

Ouachita Baptist University

## Scholarly Commons @ Ouachita

---

Arkansas Baptist Newsmagazine, 1960-1964

Arkansas Baptist Newsmagazine

---

5-9-1963

### May 9, 1963

Arkansas Baptist State Convention

Follow this and additional works at: <https://scholarlycommons.obu.edu/arbaptnews>



Part of the [Christian Denominations and Sects Commons](#), [Mass Communication Commons](#), and the [Organizational Communication Commons](#)

---

#### Recommended Citation

Arkansas Baptist State Convention, "May 9, 1963" (1963). *Arkansas Baptist Newsmagazine, 1960-1964*. 250.


<https://scholarlycommons.obu.edu/arbaptnews/250>

This Book is brought to you for free and open access by the Arkansas Baptist Newsmagazine at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine, 1960-1964 by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact [mortensona@obu.edu](mailto:mortensona@obu.edu).

# *Arkansas Baptist*

*newsmagazine*

MAY 9, 1963



**President's message, page 5<sup>0</sup>**

# personally speaking

## A mother's love

SOMEONE asked a mother: "Which of your 13 children do you love the most?" She replied: "The one who is sick until he gets well and the one who is away until he gets home."



ERWIN L.

One of the remarkable things about mother is that she never seems to run out of patience or love and the more love a fellow needs the more she bestows. The size of the "brood" does not seem to cause any shortage. If anything—and I speak as the oldest of nine children—the more the family circle expands the more mother's heart expands. After all the mother of a large family does not have time to do anything but her main job—staying home and "bringing up" the children.

Mrs. Theodore Roosevelt observed: "The more children a woman has the more unselfish she is sure to be."

As an illustration of this Mrs. Roosevelt told of a math teacher stating a problem in fractions for a boy and the boy's answer:

"James, suppose your mother made a peach pie, and there were ten of you at the table — your mother and father and eight children—how much of the pie would you get?"

"A ninth, Ma'am," James answered.

"No, no, James. Pay attention," said the teacher. "There are ten of you — ten, remember. Don't you know your fractions?"

"Yes, Ma'am," said James, "I know my fractions, but I know my mother, too. She'd say she didn't want no pie."

One of the greatest mothers of history was Susannah Wesley. She had 19 children and still found time to give each child an hour's religious instruction each week. You've probably heard of at least two of her children, Charles and John. And you just may have heard of their spiritual descendants — Methodists.

Sunday will be Mother's Day — a good time for us to honor mothers, young and old — and a good time to resolve to try harder to be the kinds of sons and daughters our good mothers want (or wanted) us to be.

*Erwin L. McDonald*

## IN THIS ISSUE:

THE fact that we are giving nearly eight pages of this issue to "God and History," Dr. H. H. Hobbs' presidential address delivered at the Southern Baptist Convention in Kansas City on Wednesday of this week, shows how timely and important to Southern Baptists we feel the message to be. We hope the following brief excerpts will whet the appetites of any readers who are tempted to lay the paper aside with a view to coming back later to read the full address:

"Webster defines it [history] prosaically as 'a full account of the past. . .' But in much more exciting fashion the historian Arnold J. Toynbee defines history as 'God's creative activity on the move.'"

"Scientific historiographers may pay scant notice to those who 'like a mighty army' move from generation to generation. But Holy History acclaims them as dealing with eternal issues of life and death for both pen and nations."

"What this overcrowded world learns to do with the technological advances of this age of explosive knowledge may well determine the future of mankind."

"The 'ugly American' not only flashes his money roll, and complains, as he stands in line to take his next picture. He shouts his message of 'selling-America-short' from movie screens in the 'bush' country of Africa and from magazines on the news stands of Lagos, Hong Kong, and Rio."

"It would be tragic . . . if, in this strategic moment in history, we [Southern Baptists] should spend our time gnawing on old bones or stirring among burnt out ashes."

**Arkansas Baptist**  
*news magazine*

MEMBER:  
Southern Baptist Press Ass'n  
Associated Church Press  
Evangelical Press Ass'n

May 9, 1963

Vol. 62, Number 19

Editor, ERWIN L. McDONALD, Litt. D.

Associate Editor, MRS. E. F. STOKES

Field Representative, J. I. COSSEY

Managing Editor, MRS. TED WOODS

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

401 West Capitol

Little Rock, Arkansas

Published weekly except on July 4 and December 25.

Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$2.25 per year. Church Budget, 14 cents per month

or \$1.68 per year per church family. Club plan (10 or more paid

annually in advance) \$1.75 per year. Subscriptions to foreign

address, \$3.75 per year. Advertising rates on request.

Articles carrying the author's by-line do not necessarily reflect

the editorial policy of the paper.

Abbreviations used in crediting news items: BP Baptist Press; CB Church

Bulletin; DP Daily Press; EP Evangelical Press.

## Messengers, not delegates

WHY do we call our church representatives to Baptist conventions "messengers" rather than "delegates"? This was a question asked at a Training Union session on a recent Sunday night.

"Messenger" as used by us Baptists has a meaning different and distinct from any definition to be found in the dictionaries. But you will find "delegate" defined. A delegate is "One sent and empowered to act for another; a deputy; a representative."

The inappropriateness of "delegate" is made to stand out when one stops to realize that *our conventions are not made up of churches*. We frequently hear it said that conventions have no power or authority over local churches. That is quite true. But let us not overlook the fact that churches have no authority over conventions.

So there is no power over a convention which a church can delegate to anyone who might be sent from a church to a convention. The convention is made up of "messengers" from churches. The messengers by their votes conduct the business affairs of the convention they form and they can take actions binding the convention, but as individuals duly accepted as messengers by the convention, not because of any authority from their churches.

The conventions are supported by contributions given voluntarily by churches. But the only "control" a church has over a convention is on whether or not the church will continue to be affiliated with the convention, and whether to contribute to and through the convention for world missions.

Although a convention has no authority over the churches affiliating with it, it supports churches in many ways. Except for convention schools, colleges and seminaries — especially seminaries — the churches would most certainly have a hard time securing qualified pastors, evangelists and teachers. And the mission boards dependent upon the support of the churches would suffer for lack of missionaries trained and equipped to live and serve on mission fields.

Many other examples of the mutual dependency of churches and convention could be cited. Suffice it to say that anything that breaks the line of communication and cooperative effort between the churches and the convention hurts the common

cause of world missions. And the lowly messenger sent to the convention sessions to act on his own without delegated power or authority is a most important cog in the wheel. But let the messenger remember he is a messenger and not a delegate.

## James Sterling Rogers

THE measure of a man's life is not to be taken in the number of years he attains, but in the quality and fullness of his years. But when one lives both long and well, as Dr. James Sterling Rogers did, he earns for himself a lasting place in the annals of time.

In a day in which we are concerned over the large number of Arkansans who are lost to other states, it is refreshing to reflect on the occasional enrichment of our state by those who come from other states to make Arkansas their adopted home. Surely it was a good day for Arkansas when Dr. Rogers, as a teenager, came with his family from his native Kentucky to "seek his fortune" here. And what a spiritual fortune he garnered across the years as he led the Baptists of the state to outstanding growth in their personal lives and in all phases of the Baptist mission program.

