyes, Bill stumbled on his way without a word. The preacher would do things like that to make a man think on his ways.

"Now, when you see one feller call another feller out behind the store or barn and begin whispering, you can just put it down they are up to no good," he used to say. When neighbors had their differences, he always knew about it and without fail the next sermon text would be, "It is both good and pleasant for brethren to do well together in unity."

The name of the church was "Harmony" and he knew how to keep it living up to its name. He knew the activities, weaknesses, fears, and aspirations of every man, woman, and child in the community and surrounding areas.

No one ever bothered to look into the Bible, encyclopedia, or other sources for instruction and information. All they wanted to know about anything was what the preacher thought about it. He represented all that was good and righteous, set all standards, and no one ever questioned his judgment. You always felt his steel grey eyes could see right through you and if you were right, he would be with you all the way, but if you were wrong, you dreaded to meet him. It was far more comfortable to remain right!

He had little formal education but was always a student not only of theology but other subjects and current events. Once when a teacher was needed, he taught the upper grades of a two-room school. He had a way of sticking his tongue between his teeth on the right side of his mouth and leading a misbehaving boy by the ear-lobe to the teacher's desk. He never had to lead the same boy twice.

He made it a rule that each pupil

should memorize a "recitation" for every Friday afternoon. The pupils became tired of this. One Friday, every pupil, in a sing-song voice recited a long poem of about ten verses, such as one that began:

"We were crowded in the cabin, not a soul would dare to sleep; It was midnight on the waters and a storm was on the deep. . ."

He never blinked an eye nor changed his rule.

In this limited area, he baptized 2,500 people and married 3,000 couples, many times three generations of the same family.

The church used to pay him \$600 per year if crops were good. There were about 400 members. Of course, when their crops failed, his little crop failed also but they never thought of that and he never mentioned it.

Once as a child I had Sunday evening meal with the family. After he had prayed a long and eloquent prayer of thanksgiving, we raised our eyes to the table. On a platter there was a rim of tallow left from a roast and the cake plate barely covered with crumbs left from the noon-day meal—nothing else. I dared not laugh as I thought, "That's the greatest blessing for the least amount of food I ever saw." No apologies were made. We ate the crumbs and went back to church.

On another visit to the home, his 12-year-old daughter made the remark that she "just adored" something. Quickly his big voice boomed out, "Daughter, adoration is for the Lord!" I quaked with fear but she only smiled



and said, "Yes, Father." She knew his bark was far worse than his bite.

While he was pastor emeritus, we were very much concerned about some gossip concerning our young pastor whom he had so highly recommended.

"Do you think there is any basis for this talk?" he asked.

"No, we live right beside him and we just know it cannot be true," we answered.

"Then, go home and quit worrying about it for it will soon die down. But if there is any basis for it, it will not die and you better look out!" was his wise counsel.

A widow and mother of two children faced a great decision involving drastic changes, further training in school, and a new career. She told him of her impressions, fears, convictions.

"Into what field do you feel the Lord is calling you?" he asked.

"All I know is that it involves children," she replied.

After hearing her out, he said, "Then you must go."

She rather desperately said, "But, I am too old to go to school and into a new career."

"Daughter, the Lord pays no attention to age."

"But," she said, "I do not have enough money."

"Daughter, the Lord has all the money."

She soon left on faith, has worked with children of three races and is now superintendent of a lovely home for children.

When the young minister whom he had never seen came to his home to marry his daughter, he took him to the



"NEIGHBOR H" (A. V. Hope) at his home.

river, ostensibly to fish. He placed the young man on the outer end of a log protruding over the water and give him the third degree. The student minister was so frightened he forgot his money when he went to the County seat and Neighbor H loaned him two dollars to buy his marriage license.

The day of the wedding the preacher pushed the young man into his pulpit and insisted that he preach the sermon. This was to be the final test. He must have come out all right for he became a great and honored leader of his denomination. He was one among hundreds of young ministers who returned again and again to the country preacher for wise counsel and sage advice.

The elder man could have been a strong denominational leader of widest influence and adequate income but he preferred the simple and frugal life among people he had served within a few miles of the place where he was reared in the highest and noblest

sense, he was a true "Shepherd of the Hills."

He had a peculiar and individual method of closing each regular church service. Without benefit of instrument or announcement, he would simply begin to sing. The congregation knew to rise and join in the solemn words: "Pass me not, O gentle Saviour, hear my humble cry, While on others thou art calling, do not pass me by."

On Jan. 23, 1962, at the age of 93, he was laid to rest in the country churchyard not far from where he had loved and labored all his life. As the bier was carried from the church by loving hands, the chimes rang out softly to the strains of "Pass me not, O, gentle Saviour."

He had the most dynamic personality and the greatest influence for real goodness of any person I have ever known—this James W. Kelly, country preacher of rural Arkansas.



HARMONY Church Sunday School. My older sister and J. W. Kelly's daughter, Floy, the wife of Dr. J. Howard Williams (the young minister of the article) —are in it. I was too young at the time. The strait-laced deacon of the article is in the center of the first row. He was always the Sunday School superintendent —ruling with an iron hand!—MHC



## Study materials on social problems

NASHVILLE—Deprivation, poverty, race relations, segregation and open housing are dealt with in a new Training Union resource unit to be released June 1 by the Sunday School Board of the Southern Baptist Convention.

Need for the resource unit and picture set "We Hold These Truths," prepared by the board's Training Union department, came about "because of the disorder in our society today which points up a need for special Christian understanding," according to James L. Sullivan, executive secretary-treasurer for the board.

It is the first time that the Sunday School Board has produced a curriculum unit on a two-month accelerated production schedule in order to deal with a current moral issue. Most resource units are produced on a one-year schedule.

Sullivan indicated in a letter to pastors and other church and denominational leaders that "we have pushed production schedules to the limit to provide these two literature items for you by June 1." Planning for the project began early in April.

Six sessions of study material are provided: Historical Setting, Poverty and Unemployment, Open Housing and Segregation, Race Relations, Destiny of Dissent, and Which Way America? (BP)

## New hit program

"Omniscope," a weekly 30-minute program designed exclusively for campus radio stations, closes out its first season this month "an unqualified success," according to Paul M. Stevens, director, Radio and Television Commission of the Southern Baptist Convention.

In its debut the show was released to 16 college and university stations across the country, including some of the largest and best-known campuses—the Universities of Oklahoma, Nebraska, Massachusetts and South Carolina, Baylor, Vanderbilt and Duke. The total potential audience was more than 100,000.

This instant popularity "Omniscope" owes to its "sincere effort to speak to the needs and interests of today's young adult," reports Dr. Stevens.

"Omniscope" guests have included Herb Alpert, Al Hirt, the Serendipity Singers, Vance Packard, David Brinkley

# RIDGECREST 1968 STUDENT CONFERENCE



NASHVILLE—Leaders for the Ridgecrest (N. C.) Baptist Assembly 1968 student conference to be held June 6-12 includes: top row, Peter McLeod, associate pastor of Second Ponce de Leon Baptist Church, Atlanta, who will be the Bible teacher each morning except Sunday.

Second row, from left: Bill Pinson, associate professor of Christian ethics at Southwestern Seminary, Ft. Worth, a noonday assembly speaker; Milburn Price; assistant professor of music, Furman University, Greenville, S. C., who will lead the music; and William Lancaster, pastor, First Church, Decatur, Ga., the evening speaker.

Third row, from left: Paul F. Geren, president of Stetson University, De Land, Fla., and Henlee H. Barnette, professor of Christian ethics at Southern Seminary, Louisville, both noonday assembly speakers; and Bill Sherman, pastor, Woodmont Church, Nashville, the Sunday morning and evening speaker. (BSSB PHOTO)

and Burgess Meredith.

