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February 16, 1967

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

FEBRUARY 16, 1967

Personally speaking



Joy vs. pleasure

SOMETHING in a recent Sunday School lesson pointed up the great difference between pleasure and joy. You can have either one without the other. But if you must choose between the two, joy is much more substantial than pleasure.

The thing that brought the superiority of joy over pleasure to mind was two verses of scripture:

"For if while we were enemies we were reconciled to God by the death of His Son, much more, now that we are reconciled, shall we be saved by his life. Not only so, but *we also rejoice in God through our Lord Jesus Christ*, through whom we have now received our reconciliation" (Rom. 5:10-11, RSV, italics mine).

The pleasures of sin are not worthy to be compared with the joys of salvation.

The surest and most universal characteristic of one whose sins have been forgiven—for one who has been reconciled to God—is joy. So the professing Christian who goes around with a long face, who has no sense of humor, and who devotes his time and energies to serving as a spiritual policeman, trying to make everybody else conform to his own pattern of living, has missed the boat somewhere 'way back. He may be as sincere as Paul was as a Pharisee persecuting Christians, but he is also just about as far away from outwardly manifesting Christianity.

It is only when pleasure is equated with godly living that it can be taken as being synonymous with the joy of which Paul speaks. Paul uses the word this way in 2 Corinthians 12:10: "For the sake of Christ, then, I am content with [take pleasure in] weaknesses, insults, hardships, persecutions, and calamities; for when I am weak then I am strong."

Paul is himself the best example of what I'm talking about. Take a look at just one of many incidents in his life, the beating and jailing he and Silas experienced at Phillippi. Certainly there was no pleasure here, as we usually think of the word. But the ordeal could not take away the joy of these great heroes of the Christian faith. So, at midnight, they sang joyful hymns.

Even in sorrow, heart-break, affliction, and death, the flame of joy never goes out in the heart of the Christian. So:

"May the God of hope fill you with a joy and peace in believing, so that by the power of the Holy Spirit you may abound in 'hope'" (Rom. 15:13, RSV).

Edwin L. McDonald

IN THIS ISSUE:

THE psychological approach is being used by the proponents of the liquor-by-the-drink bill presented to the Arkansas Legislature. The Editor examines this attitude in his editorial on page 3. Dr. W. Henry Goodlee, Christian Civic Foundation, adds his comments on page 8.

* * *

FROM D. H. Bledsoe comes a heartening story of what happened to one church—Stuttgart First—when it complied with the Arkansas State Convention's plea for an increase in Cooperative Program gifts. His letter is on page 4.

* * *

WHAT is your feeling on changing the name of the Southern Baptist Convention? Pastor Don Baker of Corning says we already have a new name. Read what he has to say about the "Cooperative Baptist Convention" on page 6.

* * *

ARKANSAS Baptists have voted to cooperate with The Crusade of the Americas in 1969. Dates set are Mar. 16-30 for the east section of the state and Apr. 6-20 for the west. The map showing this division and a plea for participation from Jesse Reed, state Evangelism director, are on page 8.

* * *

IT'S registration time for the annual Rural-Town Church Conference at Paron Camp. Full information about the camp, the program and a registration blank will be found on pages 16 and 17.

* * *

A SILENT world? The mother of four or five little noisy ones might think it a marvelous idea says Harriet Hall, page 7, but what is it like for the deaf? She takes us this week to classes for the deaf at her church.

* * *

COVER story, page 10

Arkansas Baptist newsmagazine

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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.

Liquor by drink

As this was written there was every indication that the proposed liquor-by-the-drink enabling act to make it possible for the voters in Little Rock and Hot Springs to vote for public serving of liquor by the drink, was far from being dead, through temporarily defeated. In legislative affairs, things are often quite different from what they appear to be. So, the overwhelming vote of the Arkansas Senate against the liquor-by-the-drink bill does not mean the Senate is that much against it. On the first time around, the Senate lacked only three votes having the necessary majority of 18 required for passage. And some of those who hastened to change their votes to vote against the bill are the strongest proponents of the bill and have indicated they will be bringing it up again.

For those of us who are against liquor, period, it is hard for us to be anything less than vitriolic in our opposition to any and every move designed to make this poison of our society flow more freely. But we must restrain ourselves and take the reasonable approach. We are compelled to face up to certain realities.

One stark reality is that the liquor lobby is one of the most powerful lobbies in legislative halls, local, state, and national. Whatever else liquor is, it is big business. And in spite of all regulation, including "Fair-Trading"—at least here in Arkansas—and high taxes—in states other than Arkansas—most of those in the liquor business do right well for themselves. And despite the fact that their product fills more graves tragically and prematurely and breaks more homes and wrecks more lives than anything else on the legitimate market, the people who deal in this product are highly respected, well-to-do citizens who stand high in our society.

All of this is said to point out that the promoters of the liquor business are well established—including memberships in chambers of commerce, civic clubs, and, not infrequently, in churches—and they have influence in high places. They also are well fixed when it comes to promotion and advertising budgets. And they are smart—they are not damp behind the ears. When they are planning strategy, they have at their command the best brains in the country. One of the best evidences of this is the psychological approach of the liquor-by-the-drink bills. In the name of our great democratic processes, all they are asking is that the people of cities in wet areas and having 2,000 hotel or motel rooms—only two of our cities, Little Rock and Hot Springs, would qualify here—be allowed to go to the polls and vote on whether or not their areas are to have the privilege of serving liquor by the drink. That's all. And who can be against democracy?

One other actuality that we might as well face is that the proponents of the liquor-by-the-drink are working around the clock at the job of getting this legislation through both houses of the legislature and signed by the Governor. And if they can achieve this first goal, they will be beating the bushes to get out every favorable vote they can, when the special elections are called. And who can deny them this privilege as fellow citizens?

Still another part of the reality we face is that those of us who are opposed to liquor on the whole are not too well organized or financed. We are good at venting our spleens individually but we do not do much beating of the bushes—except on rare occasions—to defeat liquor bills, either in the legislature or in elections.

Nothing illustrates the absurdity of the proposed liquor-by-the-drink bills better than their attached "emergency" clauses. According to Senate Bill No. 213, sponsored by Senators Howell, Alagood, Sprick, B. Allen, and Hurst, the lack of provision for liquor to be served publicly by the drink constitutes such a threat to our state that it is "necessary for the immediate preservation of the public peace, health and safety" that this bill be passed and put "in full force and effect. . . from and after its passage and approval."

What's going to happen to the "public peace" if this nefarious bill fails to pass? Are we to surmise that there will be some sort of "whiskey rebellion" in our midst that will find the liquor drinkers so upset at not having their toddies poured publicly for them that they will march on the rest of us, and, maybe, let loose violence against our churches?

Just what is going to happen to "public peace" if we don't get this liquor-by-the-drink deal through right away?

And just whose health is threatened by the continued absence of liquor served publicly by the drink? Certainly not the health of children that parents might want to take with them into the eating places of Little Rock and Hot Springs.

The continued lack of drinking in public places certainly would not be injurious to the health of teenagers frequenting these places.

And just how will the legislature's refusal to pass the liquor-by-the-drink deal hazard the "safety" of our state—on the streets and the highways? Lives are being snuffed out almost daily in Arkansas in "accidents" involving drunken or drinking drivers. But who has ever known of a driver becoming intoxicated by *not* drinking liquor, either publicly or privately?

The emergency is the other way around. For the public peace, health and safety of our state, the liquor-by-the-drink bills must be defeated. Now is the time for the sane and the sober-minded to be in touch with their representatives in the state legislature.

Special Easter services

For a long time I have wanted to have worship services down in the center of Little Rock on the week prior to Easter Sunday. The Center Theatre has made their building available to me for the next five years and I am going to preach there for these Pre-Easter services. This year the date is March 20-24 and the services will be from 12:00 to 12:45 each day. Choirs from various churches throughout the city will sing and the theme for the sermons are as follows:

Monday—"Christ Looks at the City"

Tuesday—"Christ Looks at the Citizen"

Wednesday—"Christ looks at the City Church"

Thursday—"Christ Died in the City"

Friday—"Christ In You"

We believe that people of all denominations will attend these services and we believe that we are going to be able to fill the Theatre each noon. We would like for people of all races to feel free to come to these services and if you will read this letter to your group and urge them to participate, I would appreciate it very much.—W. O. Vaught, Jr., Pastor, Immanuel Baptist Church, 1000 Bishop Street, Little Rock, Ark.

The long pastorate

What is the ideal length of a pastor's tenure with a church?

A basic assumption is that the pastor and a particular church have sought and found God's will.

Having found God's will, what are some arguments for a long pastorate?

1. A pastor needs a minimum of two years to understand his people and their needs. Often this amount of time is required for the people to ascertain the pastor's thinking and approach to a church's program.

2. A pastor needs to weather a few storms in order to appreciate good times and demonstrate to his people that he is of strong character. The pastor likewise needs to be an example to his people that he can be in control of any situation whether the day be stormy or calm.

3. The longer a pastor stays with a congregation the more sensitive he be-

comes to the needs of the sheep. When a young person keeps the same pastor throughout his childhood until he rears a family of his own a closeness develops between pastor and people which is wholesome and good.

4. The New Testament pattern would indicate long pastorates. Did not the apostle John remain as pastor at Ephesus for at least 25 years? Early historians indicate that James, the Lord's brother, was pastor in Jerusalem for more than twenty years.

5. If a church is to have the stability it needs a long pastorate is essential. Almost without exception the churches with longer pastor tenures have fared better than those with shorter tenures.

Finally, my brethren, think on these things.—Dr. L. H. Coleman, Pastor Immanuel Baptist Church, Pine Bluff, Ark.

Stuttgart mission

When Dr. Whitlow asked the Arkansas Baptist Churches to increase their Cooperative Program gifts last year at least 10% over the year before, our church accepted the challenge by increasing our gift from \$16,000 to \$18,000 in the budget, or approximately 12½% increase. A provision was also inserted in our budget for 1966 that all budget coverage would be divided between the Building Fund and Cooperative Program. At the end of the year we went over the proposed budget to the extent that we increased the Cooperative Program another \$2,000, or a total of almost \$20,000 for 1966, or a 25% increase for the year.

The Church budget for 1966 was \$86,520.00; the total amount contributed through the church designated and undesignated was \$142,359.90, part of this being for the new building. The report for January, 1967, reflects the spirit of progress in our church at present: Undesignated gifts: \$9,490.80; for the new building, \$7,888.25, or a total January offering of \$17,217.90. This includes some other small designated funds.

Total amount invested thus far in our new church plant is \$395,021.18, with approximately \$150,000 yet to be spent on the new structure. These figures are given not to boast of what we have done, but to show our people that mission gifts can actually be increased substantially even while in the midst of a building program. And coupled with that, a spirit among our people having "A mind to work."

More people are involved right now in the work of our church than at any time since I have been pastor, and many

others are waiting to be called on for places of leadership when the need arises. Our church is not yet giving all it could, but more people are tithing and giving regularly now than at any other time in the history of this great church.

During January we had five professions of faith; three by letter, and the Sunday School attendance average was 342, Training Union was 123, both a record for January. For all these marks of renewed interest and progress we thank the Lord, take heart, and will try to continue moving forward.—D. B. Bledsoe, Pastor First Baptist Church Stuttgart, Ark.

From the Bill Dyals

The Dyals are on the move again! Latin America and a challenging new work have beckoned—and we couldn't say no. Since time is a premium, we hope you will not mind this "joint" way of communicating with our friends.

As of this date, Bill becomes Director of the Peace Corps in Colombia, South America. After a few weeks of briefing in Washington, he will leave for Bogota. Edie and the three girls will follow April 1. The assignment is for two and a half years.