As college president, state executive secretary, hospital administrator, pastor, and, in the evening of his life, historian, Dr. Rogers served long, faithfully, and well Arkansas Baptists and the Master who called him to labor in these wide and varied fields of service. We are not likely to see his like again. As a wise masterbuilder, he has laid the foundation, and others will be building on it for generations to come—ELM

*It happened!*

## Down in Arkansas

*For lack of vision*

ON a recent Sunday night, I gave my illustrated lecture, "Crusade to the Holy Land," in one of our Baptist churches in Eastern Arkansas. At the close of the service, one of the men from the congregation was especially enthused. Expressing glowing appreciation, he said quite candidly: "I'm history teacher here in the local schools. If I could have known your lecture was going to be just half as good as it was, I would have had my whole class out here."

The thing that bothers me is that the brother had heard me speak at the morning service that day—ELM

## LETTERS TO THE EDITOR

# *the people* SPEAK

THE spelling and sentence structure in this department are those of the writers. The only editing of letters to the editor is the writing of headlines and, occasionally, deletion of parts that are not regarded as essential.

### The roving committee

THERE seems to be a rather common practice among some of our Baptist Churches, which I am concerned about, and feel needs some attention.

On different occasions, we have had pulpit committees come into our church on a Sunday morning, with the thought in mind of maybe relieving us of our pastor. They come without an invitation and without concern for the well being, likes, and dislikes of our church. This is disturbing and annoying; and a practice, which I feel should not be among sister churches.

Does God lead in this type of competition among sister churches?

Seemingly, this method is used in politics; but I have never seen where God approved of politics in the church.

In my opinion, a much better method would be for a church to find a pastor, who wants to move on, and invite him to their own church for a sermon. If the Pastor chooses, he may go without the services being disturbed on Sunday morning.

Let us now begin to rid our churches of politics and carry on Christian work in a Christian way. — Elbert Carpenter, Piggott, Rt. 1.

**REPLY:** You are dealing with a difficult problem. Certainly, pastors and churches alike should always seek divine guidance in the call of a pastor. But the Holy Spirit works through human instruments and, therefore, might even use an unannounced visit to a church service from a pulpit committee, don't you think?—ELM

### A new subscriber!

AFTER three weeks on the west coast and in the midwest, I returned to Charlotte, Friday night, to find copies of the Arkansas Baptist, which you had sent to me.

I sincerely appreciate your thoughtfulness and you were more than generous to give your front page of the March 28th issue to C. C. Warren.

I have been rather amazed to learn the number of people who took note and wrote to me, or called my attention to it personally. I do thank you from the depth of my heart.

Incidentally, a good deacon in my church joined me in subscribing to all

of the Baptist papers. He took about half and I took the other half, then exchanging with each other. Due to his passing, or for some reason, I have not been receiving the Arkansas Baptist for some time; and I have missed it. I love Arkansas Baptists and will be interested in what goes on with them as long as I live. I never intended to miss a single copy. So, to be sure from here on, I am happy to enclose my check for a subscription to the Arkansas Baptist.

I deeply appreciate the splendid work you have done from the beginning with the Arkansas Baptist.—C. C. Warren, Director, The 30,000 Movement of the Southern Baptist Convention, 1055 Ardsley Road, Charlotte 7, N.C.

### Teens talk about . . .

During our Youth Week, March 24-31, our youth participated in and thoroughly enjoyed an "extra" that you might enjoy hearing about. Besides the regular Sunday services using our youth in all places of leadership, on Tuesday we had a "Youth Seminar." This proved to be the "key" service of the entire week, setting the stage for a very successful Youth-led Week End Revival.

The Seminar was designed around the following timely subjects: "Teen Talk About" . . . "Dancing", "Going Steady", "Obscene Literature", "The Tongue", and "Petting." Tracts, by these same names, were distributed to the youth attending the seminar, and the guest counselors, Bro. and Mrs. E. A. Croxton, led the discussions in the separate groups.

Personally, I would not lose the opportunity of personal counsel in the use of these tracts. We used just one series, "Teen Talk," available through the Christian Life Commission of the Baptist General Convention of Texas, at 2 cents each. Another series includes "We Prefer Not to Smoke" and "We Prefer Not to Drink." A third series is entitled "Christian Answers to Family Problems."

Our youth welcomed this attention to these teen-age problems, through the use of the tracts and the Seminar, and have requested that more of this type of counseling be made available in our church activities in the future.

If you wish some of these tracts, write to;

The Christian Life Commission  
206 Baptist Building  
Dallas 1, Texas

S. D. Hacker, Pastor  
Flippin Church

## The Cover



## MOTHER

Strength as a mountain,  
Patience of Job  
Love like a fountain  
Faith as a robe.

Laughter unending,  
Pure as the rain,  
Prayers ascending,  
Pleading again.

Gentle affection,  
Deep as the sea,  
Human perfection—  
Mother to me.

—Iris O'Neal Bowen  
North Little Rock

### 'Quality' for all

THIS racism you "preachers," including Rev. King, are "whooping up" — that I have paid no attention to is beginning to make me ashamed. I heard a Negro Educator in Miss. recently say he was taking no part in this Equality stuff — just "quality" on the Negro's part is all that is necessary.

On page 5 of the Arkansas Baptist J. A. Allen, III, Bradley, expresses my sentiments — April 18 issue. More power to his likes. In the April 25 issue on page 17 Billy Graham expresses my opinion exactly. Sure I'm a Baptist here — I'm a bit bored that you have to discuss the race questions (really it's the Negro you "crocodile tearing." Take the politics out of race question you and the Kennedys would shut up. — Hose Eason, Fayetteville

**REPLY:** I agree that "quality" is an even better emphasis than "equality," in race relations. But let's not restrict the "quality" emphasis to any one race.—ELM

# God and History

By Herschel H. Hobbs

Scripture: Acts 17:24-31

WHEN Paul addressed the philosophers on Mars Hill he stood among the relics of the glory of an age that was gone. And he was not insensitive to his surroundings. Said he, "Men of Athens, in all things I perceive that ye are very religious. For as I passed through and observed the objects of your worship, I found also an altar on which had been written, To An Unknown God. The one whom therefore ye worship unknowingly, this one I make known to you" (Acts 17:22-23, author's translation).

[HERSCHEL H. HOBBS is pastor, First Baptist Church, Oklahoma City, and president of the Southern Baptist Convention. He is a native of Talladega, Ala. Hobbs has also been chairman of the Committee to Study Baptist Faith and Message between the 1962 and 1963 sessions of the SBC.]

These words were the obituary of an age in whose throat already was heard the rattle of death. But they were also the announcement of the birth of a new age, the age of Christ. And Paul belonged to its first generation. It is not surprising, therefore, that the apostle related the world and all things therein to the one true God and His Christ, crucified, risen, and alive forevermore. The theme of Paul's message on Mars Hill was the philosophy of history.

We, too, stand at a strategic moment in history. About us also is the debris of an age that has died. A new age has been born, the Atomic Age, the Space Age—and we are its first generation. What shall we say to this Age? It is well, therefore, that in these moments we shall gear our thoughts to the theme "God and History." For ours is the God who transcends and spans all history, and is working in and through it to accomplish His spiritual ends.