"Omniscope" will be back next fall "with an even more exciting and relevant presentation," according to Stevens.

## Baptist briefs

GLORIETA, N. M.—For the first time on a convention-wide basis, a conference for interpreters for the deaf will be held at Glorieta Baptist Assembly here during Home Missions Week, sponsored by the Southern Baptist Home Mission Board ministry to the deaf. (BP)

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## Racism seen as big health problem

WASHINGTON—"Racism is the number one public-health problem facing America today," declares a statement released by a committee of the Joint Commission on Mental Health of Children, here.

The Committee on Children of Minority Groups said it believes "that the racist attitude of Americans which causes and perpetuates tension is patently a most compelling health hazard."

It described racism as "the conscious and unconscious attitudes of superiority which permit and demand that a majority oppress a minority."

Such racism, the committee declared, "directly and indirectly causes more fatalities, disabilities and economic loss than any other single factor."

Declaring that "the country must outgrow its legacy of racism," the committee bemoaned the fact that "there has been tragically little self-examination" on the part of Americans.

The response to efforts by minority groups to deliver themselves from the oppressive majority "by the mainstream culture has not been amelioration of grievance but punitive action," the committee charged.

The Joint Commission of Mental Health of Children is authorized by Congress to develop a report and make recommendations on the mental health of children. The report is not scheduled until a year from now. (BP)

## Textbooks for parochial pupils attacked in court

WASHINGTON—A New York lawyer contended before the U. S. Supreme Court that textbook loans to parochial school pupils at public expense violates separation of church and state while bus transportation, lunches, and health aids to the same are acceptable.

Marvin E. Pollack represented the school board of East Greenbush, a suburb of Albany, N. Y., in a challenge of the constitutionality of the New York Textbook Loan Act.

He argued that the public loan of any textbook, regardless of its nonsectarian contents, to pupils in parochial schools is an aid to religion, and therefore unconstitutional.

Mrs. Jean M. Coon, assistant attorney general of New York, represented the New York commissioner of education, James E. Allen Jr., as the defendant.

She said that New York provides public school-approved textbooks to all

## Baptist beliefs

# Laughing at Jesus

BY HERSCHEL H. HOBBS

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

"And they laughed him to scorn, knowing that she was dead"—Luke 8:53.

Jairus' daughter was seriously ill. So he asked Jesus to come to his home. While he did not speak the words, it is evident that he wanted Jesus to heal her (Luke 8:41 f.). But on the way they were met by those from his home saying, "Thy daughter is dead; trouble not the Master [Teacher]" (v. 49). The words "is dead" render a perfect tense showing that she was surely dead. But Jesus reassured the father.

Arriving at the home they found the place filled with mourners. Some were genuinely bereaved; others probably were paid mourners. At any rate Jesus told them to stop weeping for "she is not dead, but sleepeth" (v. 52). It was then they laughed at Jesus, knowing that the little girl was dead. They did not understand Jesus' term "sleepeth," thinking of natural sleep. However, this term was used of death. Jesus raised the girl back to life (vv. 54-55).

Some critics hold that the girl was not dead but in a coma. However, the verb in verse 49 shows that she was really dead. The mourners knew that she was dead. Hence their laughing Jesus to scorn. So their derision actually proves the miracle which Jesus performed.

When Jesus raised the daughter from the dead, He changed a home of sorrow into one of joy. He can do this to any home into which He enters.

Note that after raising her, Jesus ordered that she be given food. The dead body now raised needed nourishment. Jesus was concerned about her body as well as her life.

And He told the parents not to tell the event to anyone. He did not want to cause undue excitement. To do so could cause a revolution which would have endangered His true mission of redemption. He did not want to be known merely as a worker of wonders but as the Saviour of souls.

school children and that therefore the aid is not to religion but to pupils and their parents.

So important did the Supreme Court consider this case that it gave a full two hours to the debate. It will announce its ruling by the time it adjourns at the end of June for summer recess. (BP)

## Aid for students

DALLAS—Students attending Texas Baptists' nine institutions of higher learning will receive up to \$789,960 in federal aid in the 1968-69 school year.

U. S. Sen. Ralph Yarborough disclosed that more than \$7-million in federal aid to 15,341 needy college students will be distributed by 81 Texas schools during the next school year.

The aid is in the form of "educational opportunity grants" awarded to schools under the 1965 Higher Education Act. The funds are matched by local contributions, and distributed by the schools to students with exceptional financial need. Grants range from \$200 to \$800 per school year per student. (BP)

## How liquor industry outdoes the churches

One North Carolina pastor visiting recently in Louisville, Ky., came home with quite a story on the comparison of pastoral salaries versus people employed in what old-timers use to call "public work." This pastor visited the Calvert Liquor Distilleries and in one section he observed a simple procedure that women did in the manufacturing process. The pastor asked the guide about employee turnover. The guide replied, "We don't have an employee problem. In fact, these women have been here for years and we have a waiting list of prospective employees."

The guide had a simple answer for this stability: The women made \$120 per week and liberal fringe benefits. This pastor who puts in between 65 and 70 hours a week, figured his salary "liquorly speaking" to be \$195-\$210 per week or nearly \$11,000 a year. His salary is about half that.—J. Marse Grant, "Editoriales," in *Biblical Recorder*, North Carolina



# Southern Baptist

Sam Houston Memorial Coliseum  
June 3-4, 1968

Arab, Ala.  
Benediction—Archie Brown, pastor, First Church,  
Vandalia, Ill.

## MONDAY MORNING, JUNE 3

### THEME: GOD'S WORLD

"Ask of me and I will give thee the heathen for  
thine inheritance. . ." Ps. 2:8

- 8:30 Song—William Ichter, missionary, Brazil  
Scripture—Lezelle Owens, pastor, First Church, Co-  
coa Beach, Fla.  
Prayer—Bill Furrh, Teacher, Elementary Schools of  
La Feria, Texas
- 8:40 "Good News to Missions America"—James Nelson,  
Missionary to Indians, New Mexico  
Presented by Pastor Ches Smith, First Church, Tif-  
ton, Ga.
- 9:05 Good News to Pioneer America  
"Evangelistic Opportunity in the North"—Clay Fra-  
zier, pastor, First Church, Vermilion, O.  
"Evangelistic Opportunity in the East"—David Wil-  
son, pastor, Bel Air Church, Bel Air, Md.  
"Evangelistic Opportunity in the West"—Charles Mc-  
Kay, Exec. Sec., Arizona  
"Pastor I Need Your Help"—Milton Collum, Geo-  
physicist, Colorado  
Presented by William Riley, pastor, Calvary Church,  
Englewood, Colo.  
Prayer for Project 500—D. G. McCoury, pastor, Sher-  
relwood Church, Denver, Colo.
- 9:35 "Welcome to Texas"—George Stewart, Supt. Missions,  
San Antonio, Tex.  
"Welcome to Houston"—Lee Porter, pastor, First  
Church, Bellaire, Tex.  
"We're Glad to be in Terrific, Titanic, Texas"—W. E.  
Thorn, pastor, Metropolitan Church, Wichita, Kan.
- 9:50 Song—William Ichter  
Prayer—H. L. McClanahan, Assoc. missionary, Black  
River Assoc., Kennett, Mo.  
Offering  
Special Music—Tommy Pack, Soloist, South Carolina
- 10:05 "The Shantung Revival and How to Have one in  
America"—Charles Culpepper, missionary, China  
Special Music—W. Morris Ford, pastor, First Church,  
Longview, Tex.
- 10:30 "Good News to the Orient"—W. H. "Dub" Jackson,  
missionary, Japan  
"Participating Personally Motivates Me"—Henry  
Scott, pastor, Bacon Heights Church, Lubbock, Tex.
- 11:05 The Crusade of the Americas—Wayne Dehoney, pas-  
tor, Walnut Street Church, Louisville, Ky.  
"Campagna"—Written by Bill Ichter  
"Good News to All the Americas"—Henrique Earl  
Peacock, missionary, Brazil  
Moment of Prayer for Crusade—Howard Bryant, pas-  
tor, Kirkwood Church, Atlanta, Ga.
- 11:45 Special Music—Claude Rhea, Music Consultant, For-  
eign Mission Board, SBC
- 11:50 "Good News to All the World"—Herschel Hobbs, pas-  
tor, First Church, Oklahoma City, Okla.  
Presented by Forrest Hicks, pastor, First Church,