We have mixed emotions naturally. We have a lovely new home we built. But we plan to rent it, and keep some roots here. We regret to leave our colleagues in the Christian Life Commission. The Commission has been a rewarding and fulfilling place of service. At times the experience has been frustrating, sometimes violently controversial, but never boring! It has been a crisis oriented experience in seeking to affirm the relevancy of Christian faith to today's social issues.

Consequently, these past three and a half years have been valuable training for what is coming. Peace Corps in Colombia, with 700 Volunteers currently, is actively involved in social and economic change at the grassroots of Colombian life. This will be an opportunity to participate in the development and enrichment of a nation.

In accepting this challenge, we believe that God is not limited to structures nor institutions labeled Christian. He is at work in all of human history. The Peace Corps is a government sponsored attempt to provide manpower for other nations struggling with overwhelming problems. It is obviously not a religious institution. It is a place of service, and in responding to it, we affirm William James' observation that "there is nothing secular to God."

We hope to maintain contact with you, and cherish your friendship. Hasta la vista!—W. M. Dyal, Jr. Director of Peace Corps, c/o American Embassy, Bogota, Columbia.

As You Go...

JOHN 15: 1-17

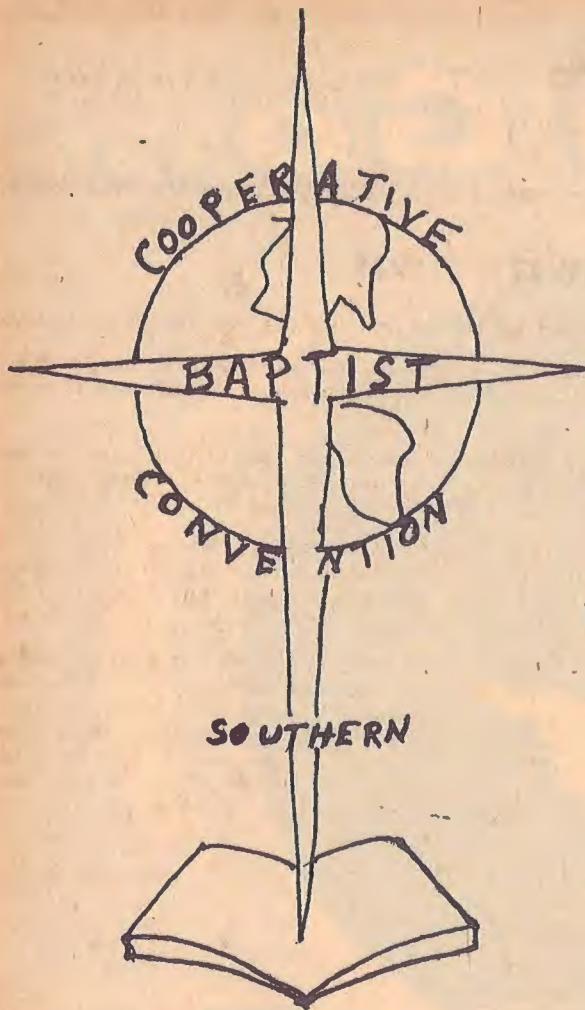


WEEK OF PRAYER

FOR HOME MISSIONS
MARCH 5-12, 1967

Annie Armstrong Offering

GOAL \$1,500,000



[The suggested symbol for the Cooperative Baptist Convention would include the Cross, the Bible, and the World. The name "Southern" on the shield would gradually be de-emphasized and finally eliminated.]

BY DON BAKER
PASTOR, FIRST BAPTIST CHURCH
CORNING, ARK.

We already
HAVE
a new name

Ever since the beginning of the exodus of Baptists from the agricultural south to the industrial north and west we have been talking about the need for a more descriptive name for the Southern Baptist Convention.

Almost everyone agrees that we have outgrown our old geographical name. The problem seems to be that of finding a term which is truly descriptive of our heterogeneous denomination, and one which will be accepted in the north, south, east, and west.

We already have that new name. It is Cooperative Baptist Convention. We have only failed to recognize it. The term in one form or another has sprung up as a grass-root description of our churches everywhere.

The name Cooperative Baptist Convention commends itself to us for a number of reasons.

It makes no reference to geographical location. It is applicable to a church in Hawaii or Alaska as to a church in Mississippi.

It is descriptive of our churches. Other Baptist groups may emphasize the same doctrines, support similar missionary programs, or embrace the same geographical area, but only our churches cooperate with our convention.

It uses a word not currently in the name of any other denomination. This will help avoid confusion with other Baptist groups.

It employs terminology already familiar to our churches. The term "Cooperative Program" is as familiar to the average Baptist church member as "Training Union" or "Foreign Missions."

It is adaptable to future changes. The name "Southern" was outgrown when the convention changed into a national body. We may expect more changes in the future. We could expand into a world-wide denomination. It implies an essential unity among the cooperating churches. The foundation for cooperation is agreement. Our churches would be cooperating with each other in evangelism, missions, religious education, stewardship, etc.

EDUCATION NEEDED

A carefully planned education program, including the use of an appropriate convention symbol, would be needed to overcome the major objections, but it can be done. We already have through our denominational publications the vehicle for the education task. We already have also an appropriate convention symbol which pictures the very heartbeat of our denomination. On the stationery of the Sunday School Board there is a cross rising out of an open Bible. The Cooperative Program symbol is the globe, or world. These three, the cross, the Bible, and the world, have been used together in various publications including the cover of the 1963 Southern Baptist Convention Book of Reports. They are already familiar to us.

The words Cooperative Baptist Convention could be incorporated into that symbol, thus associating the convention name with our emphasis upon the atoning death of Christ, our fidelity to the scriptures, and our program of world missions. In this way the new convention name would inherit spiritual meaning.

A possible educational plan might be to begin by using the name "Southern Baptist Convention" on the proposed symbol. After the shield had become familiar through wide usage the word "Cooperative" would be added and the word "Southern" placed in a less prominent position. Gradually the word "Southern" would be eliminated as transition to the name Cooperative Baptist Convention became complete.

The name Cooperative Baptist Convention sounds more appropriate each time it is repeated. If we say it enough times to enough people, it may become our new name.

Southern College campaign continues

Southern College, Walnut Ridge, has announced the opening of Phase II of its Expansion and Endowment Campaign with a full page advertisement in this issue of the Arkansas Baptist Newsmagazine. This is a continuation of a three-year campaign previously authorized by the Arkansas Baptist State Convention.

Phase 1 of the campaign was conducted last year in the immediate area near the college and resulted in gifts, pledges and bequests reaching almost \$500,000 to date, President Williams reports.

Phase II of the effort is a state-wide appeal to find 25,000 people who will give, over and above their regular gifts, \$1. per month for three years. Plans call for an appeal to be made through May 15.

The college is in emergency need of help at this time to provide for the rapidly growing student body, which has passed 1,000 during the current term, Dr. Williams said.

Supporters may make their gifts through the church or directly to the college, he said. The college will issue credit to the church from which gifts are made so that annual reports may reflect the aid given to Christian Education.

Campaign materials will be mailed to church leaders before April 1.

Tucker takes mission

Jewell Tucker became mission pastor of Barton Church Feb. 1. In other Arkansas Valley Association news:

Clarence Cooper, Etta, Miss., will be the guest speaker at the Associational Evangelism Conference Feb. 28 at 6:45 p.m. at First Church, Marianna.

Second Church, West Helena, and its pastor Robert F. Tucker hosted a team of youth evangelists from Southern College Feb. 10-12. Preaching was Sonny Simpson.

A youth-led revival will be held at Brinkley Church, beginning Saturday, Mar. 18, the first associational Youth revival of the year.

Moro Church will host the Sunday School Associational Conference Mar. 21 at 7:30 p.m. State Sunday School Superintendent Lawson Hatfield will be the speaker for the evening.

Donald Dilday, pastor, First Church, Helena, has led the church to an "over the top" victory in Lottie Moon offering.

—Henry Gray, reporter



Feminine intuition

by Harriet Hall

Silent meditation

Have you ever wondered what it might be like to live in a silent world?

"Wonderful!" exclaims some mother of four or five little ones, as she compares peace and quiet to the banging, jangling noises which are part of every day of her life.

What do you hear? A minister I once knew used to punctuate his sermons every few minutes with the question, "Are you listening?" It annoyed some of the members of his audience, but perhaps it served to wake up some wandering minds.

Recently my husband and I spent an afternoon with some of our silent friends—members of the class for the deaf people who attend our church. We came away from that experience with a greater appreciation for our own gift of hearing as well as renewed appreciation for this ministry.

The class in our church meets each Sunday at the regular Sunday School hour of 9:30 A.M. Afterwards the group members attend church in a section of the balcony reserved for them. This work was begun a few years ago when a student from St. Louis, Miss Loretta McDonald, began a class in sign language. John Robinson, the Food Service manager at the University of Arkansas enrolled in the class and soon became adept in the art of signing. He had become interested after seeing a similar class in a church in Dallas, and also because two deaf girls were among his employees.

Humorous things sometimes occur in the work with the sign language. For example, there is only one basic sign to cover an entire group of synonyms. Thus on one occasion our interpreter told us he had a lot of difficulty in interpreting for a guest minister.

"He had only one or two ideas which he repeated over and over," he said. "I presented his basic thought in a few minutes, so for the remaining twenty minutes I had to improvise my own sermon." The speaker didn't know the difference, nor did most of the audience.

I read about one woman inmate of a penal institution who thought her prison sentence was 20 years. Later a woman who knew the sign language visited her and explained that with good behavior she would be out in only a few months. Imagine how much better she felt!

The class for the deaf in our church has been a most rewarding experience for all concerned. Several have joined the church both by letter and by baptism. They have come from the local community as well as near-by communities of Cane Hill, Greenland, Buckner, Springdale and Bentonville.

Much help and encouragement has been given this group by Mrs. Mamie Wallace who taught for many years in the Virginia School for the Deaf. She has a brother who was superintendent for the School for the Deaf and Blind in Florida. Robert Marsden who works with the school in Little Rock has visited with the Fayetteville group on several occasions.

To live in a silent world must have its burdens. I am reminded of John Oxenham's poem, "Burden-bearers."

Burden-bearers are we all,
Great and small,
Burden-sharers be ye all,
Great and small!
Where another shares the load,
Two draw nearer God.
Yet there are burdens we can share with none,
Save God;
And paths remote where we must walk alone,
With God;
For lonely burden and for path apart—Thank God!
If these but serve to bring the burdened heart to God.

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

Arkansas all over

Longview merges with Markham Street Church

Mar. 5 will mark the official merger of Longview Church, Little Rock, with Markham Street Church. Pastor Ray Branscum will remain, with Longview's Charles E. Lawrence as his associate.

Longview, which was organized 11 years ago, has sold its property to another church group. It adds its 220 members to the 780 at Markham Street.

Dr. James L. Sullivan, executive secretary of the Sunday School Board, Southern Baptist Convention, will speak at the morning services Mar. 5 and Dr. J. Harold Smith, Ft. Smith, will be the evening speaker.

The church is incorporating three adjoining buildings into its property for new Sunday School departments and classrooms. Lawson Hatfield, secretary, Arkansas State Convention Sunday School Department, and his staff will work with the church in the week following the special services to set up the departments.

FIFTH ANNIVERSARY

Feb. 5 Markham Street honored the pastor on the fifth anniversary of his reorganization of the church. During these years Mr. Branscum has baptized 200. Church membership has grown from 157 to 780 and Sunday School enrollment from 142 to 680. Church property has increased from \$100,000 to \$485,000. Total income went from \$11,732 to \$96,000 in 1966. Gifts to missions increased from \$480 to \$11,000 annually.

Mr. Branscum has served on the Executive Board of the Arkansas State Convention and as moderator of Pulaski County Association. He is now in his third year as president of the Pulaski County Baptist Conference. He has been a member of the board at Southern College, Walnut Ridge for six years and is a committee of boards member of the Southern Baptist Convention.

Mr. Lawrence, at one time pastor of First Church, Little Rock, organized both Gaines Street and Longview churches.