What do we mean by history? Webster defines it prosaically as "a full account of the past. . . ." But in much more exciting fashion the historian, Arnold J. Toynbee, defines history as "God's creative activity on the move."<sup>1</sup> Relating to his call of God to be a historian, he says that it is to "feel after Him and find Him."<sup>2</sup>

These two definitions suggest the need for an analysis of history. On the one hand, for want of a better term, we may speak of *secular history*. And on the other hand we may refer to Holy History. The Germans call it *Heilsgeschichte*. Mr. Toynbee seems to recognize such a distinction. As we cannot comprehend Holy History apart from secular history, even so we do not gain a true perspective of secular history without a full recognition of the meaning and place of Holy History.

That we may discern fully what we mean by

Holy History, let us note five of its basic elements, all of which are found in Paul's sermon on Mars Hill.

First, Holy History is History within history. Doctor Bernard Ramm describes such History as having God as "historical Actor and Agent."

## The God of life

THUS Paul begins his philosophy of history with the words "The God." Not any one or all of the thirty-thousand gods of the Athenians. But "the God, the one making the Cosmos and each item severally in it" (Acts 17:24, author's translation). He is Lord of heaven and earth. He does not dwell in handmade temples. Nor is He subject to the gratuity of those who worship Him. Instead, He gives to all life, and breath, and all things.

The universe, therefore, is not the result of impersonal, material forces. It was created by the one true God, who made the universe according to His will and power, who guides it in its operation, and who is concerned with the welfare of all of His creatures, even man. This is History within history.

This Holy History is recorded in the Holy Scriptures which have stood the test of authenticity. In each instance where archaeology has thrown light upon questions of accuracy in its relation to secular history, Holy History has been vindicated, even where it differed from the records of ancient chroniclers. Of course, not every act of God in History within history may be subjected to the exact techniques of the historiographer. But experience and faith, which enter where reason cannot tread, prove them to be truth indeed.

Second, Holy History is purposeful history. Paul continues. "God . . . hath made [out] of one ["blood" not in best manuscripts] all nations of men . . . and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord . . ." (Acts 17:26-27).

## The God of history

THE apostle thus declares the God of natural history to be the God of human history. God who created the universe created man also. And out of the one man whom God created have come all the nations of the earth. Their "times" and "bounds" have been fixed by God. No nation ever emerged from the womb of time or walked through the "Doors of Death" (Toynbee) as a surprise to God.

For God has a purpose in history and for all nations. "That they should seek the Lord . . ." No nation in history ever arose, reached the zenith of its power, and survived, which failed to fit itself into

this purpose of God. This does not mean that God is responsible for each act of every nation. But it does mean that within the context of secular history runs God's Holy History, wherein God is working out His purpose of benevolence and salvation.

For instance, the secular historian may stand amid the ruins of ancient Ur of the Chaldees and view the remains of its palaces, library, shops, and docks. But he does not discern that which makes the city immortal until he hears God speaking to one of its citizens. "Get thee out of thy country . . . unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing . . ." (Gen. 12:1-2). For that is Holy History wherein Abraham "looked for a city . . . whose builder and maker is God" (Heb. 11:10). Thus began a trail in history which led through Israel, to Christ and His Church, through which would be made known "the manifold wisdom of God, according to the eternal purpose which he purposed through Christ Jesus our Lord" (Eph. 3:10-11).

Third, Holy History is redemptive history. Once again we hear the apostle Paul. "That they should seek the Lord . . . though he be not far from every one of us" (Acts 17:27).

When Jesus was born the sacred historian called Him "Emmanuel, which being interpreted is, God with us" (Matt. 1:23). Thus Jesus Christ is the center of history. And the secular historiographer gives silent witness to this fact as he dates his documents B.C. and A.D. Doctor Bernard Ramm reminds us that "one of the great contributions of Luke as historiographer is that he not only shows history coming to its climax in Christ (in his Gospel) but also shows how history flows from Christ in his history of the acts of the Risen Lord (in the Book of Acts)."

Now the facts of the life of Jesus are recorded in the Gospels. And again we agree with Doctor Ramm when he says, "All aspects of the life of Christ which intersect life in ancient Palestine are open to the scrutiny of scientific historiography. All aspects of the life of Christ which are the product of the Act and Agency of God are known only through divine interpretation."

Thus the scientific historian may deal with the conquests of Alexander the Great, in the wake of which he established the Greek culture and language. But only the student of Holy History sees the act of God whereby He established a culture and language through which the Gospel might be communicated to a lost world. Again, the scientific historiographer may trace the march of Roman Legions subduing nations, establishing law and order, building roads and marking sea lanes. But only the inquirer into Holy History sees God at work creating an environment and means whereby the evangels of grace could reach men with the glad news of salvation. Further, the scientific historian may examine the fact that Christ was crucified under Pontius Pilate, but only the writer of Holy History could say that "God was

in Christ, reconciling the world unto himself . . ." (II Cor. 5:19).

This is not to say that the one is history and the other is not. Both are facts of history, each stated in its own way and yielding to its own criterion of truth. We are no more justified in mythologizing or demythologizing the acts of God in Christ than we are in applying the same methods to the rise and fall of the Roman Empire or the Battle of Gettysburg. For within the secular history of men and nations there transpires the Holy History of God's redemptive will and purpose.

The fifth chapter of Revelation has been subjected to many interpretations. It tells of a book sealed with seven seals which no man could open. But John was told that "the Lion of the tribe of Juda . . . hath prevailed, to open the book . . ." And the heavenly hosts sang, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation . . ."

May we not say that this "book" is the book of history? To unseal it is to reveal its meaning. Is not this, then, Holy History telling us in apocalyptic language that the true meaning of history is to be found only in the redemptive act of God in Jesus Christ?

Fourth, Holy History is missionary history. Returning to Paul we hear, "And the times of this ignorance God winked at; but now commandeth all men every where to repent" (Acts 17:30).

Tiberius Caesar ruled the Roman Empire from A.D. 14-37. This is secular history. In the midst of his reign a lone Galilean said to a small band of followers, "All power is given unto me in heaven and earth. Go ye therefore, and teach all nations" (cf. Matt. 28:18-20). That is Holy History.

Actually this was but a new phase of God's age-abiding purpose. Israel was a priest-nation to bring the nations to God. Subsequent to her failure God in Christ elected a people "which in time past were not a people, but are now the people of God" (I Pet. 2:10). Now He sends them forth, a new people with a new message and power. The nations may write their history in their own blood, but God was writing Holy History in "the blood of Jesus Christ His Son [which] cleanseth from all sin" (I John 1:7).

Scientific historiographers may pay scant notice to those who "like a mighty army" move from generation to generation. But Holy History acclaimeth them as dealing with eternal issues of life and death for both men and nations.

For instance, history with emblazoned headlines recorded the bloody deeds of the French Revolution 1789. But it scarcely noted a little band of Baptists in Kettering, England, which soon would send forth William Carey to India, thus launching the modern missionary movement. In 1812 history watched with keen eyes as the warships of England and the United States prowled the seas endeavoring to sink one another. But lost in the clouds of war were two small

ships carrying the Adoniram Judsons and Luther Rice to India. Yet these two ships were launching America's modern missionary enterprise. Nor did history take note of the lone horseman riding over the muddy roads of America, and speaking here and there to a small congregation of Baptists. Yet he was the herald of God calling the Baptists of America to a world missions enterprise. Scientific historians may pass by these "of whom the world was not worthy" (Heb. 11:38), but Holy History acclaims them as "having obtained a good report through faith" (Heb. 11:39).

Fifth, Holy History is eschatological history. Paul concludes his sermon: "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom . . . he hath raised from the dead" (Acts 17:31).