## MONDAY AFTERNOON, JUNE 3

### THEME: GOD'S POWER

"Be filled with the Spirit" Eph. 5:18

- 1:45 Song—Bob Estes, Minister of Music, Poplar Avenue  
Church, Memphis, Tenn.  
Scripture—Grant Clark, pastor, Tate St. Church, Co-  
rinth, Miss.  
Prayer—T. L. Neely, President North Greenville Jr.  
College, Tigerville, S. C.
- 1:55 "The Indwelling of the Holy Spirit"—Alvin Brack-  
ett, pastor, Ingleside Church, Macon, Ga.  
"Pastor, I Need the Presence of the Holy Spirit"—  
Ed Wilbanks, Post Office Employee, Memphis, Tenn.
- 2:25 Special Music—Mrs. Bob Estes, Housewife, Memphis,  
Tenn.
- 2:30 The Pentecostal-Like Power of the Holy Spirit  
"In Africa"—Ernest Waite, pastor, First Church,  
Westminster, Colo.  
"In Latin America"—Amelio Giannetti, missionary,  
Brazil  
"In California"—William Eugene Grubbs, secretary  
of evangelism, California  
"In Indonesia"—Leroy Fowler, pastor, West Univer-  
sity Church, Houston, Tex.
- 2:50 Song—"The Pentecostal Power"  
Prayer—C. A. Dabney, pastor, Applewood Church,  
Denver, Colo.  
Offering  
Special Music—Trumpet Solo—Bob Estes
- 3:05 Thank You, Pastor  
From a Student  
From a Military Man—Vernon Yearby, executive sec-  
retary, Alabama Baptist Foundation  
From a Lifetime Recipient of Your Ministry—Louie  
D. Newton, pastor, Druid Hills Church, Atlanta, Ga.
- 3:10 Sir, We Would See Jesus—Hutson Green, Insurance  
Executive, Missouri  
"Pastor, You Can Count on Me"—John Tierney, evan-  
gelist, Greenville, S. C.
- 3:20 "Pastor, 'Step On My Toes'"—Wallace E. Johnson,  
executive, Holiday Inns of America, Memphis, Tenn.
- 3:35 "The Grieving of the Holy Spirit"—K. Owen White,  
missionary, California
- 4:00 Special Music—Miss Anne Criswell, Soloist, Texas
- 4:05 "The Filling of the Holy Spirit"—W. A. Criswell, pas-  
tor, First Church, Dallas, Tex.  
Presented by W. I. Thomas, pastor, Trinity Church,  
Memphis, Tenn.  
Benediction—James Mahoney, pastor, First Church,  
Fairborn, O.
- ## MONDAY NIGHT, JUNE 3
- ### THEME: GOD'S WAY
- "He that goeth forth and weepeth, bearing pre-  
cious seed..." Ps. 126:6
- 6:45 Song—Al Walsh, Musical Evangelist, Atlanta, Ga.  
Scripture Rom. 10:13-15—O. E. Burton, pastor, Cal-  
vary Church, Clearwater, Fla.  
Prayer—Glenn Herndon, pastor, First Church, Wood-



# Pastors' Conference

bury, Tenn.

- 6:55 "Pentecostal Praying"—W. Marshall Craig, pastor-emeritus, Gaston Avenue Church, Dallas, Tex.
- 7:15 Personal Witnessing  
 "Inspiring a State to Witness"—C. Wade Freeman, secretary of evangelism, Dallas, Tex.  
 "An Association of Churches bound together for Witnessing"—J. Everett Sneed, Superintendent of Missions, Batesville, Ark.  
 "A Church Witnessing"—Homer Lindsay, Jr., pastor, Northwest Church, Miami, Fla.  
 "Pastor, I Need Your Example"—Bob Thompson, banker, New Orleans, La.  
 "Layman, I Need Your Participation"—Greer Garrett, pastor, Richland Church, Memphis, Tenn.  
 "A Set of Tools for Witnessing"—Pat Zondervan, publisher, Grand Rapids, Mich.  
 "Witnessing Won Me"—Tom Lester, actor, California

- 8:10 Song—Al Walsh  
 Prayer—Thomas Hinson, pastor, First Church, West Memphis, Ark.  
 Offering  
 Special Music—Al and Ivy Walsh, Musical Evangelists, Atlanta, Ga.

- 8:20 "A Powerful Witness"—James Jeffreys, executive secretary, Fellowship of Christian Athletes, Kansas City, Mo.

- 8:25 "The Evangelical Imperative"—Clark Pinnock, professor, New Orleans Theological Seminary, New Orleans, La.

- 8:40 "Preaching Persuaded Me"—Miss Joan Myers, Runnerup Miss America, Clinton, Miss.  
 Presented by Tom Madden, First Church, Tullahoma, Tenn.

- 8:50 Special Music—Mrs. Robert Cliett, Housewife, Atlanta, Ga.

- 8:55 "Persuasive Preaching"—Ramsey Pollard, pastor, Bellevue Church Memphis, Tenn.  
 Presented by William Dodson, pastor, Lamar Heights Church, Memphis, Tenn.  
 Benediction, Howard Reynolds, pastor, First Church, Los Alamos, New Mex.

## TUESDAY MORNING, JUNE 4

### THEME: GOD'S MESSAGE

"All Scripture is given by inspiration of God..."  
 II Tim. 3:16

- 8:30 Song—Buice Wallace, Clothier, Buford, Ga.  
 Scripture—Don Rogers, pastor, First Church, Scott City, Mo.  
 Prayer—John Budlong, pastor, Mullins Station Church, Memphis, Tenn.
- 8:40 "The New Birth"—Stanley Hardee, assistant to the president, New Orleans Theological Seminary, New Orleans, La.
- 9:05 For I Have Been Born Again—Jack Price, Minister of Music, Orchard Hills Church, Garland, Tex.
- 9:10 "The New Man"—Jerry Glisson, pastor, Leawood Church, Memphis, Tenn.
- 9:35 "The Old Dangers"—Landrum Leavell, II, pastor, First Church, Wichita Falls, Tex.
- 10:00 A Symposium on Baptist Distinctives  
 "Free Souls"—J. C. Segler, pastor, Crown Heights

- Church, Oklahoma City, Okla.  
 "Free Churches"—J. B. Flowers, pastor, West Hampton Church, Newport News, Va.  
 "Free Institutions"—Elwin Skiles, president, Hardin-Simmons University, Abilene, Tex.  
 "Free Denominations"—Joe Odle, editor, the Baptist Record, Jackson, Miss.

- 10:35 Song—Buice Wallace  
 Prayer—Fred Swank, pastor, Sagamore Hill Church, Ft Worth, Tex.  
 Offering  
 Special Music—Buice Wallace

- 10:45 "Real Live Texans"—Marvin Hurley, Executive Vice President, Houston Chamber of Commerce, Houston, Tex.

Presented by Bruce Price, pastor, First Church, Newport News, Va.

- 10:55 Sola Scriptura—Clark Pinnock

- 11:10; "Pastor, I Believe the Bible is the Word of God"—Clifton Woolley, physician, Memphis, Tenn.

- 11:20 "The New Hope"—Carl Bates, pastor, First Church, Charlotte, N. C.