R. E. retreat planned

Religious Education and Music workers will attend a retreat Feb. 24-25 at Paron Camp. The theme will be "Joy in the Challenge."

Reservations should be made with Bill Halbert, minister of education, First Church, Fayetteville.

Executive Board

Center, camp benefit from funds

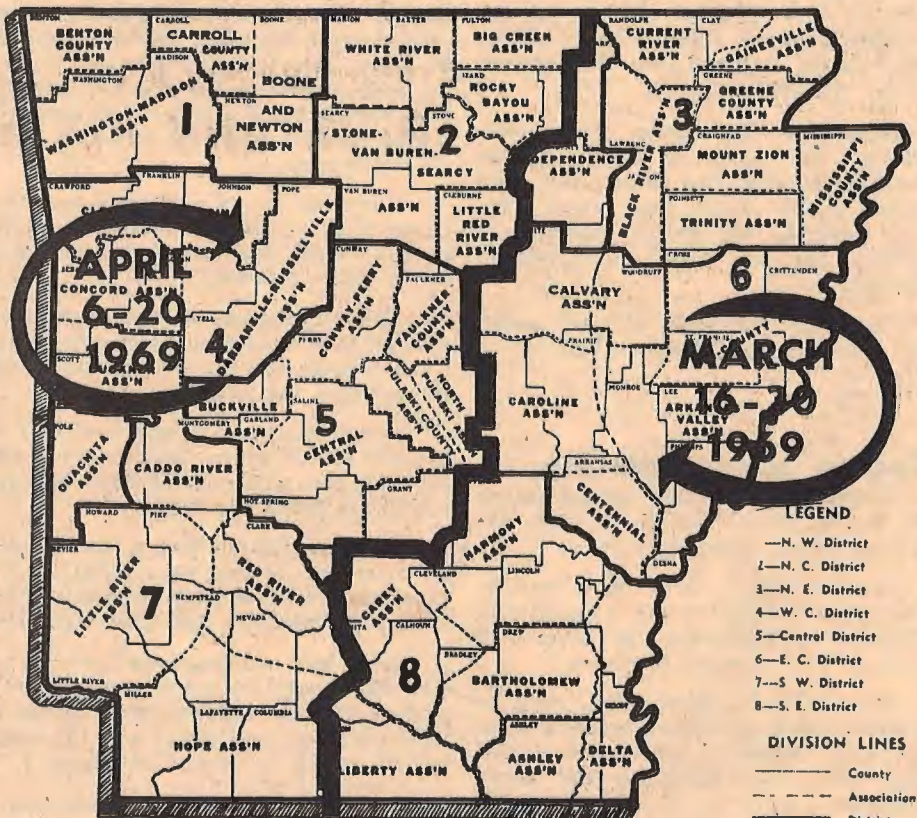
With the separation of the Arkansas Baptist Medical Center from the Convention last fall, the allocations for the months of November and December and the capital needs section of the budget which is payable at the close of the year became available for other uses. This amounted to \$46,475.

The Board authorized the liquidation of the balance of \$26,563.96 indebtedness on the B.S.U. Center located near the campus of Henderson College, Arkadelphia. This debt also included a balance on a dwelling purchased last year located near the Medical Center in Little

Rock and adjoining our present Center which serves this student body.

The balance of this fund in the amount of \$19,911.04, together with an additional \$25,000, was made available for use at Camp Paron for further expansion of the present facilities. We are greatly in need of additional money to complete the facilities at the camp and thus make possible a more complete ministry to other departments of our work. These facilities are winterized and thus are being used by many groups throughout the year.—S. A. Whitlow, Executive Secretary.

THE CRUSADE OF THE AMERICAS—1969



Crusade of the Americas

Southern Baptists are working with other Baptists of the Western Hemisphere to launch a great evangelistic effort in 1969. It is called "The Crusade of the Americas."

The Arkansas State Convention has voted to cooperate in this effort. The dates set are: for the east part of the state, Mar. 16-30; for the west half, beginning Easter Sunday, Apr. 6-20.

Every association should vote immediately to participate. As soon as possible a director should be elected. He should be chosen by the associational

steering committee, the elected officers of the association. This recommendation should be passed on by the Executive Board of the association. Usually, he should be a visiting evangelist. He should have a warm, compassionate heart for the unsaved.

Each church should vote now to enter the Crusade. The evangelist and song leader should be chosen now to avoid conflict later.

Begin now to pray for this endeavor
— Jessé S. Reed, Director

Liquor before the Legislature

BY W. HENRY GOODLOE

House Bill 393 and Senate Bill 218, designed to legalize liquor-by-the-drink in Pulaski and Garland counties, were brought to vote in both houses on Thursday, Feb. 9, and defeated 47 to 44 in the House and 26 to 8 in the Senate. Notice of reconsideration was given in both chambers with the possibility that a new vote might be called before adjournment on Friday, Feb. 10. Whether they are called up immediately or not, the measures are still very much alive. The record of how each General Assembly member voted is carried in the state press and we will publish the voting record in this column when space allows.

Voters in each District should continue to register encouragement toward the continued defeat of these particular measures or any other legislation that might be introduced to legalize bars and liquor-by-the-drink. There is no question but that the registering of protests on the enactment of this type of legislation had much to do with the final decisions of the legislators.

Original strategy by the proponents of the measure had been for action earlier in the week, but a storm of protests, in Pulaski County especially, over the week-end altered the strategy just enough to allow communications from all over the state to pour in before the vote was taken. This in another example demonstrating that the citizens of Arkansas can defeat these bills with immediate and respectful insistence that their legislators vote against these proposals.

The alert is not ended yet. Eternal vigilance is the price of victory. Other tries will be made during this session, whether to revive these specific measures or to introduce revised versions with similar purpose.

H.B. 395 has been introduced by Representative L. L. Bryan of Russellville to legalize the sale of liquor all along the state boundaries. At this writing, the bill has not come up for vote.

We need to note the facts as to the increased consumption of alcoholic beverages following open bar legislation. For instance, Battle Creek, Mich., showed 50% increase in drunken driver arrests after legalizing liquor-by-the-drink. Thirty-four states with liquor-by-the-drink laws have 50% more alcoholics per capita than twelve other states having package sales only. James B. Gannaway, legal counsel for the Christian Civic Foundation, pointed out these facts before committees of both houses, noting also that crime bills, additional police and court costs cause the state

in general to spend a minimum of \$5 for every \$1 received in taxes on alcoholic beverages.

There are powerful forces contending for these liquor bills. There is a more powerful force against them if we will let that force be channeled through us. Keep the calls and reassuring telegrams going to your senators and representatives. We cannot let up in the effort to achieve the goals set for us as Christian citizens.

Church honors pastor

Dr. Paul Roberts, pastor, and Mrs. Roberts were honored by members of his First Church, Little Rock, Feb 5, as he began his ninth year with the church. A check was presented to the

pastor during the fellowship period following evening services.

During 1959-67 687 were baptized and there were 2074 additions to the church. Total gifts were \$1,904,993 and total mission gifts \$484,694.

Beacon lights of Baptist history

Peck and Bible study

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

To mention the need of or a method of Bible study quickens the interest of the Christian. So often Mr. Average Christian thinks he does not have time nor proper helps for study. An old missionary of another day gives hints for overcoming such obstacles.

The diary of John Mason Peck for Saturday, Oct. 9, 1824, records how he sought intellectual and spiritual improvement, even while traveling.

He said that for some time he had a growing desire for critical study of the Bible. He had gone through the epistle of Romans in the most careful and minute manner, observing every expression. Sometimes he would dwell on a chapter two or three hours as he rode along horseback. The knowledge gained increased his thirst for a more intimate acquaintance of the sacred volume.

It was his method to engage in prayer for the Holy Spirit's leadership in understanding the portion for study. Then he would begin, dwelling on each verse, observing its connection until he caught the distinct idea of the writer. He would look back over the portion covered to better connect it with what followed.

If a verse or sentence was not clear he set his mind on the passage with such intensity that in a little while the obscurity vanished and clear, definite ideas presented themselves. Passages which remained obscure he marked with a pencil for examination when he had more helps. This method of study he found both instructive and comforting.

Contrast this diligent earnestness to know biblical truth with an old minister Peck told about who was famous for allegorizing the scriptures. The old fellow was preaching on the plagues of Egypt, and the success of Pharaoh's magicians in imitating some miracles of Moses. Their failure, he said, to produce lice was because the lice signified the grace of God. Man cannot produce grace. He went on to say that you can "feel these little animals" (scratching his head as though to emphasize the point), but cannot see them. One cannot see the grace of God but can feel it.

Peck called such comparisons in interpreting the scriptures "idle, ridiculous and disgusting". He said that such ideas from preachers with drawing voices and ludicrous gestures often drew laughter from their hearers. Preaching like this made religion ridiculous and excited contempt among sensible, well-informed men. He felt this drove them away from true religion. The cause he said was putting ignorant men into the ministry and encouraging them to preach without study. His prayer was "O Lord, deliver Zion from such evils".

The Overton slump

Parliamentarian Carl M. Overton's series on parliamentary procedure is missing from this week's paper. Carl knows how to "get the floor" and even "how to give the floor up," But until we called him to inform him, he did not know that he had to get his stuff in to a Baptist weekly ten days ahead of the date of the issue he wants it to appear in.

Now that he has learned "how to get the page," he will be back next week to hold forth on "How to get the floor."—ELM

About people

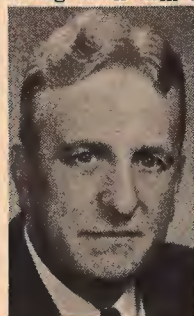
Arkansas loses to Texas

Three Arkansas pastors—one active and two retired—are moving to Texas this month. They are Rev. Dan Cameron, who has just resigned as pastor of First Church, Ft. Smith, to become pastor of First Church, Pampa, Tex., and Dr. C. Gordon Bayless and Dr. Perry Webb, both of Little Rock. Pastor Cameron resigned the Ft. Smith church on Feb. 5 and will begin his new duties

on Feb. 19. During his three years with First Church, Ft. Smith, he baptized 353 new members, received 500 members on letter or statement and saw the annual budget of the church increase from \$242,000 to \$250,000. He has led the church in a \$750,000 building program for construction of a new sanctuary, now underway and scheduled to be finished by next October. The church staff has been enlarged to include a full-time youth director.

Dr. Bayless, a former pastor of First Church, Pampa, where he saw the church membership grow to 2,000, has

bought a home in Pampa and will have living with him his son and family, the



PERRY WEBB

Gordon D. Bayless. At the time of his retirement from the active pastorate, Dr. Bayless was completing 13 years as pastor of Central Church, North Little Rock. Dr. and Mrs. Webb had made their home at 361 N. Ridge Road, Little Rock, since Dr. Webb's retirement 5½ years ago from a pastorate of more than 25 years at First Church, San Antonio, Tex. They are now returning to San Antonio, where they will be living at 7800 Broadway Apartments, Apartment D-3.

Both Dr. Bayless and Dr. Webb plan to continue serving as interim pastors and holding revivals and Bible conferences.

Award for dissertation

NEW ORLEANS—James A. Brooks, new assistant professor of New Testament at New Orleans Seminary here, has been awarded a \$250 prize by the Christian Research Foundation Awards for his recent doctoral dissertation. Brooks, who completed his doctoral studies at Princeton Theological Seminary last June, wrote on the subject, "The Text of the Pauline Epistles in the Writings of Clement of Alexandria." (BP)



C. GORDON BAYLESS

Deaths

MRS. BEATRICE LITTLE BEALS, 66, wife of Victor H Beals, North Little Rock, Feb. 7.

A native of Heber Springs, she attended Galloway College, Searcy. She was a former member and choir director of First Church, North Little Rock, and was a member of Park Hill Church at the time of her death.