Some mocked then as they do now. But some believed, and were numbered with those who pray, "Even so, come, Lord Jesus" (Rev. 22:20). Scientific history may mock or ignore, but those who believe know "that God is sovereign and that in his time Holy History shall bring to a conclusion world history" (Ramm).

In the meantime, "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

## The Atomic Age

STILL as of this moment history rolls on. And we are a part of it. According to Webster history is the past. But according to Toynbee history is also now. For it is "God's creative activity on the move." Man blunders on as he makes secular history. But God is at work also making Holy History, the History within history. And while God is both Actor and Agent, His people are in the cast also.

Now as scientific historiographers look at our present world what do they see? First, we are living in a new age. When on August 6, 1945 the United States exploded the first atomic bomb over a populated area, twentieth-century man stumbled into the Atomic Age. A city may not be built in a day, but one was destroyed in a few seconds from one horrendous blast. Thirteen pounds of fissionable matter produced a ball of fire eighteen hundred feet in diameter and 100,000 degrees Fahrenheit at the center. Twenty-eight doctors were left to care for a city of a quarter of a million people, one half of which were casualties. The number of dead ultimately reached approximately the 100,000 mark.

In 1959 in Hiroshima we saw a map showing the relative areas of destruction, from total to partial, wreaked by this bomb. The area had a radius of six miles. Superimposed over this map was another depicting the same destruction which would be wrought by a present-day bomb. The area had a radius of one hundred and thirty-two miles!

And the bombs stockpiled on both sides of the Iron Curtain make the first atom bomb seem like a firecracker. If the explosive power carried on one

giant bomber today were duplicated in terms of World War II explosives, loaded in boxcars carrying 100,000 pounds each, the cars would make a freight train seven thousand miles long! We are told that this is unclassified information. If so, then please do not tell us about that which is classified! Truly, man has stumbled into the Atomic Age.

Second, the free world is face to face with a foe unlike any ever known before—Communism. Communism is materialistic and revolutionary in nature with no recognition of God. Thus man is nothing more than an animal whose fate under Communism is an enslavement unlike any ever known before in history. Communists claim that history is on their side and that they are destined to conquer the world.

And what is their progress toward this goal? Recently Khrushchev and Mao Tse-tung said that they would conquer the world by 1973. Doctor Wayne Dehoney in his book *Challenges To The Cross*<sup>3</sup> lists the following figures.

"Lenin established Bolshevism with 17 supporters in 1903.

"He conquered Russia with 40,000 in 1917.

"By 1937, there were 170 million Communists, or 8 per cent of the world population.

"From this isolated revolution in an obscure backward country, world communism has spread and now engulfs one billion people, or 37 per cent of the world population."

When these figures were fed into a Univac machine with the question as to when at this rate Communism will conquer the world, the answer was—1973!

## Conquest of Communism

MANY years ago when Lenin laid out his chart for world conquest, it read something like this, Conquer Russia and Southeast Europe, seal off Western Europe to dry up on the vine, and take Asia and the Middle East. Then build a ring of Communist nations about the United States, and it would drop into their hands like a piece of ripened fruit. Have you looked at a map of the world lately?

Speaking of Free Nations Nikita Khrushchev said, "We must push them into their graves." And we are reminded in vivid words that the purpose which "Stalin concealed behind a cryptic smile; what Lenin . . . spelled out mostly for Communist consumption. Khrushchev has broadcast to the world . . . We can no longer doubt Communist intentions."<sup>4</sup>

Third, this generation is experiencing an explosion in population and knowledge.

It is estimated that the population of the earth in 10,000 B.C. was 1,000,000 people. By the time of Christ the number was from 200,000,000 to 300,000,000. At the founding of Jamestown Colony the figure was 600,000,000. By 1945 it reached 2,600,000,000. In 1961 the figure was 3,000,000,000. By 1975 it will be 4,000,000,000. And within the lifetime of some now living the total will reach 7,000,000,000



persons. Someone has suggested that if we are not destroyed by a nuclear war the time will come when there will be only standing room on the earth. Then one more child will be born, and we will crush ourselves to death.

## Population explosion

THIS population explosion poses many serious problems. In modern times much of the conflict between nations centers about the need of certain countries to secure more living room for their people. Problems of food, soil, water, and other bare necessities of life continue to mount. This explosion is also the concern of the Christian religion, for by the birth rate alone the world daily becomes more pagan.

Accompanying this unprecedented growth in population is the explosion in knowledge. Someone has estimated that eighty percent of the world's knowledge has been brought forth in the last decade. Out of all the scientists since Aristotle nine out of ten are living today.

Because of this explosion in knowledge the world has become a neighborhood. Due to rapid modes of travel a man can eat breakfast in Los Angeles, lunch in New York, and dinner in London. Not satisfied to conquer space on earth man now reaches toward the stars. Within this decade it is not unlikely that the "man in the moon" will be joined by a man on the moon. In communications that which is spoken in secret today no longer waits until tomorrow to be shouted from the housetops.

This truth is brought home to us in shocking fashion by the reminder of a recent publication. When the United States Supreme Court handed down its decision on racial desegregation, within seconds it was on the telephone wires, within minutes it was flashed by radio and television to the nation, within the hour it was on every radio station in Africa, and by nightfall it was the subject of conversations in the mud huts of Africa.

What this overcrowded world learns to do with the technological advances of this age of explosive knowledge may well determine the future of mankind. It is a thought to challenge the best minds and most consecrated spirits among us.

## Rise of underprivileged

FOURTH, this generation is witnessing an unprecedented rise of underprivileged nations and peoples.

Hundreds of millions of people have suddenly realized that they are not doomed by fate to remain in the condition wherein they were born. The result is what one writer calls "the revolution of rising expectations." Since World War II approximately thirty new independent nations composing over 700,000,000 people have come into being. And Communism is "Johnny-on-the-spot" to exploit to its advantage every facet of the ensuing confusion and unrest.

These people are reaching after the better things of life. And because we have led them to identify these better things with big cars, fine furs, night clubs, luxurious mansions, and the like, they struggle

for that which is not life indeed. The "ugly American" not only flashes his money roll, and complains, as he stands in line to take his next picture. He shouts his message of "selling-American-short" from movie screens in the "bush" country of Africa and from magazines on the news stands of Lagos, Hong Kong, and Rio.

Nor is this rise of underprivileged peoples confined to Africa, Asia, and Latin America. Within our own nation these forces are at work. And incidents of conflict within our own society, which at one time might have been of local interest alone, are now of international import. One such instance can be so distorted by a highly nationalistic foreign press as to negate the "good neighbor" policy represented in billions of dollars of foreign aid and many boatloads of "Care" packages. Thus in many areas of the world the United States is no longer regarded as the friend of the downtrodden. Before we can hope to export a better understanding between men and nations, we must improve that which is designed for domestic consumption.

So the secular historian views our world today. Latin America is a whirlpool of political and economic unrest, Asia is a giant arousing itself from sleep, Africa is a seething cauldron; North America and Europe are houses divided against themselves, and frustrated in their efforts to answer the cries of nations in collision.

We may well ask ourselves if there is a History within history for this cataclysmic hour? Does God have a purposeful, redemptive Holy History by which He would guide us toward His benevolent, spiritual ends? We may answer that God's purpose is no different in our day from that in any other age.