- 11:50 Special Music—Buice Wallace

- 11:55 "The New Promise"—J. D. Grey, pastor, First Church, New Orleans, La.  
 Presented by Perry Sanders, pastor, First Church, Lafayette, La.

Benediction—James Abernathy, pastor, Carlisle Avenue Church, Louisville, Ky.

## TUESDAY AFTERNOON, JUNE 4

### THEME: GOD'S SON

"...Jesus is the Christ the Son of God..." John 20:31

- 1:45 Song—Dick Bradford, Minister of Music, Richmond Plaza Church, Bellaire, Tex.  
 Scripture—Jerry Schumuker, Pastor, Pinecroft Church, Shreveport, La.  
 Prayer—Paul Mims, pastor, First Church, Norfolk, Va.

- 1:55 "The Virgin Birth"—James Coggin, Travis Avenue Church, Ft. Worth, Tex.

- 2:25 Election of 1969 Officers

- 2:40 Song—Dick Bradford  
 Prayer—Ralph Norton, pastor, Red Bank Church, Chattanooga, Tenn.  
 Offering  
 Special Music—Dick Bradford

- 2:55 "The Bodily Resurrection of Christ"—J. Norris Palmer, pastor, First Church, Baton Rouge, La.

- 3:25 "The Fact of Christ"—Clark Pinnock

- 3:40 Preachers Are Inspired—Horace Chapman, pastor, North Trenholm Church, Columbia, S. C.  
 Pastors Are Encouraged—Clyde Martin, pastor, Tabernacle Church, Macon, Ga.  
 Your Native State (S. C.) is proud of You—Mike Warr, pastor, First Church, Rock Hill, S. C.  
 Special Music

- 3:55 "Jesus—And We"—Robert G. Lee, pastor-emeritus, Bellevue Church, Memphis, Tenn.  
 Benediction—O. R. Rice, pastor, Flagler Street Church, Miami, Fla.



# Your state convention at work

## Displaced Baptists

There are almost three million church members in the Southern Baptist Convention who have moved and left no forwarding addresses. We call them unaffiliated or unattached Baptists. I suppose we can say they are displaced Baptists. We may also say many are displeased Baptists. Many have been members of small churches and they cannot find the type church or pastor that they left back home. When they move to the city they think they would not feel at home in larger churches.

Most of these people have been saved and many worked in the churches back home. They need to be reclaimed soon after moving. If they do not transfer their membership soon after they move they will become back-sliders.

When you know of Baptists moving, please send their names and addresses to Lawson Hatfield or to me, at 401 West Capitol Ave., Little Rock. We will share this information with the pastors nearest them.—Jesse S. Reed, Director of Evangelism

## More on Siloam Springs

The State Assembly at Siloam Springs will be conducted in three weekly sessions.

June 24-29 for the Northwest, West Central and Southwest districts, Curtis Vaughan as evening speaker, Tal Bonham as morning speaker and Phil Briggs as music director;

July 1-6 for the Central and North Central districts, Gordon Clinard as evening speaker, Herbert Hodges as morning speaker and Hoyt Mulkey as music director;

July 8-13 for Northeast, East Central and Southeast districts, Andrew Hall, evening speaker, Jerry Don Abernathy, morning speaker and Arthur Fray, music director.

Pastors and church staff members will have opportunity to attend a special Bible study class each morning. The teacher each week will be the evening speaker. The study will be "The Gospel in Isaiah," which is the January Bible study.

All boards, agencies, institutions and departments of Arkansas Baptist life are being invited to participate or be present at the assemblies. Some will offer special courses, or conferences; others will be represented in special ways at the state Assembly.

For information and reservations on accommodations write Ralph Douglas, Baptist Building.—Lawson Hatfield, Program Director.

## Ouachita music camp slated for June

Charles H. Downey, consultant in the Church Music Department, Sunday School Board, Southern Baptist Convention, Nashville, Tenn., will be the choral director for the Ouachita Music Conference in June, sponsored by the Arkansas Baptist Church Music Department. The main choral work which Mr. Downey will conduct will be Brahms's Requiem.



MR. DOWNEY

Mr. Downey is a native of Beaumont, Tex. He received a Bachelor of Science degree from Hardin Simmons University, Abilene, and a Master's degree in Music-Education from Sam Houston State University, Huntsville, Tex. He has served as Minister of Music in the First Church, Springfield, Mo.; Queensboro Church, Shreveport, La.; Park Place Church and Second Church, Houston, Tex.

A list of the other personnel will be appearing in later issues of the News-magazine.

Pastors and music directors should begin now enlisting counselors and signing up their young people and adults for this camp. Pertinent information follows: Date, June 17-22, 1968; Place, Ouachita University, Arkadelphia; Cost, \$17.50; What, Age-Group Choirs, Oratorio and Cantata, Music Education Classes, Recitals, Talent Show, Recreation, Worship, Fellowship, Adult Leadership classes.

### Counselors

Each year we have a better staff of counselors at both our music camps. Churches are sending their present and prospective choir directors and sponsors to serve as counselors and to take advantage of the leadership training offered.

Because of the increased cost of running the camps, music materials, etc., and rather than increase the camp fees, your camp planning committee made the following recommendations:

1. If a church sends both boys and girls, they must send a counselor for each group. One counselor for every one to ten campers. If your church cannot send counselors with your groups, add \$1.00 to each camper's registration fee, and the Music Department will hire counselors for your campers.
2. All Ministers of music, choir di-

## In Houston!

Mrs. R. E. Snider, vice-president of WMU, SBC annual meeting, June 3-4 in her-at-large of the executive board, will be among those who will attend the WMU, SBC annual meeting, June 3-4 in Houston, Tex.

Outstanding program personages will include Edward B. Lindaman, a leader in the Apollo moon shot program who said, "Going to the moon in itself is not important. It's what can come out of going to the moon that is important. We are unlocking the solar system for the benefit of all God's people."

Another program participant will be Dr. Dorothy Brown, who began life in a New York orphanage, and was a school dropout and maid at 14. Later, in fulfillment of a dream as a preschooler, she became a distinguished surgeon. Now she is the first Negro woman to serve in the Tennessee State Legislature.

Dr. Brown and Mr. Lindaman are among a dozen speakers who will testify that Christ is the "Hope of the World" during the WMU sessions.

### Off to Thailand!

Included in merchandise shipped by the Earl Goatchers to Thailand were more than 250 sheets, pillow cases, towels, washcloths—more than ten sets for each of the 25 beds in the Baptist hospital at Bangkok, where Dr. Joann serves as doctor and Mr. Goatcher is administrator. These were gifts from groups primarily in Pulaski and No. Pulaski Associations and Blytheville.

Acknowledgments were sent all groups who were identified, but there were contributions on which were no names. It is the desire of the Goatchers that each person who contributed receive a gracious "thank you."

On May 27th they will leave Little Rock bound for their second tour of service at the hospital in Bangkok.—Nancy Cooper, Executive Secretary and Treasurer

rectors, and counselors pay the total camp fee, less \$5.00. this would be \$12.50 for the camp in June.

3. If it is impossible for your church to finance the sending of counselors, please contact the state Music Department for assistance in this area.

4. If Ministers of music, choir directors, and counselors desire a packet of the music materials which are given to the campers, they may purchase them in the music office at camp.

Please note the deadline for camp registration—June 5.—Hoyt A. Mulkey, Secretary



## Let's go camping

"Let's go camping" will be heard more and more from boys in the next few weeks. With the end of school and the approach of summer vacation Royal Ambassador age boys begin to think of camp.