WASHINGTON SELLERS COPE JR., 34, Prescott, Jan. 28.

A native of Philadelphia, Pa., he was a retired machinist. He was a member of Bethel Church, Red River Association, had served as church treasurer for ten years.

MISS MARGARET HUTCHISON, 66, Oklahoma City, Feb. 7.

A native of Little Rock, she was graduated from the New Orleans Bible Baptist Institute. For many years she was director of the state Baptist Young People's Auxiliary. Later she was director of the Oklahoma Woman's Mission-

ary Union until her retirement. She was a former member of Second Church, Little Rock, and was a member of First Church, Oklahoma City.

JOHN EMMETT ELLIOTT, 87, Little Rock, Jan. 20.

He was foreman of the Arkansas Gazette mailing room, an employee of the newspaper for more than 50 years. He was a deacon of Pine Grove Church, Sweet Home, a member of International Mailers Union Local 89 and the Iron Springs Masonic Lodge.



JOHN EMMETT ELLIOTT

The Cover



Tribal chief's soldier, Nalerigu, Ghana —FMB Photo

'To go and to come'

Through the Cooperative Program your church answers the call of Christ to go and the cry of the lost to come—and present the Gospel to all the people in the world. The presentation of the Gospel to people of differing cultural backgrounds requires the use of many methods of approach and evangelization. Preaching is basic to mission work.

A fundamental objective is to establish New Testament churches. There are now more than 11,000 churches and missions on foreign fields.

The Foreign Mission Board develops national leaders by providing schools and seminaries in 60 countries.

Howell honored

MOBILE, Ala.—Samford University (Baptist) in Birmingham, Ala., has honored two of its alumni, including a Baptist editor from Georgia, for outstanding journalistic achievements. Jack U. Harwell, editor of the Christian Index, in Atlanta, Ga., and Wendell Givens, of the Birmingham News, were jointly named outstanding journalism alumni of Samford for 1966. (BP)

Administrator named

ATLANTA—W. L. Rainwater has been elected administrator of the Peachtree-on-Peachtree Inn in downtown Atlanta, after several weeks as acting administrator. The inn is a former hotel given to the Georgia Baptist Convention in November by the Beazley Foundation to be used as a home for the elderly of modest means in the Atlanta area. (BP)

Honor Pat Crawford

"Patricia Crawford Day" will be observed by Trinity Church, El Dorado, Feb. 26, honoring a member who has been awarded the Carnegie Medal.

The medal is given periodically to persons manifesting extreme courage on behalf of their fellow man. It was established by Andrew Carnegie in 1901.

Miss Crawford, who was then 13, was cited for her actions Aug. 28, 1965, at Beech Springs Baptist Camp, near Smackover, during a youth retreat sponsored by her church. She was honored for saving the life of Danny McIlveene, 22, following swimming races.

Her pastor is Bill Huddleston. (CB)

Hood serves as pastor

Thomas K. Hood, Southern College student, is serving as pastor of Morton Church, under the auspices of the State Missions Department.

In other news from Calvary Association Trinity Church, Searcy, ordained Harold Lewis and C. W. Cole deacons Jan. 15.

Joe Murrel Jones and Jesse M. Crisco were ordained deacons of McRae Church

Dickson has resigned

Larry Neal Dickson has resigned as minister of music and youth of First Church, Smackover, effective Feb. 28.

He has accepted a similar post at Ingleside Church, Shreveport, La. (CB)

New mission started

West Church, Independence Association, recently started a mission on Lawrence Street, Batesville. Larry Allgood and W. L. Bruce Jr. are serving as its pastors.

In other associational news White River Church has a new pastor, Lonnie L. Busby, who was ordained to the ministry by the church Jan. 22. Another new pastor in the association is James Threet at Pleasant Plains. (AB)

From the churches

OBU Day at Pine Bluff

First Church, Pine Bluff, has proclaimed Sunday, Feb. 19, as Ouachita University Day and will devote its hour-long Sunday morning telecast to the college. Services for the special telecast will be led by Dr. Ben M. Elrod, vice president for development and professor of religion at Ouachita.

Included in the morning service will be choral works by the Ouachita Singers, and readings by Ouachita drama students.

Immediately following the services, Ouachita students will be guests in the homes of First Church members.

Revivals

El Dorado Second, May 1-7; W. O. Vaught Jr., pastor, Immanuel Church, Little Rock, evangelist; Tom E. Bray, pastor.

Harrison Eagle Heights, Apr. 9-16; John Finn, evangelist; H. Dale Jackson, pastor.

North Little Rock Calvary, Jan. 29-Feb. 5; Jack Parchman, pastor, Crystal Valley Church, evangelist; Red Johnson, Mt. Home, singer; 46 professions of faith; 8 by letter; 65 rededications; William L. Kreis, pastor.

North Little Rock Sixteenth Street, June 11, Ray Branscum, pastor, Markham Street Church, Little Rock, evangelist; E. O. McElroy, pastor.

Crossett First, Feb. 19-26; Jack Edmonds, evangelist; Dick Maple, minister of youth and music, Grand Avenue Church, Ft. Smith, singer; Jerry Don Abernathy, pastor.

Little Rock Immanuel, Mar. 12-19; W. O. Vaught Jr., pastor, evangelist; Miss Jo Ann Shelton, soloist.



DEDICATION—First Church, Black Rock, dedicated its new education building January 15. Former Pastor Dorsey Crow preached the morning sermon. Ladies of the church served dinner in the new fellowship hall. Guests for the evening program included the Inspirational Quartet from Sedwick Baptist Church, Cecil Guthrie, Edd Summers, and Lawson Hatfield, who brought the message.

Members of the church building committee (below) from left: Reverend Bernard Ford, pastor; Joe Carey, chairman; Billy Whitlow; Joe Pickett; Harold Rose; Sue Sullens; Mable Flippo and Lucy White.



Southern Baptist datelines

Compile new Bible

DALLAS—A Baptist state paper artist and a Baptist seminary professor have joined efforts to compile and edit what they consider to be the best of 26 translations of the New Testament in a single volume.

The new 1,248-page volume uses the King James Version as the guide, with four or five of the "best translations as selected by a Bible scholar" printed beneath each line or phrase of the King James.

Baptist Standard Staff Artist Jack Hamm might best be described as the producer of the project. Hamm is also a free-lance artist and religious cartoonist.

Curtis Vaughn, 42-year-old professor of New Testament at Southwestern Seminary in Ft. Worth, is the editor, and shared in compiling with 14 other scholars.

Zondervan Publishing House will put the book on the market in October. (BP)

Baptist Briefs

JACKSONVILLE, Fla.—The Florida Baptist Convention will hold a special convention session here March 31 to consider the proposed charter of a new Baptist college in West Palm Beach, Fla. Date for the convention here was announced by convention president Edgar Cooper of Orlando, Fla., immediately following a meeting of the proposed college's board of trustees which approved a draft of the charter to be presented to the special convention. (BP)

NASHVILLE—The Sunday School Board of the Southern Baptist Convention meeting here approved two far-reaching changes affecting grading in church organizations and prices for church literature. The board approved price increases in church literature effective Oct. 1, 1967. Reasons for the price hike are increased paper and manufacturing costs, increased shipping costs and increased labor costs. The last price increase was made in 1961, according to Publishing Division Director Herman L. King. (BP)

BELTON, Tex.—The 122nd anniversary of the granting of the original charter of Mary Hardin-Baylor College by the Republic of Texas was celebrated at annual charter day ceremonies on Feb. 4. (BP)

The Southern Baptist Religious Education Association will hold its annual meeting May 29-30 in the Shelborne Hotel, Miami Beach, Joe Davis Hescode, president, has announced.

Pastor is 'colorblind'

AUSTIN, Tex.—Pastor A. J. Carver is colorblind. So are the 300 active member of his predominately white congregation here at Baptist Temple.

On one Sunday night, he baptized a Negro, a Latin American and two Anglo youths. And all the members said "Amen".

Baptism of converts from three races in the same service was believed to be the first for an Austin church and, possibly, a first for the state. But it's hard to draw the Baptist Temple pastor into speculation on the uniqueness of the baptisms. Carver says, "There are only two kinds of people—the saved and the unsaved."

Based on his philosophy, a limitless ministry lies within a few blocks of his church where the neighborhood is five-eighths Mexican-American and three-eighths Anglo.

Half a mile away in the most heavily populated area of Austin outside the University of Texas section begins the teeming Negro community. Seven Negro families have already moved nearby.

Baptist Temple now has three Negro teenage brothers as members and is one-third Latin American and two-thirds Anglo.

Carver said entrance of the three Negro youths into fellowship of the church (two came by letter from a National Baptist Convention congregation and their 15-year-old brother, Ted Fisher, was received on profession of faith) followed by only four days a unanimous decision of the church to admit all "on the basis of their relationship to Christ."

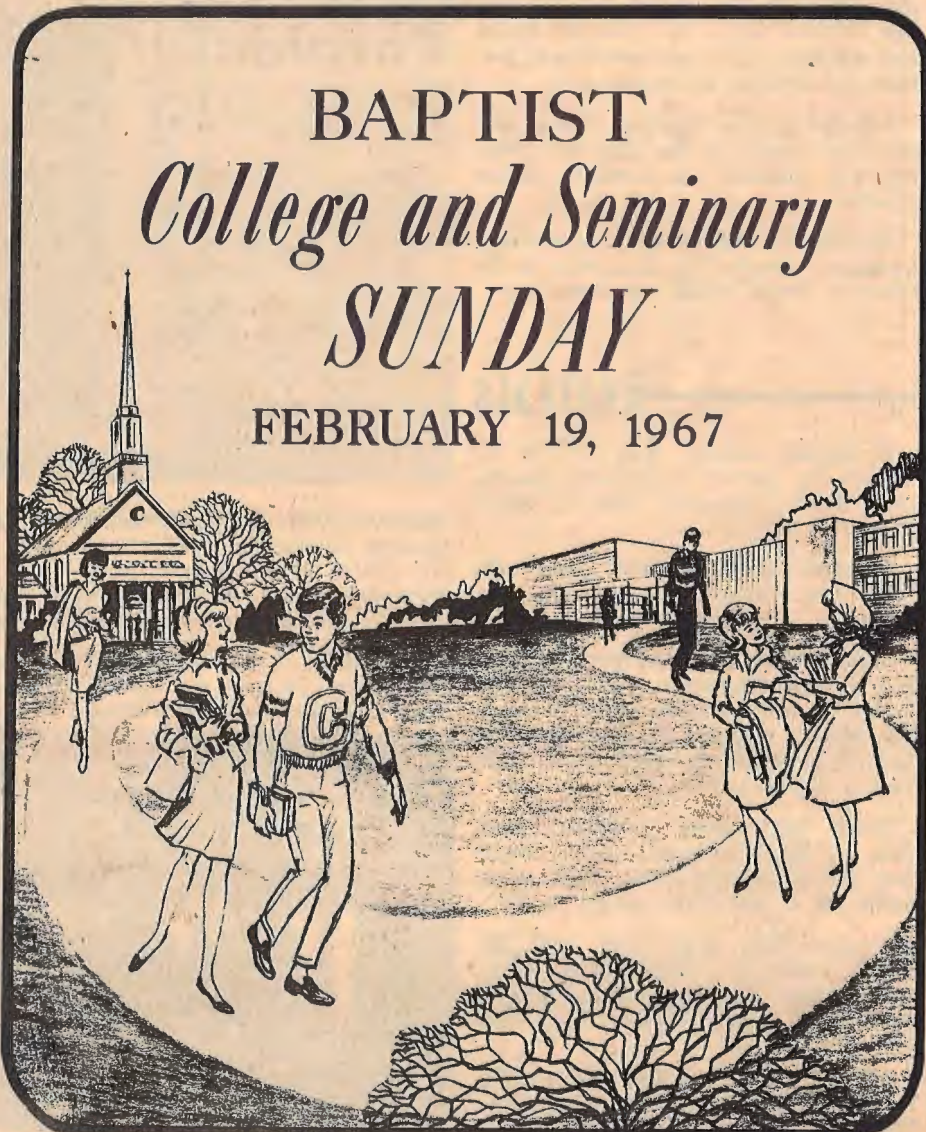
In his sixth year as pastor, Carver said the predominately white church had been receiving members for some three years from the adjacent predominately Latin neighborhood. (BP)

BAPTIST

College and Seminary

SUNDAY

FEBRUARY 19, 1967



Gluttons for culture

WACO, Tes.—Ask any member of the Pratt family if he believes in getting a college education and he is sure to say yes. Each of the four members of the family—Thomas Eugene Senior, Tom Junior, Mrs. Dorothy Jean and Laura Jean—is working towards a degree from Baylor University here.