It is as though once again God is saying, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live" (Deut. 30:19). Life or death, blessing or cursing. Which shall it be? The answer to this question is not what man *has* but what man *is*.

H. G. Wells once described our generation as a jet plane piloted by an ape. And many years before scientists split the atom, someone said that if men did so the first thing that they would build would be a bomb. Some historians tell us that in terms of historical significance the launching of the atom bomb is second only to the birth of Jesus Christ.

## Man and power

WHEN Jesus was born in Bethlehem God loosed upon the world the mightiest spiritual force in history for salvation or for judgment, dependent upon how men relate themselves to it. In lesser degree and in terms of the material, but too tremendous for us to comprehend, may we not say the same thing about nuclear energy? When man discovered fire a new power was placed in his hands. Trace this element through the natural resources of wood, coal, gas, oil, and uranium—the same thing is true. Power for good or evil, according to how man uses

it. But in each case the source of this power is limited by the availability of the material which produces it. However, when man fused the hydrogen atom, for all practical purposes, he laid hold upon the only inexhaustible source of material power, the very power of the material universe itself.

What a potential blessing this is! For it opens to mankind a way of life never before foreseen by man. Power to harness the basic material forces of the universe to enrich the life of our exploding population: run the engines of commerce, reclaim vast areas of a wasted earth, advance in medical research, raise the level of civilization to unprecedented heights, explore the limitless reaches of the universe itself, and preach the gospel to every creature. Instead, what do we find? The most enlightened generation in the history of man confused and terrified before the very forces which, under God, he is intended to subdue and dominate. Not because of what man has, but because of what man is.

### **Problem of sin**

LAST year in Porte Alegre, Brazil, a reporter asked if we thought man's space probing was sinful. It is no more sinful than when man dug his first well to wrest from nature a greater supply of its stored-up water. The problem of sin lies not in the probing, but in what man does with what he discovers. The former is history; the latter is Holy History.

Again, the challenge of Communism is history. The response which we give to this challenge is Holy History.

To be sure the forces of Christ should not become embroiled merely in the conflict between rival economic and political theories. But when we realize that the basic involvement is the spiritual nature of man and his relation to God, this conflict becomes the primary concern of religion. And until we recognize the true nature of Communism we can hardly hope to meet its challenge and defeat its nefarious ends.

In this light, therefore, we would do well to hear again the words of the apostle Paul. "For our wrestling is not against flesh and blood, but face to face conflict to the finish against spiritual princes, against tyrannical powers, against the cosmic rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armour of God, in order that you may be able to stand against them in the wicked day, and having done all to stand victorious in the battle" (Eph. 6:12, author's translation).

### **Pseudo-Christianity**

BASICALLY Communism is neither an economic nor a political theory. It is a religion. Someone has called it a pseudo-Christianity. It takes the truth of Christianity, and, through dialectical reason, shapes it into that which is anti-man and anti-God. Doctor Henlee Barnette reminds us that for every basic Christian doctrine Communism has its materialistic counterpart. For God, materialism; for the Bible, *Das Kapital*; for Christ, Lenin; for man made in God's image, a material animal; for sin, the holding

of private property; for righteousness, any act which promotes Communism; for salvation, the making of dialectical man; for heaven, a classless society; for the Great Commission, economic and political conquest. And Communists press their cause with a zeal like unto that of the first-century Christians.

In 1959 the American Ambassador to Japan told the then president of the Southern Baptist Convention that two forces are contending for Japan—Christianity and Communism. Whichever wins Japan will win Southeast Asia and, perhaps, the world. This is the battle of history within history. And the forces of Christ will do well to recognize and cope with this fact.

Add to this awesome fact the historical truths involved in the explosions in population and knowledge and the rise of under-privileged peoples, and what do we find? These people are the objects of either political and economic exploitation or of spiritual salvation. Communism is on the march. The other major religions of the world, Islam, Buddhism, and Hinduism, are rising from the sleep of the centuries to challenge these upwardly groping people. We are told that within the next decade ninety million Africans will change religion, from animism to some other faith. Will it be to Islam, Buddhism, Hinduism, Communism, or Christianity? The Christian gospel contains that for which they seek. "Who-soever shall call upon the name of the Lord shall be saved." But how "shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:13-14).

Through the centuries God has allowed pagan people to purge His own. Now once again He sets before us the ways of life and death, cursing and blessing. He is saying to us that either we accept the facts of history and without reservation give ourselves to His Holy History, or else He will choose another people in another generation to accomplish His "eternal purpose which He purposed in Christ Jesus our Lord."

Now what shall we say about Southern Baptists and history? We are assembled in a historical context. But what of the context of Holy History? Shall we assemble and adjourn only to return to our "cool, sequestered" business-as-usual way? Or will we seize the challenge and opportunity which God extends to us? If so, there are five things which seem to be required of us.

### **Our place in history**

FIRST, we must recognize our place in Holy History. According to the statisticians we are now the largest evangelical body in the United States. Shall this become a matter of pride or of a grateful acceptance of the responsibility which is attendant thereto? We are not an inconsequential people. What happens to our nation and the world shall redound to either our glory or our shame. Therefore, we should make our voice heard and our influence felt in ways commensurate with the nature of the gospel and the Great Commission.

We do not claim that we are the sole repository

of all of the truth of God. We are not the only "light" of the world or the only "salt" of the earth. But we are commissioned to be both "salt" and "light." To lose our savour or to hide our light under a bushel would be to play truant to the truth of God as we are led to understand it. Southern Baptists must not be big in numbers alone. We must be big in vision, compassion, outlook, and witness.

We must never forget that the gospel basically is redemptive with respect to the individual. But we must remember that the gospel has its social aspects as well. The gospel cannot be said to have fulfilled its function until it has placed converted, consecrated, commissioned, competent, and concerned men and women in society, condemning everything that debases and destroys men, and committed to every cause which enables men to achieve the spiritual ends designed of God for them. And this should be the goal of every Southern Baptist.

## Resolving our problems

SECOND, we must resolve our theological problems with Christian patience and love. For the greater part of two years these matters have absorbed a large part of our concern and effort. Last year the Convention assembled in San Francisco made certain affirmations and requests which still are in effect. Since that time responsible, conscientious men have made decisions which to them seem necessary and wise. Whether one agrees with these decisions or not, the fact remains that Southern Baptists have dealt and will continue to deal with their problems in keeping with their pattern of life extending over a period of one hundred and eighteen years.

Since we last met a committee of your own choosing has been prayerfully at work drawing up a proposed statement of our faith and message. This committee's report will be considered at a time designated by your Committee on Order of Business. If the work of this committee accomplishes nothing else, it has demonstrated that brethren of Christian conviction and love can work together. When twenty-four men from one side of this Convention area to the other, and as close as they are to the people in their given areas, can sit down together, and, without a single serious theological difference, agree on a statement of faith; and when the faculties of our six seminaries can study that statement without voicing an objection to its theological concepts, do not tell me that Southern Baptists are not basically united in their theology! It would be tragic therefore, if, in this strategic moment in history, we should spend our time gnawing on old bones or stirring among burnt out ashes.

## Tension in theology

TENSIONS exist in the area of theology. Yes. Theology is a living thing. We have never been without tension in our theology. We are not without tension in our theology now, nor should we ever be. When a muscle loses its tension, it loses its effectiveness. Theology is the muscles of our denomination. We should not be using these muscles to bash in one

another's heads. Instead we should be using them to lift toward God a world which writhes in the throes of sin and death. And we must continue to love one another and this lost world as we do so.