For boys who have been to state Royal Ambassador Camp the thought of camptime is an exciting experience. They realize it is an opportunity for meeting friends from past camps and for making new ones; for having fun; for swimming, hiking, playing baseball, and many other activities. They also remember the inspiration of the worship service, and learning about missions from missionaries, and the fun they have at stunt night, and the fellowship at the snack-bar. Yes, thought of camp brings back many memories to boys who have attended before. The advantages of Royal Ambassador Camp is what causes many boys to return year after year. So if you have been to state Royal Ambassador Camp turn those dreams of another week of fun at Camp Paron into reality. Plan to attend one of the weeks in June. Make your reservation now.

For boys who have not attended Royal Ambassador Camp there is still the thought of the outdoor activities and the desire to be a part of a group engaged in the many activities of the camp. Plan now to attend one of the weeks in June and make this year the time for a new enriching experience. Make your reservation now.

Reservation forms and camp information have been mailed to all pastors and Royal Ambassador counselors. Ask them for more information or write to the Brotherhood Department, Baptist Building, Little Rock. The first camp begins on June 3.—C. H. Seaton

## Beacon lights of Baptist history

# Chapel cars and cruisers\*

BY BERNES K. SELPH, TH.D.

PASTOR, FIRST CHURCH, BENTON

Mobile units being used today in mission circles are but a modern version of the chapel cars and gospel cruisers of the 1920's. Such conveyances were the outgrowth of the colportage work of the American Baptist Publication Society.

At a joint meeting of the American Baptist Home Mission Society and the American Baptist Publication Society in 1918, the matter of chapel cars and gospel cruisers was carefully considered. It was the unanimous opinion that further study should be made after the war ended and transportation had again become normal. This was done. The colporter-missionaries began work with the gospel cruisers in the coastal waters of Washington and Oregon. Work was extended to include gospel cars in 1920.

On Feb. 28, 1922, at a joint conference of committees from the two societies the following was decided upon:

1. The chapel car work would be administered by the State Convention secretary while the car was in his state.
2. Each state would accept the pro rata share of salaries for those affiliated with the car work as they had done in other cooperative ventures.
3. The superintendency of chapel car work would be under Samuel G. Neil, Bible and field secretary of the Publication Society.

The purpose of chapel cars was to establish work in new and hitherto unreached communities. It was a quick way to start a work. The railroad cars were sidetracked into a new community, a little publicity given, and daily services begun. The car was divided into compartments, one used for the evangelist's living quarters; the other for religious services. It was not uncommon to form a church as a result of this work. Oftentimes this small group would need aid in erecting a building and paying a pastor's salary. This need created the condition that called for the joint effort of the Mission Society with the Publication Society.

The chapel cars, numbering five, were a welcome in the rural and neglected areas. These "churches on wheels" were a novel but necessary vehicle of the gospel for a few years. Their life span was short but effective. Some sections of Arkansas were benefited by their work.

\*Charles L. White, *A Century of Faith*, (The Judson Press, Philadelphia, 1932) pp 225, 259, 261

## The bookshelf

**Letters to an American Lady**, by C. S. Lewis, Eerdmans, 1967, \$3.95

The thrust of the letters reproduced here, the first of which was written in 1950, has been described as "... spiritual encouragement and guidance ... the conviction that holiness is actually to be practiced by the Christian, and the belief that if only ten percent of the world's population had holiness the rest of the people would be converted quickly."

**God, the Atom, and the Universe**, by James Reid, Zondervan, 1968, \$4.95

The author, an active Christian layman who is an elder in the Presbyterian church, has been associated with the

Atomic-Space field for many years. He shows here that there is no conflict or contradiction between science and the Bible. A point he makes is that "where there has seemed to be contradiction in the past, it has often been between what men thought the Bible said and scientific fact, or between the Bible's statement and a view of the Universe, with such a view since being shown to be erroneous."

**The People of Japan**, by Pearl S. Buck, Simon and Schuster, 1966, \$6.95

Mrs. Buck, with a special gift for making Westerners not only understand but feel an empathy for Oriental life—now brings us close to the people of Japan—rich and poor, businessmen and professionals, farmers, students, aristocrats—as only she knows them.

crats—as only she knows them.

**Journey into Light**, by Emile Caillet, Zondervan, 1968, \$3.95

The author, emeritus professor of Christian Philosophy at Princeton Theological Seminary, presents here what has been called by Dr. H. J. Ockenga "a pilgrimage of a sensitive, sincere scholar who is an evangelist Christian ... aware of modern science and mathematics and philosophy and their contribution to the general field of knowledge and to constructive theism."

**Praying Together**, by Rosalind Rinker, Zondervan, 1968, \$2.95

This is a book of real-life stories about people who were bored with things as they are, and what they found and how.



## Meeting the challenge

Arkansas Baptists are, in a very real sense, expanding their ministry to families and children who need our Christian concern and help.

Since 1894, with the establishment of Bottoms Orphanage in Monticello, we have been concerned with providing for dependent children a place where they can receive love, training, and have an environment for the betterment of their souls and bodies.

Responding to the changing times and needs of people, we have felt the need to change some of our concepts of family and child care to meet the present, pressing needs of people. Although our population at the Home has decreased down through the years, the needs of children and families with whom we work have greatly increased.

In cooperation with Pulaski and North Pulaski Associations, the Arkansas Baptist State Mission department, and the Home Mission Board, we have opened an office in Little Rock, which will be an arm of the Home. The new office will work with the families of children in our care, toward rehabilitation of the family; work with problem children and families in their own homes; provide admission services to ABHC; approve foster homes and supervise children placed in these homes.

In addition, this office will provide professional family counseling services to families in Pulaski County.

Families and children who are "drowning" around us in this "period of greatest prosperity," need our Christian ministry, our concern, and the best we can offer in meeting their needs to help them toward a more productive, useful life.

Jesus had concern for all men and their total personalities—their social, physical, emotional, mental and spiritual needs. He expressed this concern by healing the emotionally and physically ill; by feeding the hungry; by loving, accepting, and forgiving the offender. He sought to rehabilitate man to a whole person by meeting his needs, and bringing him to a right relationship with God. Can we afford to do less?

### Graduation memories

Graduation is a memorable event at the Arkansas Baptist Home for Children. Plans are being made for summer vacations and part-time jobs. The fall brings enrollment in colleges, business schools and enlistment in military service.

As the seniors pause before taking the giant step into the future, they have memories of the generosity and thoughtfulness of the Arkansas Baptists who sponsored them and supported all areas of their daily living.

### Siloam Assembly

With the coming of summer vacations is the reminder that the Siloam Baptist Assembly is just around the corner. A group of children will attend again this year, during the week of July 8-13.

There are no funds available at this time for camps or assemblies, but we have faith that Arkansas Baptists will once more provide funds for all the children to attend. The cost for one child's attendance at the Assembly will be \$16.50, plus recreation and transportation.

A local church is planning to sponsor a trip to Glorieta for one of the children. This plan may be followed by other churches to include more children for this kind of experience.

## of family, child care



*GRADUATION is a big event for children of the Home, as indicated by the happy group shown here.*



*SHOWN here are some of the children who attended the Siloam Baptist Assembly last year.*



## Recreation

Our summer recreational program will again be enriched by the assistance of two B.S.U. summer workers, Miss Rebecca Cowling, from Ouachita Baptist University and Miss Winn Louise East, from Henderson State Teachers College. These workers will be planning numerous activities during their ten-week stay on the campus.

A new member of our recreational program will be Bob Smithey, working as our interim recreational and activities director until a fulltime director can be found. Applications are now being accepted for this position. The recreational program at the Home is comparable to that of a church recreational program.

## Easter vacation

The familiar sound of children was missing around the Home over the Easter holidays. Almost all of the children were able to celebrate this season with their families, sponsors, or friends. Several of the sponsors chose this time to shop for summer clothing with the children.