Although a common bond holds the family together, it is split in the direction that the obligation leads them. Each member is employed, attends classes, seeks a degree, has his own transportation and his own church membership.

The Pratts claim Liberty, Tex., as their hometown. The father is an ordained Baptist minister and received a bachelor of divinity degree from Southwestern Seminary in 1962.

Tom also is a minister and has been pastor of St. Joe Baptist Church in Deleon, Tex.

Laura is a member and organist at the Western Heights Baptist Church in Waco.

Both Mr. and Mrs. Pratt teach. He is assistant principal at La Vega High School and she teaches at Richfield High School, both in Waco. Laura works on campus in the Tidwell Bible Library and Tom has an off-campus job at Creative Fabrics, Inc., in Waco.

Mrs. Pratt has a Tuesday night English seminar for her master's degree requirements. She tentatively plans to teach on the college level. Pratt seeks a doctorate in philosophy in 1969. He and Mrs. Pratt took their bachelor's degrees at the University of Corpus Christi (Baptist) in 1954. (BP)

Open servicemen's center

The third Baptist servicemen's center in Korea was dedicated at the Korean Army induction center at Nonsan recently. (The other centers are at Wonsu and Taejon.)

By the end of the year, 14,000 soldiers had made use of the new center and 13 of them made professions of faith in Christ, reports Southern Baptist Missionary Rolla M. Bradley.

The Baptist center is reported to be the only recreational facility at the Nonsan base. Built and furnished at a cost of \$10,000 (provided by Southern Baptists through the Foreign Mission Board), it is a place where the men can write letters, read, play games, drink tea, or just relax.

Two Korean Christians witness to the soldiers and counsel those who want to know more about Christ.



SEMINARIANS—These 12 men and women, from Kenya, Tanzania, and Uganda, graduated from the Baptist Theological Seminary of East Africa at Arusha, Tanzania, in December.

Baptist beliefs

Parable of the elder brother

BY HERSCHEL H. HOBBS

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

"Now the elder brother was in the field" (Luke 15:25).

Luke 15 is composed of three, some say, four, parables. Certainly there are three: the lost sheep, the lost coin, the lost son. They were given by Jesus in answer to the Pharisees' and scribes' criticism that He received and ate with publicans and sinners (v.2). They held these in utter contempt, and resented Jesus' friendly attitude toward them. Jesus shows that they are the objects of God's love. This is clearly the lesson in the first two parables and in the first part of the parable of the "prodigal son."

But what about the elder brother? Is this a fourth parable or a part of the third? At least it is an extension of the third. In all likelihood it is a part of the third parable. In a sense it forms its climax.

After showing in the first two parables God's love for the lost, Jesus continues this thought in the third parable. But here He adds another note. He contrasts God's attitude with that of the Pharisees and scribes toward one who was a great sinner.

God (the father) loved him, and upon his confession, forgave him (vv. 20-24).

But what about the elder brother? Is this a fourth parable or a part of the attitude toward him. "And he was angry" (v. 28) means that he was indignant and had a settled enmity toward the prodigal son. And despite the father's pleading (v. 28,31-32), he refused to enter into the joyful feast. In Jewish thought heaven involved a big banquet. So Jesus with consummate skill drew the picture of how publicans and harlots would enter the kingdom before the Pharisees (Matt. 21:31).

The prodigal (publicans and sinners) entered the banquet by grace (vv. 21ff.). The elder brother (Pharisees) demanded to do so on the basis of merit (v. 29). But he did not enter into the feast. So for him the tragedy was compounded. He not only hated his fellowman and resented God's love toward him. He also out of scornful pride missed his own spiritual opportunity.

It is harder to win a self-righteous sinner than an unrighteous one. God loves both. But He can show mercy only toward those who come to Him in repentance, confession, and faith.

Your state convention at work

Men and boys help

Would you drive more than 100 miles for the privilege of attending a Southern Baptist church?



MR. SEATON

Believe it or not, some families do and they do not live in some remote part of the world. They live right here in the United States . . . in Idaho to be exact. Interestingly, this feat is matched by Southern Baptists in many states where Baptist efforts are small. This is especially true of areas in the Northwest and in the New England area.

A Texas school teacher impressed by a similar travel problem in Colorado, decided to help remedy the situation.

He moved to Colorado and organized at least a half-dozen Southern Baptist churches. His procedure was simple. He would take a teaching position, start a church, preach in it, lead it to call a full-time pastor, and then move on to another town.

While every Southern Baptist isn't suited to moving into a new community and starting a church, there are still many ways laymen, men and boys, may respond to such needs. The response is through prayer and giving through the Annie Armstrong Offering for Home Missions.

Earnest prayer, supported by monetary gifts, provide the Home Mission Board and its 2200 missionaries the incentive and momentum to lead Southern Baptists to give a Christian witness to this nation and to Panama and Puerto Rico.

The interest of laymen in home missions may be stimulated and their ques-

tions regarding the work and what they can do may be answered in several ways. Through a study of the tract *The Annual Home Mission Emphasis and Baptist Men*, (available from the Brotherhood Department) they will find some specific suggestions.

A prayer breakfast and mission study may be held. Home missionaries, a pastor or layman who has returned from mission tours can provide interesting accounts of the progress of home missions in different sections of the nation and of the most critical needs. Men will respond to a definite need when they are informed.

Boys also will respond when they are genuinely impressed about the work of home missions. They too will pray and give that the needs for our own land may be met. One of the world's greatest mission fields is our own nation. The prayers, gifts, and personal mission action of men and boys are needed now—C. H. Seaton.

Choral Reading Retreat

In Cooperation with the Arkansas Baptist Religious Education Association a retreat for all music and education personnel in Arkansas is scheduled for Feb. 24-25. Registration will begin at 11 a.m. Friday, the retreat starting with lunch at noon. Adjournment will be following the noon meal on Saturday. Camp Paron is the location.

For several years the Church Music Department has had a Choral Reading Retreat at this time for ministers of music (paid and volunteer), and this will be continued even though there will be some joint sessions. Women music directors and wives of music directors are also invited to participate, and will be needed as we read through music for mixed voices.

In the joint sessions with the education personnel, there will be three worship periods led by workers within the state, and a theme interpretation on "Challenge of Total Commitment" planned by Charles Mayo and Wayman Jones of First Church, Benton.

Information and a registration card and schedule has been furnished those interested, and if you did not receive this, please contact Bill Halbert, First Church, Fayetteville, president of the Religious Education Association. Or, you may send with your name, address, and church to Miss Pat Ratton, Second Church, Little Rock, secretary of the Religious Education Association. An additional \$4 will be due upon arrival at the camp.

Each person must furnish linens, toilet articles, writing material, Bible, and other necessary camp items. Reservation deadline is Feb. 22. Come and enjoy the fellowship, worship, challenge, and study of the newest in music publications of all types, for all voice combinations, and from numerous publishers.—Eleanor A. Harwell, Music Department Associate.

Pageantry

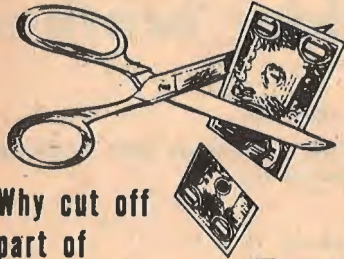
The earth's a tomb wherein doth hide
The bones of countless men
Who since Creation's Dawn have died
And turned to dust again.

Great kings who caused men's hearts to fear—
The mighty and the brave—
Stripped of their glory all lie here
Beside the poorest slave.

Ancient Patriarchs, prophets of God
And wise men born to rule
Lie here beneath the common sod—
Bedfellow to the fool.

But in that final Judgment Day,
They all will rise again.
The wicked will be turned away;
The righteous shall remain.

—Carl Ferrell



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If your money is earning less than a full 6%, you are "cutting off" part of your return.

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District Training Union Drills and Tournaments

-- 7:15 p.m.

- March 6—West Central District (4)—Paris
- March 7—Central District (5)—Highland Heights, Benton
- March 9—Southeast District (8)—First, Warren
- March 10—Southwest District (7)—First, Hope
- March 13—East Central District (6)—Forrest City
- March 14—Northeast District (3)—Monette
- March 17—Northeast District (1)—Huntsville
- March 20—North Central District (2)—Leslie

1. All Juniors who qualify may participate in the drill.
2. Each association may send its first and second place sword driller to the district drill. Only one from each district will participate in the State Drill on Mar. 24, 1967.
3. Only the first place winner in each of the two young people's speakers' tournament will go from church to association, association to district and district to state.
4. Participants, leaders and judges should arrive at 6:45 p.m.—Ralph W. Davis

Immanuel leads in giving

Little Rock's Immanuel Church leads other Arkansas churches in 1966 in total giving, according to Dr. S. A. Whitlow, executive secretary, Arkansas State Convention. Immanuel contributed \$65,140 to the Cooperative Program, \$33,-

046.59 to designated gifts, bringing the total to \$98,186.59.

Others in the top five were El Dorado First, Little Rock Pulaski Heights, Pine Bluff First and Little Rock First.

Tabulation of gifts :

CHURCH	COOPERATIVE DESIGNATED PROGRAM	GIFTS	TOTAL GIFTS
Immanuel, Little Rock	\$ 65,140.00	\$ 33,046.59	\$ 98,186.59
El Dorado, First	42,866.16	35,047.50	77,913.46
Pulaski Heights, Little Rock	2,794.94	7,890.25	70,685.19
Pine Bluff, First	32,943.93	10,866.80	43,810.73
First, Little Rock	30,026.00	11,601.50	41,627.50
Park Hill, North Little Rock	31,930.48	6,178.91	38,108.79
Fort Smith, First	31,623.91	6,228.37	37,852.28
Grand Avenue, Fort Smith	25,232.36	10,833.10	36,065.46
Baring Cross, North Little Rock	28,731.56	6,987.70	35,719.26
Second, Little Rock	22,049.96	12,077.53	34,127.49
Blytheville, First	30,305.25	3,016.91	33,322.16
Jonesboro, First	25,073.45	8,079.88	33,153.33
Camden, First	26,950.91	6,114.58	33,065.49
Central, Magnolia	26,159.98	5,070.71	31,230.69
Crossett, First	26,309.59	3,345.43	29,655.02
West Memphis, First	24,398.64	3,430.47	27,829.11
Forrest City, First	21,634.11	5,243.59	26,877.70
Springdale, First	20,268.92	4,145.98	24,414.90
Pine Bluff, Southside	21,240.96	3,133.32	24,374.28
Fayetteville, First	19,873.01	10,153.10	24,026.11
Stuttgart, First	19,889.60	4,118.44	24,008.04
Fordyce, First	16,782.91	6,130.03	22,912.94
Conway, First	19,943.49	2,774.08	22,717.57
Hope, First	18,380.81	4,083.41	22,464.22
Paragould, First	19,245.83	3,216.28	22,462.11

Medic Alert lifesaver

Ten years ago, a California physician whose daughter almost died as a result of a reaction to a skin test for tetanus antitoxin, founded the Medic Alert Foundation International. Today more than 160,000 people wear the nonprofit Foundation's increasingly familiar stainless steel emblems on the wrist or around the neck, each calling immediate attention to one or more of 200 hidden medical problems.