Third, we must seek to give guidance in solving the problems related to underprivileged and minority groups. And we cannot begin to deal with these problems in other lands until we show progress in solving them in ours.

To solve these problems we must recognize their nature. They are not sectional but national. Yet the details of the problems vary according to the areas in which they exist. Neither are these problems basically legal or social, but spiritual. Therefore, it is impossible to solve them merely by passing a blanket law designed to cover all situations, or by conducting a social crusade either at the national or regional level. They must be solved locally in the light of prevailing conditions. But most of all they must be dealt with on a spiritual and personal basis. The only permanent and satisfactory solution must be a Christian one.

## What would Jesus do?

SOUTHERN Baptists have not discharged their responsibility in this regard merely by voting some years ago the Convention's approval of a Supreme Court decision, with the request that our people cooperate in implementing that decision. This implementation must come at the local level, which places the responsibility squarely upon the local community, and, more specifically, upon the Christian people in that community. And the Christian can afford to act only in the light of the teachings and example of Jesus Christ.

That Jesus recognized the infinite dignity and worth of each individual needs no proof. It is quite evident also that our Lord laid down certain principles to guide us in our personal relationships. But to say these things is not enough. For we must consider what Jesus said in the light of what He did.

Jesus held up high ideals, and He never for a moment compromised them. But when He dealt with people He began where they were, and with infinite patience sought to lift them to where He wanted them to be. Jesus' ways were not the ways of the world. When Satan proposed a program whereby Jesus might gain the kingdoms of the world, our Lord refused his proposal. Jesus is the most revolutionary person who ever walked across the pages of history. Yet he led no political revolutions or social crusades. He wanted men in His kingdom not by the force of arms, legal requirements, or intimidation of social pressures, but by the power of a regenerated nature. Thus He chose the way of the cross. It was the harder and longer way, but it was the right, the effective way.

In matters of social relationship it was the same. A man asked Jesus to make his brother to divide the inheritance with him. Jesus sided with neither brother in the dispute. Instead, "he said unto *him*, Man, who made me a judge or a divider over you? And he said unto *them* . . . Take heed, and beware of covetousness . . ." (Luke 12:13-15, author's italics)

ics). He laid down a principle by which the brothers might solve their own problem. If their hearts were right they would find their way through their difficulty.

In like fashion take the institution of slavery. It would be blasphemy to say that Jesus approved of it. However, not one word of condemnation of it fell from His lips. Instead He recognized that it existed, even drew many spiritual lessons from it. Yet His teachings regarding man and his responsibility for other men sounded the death knell for human slavery. The apostle Paul caught this spirit. And this little letter to Philemon sounded the trumpet call which will, if followed, defeat every act and attitude which degrades men made in the image of God.

The gospel of Christ—proclaimed, believed, and applied—will solve every problem which plagues the relationships among men. But it must be proclaimed, all of it. It must be believed, all of it. And it must be applied, all of it. Changed men will change society. Other methods have been tried, and have been found wanting. It is time that we tried Jesus' way. The ideal of Jesus must be held up and never compromised. But that ideal will be achieved only through time, patience, and the work of the Spirit of God in attitudes of men.

### **Our own responsibility**

SUCH a tedious process will require guidance in the ways of God. And that guidance can and will come only from the people of God. Southern Baptists must shoulder their commensurate share of this responsibility. We cannot gather our priestly robes about us and pass by on the other side. Instead we must pour upon this broken, wounded world the oil and wine of the gospel. Only thus can we love the Lord our God with all our hearts, soul, strength, and mind, and our neighbour as ourself.

Fourth, we must launch an unprecedented program of world missions. If this sounds like a truism it is nevertheless true. We are in a battle to the death, and the prize of war is the souls of men.

Missions means World Missions. "The field is the world," said Jesus (Matt. 13:38). Whoever heard of a Communist who said, "I do not believe in foreign missions. We have enough work to do at home." The Communists are out to win the world, the very scope which Jesus assigned to His people. And we cannot defeat the nefarious ends of Communism with bombs and bullets. For Communism is an idea which can be defeated only by a better idea, the gospel of Christ. Our nation must remain militarily strong. But that strength can serve only to deter the advance of Communism to give us the opportunity to preach the gospel, an opportunity which grows less with each passing hour.

If there ever was a time when the Christian forces could rest on their laurels, that time is passed. Events in history are moving so rapidly as to take our breath. Less than twenty years have passed since the world stumbled into the Atomic Age. But in terms of history a thousand years have elapsed during that time.

The missionary strategy of two decades ago will

not suffice in this hour. The world, yes our nation, grows more pagan with each passing second. If we are to fulfil our destiny we must match the needs with the means.

In spreading the gospel we must place a greater emphasis upon the use of mass communications: radio, television, and the printing press. This does not mean that we will need fewer missionaries, schools, churches, and other of the traditional methods of missionary work. We shall need more of everything that we have been doing. Happily our Mission Boards, publishing houses, and the Radio and Television Commission are aware of these needs and opportunities. But we must not arrive too late with too little.

Such an enlarged concept of missions must utilize a greater variety of the skills of men and women. Preachers, teachers, doctors and nurses. Yes. But what about other technicians, for instance, agricultural experts. This is already being done on a small scale. But it must be enlarged. If it is a religious act to send food to starving people, is it not just as religious to teach them how to produce more food for themselves? And if we can find an entree for the gospel through medical missions, why not through every other means of lifting the living standards of underprivileged people?

### **Tested, proven methods**

NOW these are not revolutionary ideas. They are tested and proved methods which but wait for the financial means to use them. And Southern Baptists have the money, if they will only give it. What will our hoarded wealth mean to us in 1974, if the Communist timetable is not thrown back or destroyed altogether?

But such plans call for more than money. They call for dedicated men and women. And at this time of crisis we find fewer young men and women answering the call of God than in many previous years. We should be praying to the Lord of the harvest, and giving voice to His call, as He thrusts forth laborers into His harvest.

Will the children of light in their generation be wiser than the children of this world? Upon this answer may well rest the future of the world for the next thousand years, if Jesus delays His return.

Fifth, in the foregoing thoughts it is quite evident that we must see in the gospel of Christ the power of God unto salvation. In his excellent book, *The Future Is Upon Us*, Doctor Roy L. Smith concludes with a question. "What does the church have to say?"

Do we have anything to say to this age? If so, then we had better say it. Doctor Halford E. Luccock says, "It is impossible to read the Acts of the Apostles without getting the impression that those early Christians were fighting for something." And Doctor Smith adds

### **Early Christian 'image'**

"THOSE first-century Christians never seemed to worry about whether or not they were making a good impression on the newspapers, the chamber of commerce, the labor federations, the philosophy depart-

ments at the universities, or the secret service of the Roman government. As Alan Walker, the Australian evangelist puts it, "They often seemed to be out of step with their times, but that was because they were listening to the drum beats of another drummer." 77

If we are to get a hearing for the gospel we must speak to the age in which we live. In this vein Doctor Smith speaks as with fire from heaven. "Isaiah dealt with a series of political problems that developed during the half century he was God's accredited representative in Jerusalem. Amos was speaking neither to Moses nor to Augustine when he cried, "Let justice flow down like a mighty stream." Instead he was speaking to Amaziah, the high priest of the Bethel shrine, and to the reigning king then on the throne. He was speaking to the land-grabbing, liquor-drinking, labor-oppressing, woman-despoiling, peasant-robbing, secular generation which believed it could bribe God to forget its rapacity and paganism by piling the altars high with lambs, sheep, goats, and oxen to be burned with holy fires. It was the generation of which he was a part that was the target for Amos' indictment. He neither raked over the cold ashes of a burned out fire nor muddled through green wood that would not burn until next winter. He was called to preach to his own generation, and he condemned the sins that came under his own eyes." 8

But we must ever point from the wrath of God to the saving love of God. For the gospel is not only a savour of death unto death but a savour of life unto life.