One of our senior boys had the opportunity to go with a group of 12 from the Baptist Student Union of Arkansas A & M College to Navajo Indian Reservations in New Mexico and Arizona. While there, they laid the foundation and did the plumbing for a new mission. They also took census in Gallup, Tex. and led worship services in various other missions in this area. We feel that this experience was of great spiritual value to this maturing young person.

One of our ten-year old girls took her first plane ride when she went to Siloam Springs to visit her sponsors. This is only one of the several sponsors who made special arrangements to have a particular child in their home for the holidays.

## Good news heard at Youth Convention

The children who did not go on Easter vacation were the guests of Crossett First Church at the Youth Convention in Little Rock, April 12. Several others attended with church groups from where they were visiting. We were happy that many of our children could attend this inspirational program.

## Arkansas Conference on Social Welfare

The 1968 Southwest Regional American Public Welfare Association Conference was held jointly with the Arkansas Conference on Social Welfare this year in Little Rock. The child care staff of the Home attended the three-day meeting with opportunities to hear some of the outstanding people in the child care field and other related social welfare fields.

The conferences were highlighted by the presence of Mrs. Mary Switzer, administrator of the newly organized Social and Rehabilitation Service, Department of Health, Education and Welfare, Washington, D. C.

Maurice Caldwell, Executive Director of the Home, assumed the duties of President of the Arkansas Conference on Social Welfare for the following term. It is believed that our membership in the State Conference on Social Welfare will have a very positive effect, not only on our program, but on our ability to help influence the direction in which the state welfare program itself takes.

## Group attends conference

The Arkansas Baptist Home for Children was represented at the annual conference of the Southwest Regional Child Welfare League of America held in St. Louis, Mo., April 21-24. Rev. P. E. Claybrook, member of the board of trustees of the home; Johnny Biggs, Assistant Director of the Little Rock family and child care office; and Maurice Caldwell, Executive Director of the Home, attended the annual conference. The theme was Oh, there is such a lot of things to do and such a lot to be. Mr. Caldwell was elected to the regional board of directors and the program committee for 1969. The Arkansas Baptist Home for Children is an associate member of the League which promotes child care standards.

## Mothers day offering

Many of our churches within the state are promoting their annual offering to the Children's Home during the month of May. We appreciate this emphasis on children and families and it seems most appropriate to remember the child care work in the Arkansas Baptist State Convention this time of year.



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# Magic windows

BY MARY ANN STANDARD

Lisa sat on the front lawn, hiding her eyes. It wasn't that she didn't like to see things. Today she just didn't want anybody to see her. It was a terrible day! Lisa was wearing her first pair of glasses. She didn't like them. Mother thought she looked pretty in the glasses. But mothers always thought little girls were pretty.

Lisa spread her fingers apart just a little and squinted through. Then she jumped up. Her friend Mark was coming down the street. He had an apple in his hand. He was whistling. Lisa and Mark were good friends, but today Lisa didn't want to see him. She didn't want him to laugh at her and call her "Four-eyes."

She turned and ran toward the lilac bushes and crouched down behind them. Perhaps Mark wouldn't see her there. Lisa shut her eyes and listened. There was nothing to hear. After a while, she got tired. She opened her eyes and sat down.

The leaves on the nearby trees rustled. Lisa looked up. There, high above her head, was the most beautiful bird Lisa had ever seen. It had velvety black head and wings, and a brilliant orange body. Why hadn't she ever seen a bird like that before?

She took off her glasses and looked again. Suddenly the beautiful bird was gone. Now there was just a black and orange blob. Lisa couldn't tell where the wings were or where the eyes were. She put her glasses on quickly. There was the bird.

"I didn't know the world was this lovely," Lisa whispered.

She looked across to the mountains. Before, they were dull, gray, far away blurs. They were pretty, but they didn't look very special. Now, suddenly, the mountains were full of other colors, too—purples and blacks and browns. There were ridges and bushes and roads that wound their way to the top.

Lisa took her glasses off. The roads and colors disappeared. Then she put them on and stared out from behind the lilac bushes. Now she could see the street sign at the corner. She could read the words—Emerald Street. She could see the houses down the block as clearly as she used to see the ones across the street.

"What are you hiding from?" someone asked.

Lisa jumped and pulled her glasses off quickly.

"Why are you hiding those glasses?" Mark asked curiously. "I've been watching you putting them on and taking them off. Can't you make up your mind what you want to do with them?"

"I . . . I just got them," Lisa stammered. "They aren't very pretty."

Then she remembered the things she had just seen with those glasses.

"What kind of bird is that?" she asked Mark, and pointed to the tree.

"Oh, that's a Baltimore oriole. Why?"

"Because I've never seen one before today," Lisa explained.

"Why not?" Mark asked. "They're always around."

"But I couldn't see them," Lisa admitted. "I couldn't see them until I put these on." She put her glasses back on.

"Then I'd think you'd like them," Mark said practically. "If I couldn't see things like birds or mountains or television, I'd love my glasses. I'd call them my magic windows because they let me see so many wonderful things."

"Magic windows," Lisa repeated. "They are, aren't they, Mark?" Now Lisa wondered why she ever wanted to hide her eyes. No one would want to hide her magic windows.

(Sunday School Board Syndicate, all rights reserved)

## Salt of the earth

BY EDNA ALSTROM

You probably do not think much about the salt in the shaker on your dining table. But it is important. Few men or animals could live longer than a month without salt.

In the ancient world, salt was scarce and highly prized. Wild animals traveled great distances to lick the natural rock salt deposits. Governments taxed it. Wars were fought over it. Men were imprisoned for smuggling it. Cakes of salt were used like money in many lands. Early Roman soldiers were given salt rations as part of their wages. This salt money was called *salarium* in Latin. From this term comes our word *salary*.

Some of the oldest trade routes in history were the caravan routes over which salt was carried. Mighty processions of camels crossed deserts to the great trade centers of the world. Hun-

dreds of camels traveled together with their drivers, camel boys, and wealthy traders. This was necessary in order to protect the precious salt cargoes from robbers.

During medieval times, one enormous saltcellar divided the dining table of a nobleman. Those who sat between the salt and the head of the table were nobility. Those who sat beyond the salt were of lesser rank.

Centuries ago, salt was harvested from the sea. Today, most of it is mined from layers of rock deposits discovered deep underground. In some countries there are strange natural sources of salt. Australia has salt bushes. In Java, mine volcanoes shoot out salt water and mud. The people gather the mud and boil it to extract the salt crystals. In Tunis, in northern Africa, there is a small lake where crusts of salt form

in the summertime. The crusts are thick enough to be sawed into blocks like ice.

The Bible contains more than thirty references to salt. In the Holy Land, salt was used to preserve fish, olives, and some vegetables. The early Hebrews' law included the command, "With all thine offerings thou shalt offer salt." Worshipers were to salt offerings presented in the sanctuary, possibly so that the gifts would not spoil. The covenant of salt was a sacred agreement. In biblical times, salt sealed a bargain, much as a handshake does today. To eat someone's salt was considered an act of friendship. The Arabs still say, "There is salt between us."

Jesus recognized the preciousness of his followers and paid them a high tribute when he called them "the salt of the earth."



# Life and work prerequisites

Life and Work

May 26, 1968

John 15:1-12

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

Today's lesson drives to the very heart of Jesus' teaching about life and work. Jesus teaches great truths through allegory—the use of the vine and branches. The land of Palestine was plenteous in vineyards, which were a most familiar scene to Jesus' audience. At one time the picture of a vine appeared on Jewish coins. A golden vine was placed in the Temple over the entrance into the holy place. There are numerous references in the Old Testament to the words "vine" and "vineyard." Please see Isaiah 5:1-7; Jeremiah 2:21; Ezekiel 15; 19:10; Hosea 10:1; Psalms 80:8. In Isaiah 5 Israel had so degenerated that she brought forth wild grapes.