When necessary, a collect telephone call to the Foundation's Turlock, Calif., headquarters, physicians and other authorized personnel may obtain additional medical information that may save the life of a conscious or unconscious person wearing a Medic Alert emblem. The telephone number 209-634-4917 appears on all emblems.

Each emblem carries the words "Medic Alert" and the staff of Aesculapius emblazoned in red enamel. The reverse side of the emblem contains one or more key words, the Foundation's telephone number and the wearer's identifying number corresponding to an information card in the Medic Alert files. Thus in an emergency, physicians or others, at any hour of the day or night, can call the Foundation's Central Answering File and obtain further medical facts plus the wearer's name and address, his next of kin and the name of his family or personal physician.

USED PEWS

For sale, 35 eleven ft. dark oak in good condition. \$35 each.

Contact:

Basil V. Hicks Phone SK 3-9533

Park Hill Presbyterian Church

Pine and F Streets

No. Little Rock, Ark.

Silver Beaver awarded

Frank Lee Coffman Jr, member of First Church, Harrison, is the recipient of the Silver Beaver Award by Boy Scouts of America.

Active in civic affairs, he has been active in Westark Council Executive Board and a leader in the development of Camp Orr.

LIKE SWEET ONIONS? NEW BLUE RIBBON ASSORTMENT
600 sweet onion plants with free planting guide \$3 postpaid fresh from Texas Onion Plant Company, "home of the sweet onion," Farmersville, Texas 75031.

RURAL-TOWN PROGRAM



CURTIS VAUGHAN
Speaker



T. L. HARRIS
Conference Leader



JOHN R. MADDOX
Conference Leader



TOMMIE HINSON
Conference Leader



HOMER ROBERTSON
Sermon

THURSDAY

- 11:00 Registration
 12:00 Lunch
 1:15 Opening of Conference*—J. T. Elliff
 1:25 Song Service—Phil Briggs
 1:30 Bible Study—James Milligan
 2:00 Conferences on Counseling:
 Counseling Members with Spiritual Problems—T. L. Harris
 Counseling Members in Sorrow—John Maddox
 Counseling Members with Family Problems—Don Moore
 Pre-marital Counseling—Tommie Henson
 3:30 Special Feature: A Preacher's Filing System—Russell Duffer
 3:35 Sermon Preparation—Curtis Vaughn
 4:30 Dismiss
 5:30 Supper
 6:45 Song Service—Phil Briggs
 7:00 Sermon—Homer Robertson
 7:30 Special Feature: The Challenge of Rural-Town Pastorates—S. A. Whitlow
 7:45 Bible Study—James Milligan
 8:15 Break
 8:30 Sermon Preparation—Curtis Vaughn
 9:15 Fun and Fellowship—Phil Briggs

FRIDAY

- 7:00 Breakfast
 7:45 Bible Study—James Milligan
 8:15 Counseling Conferences*
 9:00 Sermon Preparation—Curtis Vaughn
 9:45 Break
 10:30 Special Feature: Sharing Outlines of Sermons—Group
 11:00 Sermon—Kenneth Threet
 12:00 Lunch
 1:30 Counseling Conferences*
 2:15 Sermon—Johnny Green
 3:00 Recreation
 5:30 Supper
 6:45 Song Service—Phil Briggs
 7:00 Bible Study—James Milligan
 7:30 Break
 7:45 Special Feature
 8:15 Sermon Preparation—Curtis Vaughn
 9:00 Recreation—Phil Briggs

SATURDAY

- 7:00 Breakfast
 7:00 Bible Study—James Milligan
 8:15 Counseling Conferences*
 9:00 Special Feature
 9:30 Break
 10:00 Sermon—J. T. Elliff
 10:30 Dismiss (sack lunches provided)
 Also period of conferences* for wives.

CHURCH CONFERENCE

Sponsored

INFORMATION

by

Missions Department

Arkansas

State Convention

Camp Paron

May 11-13

Where and when? Paron Camp, May 11-13. Thursday noon through Saturday noon.

Who should attend? Pastors, missionaries, laymen, and wives. Anyone may come but the program is designed for town and country church leaders. Attendance will be limited. See registration information.

What is the purpose? 1. To teach pastors how to prepare Biblical sermons. 2. To help pastors deal with the most prevalent counseling problems—family life, sorrow, spiritual needs, etc. 3. To exchange ideas. 4. To feed our souls on God's Word. 5. To have fellowship together.

What will the wives do? Special conferences will be conducted during part of each session to deal with the problems and needs of a pastor's wife.

What is the cost? For 2 nights, 7 meals, and insurance—\$8.80 per person. Husband and wife, \$12 for the two. One cent (1c) per mile per person will be paid for travel for all who attend.

Who will participate in the conference? Two rural-town pastors and one associational missionary will preach their favorite sermon: Kenneth Threat, Piggot; Johnny Green, Jonesboro; and Homer Robertson. Four Baptist leaders will lead counseling conferences: Tommie Henson, West Memphis; John Maddox, Camden; Don Moore, Jonesboro; and T. L. Harris, North Little Rock. Other pastors and denominational leaders will have special features as indicated.

Dr. Curtis Vaughn, professor of New Testament at Southwestern Seminary, will deliver four lectures on sermon preparation. Dr. Vaughn is noted for his ability to communicate his ideas to others and for the Biblical content of his messages.

Dr. James Milligan, professor of Bible at Southern College, will bring five Bible lectures for inspiration and as an illustration of Bible exposition.

Dr. Phil Briggs, Religious Education professor at Midwestern Seminary, and formerly of Second Church, Little Rock, will lead the music and direct the recreation.

Mrs. J. T. Elliff will lead the discussion groups for pastor's wives.

REGISTRATION

RURAL-TOWN CHURCH CONFERENCE
PARON—MAY 11-13

Name _____

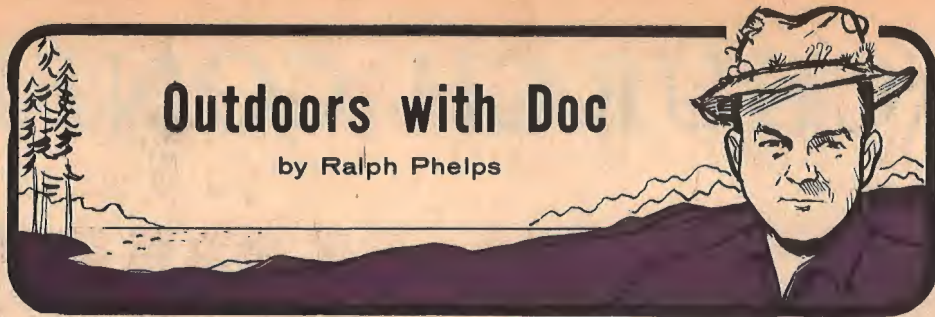
Address _____

Pastor _____ Missionary _____ Layman _____

Wife attending? _____

No deposit is necessary, but only a limited number can be accommodated. Reservations will be accepted on first come, first served basis. Mail to J. T. Elliff, Missions Dept. 401 W. Capitol, Little Rock, Ark.

The bookshelf



Outdoors with Doc

by Ralph Phelps

Then the wind changed . . .

Shifting winds cause problems for many people—politicians, parents, preachers, pilots, and publishers, among others. But they also can prove troublesome for fishermen and hunters, as I saw demonstrated recently.

Encouraged by a successful cold-weather fishing trip a few days before, Jim Orr, Wimpy Hendricks and I headed for Lake Hamilton just ahead of the predicted invasion of a cold front. The fact there were severe weather warnings out didn't discourage us, for we have had some of our best luck in really wretched weather. At Lake Ouachita once we fished in a rain so hard that periodically we had to pull the boat on the bank and bail it out, yet we caught three limits of bass.

To start with, we threw jigs at a brush pile from which we had taken a few crappie earlier. Again we had quick action and pulled out three slabs in short order. I also caught a big bluegill that must have just come up from deep water; he was so pale he looked like a white crappie.

Bass fishing was the main order of the day, though, so we drifted down a rocky bank and around a deep point. I tried a crawfish-colored bomber lure which had been productive about the same time last year, but the fish wouldn't even give it a bump. When Wimpy and Orr each caught a nice bass on a yellow-skirted safety-pin bait, I finally got the message and copied them. I quickly caught two bass, one weighing three pounds and the other four.

Just as Wimpy caught his second black, the wind suddenly shifted from south to northwest. And just as suddenly the fish quit biting. It was as if someone had blown a whistle or pulled a plug. We fished for two more hours—in an area that had in the past proved even better than that where we had caught the fish, back over the payoff territory again, over the deep brush pile where we had caught the crappie. We tried a variety of baits, but the fish wouldn't even nudge them. Apparently they had cut out for deep water as the front moved through.

In Smackover to teach Amos in a Bible study in January, I jumped at an invitation of Buddy Young to go quail hunting, for Buddy is a great guy as well as an excellent outdoorsman. Two years ago he and I had had excellent luck on a similar outing, and I was highly optimistic at the prospect this time, particularly since Buddy said he had found three big coveys in a secluded spot where no one else had hunted.

Since the weather forecast had predicted a cold front to move through about noon, we figured that if we got out around 8:00 a.m. we should hit the birds just right. Quail, like fish, appear to feed vigorously just before sharp weather changes.

The territory to be hunted looked extremely birdy, and Buddy's two dogs hit hot trails right away. They would come down on points, then slip, then come down on points again. Everything was perfect except that there never were any birds when they pointed. It was like a fine dinner that has everything except food!

We continued to engage in this form of refined frustration for an hour or so. The dogs worked hard but never could nail down a bird. They finally tracked into a thicket so heavy that Tarzan, had he ventured into it, would have called for something besides Jane. We crawled over, under, through and around briars, brambles, thorn bushes, blackberry vines, wild roses (sans everything except stickers), and enough small pines to make a paper mill want to set up in the area. We couldn't see the dogs, but we did hear the birds when they finally got up wild. It sounded like a big covey.

By then, the drizzling rain which had begun to fall about the time we reached the hunting site changed to freezing rain. It was a great combination. We got soaking wet and frostbitten at the same time! The wind had shifted several hours ahead of the prediction, the quail had fed early and had huddled up in what the late Rab Rodgers called "covey holes," and we couldn't find a bird. We went home in disgust.

If this story has a moral, it is this: Don't trust television weather men.

Encountering Truth, A New Understanding of How Revelation Yields Doctrine, by Harold E. Hatt, Abingdon, 1966, \$4.50

Going on the assumption that "no man progresses far in his understanding of the Bible until he comes to terms with the meaning of revelation," Dr. Hatt aims in this book at helping his readers make this prerequisite progress.

The author, professor of theology and philosophy, The Graduate Seminary, Phillips University, Enid, Okla., feels that encounter with God "includes a personal type of knowledge which is received through human interpretation of confrontation." This knowledge, subject to rational reflection and the cumulative witness of the church, becomes the source of doctrine, he believes.

The Negro in America, by Arnold Rose Harper Torchbooks, Harper & Row, 1964, \$1.95

This paperback presents a condensed version of Gunnar Myrdal's *An American Dilemma*. Says Myrdal of his book: "If this book gives a more complete record than is up to now available of American shortcomings in this field, I hope, however, that it also accounts more completely for the instability in relations, the hope for great improvements in the near future and, particularly, the dominant role of ideals in the social dynamics of America. When looking back over the long manuscript, one main conclusion—which should be stressed here since it cannot be reiterated through the whole book—is this: been more reason to anticipate fundamental not since Reconstruction has there mental changes in American race relations, changes which will involve a de-

Religion & Society: the Ecumenical Impact, by Claude D. Nelson, with preface by Lewis Webster Jones, former president of the University of Arkansas, Sheed and Ward, 1966, \$4.50

The new ecumenical climate now surrounding the earth is making it easier "for religious groups to disagree, when they must, with less rancor and greater understanding," says Dr. Nelson, consultant to the National Conference of Christians and Jews.