A recent publication 9 has referred to modern preachers as eunuchs, ever serving and entertaining, but devoid of both potency and authority. If this be true, it is our own fault. But let the pulpits of this nation become sounding boards of the gospel of God's wrath and God's grace, and all will hear. Some will heed and be saved. Those who do not will be damned. But we will have delivered our souls.

In Revelation 14 there is a sharp contrast. John saw one sitting on a throne "like unto the Son of

man. . . and in his hand a sharp sickle." An angel cried to Him, "Thrust in thy sickle, and reap . . . for the harvest of the world is ripe." And he reaped. Then is seen an angel with another sharp sickle. To him is said, "Thrust in thy sickle, and gather the clusters of the vine of the earth; for his grapes are fully ripe." This angel reaped, and cast the vine of the earth "into the great winepress of the wrath of God."

Herein is a message for us. The Son of man through us is reaping His harvest. But the time will come, who knows how soon, when the angel of God's wrath also will reap the vine of the earth and cast it in the winepress of God's wrath. Therefore, let us thrust in the sickle of the gospel and reap, today, now, while it is day. For the night cometh when no man can work.

### The last generation?

SOME would have us to believe that ours is the last generation on earth. Whether this be true or not, ours is the only generation on this earth. If the Lord delays His return future historians will write the deeds that we do this day. Either they will say that we stood in the breach for God, that we preached as dying men to dying men, and rocked our world toward God. Or else they will write that we slept through a revolution only to awake and find written over our door, "Ichabod." For the glory of God will have departed from us.

The God of history is making History within history. His "creative activity" is still "on the move." May He grant us grace that we shall move with Him!

1 A Study of History, Oxford University Press, New York, 1957, Volume II, p. 350.  
 2 All quotes from Ramm, "Biblical Faith and History," Christianity Today, March 1, 1963.  
 3 Broadman Press, Nashville, 1962, p. 1.  
 4 Harry and Bonaro Overstreet, The War Called Peace, Morton and Co., New York, 1961, p. 7.  
 5 Abingdon, Nashville, 1962, pp. 237ff.  
 6 Quoted from Ibid, p. 238.  
 7 Ibid, p. 238.  
 8 Ibid, pp. 240f.  
 9 Sermons to Intellectuals, edited by Franklin H. Littell, Macmillan, New York, 1963, p. VII.

## Know your missionaries

BY JAY W. C. MOORE

### Ford Gauntt

FORD Gauntt, missionary in Buckner Association, preached his first sermon at age 19. From then until now he has preached "Ye Must Be Born A gain." Thousands who have heard him during these 42 years have called him, "Born A gain Gauntt." This "born - again"

preaching not only resulted in over 3,000 saved, 2,750 additions to the churches, but grounded

thousands of others in this blessed doctrine.

His role as a track star in high school and Baylor University was used of God to discipline him in many ways to serve 10 churches as a successful pastor for 40 years. Three churches, Branch, Ratcliff, and Prairie View, in Concord Association, formed his first church field. In 15 months there were 122 for baptism. Then followed Mansfield, four years; Norphlet, seven years with 700 additions; and then Manila. Oklahoma pastorates were Calvary in Muskogee, and Calvary in Lawton. His native state, Texas, afforded him his last pastorate, First Church, Boerne, for seven years.

No missionary works harder nor loves it more than Bro. Gauntt. The past two years he has

enrolled 343 in eight vacation schools with 30 conversions and 90 rededications. There were 22 additions in five revivals. He has taught nine study courses, also started one mission and organized two churches. He has shown 66 filmstrips, and a taped missionary sermon has been heard in 22 churches in Buckner.

His testimony: "I intend to have more Vacation Schools. I believe in and conduct revivals, but I can reach more people for Christ in Vacation Schools. I feel the Pilot Program in our district will reveal plans and methods that we need so badly in the whole district."

[NEXT Week: J. D. Seymour, Stone-Van Buren-Searcy Association.]

# Mother's Day—a two-way challenge

WHISTLER'S *Mother* remains a symbol of the finest in cultural art. But the mother image has undergone marked changes through the years since this artist created his timeless painting.

Some are very young, in a cross section of today's mothers; others, more mature in years; and still others, in the later years of senior citizenship. Whatever the age, the change in household and home-making situations, the approach to child-birth and child-rearing—love for mothers is still universal.

The second Sunday in May, set aside in the United States to honor mothers, has meaning in proportion to our expressions of feeling for our own mothers and the role of motherhood.

Mother's Day carries a two-way challenge.

The day calls upon all of us to express in some appropriate way the love, appreciation, and respect, — or the revered memory — we have for our mothers. Remembrances need not be expensive ones. The most priceless of all gifts to Christian mothers is assurance that their sons and daughters are honoring Christ in their daily living.

The day likewise is a challenge to every woman privileged to mother a child to be a consistent example of the finest and best in Christian womanhood.

Perhaps we would enjoy this week bits gathered here and there from anthologies that pay tribute to motherhood. Some are designed for smiles, others for more serious thoughts. All for inspiration.

Let's begin with one from Tennyson, titled "*Happy He With Such A Mother*".

"Yet was there one—  
Not learned, save in gracious household ways;  
Not perfect, nay, but full of tender wants;  
No angel, but a dearer being, all dipped.



In angel instincts, breathing Paradise,  
Interpreter between the God and men,  
Who looked all native to her place—  
Happy, he  
With such a mother! faith in womankind  
Beats with his blood, and trust in all things high  
Comes easy to him, and though he trip and fall  
He shall not blind his soul with clay."

It is interesting to note a-born-ing the trend to pull from our attics old pictures expressive of tender sentiments — pictures carefully stored when we entered the era that promoted casual, detached atmosphere to the exclusion of anything touched with emotion, sentiment, feeling.

Shall we draw from the attic and have a try at our capacity to feel what James Whitcomb Riley felt as he wrote "*A Boy's Mother*".

"My mother she's so good to me,  
Ef I was good as I could be,  
I couldn't be as good,—no, sir!—  
Can't any boy be good as her!

"She loves me when I'm glad er sad;  
She loves me when I'm good er bad;  
An', what's a funniest thing, she says  
She loves me when she punishes.

"I don't like her to punish me.  
That don't hurt,—but it hurts to see  
Her cryin'. 'Nen I cry; an' nen  
We both cry an' be good again.

"She loves me when she cuts an' sews  
My little cloak an' Sunday clothes;  
An' when my Pa comes home to tea,  
She loves him most as much as me.

"She laughs an' tells him all I said,  
An' grabs me up an' pats my head;  
An' I hug her, an' hug my Pa  
An' love him purt' nigh much as Ma."