The setting of today's study is the time between the farewell discouragement of Christ in the Upper Room and Christ's great unforgettable experience in the Garden of Gethsemane.

## I. Christ, The True Vine (Verses 1-3)

Christ did not teach that Israel was the true vine; rather he made it crystal clear that He was the True Vine. Furthermore, his disciples are the branches and our Heavenly Father is the vinedresser, gardener, or cultivator.

Perhaps a profound truth for the audience Jesus addressed was the fact that one should not consider himself a branch simply by virtue of being a Jew. Many in that day were linked with Judaism and not with Jesus Christ; also many professed to believe in Christ who did not (see John 2:23-25).

The passage teaches vital union with Christ. It is the vine which draws its life from mother earth; the vine passes this life to the branches. Apart from the vine the branches are simply sticks appropriate only for burning. Union with Christ will produce fruitfulness and usefulness.

## II. Two Evidences Of Union With Christ (Verses 4-8).

### 1. Fruit.

Christ mentions again and again the idea fruit-bearing. The express purpose of the vine and the branch is fruit-bearing.

What is the meaning of "abiding" in Christ? This means Christ lives in and through our lives. The believer is to love as Christ loves, hate what Christ hates, and live a Christ-centered life. Thereby

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

the fruits of the life Christ lived are the same identical fruits of the believers' lives. Christ lives in us and works his great purpose through us. The believer is in Christ and Christ is in the believer. When the world looks at your life, do they see Christ living in and through you? For a list of the fruits of the Spirit, please read Galatians 5:22-23. The only way a believer can produce fruit (vs. 2 and 16), "more" fruit (v. 2) or "much" fruit (vs. 5 and 8) is by abiding in Christ.

### 2. Prayer.

Verse seven is a reference to prayer. Union with Christ will produce an effective, victorious prayer life. Constant contact with Christ is necessary to fruit-bearing. "Contact" with Christ and "abiding" in Christ are synonymous. This contact with Christ is hammered on the anvil of prayer. Do you know a greater promise regarding prayer than the one given in verse seven? Please note the two conditions. Our prayer life is the acid test of true discipleship. Are you in such harmony and unity with Christ until you can pray in perfect accord with the will of God? A great result will follow—the Father will be glorified (see verse 8). Please note that through prayer nourishment and strength come to the believer. Is not that the same truth as presented by the vine-branch allegory?

## III. The New Commandment (love)

(Verses 9-12).

Abiding in Christ will result in keeping Christ's commandments. A new commandment is hereby given: "love one another as I have loved you." (Verse 12). No series of sermons on the Ten Commandments is complete until a sermon also is preached on the "new" commandment. Our love for Christ is grounded and founded in Christ's love for us. Because of Christ's love for us and our love for Him, we will love one another. The same one who wrote John 15 also wrote I John 2:10, 11 and I John 3:10, 14-24. Christians are to love one another so devotedly that "we ought to lay down our lives for the brethren," (I John 3:16). The opposite of love is hate. If a "Christian" hates his brother, then he is professing that he is not a Christian (see I John 3:15). Love and forgiveness go together. If a "Christian" will not forgive "men their trespasses," then he is professing that he is not a Christian (see Matthew 6:14, 15). These two thoughts throw considerable light upon the commandments of Christ, "love one another" (verse 12). If you have love in your heart, you have God in your heart because God is love (I John 4:8, 16).

Will you do one thing in your Sunday School class Sunday? Please stand up and confess that you love everybody, period. Then prove it in daily living.

Next week's lesson is a continuation of the principles emphasized herein. Be sure and study the two lessons together.

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SUMMER SESSION, MAY 27 - JULY 5

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# Job under fire

BY VESTER E. WOLBER

PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

International

May 26, 1968

Job 1; 2; 29;

32:1-5; 42

The book of Job is one of the masterpieces of world literature, and the writer of the book is considered by the other great writers as the greatest of all. Walt Whitman, for example, ranked him first among all the poets of all the ages. This first of the three lessons based on the book concentrates on the character of the man under fiery tests. The book deals with one of life's most perplexing and ever persistent problems: why must good men suffer?

Somehow the idea has come into the traditional views of the religious world that a good God of power would extract from this order all natural evil and replace it with goodness. All such thinking is basically untrue and essentially deceptive. The modern man who sits down and thinks out a program of acceptable conduct for God and then researches his Bible to show that God acts that way is working in the wrong direction. He needs to read history, observe contemporary life, study scripture, and interpret his own experience. From data gained at these sources he can formulate correct views on how a good, powerful, and wise God does work.

Let's find out all that we can about how God does run the world and begin there. The friends of Job did not speak from a knowledge of history or from observation of life; they spoke from abstract theology and described what they thought would be a good way for God to run the world. But the Almighty steadfastly refuses to operate this order like men sometimes think he should. In the book of Job the reader is cued in on activities on two levels: on earth and in heaven. Job and his family and friends, on earth, were not aware of the decisions made in heaven which controlled events on earth. Had they been able to see into heaven and learn what God and Satan were doing or had they been able to look into the future and see what God was yet to do, they would not have spoken as they did.

## Job the man (1:1-5)

The book's first paragraph introduces the chief character as (a) wealthy, (b) healthy, (c) righteous, (d) religious, and (e) happy.

## God's appraisal and Satan's accusation (1:6-12)

Satan came to God and reported his activities. The Lord called attention to Job and said that he was (a) unique, "there is none like him on earth"; (b)

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righteous, "blameless and upright"; and (c) wise, "fears God and turns away from evil."

Satan charged that Job served God for gain. He said that Job was well paid for his efforts in that God had built a hedge of protection about him and his family and had prospered him. Therefore, he said, Job was serving God for profit; and if his possessions were taken away, he would denounce and curse God (9-11). God granted Satan permission to take his possessions but forbade him to touch Job's life.

## First test (1:13-22)

Satan employed desert chieftians, fire, and wind to steal and destroy Job's children, servants, flocks, and herds; but Job only worshiped God the more, saying "Naked I came from my mother's womb, and naked shall I return; the Lord gave, and the Lord has taken away; blessed be the name of the Lord."

## God's reappraisal and Satan's new accusation (2:1-6)

Having failed to destroy Job by destroying all he possessed—his family, his fortune, his fame—Satan proposed to attack his person. Satan charged that a man will give up everything he has, including his character, when his life is at stake. "Just let me strike at his flesh and bones and he'll denounce you, all right," Satan contended.

How reliable is the human character?

1. There's Satan's view that man is a self-centered mercenary who is out to protect himself at all costs and line his pockets at every opportunity. There's enough truth in this satanic view to make us feel a bit uneasy. But we need not be, because, in making human nature, the Creator built into man the instinctive urge and responsibility to protect and provide for himself. One is behaving like a normal human being and is doing as God intended for him to do when he tries to provide for himself and protect himself.

2. There's also the humanistic view that man is capable of bringing his instinctive selfishness under control and

can solve his problems by subduing his personal desires for the best interests of others. It's true that occasionally one hears of a person who in a time of crisis wilfully sacrifices his life to save the lives of others. Life's battlefields call forth this heroic quality in men. But in the daily routine of life the masses are not that heroic, and can't be, under their own power.

3. Then, there's the Christian view that basic human nature can be redeemed, transformed, and challenged to develop under God's guidance a high level of integrity of character. Job was such a man. The human quality that sustained him and kept him true was his faith in the justice of God. But the faith that sustained him was the same faith that had thrown him. His problem was generated when he began to suffer in a way which was not in keeping with his views on how a just God would operate the world. His character was sustained by that faith which refused to be shaken even when he could not find answers to his questions.

## Second test (2:7-13)

Satan afflicted Mr. Job with boils or loathsome sores—probably leprosy. The three reactions to his tragedy are in keeping with human nature.