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***** Southern is fully accredited by the North Central Association and therefore must keep improving her service to her constituency, the Baptist life of her area.



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Note: Check appropriate spaces above. Write on back other information needed.

Pepe helps

BY CHARLOTTE DOWDALL

Pepe was happy most of the time. He sang or hummed many of the Mexican tunes he had heard since he was a baby. He liked going to school in the United States, and he liked his new schoolmates.

The boy could speak English quite well now. He still made some of the other children laugh, however, when he said, "How many years have you?" instead of, "How old are you?" and "chicle" instead of "chewing gum."

Since his family had come to the United States, life had been a little easier for them. Pepe's father had a job at which he could work every day. Mamacita and Pepe's sister no longer had to work in the marketplace making tortillas for tourists. Now they could stay at home and do cooking for just the family. The boy himself did not have to look for customers with his shoeshine kit. He could spend some of this time with the Boy Scout troop and at the church choir practice.

Pepe was thinking of his class at school now. They were going to have a picnic or bazaar to help earn money. Each one was to think of some way to bring in money at the bazaar.

Some girls were planning a booth for homemade candy. Others were going to sell cookies. Still others would sell pot holders. Some boys had planned to rent a pony and take children for rides. Jerry, who could draw better than anyone else in the class, would make sketches of the people, charging a small fee for each sketch.

Everyone was planning to do something—everyone but Pepe. He did not know how to do anything.

Oh, yes, he did! Why couldn't he do what he had done in Mexico and what he could do very well? Why didn't he shine shoes?

Maybe the other children in the class and other people might laugh at him. But why should they? The work was honest. It would be a good service. Many people didn't take time to give their shoes a proper shining. Besides, even if they did, walking around on the playground would make their shoes dusty again.

Pepe decided to hold a consultation with the teacher, who gave her approval. She said his idea was good.

When the big night arrived, Pepe felt just as he had at fiesta time in Mexico.

Everything was colorful and gay. Everyone entered into the spirit of the occasion. The people who came to the picnic were generous.

Pepe dressed carefully and neatly. He brushed his teeth extra hard. When he had checked his shoeshine kit he stocked it with brown and black polish and a special wax polish. With clean brushes and buffer, he felt he could do a good job.

Many people admired Pepe's unusual shine box. They usually saw just plain wooden kits. Pepe's box was painted in bright colors. It was decorated with bright nailheads, as was the custom in Mexico.

The boy had many customers. One was a typical fat man, who found stooping to shine his own shoes difficult. Pepe had had customers like that in Mexico, too.

The boy greeted everyone with politeness.

"Shine, Senor? Shine, Senora or Senorita?" he would ask.

Even if some said no, he would give all a big smile. He thanked them with a *gracias* when the shine was over and smiled again. At times during the evening, he had customers waiting in line for his services.

Pepe's mother, father, and sister came by one time. He stopped for some lunch, followed by cake and ice cream. The family was proud of him.

At the end of the picnic the boy turned in a good amount of money. He had a fine feeling of friendship with the other children in his class. They accepted him and liked him, and he felt he was one of them.

When Pepe crept into bed that night, he was glad he had helped. Although he was tired, it was a good kind of tiredness, the feeling that comes when one knows he has done something to help others.

Winter Sleep

BY THELMA C. CARTER

Have you ever heard someone say, "I wonder why trees lose their leaves?" Perhaps you have asked the same question. The answer has to do with the "resting time" or "winter sleep" of trees, shrubs, and plants.



Among the first things to show that Nature's sleeping time is near are the leaves of trees. They lose their green color and turn yellow, red, and brown. Then they wither, become dry, and fall from the trees. This happens in autumn.

Why should trees get rid of their useful leaves? The chief reason lies in the fact that they lose most of their water supply through their leaves. In winter more than at other times, trees must be economical of their water supply. They must drop their leaves so that they can keep enough water to last through the winter.

Trees cannot get as much water from the winter soil as in other seasons. Even the trees which send long roots deep into the soil, where there is plenty of water, cannot make full use of this extra supply of water. When the soil is cold, the roots are chilled and cannot do their work as they do in warm weather.

Trees lose their leaves in winter also because they cannot get enough sunshine to make their food. On dark winter days, the sunshine is feeble and the days are short. The leaves get little chance to absorb the warmth and energy of the sun's rays.

Lacking food and water, the trees rest. The loss of leaves is Nature's way of protecting the trees and other plants during the winter. This is God's way of providing a rest time for the giants of our natural world.

(Sunday School Board Syndicate,
(all rights reserved))

Jesus makes redemption certain

BY TAL D. BONHAM
PASTOR, SOUTH SIDE CHURCH, PINE BLUFF

Life and Work

February 19

I Corinthians 15:12-28

In *The Pathway To The Cross*, Ralph Turnbull tells the story of a Moslem who said to a Christian, "We Moslems have one thing you Christians do not have."

"What is that?" replied the Christian.

"When we go to Medina," continued the Moslem, "we find a coffin and know that Mohammed lived because his body is in the coffin. But when you Christians go to Jerusalem, you find nothing but an empty tomb."

"Thank you," said the Christian. "What you say is absolutely true and that makes the eternal difference. We find in Jerusalem an empty tomb because our Lord lives and we serve a risen Christ."

The cross is the unifying symbol of Christianity but the empty tomb is the Christian's assurance that he serves a risen Saviour who is in the world today.

The resurrection chapter

The fifteenth chapter of I Corinthians is the "resurrection chapter" of the Bible. The teachings of this marvelous chapter are outlined as follows:

1. ESTABLISHMENT OF THE RESURRECTION (vs 1-34)

1. Historical evidence for Jesus' bodily resurrection (vs. 1-11).
2. Resurrection of Jesus is the basis for the resurrection of the dead (vs. 12-19).
3. The resurrected Christ is the "first-fruits" of a great "harvest" of resurrection (vs. 20-28).
4. Practical results of belief or unbelief in the resurrection of the dead (vs. 29-34).

(1) Those who were saved through the influence of deceased Christians are assured of a reunion (vs. 29).

(2) Those who suffer for Christ do not suffer in vain (vs. 30-32)

(3) Those who do not believe in the resurrection are in danger of relaxing morals (vs. 33-34).

II. NATURE OF THE RESURRECTION BODY (vs. 35-49)

1. The body will be resurrected by the power and intelligence of God (vs. 35-41).
2. The resurrection body will be uniquely different from the

physical body (vs. 42-49).

III. THE TIME OF THE RESURRECTION—AT THE SECOND COMING OF CHRIST (vs. 50-57).

IV. THE ASSURANCE OF THE RESURRECTION AS A MOTIVE FOR CHRISTIAN SERVICE (vs. 58).

Assurance of faith

The Christian sings "Blessed Assurance" because of the resurrection of Christ. The risen Lord assures us of the validity of the Christian faith. "If Christ be not risen, then is our preaching vain, and your faith is also vain... but now is Christ risen from the dead" (I Cor. 15:14, 20).

One of the best documented facts of history is the resurrection of Jesus Christ! Some have rejected the resurrection because it does not fit into their philosophy. It remains, however, the final evidence and the ultimate proof that every word and every act of Jesus Christ is true!

Skepticism and unbelief are silenced by the empty tomb. Easter settles it all! Since Christ rose from the dead, he is the son of God. Since Christ rose from the dead, he is man's only hope for salvation. Since Christ rose from the dead, every man must repent and prepare to meet God, through Christ.

Assurance of forgiveness

In the resurrection, the Christian finds assurance of forgiven sin. "If Christ be not raised... ye are yet in your sins" (I Cor. 15:17). Paul later said that Christ was, "declared to be the son of God with power... by the resurrection" (Romans 1:4).

James W. Middleton said, "Nothing but the resurrection vindicates the value of the atoning merits of Christ's death for man's reconciliation and redemption. Christianity rests solely and finally upon two things: namely, (1) what Christ has done, and (2) who he was in his person and nature. The value of what he did on the cross depends upon who it was that died on the cross. The logic of the resurrection is thus self-evident, inescapable."

Lambert T. Dolphis Jr., assistant manager of the Radio Physics Laboratory at Stanford Reserach Institute, said this, "I firmly believe that Jesus Christ is the answer to every human need and to the pressing problems of our sick world today. I do not hesitate to claim that Jesus Christ is the ONLY

answer."

Assurance of immortality

"If Christ be not raised... then they also which are fallen asleep in Christ are perished" (I Cor. 15:17-18). Michael Faraday, the great Christian scientist, was asked just before his death, "What are your speculations about the future?" He replied, "Speculations? I have none. I am resting on certainties!" One finds real meaning in this life and hope in the life to come through faith in the living Christ.

Ali Yucel, a Turkish watch repairer, has built a special grave which has an eight-inch window on top. He plans to install a push-button electric alarm inside the grave. If he is buried alive by mistake, he can push the button to call for help. He also plans to have an electric light burning inside the grave for one week after his burial. At the week's end, the cemetery guards will put out the light after he checks to see if he is really dead. All men, like Ali Yucel, hold to life as long as possible. But only in Christ does one find the hope of life eternal.

Dr. Werner Von Braun, the missile expert, said, "I believe there are two forces which move us. One is belief in a Last Judgment, when every one of us has to account for what we did with God's great gift of life on the earth. The other is belief in an immortal soul, a soul which will cherish the award or suffer the penalty decreed in a final judgment."

Blessed assurance

A new pastor was making the rounds of the shut-ins on his church field. He made his way up a narrow path to a plateau overlooking a harbor where he found a small cottage. He was ushered into the sparsely furnished house to a dark room in the back. He also wept at the sight of a one armed, blind man who was almost deaf. He shouted into his ear through a speaking trumpet and announced that he was the new pastor. The old man indicated that he would like to sing for his pastor. "Sing? In this prison of silence and darkness? What is there for him to sing about?" thought the pastor.

With a loud, cracking voice, the old man sang:

"Blessed Assurance, Jesus is mine!
Oh, what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of His Spirit, wash'd in His blood."

And all of this... because of the resurrection!

God years for the lost

BY RALPH A. PHELPS JR.
PRESIDENT, OUACHITA UNIVERSITY

International

February 19

Luke 15:11-24

No story in all the Bible teaches more clearly God's love for lost sinners than does the narrative about the Prodigal Son. The account is one of a trilogy related by Jesus after the Pharisees and scribes had complained, "This man accepts sinners and even eats his meals with them." (Luke 15:2) The three parables—the lost sheep, the lost coin, and the lost boy—all show that the attitude of God toward sinners was the same as that of his Son, who was later to declare to Zacchaeus, "The Son of man is come to seek and to save that which was lost" (Luke 19:10).

While the sheep was lost because of its nature and the coin because of its position, the boy in today's lesson was lost because of his own wilful hard-headedness and cussedness. He had nobody to blame but himself for the mess he got in, but fortunately he had someone besides himself to whom to turn for help after he hit rock bottom. There are many ways this story can be viewed, but let's look at this young fellow as he walked four roads.

I. The road away vv. 11-13a.

In many ways, the Prodigal Son was typical of many of today's teenagers—rebellious, unhappy, wise in his own conceit, belligerent toward structured social situations. We don't know all that preceded his decision to "cut out" from his home pad, but it is a safe guess that he and his father had differed sharply over his hair cuts, what time the boy got in from dates, his racing the family camel, and his charging an expensive pair of "mod" sandals to his old man's account at the local bootery.

At any rate, the young rebel went to his parent one day and said something like this: "Daddy-O, I can't stand the way Squaresville bugs me, I'm going to cut out for Jumpsville, and since you show no signs of booking the undertaker soon, how about cooling me with my share of the family loot now?"

When he finally got the request interpreted, the father found that his younger son wanted to leave home and was asking for his eventual inheritance now. There is no evidence that the old man whipped out his check book and wrote a bank draft without a protest, but he eventually gave in. Maybe he knew that some young people apparently have to prove to themselves what fools they are. The boy took off for a foreign land.

II. The road down, vv. 13b-16.

How long it took the boy to reach his destination, we do not know; but apparently he travelled the road down in near-record time. The booze flowed freely, the blondes slithered sleekly, and the little low-slung camel he bought to drive at drag races on Saturday afternoon was the envy of the chariot set. His eyes glistened with excitement (when his head wasn't splitting), and he rode the tilt-a-whirl of high living until his money ran out.

But run out it did, and when he turned to borrow a sawbuck from one of his drinking buddies he saw him leaving the bar with the Prodigal's number one doll. Money can buy companionship, but it cannot buy love and concern.

Financially strapped, the young fellow had to do what came most unnaturally to him—look for a job. He soon found, however, that there is not much demand in the manpower market for a young fellow who can't do anything except spend his daddy's money. The only work he could find was that of hired helper to a pig raiser. It was a sorry job for anyone but especially disgraceful for an aristocratic Jewish boy. He was so hungry that "he got to the point of longing to stuff himself with the food the pigs were eating, and not a soul gave him anything" (15:16—Phillips).

III. The road back, vv. 17-19.

One day the Prodigal Son "came to his senses." It is as if he had been knocked out and then suddenly regained consciousness. Moral awakening is sometimes like this.

He said to himself, "How many of my father's paid servants have more food than they can eat, and here am I, starving to death! I will set off and go to my father, and say to him, 'Father, I have sinned against God and against you. I am no longer fit to be called your son; treat me as one of your paid servants.'" (NEB) With this, he set out for his father's house.

One cannot really embark on the road back until he realizes how far away he is from where he ought to be.

IV. The road up, vv. 20-24.

It should be said in the boy's favor that he told the truth about his own condition and didn't make up some cock-and-bull story about how he was making good money until thieves beat him up, took all he had, and sent him to the hospital for a long confinement. A lot of guys would have lied like a bear rug to get off the hook, but he was man enough to tell the truth and take the consequences.

While his son was still some distance from the home place, the father caught sight of him, ran down the road to meet him, threw his arms around him, and rejoiced exultantly. The boy protested that he had done wrong in the sight of heaven and according to the standards of his parent and was therefore unworthy to be regarded as a son.

The old man cut him off before he could finish the speech he must have rehearsed a thousand times on the long trip home "Quick! fetch a robe, my best one, and put it on him; put a ring on his finger and shoes on his feet. Bring the fatted calf and kill it, and let us have a feast to celebrate the day. For this son of mine was dead and come back to life; he was lost and is found." (NEB)

Had the father been like some parents, he would have refused to see the wayward son, would have disowned him and sent him on his way with, "You have already humiliated me enough for one lifetime. You threw away my money and your life, and when everything is gone you come crawling back like a whipped dog. Well, you made a fool of me once, but you don't again."

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Rev. Don Dillow, Pastor Penn. Ave. Bapt. Church, 600 East Penn. Ave., Urbana, Ill. 61801

The father in Jesus' parable could not behave in such a manner, however, for he is a symbol of the forgiving nature of God; and it is not a part of God's character to bear a grudge after a sinner asks to be forgiven. On the contrary, he longs to have the lost turn to him in repentance, and he rejoices when that which was lost is found. All the sinner has to do is start toward God with the right attitude; God will do the rest.

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A Smile or Two

C-A-T

The hostess had retired to another room, leaving her small daughter with her lady guests. Said one, looking at the daughter, "She isn't very P-R-E-T-T-Y, is she?"—spelling out the word. "Neither are you, you old W-I-L-T-C-H," retorted the child.

Only her hairdresser?

Two men were discussing whether blonde or brunette women have the nicest dispositions, and one said, "I can't see any difference, my wife's been both!"

No congratulations

The hen-pecked husband was terribly disappointed when his wife had a baby daughter. He confided to a friend, "I was hoping for a boy to help me with the house work."

The teacher was teaching his class about parrot fever and warned the pupils never to kiss animals or birds, especially parrots, canaries, and so on.

"Can you give me an instance, Jackie?" he asked.

"Yes, sir, my Aunt Emily used to kiss her lap dog!"

"Yes, and—"

"And it died, sir!"

Call the FBI!

A man bounced into the post-office and yelled at the postmaster:

"I've been getting threatening letters, and I want something done about it!"

"I'm sure we can help," said the postmaster, "that's a federal offense. Have you any idea who is sending you these threatening letters?"

"I certainly have," said the man, "it's those income tax collectors!"

CHURCH PEWS

Since 1949

TERMS — NO CARRYING CHARGES



Write for Prices

RAYMOND LITTLE

Rt. 1, Barber, Ark.

Attendance Report

February 5, 1967

Church	Sunday School	Training Union	Ch Adms
Alzheimer First	129	61	
Ashdown Hicks First	44	30	
Berryville Freeman Height Blytheville	160	64	
Gosnell	189	72	
New Liberty	123	51	
Camden Cullendale First	418	129	1
Crossett			
First	532	156	4
Mt. Olive	285	95	1
Dumas First	292	63	
El Dorado			
Caledonia	58	36	
East Main	288	108	1
Ebenezer	174	83	1
First	783	512	
Forrest City First	618	137	
Ft. Smith Towson Ave.	140	75	
Greenwood First	282	127	
Gurdon Beech St.	169	56	
Harrison Eagle Heights	255	102	4
Hope First	472	141	1
Imboden	136	76	
Jacksonville			
Bayou Meto	126	91	7
First	441	180	1
Marshall Road	272	137	5
Jonesboro			
Central	533	221	1*
Nettleton	293	146	
Lavaca	267	104	2
Little Rock			
Crystal Hill	186	102	
Gaines St.	416	232	2
Immanuel	1,240	435	10
Life Line	497	143	8
Rosedale	255	99	1
Magnolia Central	751	245	2
Manila First	164	86	
Marked Tree Neiswander	104	63	
Monticello			
First	385	172	2
Second	242	127	2
North Little Rock			
Baring Cross	636	166	2
South Side	29	17	
Calvary	446	158	49
Forty-Seventh St.	200	79	2
Gravel Ridge First	177	90	
Runyan Chapel	83	40	
Levy	548	150	3
Park Hill	870	236	2
Indian Hills	113	64	
Sixteenth St.	55	23	
Sylvan Hills First	290	89	1
Paragould			
First	514	185	
Mt. Zion	135	71	2
Pine Bluff			
Centennial	267	125	
Second	255	89	4
South Side	716	231	6
Tucker	29	29	
Watson Chapel	206	91	
Springdale			
Berry St.	110	61	
Elmdale	233	73	2
First	427	127	2
Stephens First	172	52	
Texarkana Beech St. Community	514	154	10
Van Buren First	22		
Vandervoort First	473	201	
Walnut Ridge First	59	24	
Warren	292	103	
First			
Southside	420	97	3
Immanuel	81-	59	1
West Memphis Calvary	262	75	
	295	184	1

In the world of religion

Red-Catholic parley

VATICAN CITY—A milestone in Catholic-Marxist dialogue was recorded when Pope Paul VI granted a 70-minute private audience to President Nikolai V. Podgorny of the Soviet Union in the papal library.

In a brief communique, the Vatican said the spiritual head of some 500 million Catholics and the leader of the Communist world had discussed world peace and Roman Catholicism in Russia where the Church has suffered much persecution.

The Vatican's statement made no mention of the Vietnamese war, but said:

"Questions regarding the maintenance of peace and development of better relations among peoples were widely dealt with."

Regarding the Church in Russia, the statement declared, "The Holy Father also mentioned to President Podgorny problems concerning religious life and the presence of the Catholic Church in the territories of the Soviet Union."

President Podgorny was the first Soviet head of the state to be received by a Pope. He also was the first Russian head of state to visit the Vatican since Czar Nicholas II in 1909. (EP)

'Woman of the year'

SAN FRANCISCO—A local Negro educator has been named the 1966 "San Francisco Woman of the Year" by the Westbay Ministerial Alliance. She is Mrs. Dessie Webster, founder of the fellowship Bible Institute in San Francisco.

She was cited by the 100-member interdenominational, bi-racial group for her educational work among those of her race here. Also noted was her work with children in her capacity as chief of the National Child Evangelism Fellowship's local unit. (EP)

Of frozen corpses

LOS ANGELES—That Glendale (Calif.) professor of psychology whose body was frozen in the hope that scientists years later might revive it and heal its cancer has little chance of surviving the freeze, according to leading medical authorities here.

Anyone who believes it could be possible must be "extremely naive" and "absurd," say the scientists.

In laboratory experiments, they say, no one has ever succeeded in restoring function even to a single organ that has been frozen, let alone an organism the size of a man. (EP)

European Baptist News

Church attendance in West Germany, which suffered a significant decline between 1962 and 1966, remains highest in the small villages. A survey in 1962 indicated 45 per cent of the West German people considered themselves to attend church regularly. It has now declined to 39 per cent. Rate of decline is twice as high among Protestants as among Catholics. Church attendance is highest in the villages under 2,000 population, where it is 59 per cent. The larger cities show a regular church attendance by only 24 per cent of their residents.

President William R. Tolbert of the Baptist World Alliance, himself a Liberian, was a principal speaker at a new youth camp for Liberian Baptists was dedicated near Monrovia, the capital. At present, camp facilities include four buildings, large enough to accommodate 120 campers and 10 counselors. In his own country, Tolbert is vice-president of the government and also president of the local Baptist Missionary and Educational Convention.

Four members of the women's society at the small Elim Baptist Church in Brunne, Sweden, repainted their church's exterior during a two-week project. They climbed to the scaffold five or six meters high. The men of the church, busy on their own jobs during the day, moved the scaffold for them whenever necessary.

Although one of the volunteer painters was old enough to draw a pension, this did not prevent her from helping. The women also raised the 1,000 Kroner (\$193) needed to buy the paint.

The Union of Baptist Churches in the Netherlands received 22,000 guilders (\$62,300) on its goal of 256,000 guilders during 1966, the denominational newspaper, De Christen, said. This exceeded the 1965 income of 211,000 guilders.

Free churches in Sweden face a crucial decade in 1980, according to a report by a religious sociological institute in Stockholm. Swedish religious publication, Hemmets Van, reports a high percentage of members in free churches today are over 50 years of age. The question is whether the free churches can attract younger people as the older generation dies out. Church attendance in the nation approximates 5 per cent each Sunday.

—European Baptist Press Service

Fines for children?

LONDON—People should regard any family with more than three children as "anti-social," according to Dr. S. L. Henderson-Smith, onetime Baptist Missionary Society member.

Dr. Henderson-Smith, himself the father of five children, expressed his views in the **British Medical Journal**, authoritative organ of this country's medical profession.

He questioned whether relying on voluntary family planning was the answer to the "population explosion" and went on:

"Will not state interference sooner or later be necessary to curb the procreative instincts of irresponsible parents? Discontinuance of family allowances is an obvious step, but prohibitive fines might well be considered. Men and women have had to accept restrictions on their individual freedom for public good in other respects. Why not in this? (CP)

3-day peace fast

WASHINGTON, D. C.—At the close of a demonstration for peace staged here by more than 2,000 Protestant, Catholic and Jewish clergymen and laymen from 45 states the group called for a three-day fast for peace.

The interfaith group said the fast would be an act of penitence for the horrors of the war in Vietnam. "We are participants in the inhumanity of war by the taxes we pay," the group added. (EP)

Are You Moving?

Please give us your new address before you move! Attach the address label from your paper to a postcard, add your new address including the zip code, and mail the card to us.

Arkansas Baptist Newsmagazine
401 West Capitol Ave. Little Rock, Ark. 72201