1. The strongest character bowed in grief, searched diligently for understanding, but retained his faith. Job was willing for God to be a Sovereign who sends good experiences as well as evil ones upon men.

2. The weakest character turned to bitterness and despair. Job's wife, watching her husband suffer unjustly, grimly advised him to curse God and die. It's about as hard on a woman's faith to watch her husband suffer as it is to suffer herself.

3. The friends sympathized but sought to place blame. Tragedy and suffering draw out human sympathy and concern. The roughest characters are temporarily transformed into angels of mercy after the tornado has passed through, but even the best neighbors have a tendency to place blame and assign immoral causes for all humanity's hurts.



HELP SMOKEY BEAR PREVENT FOREST FIRES IN THE SOUTH



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## We'll do our part!

A minister moved to a small community. At his first worship service, he prayed that the Lord would keep him humble and poor.

One of the deacons turned to his neighbor and whispered, "If the Lord will keep him humble, we'll do the rest."

## Save it for bait!

A couple of fishermen were lying about their catches. "And what was your haul, Bill?" asked one. "Haven't you caught anything worth mentioning?"

"No," said Bill. "The only one I caught was too small to take home so I got a couple of fellows to help me throw it back in."

## Self-defense

"Dad, why did you sign my report card with an 'X' instead of your name?"

"I don't want your teachers to think that anyone with your grades could possibly have a father who can read or write."

Barber: "How do you want me to cut your hair?"

Balding Patron: "With great respect."

May 12, 1968

Church	Sunday School	Training Union	Ch. Adns.
Alexander First	69	41	
Berryville Freeman Heights	141	61	
Camden First	454	128	
Dumas First	211		
Crossett Mt. Olive	262	130	
El Dorado			
Caledonia	57	19	
East Main	295	101	1
Ebenezer	169		
First	726	462	
Victory	82	48	
Forrest City First	494	120	2
Fort Smith First	1,173	368	2
Gentry First	161	49	
Greenwood First	247	109	3
Harrison Eagle Heights	192	47	
Hope First	471	138	
Hot Springs Piney	213	98	3
Jacksonville			
Bayou Meto	154	96	
First	426	140	
Marshall Road	354	151	5
Jonesboro Central	464	162	
Little Rock			
Geyer Springs	526	173	5
Life Line	457	117	3
Rosedale	209	73	1
Magnolia Central	557	184	1
Marked Tree Neiswander	110	70	
Monticello			
First	253	87	
Second	251	87	
North Little Rock			
Baring Cross	639	124	
Southside Chapel	36	17	5
Calvary	405	155	2
Central	259	95	4
Harmony	56	28	
Indian Hills	139	66	1
Levy	431	156	3
Park Hill	761	189	
Sixteenth Street	40	30	
Sylvan Hills	277	115	
Paragould East Side	266	114	1
Paris First	480	130	1
Pine Bluff			
Centennial	222	76	1
First	659	127	1
Green Meadows Mssn.	91	21	
South Side	690	194	6
East Side Mission	88	36	4
Tucker Mission	16	9	
Prairie Grove First	112		
Rock Springs	86	50	
Springdale			
Berry Street	94	50	2
Elmdale	326	79	10
First	398	111	1
Oak Grove	63	49	
Van Buren			
First	457	154	
Oak Grove	186	141	9
Vandervoort First	40	27	1
Walnut Ridge	288	102	
Warren			
First	855	91	1
Southside Mission	67	65	1
Immanuel	218	62	
Wesson	26	18	
West Memphis			
Calvary	280	114	6
Ingram Boulevard	288	93	3

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--ARK-E-OLGY by Gene Herrington

"We know it is only through the Co-operative Program that we are sent and maintained in the Lord's work here. It is, of course, the very backbone and strength of the financial part of God's work."—Mrs. Gene Legg, missionary to Nigeria





# In the world of religion

## Rhine-Ruhr campaign sets Baptist pace

The Baptist evangelism campaign in the industrial Rhine-Ruhr area of Germany will provide a guide not only for future campaigns in that country, but it will also be a stimulus for Baptist efforts in other northern European countries. Gunter Wieske, Volmarstein, Germany, who as a district superintendent of Baptist work helped direct the Rhine-Ruhr campaign, is in touch



MR. WIESKE

with Baptists in at least three other countries. He stirred enthusiasm in a recent talk in London to Baptist pastors who are considering a crusade in Baptist churches in the British capital.

He is also in contact with Baptists in Holland and Norway, where future campaigns are already planned. They want to benefit from the experiences of the Rhine-Ruhr campaign, which was "the largest evangelistic enterprise ever undertaken among German Baptists," according to Wieske.

In Germany, future campaigns in Bremen and West Berlin will follow much of the Rhine-Ruhr pattern. They will also use some of the literature prepared during that campaign, which came during March and early April.

The Rhine-Ruhr area, named after two rivers in the region, is a densely populated part of Germany with coal mines and heavy industry. Extending westward to the Dutch and Belgian borders, southward to the West German capital of Bonn, eastward to Hamm, and northward to Munster, this area includes 16½ million inhabitants, over one-fourth of the population of West Germany. It has been described by some as "one big town," so close together are its cities such as Cologne, Dusseldorf, Duisburg, Dortmund, Essen, and Hagen.

It is also an important area for Baptists. A third of the 65,000 West German Baptists belong to the about 100 churches in the Rhine-Ruhr area. "I can reach these churches within an hour's drive from my home in Volmarstein," a small community near an Autobahn (motorway or interstate) interchange, commented Wieske.

One of the most noteworthy aspects of the Rhine-Ruhr effort was the fact that meetings were conducted simultaneously, said Wieske. This idea, though

long used by Baptists in some parts of the world, was new for German Baptists. The pastors of the participating churches were especially enthusiastic about the "simultaneous" aspect.

The need for inner renewal became apparent during the crusade, and one of the crusade's main after-effects may well be serious reconsideration or worship forms and membership attitudes in the Baptist churches, Wieske explained.

"We discovered that our Baptist people weren't able to be as open and friendly to visitors as they should be," he continued. Yet, it was equally true that "our people learned to address outsiders for the first time" during some of the pre-crusade preparation.

The formula for the future must include "more attractive worship services," the campaign leader observed. "We must learn how to win and keep friends. There must be more participation by more people in church activities. The campaign could start a reformation in our worship."

### German leader dies

Herbert Weist, East Berlin, since 1957 president of the Baptist movement in the DDR (East Germany), died April 5 after a long, serious illness.

A native Berliner, born January 28, 1902, Weist came from a Baptist family background.

From 1934 to 1940, Weist was pastor in Kiel, now in West Germany, and from 1940 to 1955, in Dresden, now part of the DDR. From 1949 to 1957, he was leader of the Saxon Association of churches. (EBPS)

### Four faiths invited

NEW YORK—If an invitation from three prominent New York clergymen is accepted, representatives from the Baptist, Roman Catholic, Eastern Orthodox, and Jewish communities in the Soviet Union will visit the United States for a first-ever community trip.

Separate excursions have been made by Russian Orthodox and Baptist leaders but this time the delegation would represent the four major faiths in one group.



These nine men lead the 300-church, 20,000 member Baptist Union of Hungary. All live in Budapest, home of the union offices and seminary. On lowest step (arm extended to partially cover his coat) is F. Nagy, vice-president of the union and seminary director. Next (at picture's right, wearing glasses) is J. Kovacs, past president of union and president of theological commission. At far left on next step (wearing sweater) stands F. Laczkovszki, union president. The two men in center row are O. Szebeni (wearing glasses), seminary teacher, and A. Herjeczki, secretary, theological commission. The four in the rear, left to right, are S. Gero (wearing glasses), P. Beharka, and P. Beketi, all seminary teachers, and L. Gerzsenyi (with glasses), general secretary of the union. (EBPS Photo)

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