This starts the remembering of a stanza from another recovered bit of poetic sentiment. This one is in German dialect. You may have to read it aloud to get it. My college generation delighted to hear Dr. Merrill D. Moore, now executive secretary of the Stewardship Commission, read the entire poem at our fellowship times.

"I haf von funny leetle poy  
Which comes shust to my knee—  
The queerest chap, the greatest rogue  
As ever you did see!

He runs and shumps and smashes dings  
In all parts of ze house—  
But vat of dot?  
He vas mine son—  
My leetle Yawcub Strauss!"

Portions from "*I'd Rather*" by Meredith Gray will round out preparation of heart for a true observance of Mothers Day.

"I'd rather be a mother  
Than anyone on earth—  
Bringing up a child or two  
Of unpretentious birth.

"I'd rather wash a smudgy face  
With round, bright baby eyes—  
Than paint the pageantry of fame,  
Or walk among the wise."

May you give and receive happiness on this Mother's Day.

*Rosalind Street*

Mrs. J. H. Street

[Mail should be addressed to Mrs. Street at No. 3 Fairmont, Little Rock, Ark.]

## Ordained at Ft. Smith



**GARLAND BRACKETT**

REV. Garland Brackett, who lives at 3709 Roosevelt Road, Ft. Smith, was ordained to the Baptist ministry May 8, at First Church, Ft. Smith.

The 30-year-old minister has accepted the pastorate of the Palestine Church east of Greenwood. He is a graduate of Casar (N.C.) High School and has been taking courses in the Concord Seminary Extension Center. He will enter Ft. Smith Jr. College in September.

Rev. Norman Ferguson, associate pastor of First Church, Ft. Smith, served as moderator of the council. Evangelist Jack Thompson preached the ordination sermon. Jay W. C. Moore, superintendent of missions for Concord Association, the interrogation; and Olin Smiley, chairman of deacons of First Church, led in the ordination prayer. The ordained deacons and ministers of First Church served on the council.

Mr. Brackett is the son of Mr. and Mrs. Roy Brackett, Casar, N. C. Mrs. Brackett is the former Annetta Chancellor and her parents, Mr. and Mrs. J. H. Chancellor, reside in Dardanelle, Ark.

Rev. and Mrs. Brackett are the parents of three sons, Ricky, age 7; Randy, 4; and Danny, 3.

## Pine Bluff to open school

A PRE-school kindergarten will be sponsored by First Church, Pine Bluff, opening Sept. 4. Supervisor will be Mrs. C. W. Langston, a graduate of North Texas State University, Denton.

Mrs. Langston taught in the public schools of Dallas and of Madison, Wisc. She has served with a state-accredited kindergarten in Washington, D. C.

Assisting will be Mrs. Frank J. Baker, a graduate of Stetson University, Deland, Fla. She did graduate work at Baylor University and at Southwestern Seminary. She served with the state-sponsored kindergarten at the University of Oklahoma.

## OBC class of '63, where are you?

ON Commencement Day, May 26, 1963, class reunions will take place for the classes of Ouachita Baptist College for the years of 1953, '43, '33, '23, and '13.

Every ten years each class, on Commencement Day, meets and talks over "old times."

Plans for a noon luncheon at the Birkett Williams dining hall are under way for all former students. The class of '63 will be honor guests and the classes of the decades past will be recognized.

Dr. Birkett Williams, former student and college benefactor, has been invited to speak at the noon meal.

Former students and friends of Ouachita will enjoy another good day on the campus of "the queen of the college world." — Lawson Hatfield, President, Former Students Association

## Revival news

FIRST Church, Green Forest, Apr. 21-28; Sardis Bever, pastor evangelist; Hulén Powers, Harrison, music director; 29 rededications, 1 addition by letter; 12 by baptism.

FIRST Church, Dardanelle, Apr. 21-28; Dr. T. K. Rucker, evangelist; 13 for baptism and 3 by letter; O. Damon Shook, pastor.

FREEMAN Heights Church, Berryville, Apr. 22-28; Rev. Kenneth M. Hull, pastor of First Church, Gideon, Mo., evangelist; "Red" Johnson, Mountain Home, music director; 17 rededications, 9 professions of faith, 7 of which united through baptism; 3 additions by letter; 1 surrendered to the ministry; R. E. Fowler, pastor.

WEST HELENA Church, Wilson C. Deese, pastor; Apr. 14-21; Rev. Hollis D. Jordan, pastor of Colonial Church, Memphis, evangelist; Truman Owens, Barton, music director; 15 additions on profession of faith, 1 by letter.

TEMPLE Church, Camden, Apr. 14-21; Billy Walker, Walnut Ridge, evangelist; Eddie Rettstatt, Ouachita College, singer; 12 by baptism; 7 by letter; Lonnie Lasater, pastor.

TOWSON Avenue Church, Ft. Smith, Rev. A. B. Cross, Jr., pastor Apr. 14-21; Rev. Angel Martinez, Ft. Smith, evangelist; Wesley Fish, music director; 17 baptisms; 5 awaiting baptism; 13 by letter; 75 for rededication.

WYNNE Church, Apr. 14-21; Rev. J. T. Elliff, Little Rock, evangelist; Charles Hill, singer; 20 on profession of faith, 1 by letter; R. B. Crotts, pastor.

## Arkansan honored as 'Minister of Year'



**FLOYD TITSWORTH**

REV. Floyd Titsworth, pastor of Mousie Baptist Church, has been chosen as the Mountain Minister of the Year and received the award April 26 at Clear Creek Baptist School, Pineville, Ky., a Southern Baptist-affiliated Bible institute for adults. J. Edward Cunningham, who directs the mountain mission program in Kentucky, presented the award.

Titsworth, a native of Ft. Smith, is and has led his church in a program of planned recreation for the community. Under his leadership the Mousie Baptist Church has established two of the 30,000 missions, one at Caney and the other at Decoy. It was named as one of the outstanding rural churches in the state last year by the University of Kentucky.

PROVIDENCE Church, Fayetteville, Mar. 25-Apr. 3; Rev. Charles Whedbee, pastor of Nalls Memorial Church, Little Rock, evangelist; Don Sebastian, pastor, music director; 10 additions for baptism.

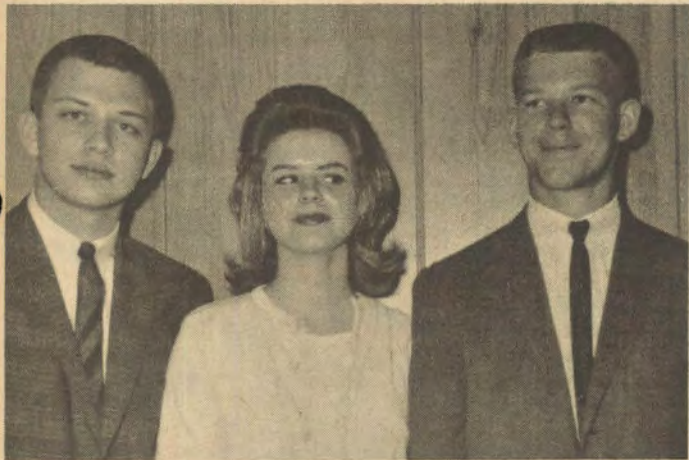
MEMORIAL Church, Waldo, Apr. 7-14, Bailey Smith, pastor; 4 additions, 3 by baptism.

BARTON Church, Apr. 1-7; Rev. Alton White, Turrell Church, evangelist; J. W. Deaton, pastor, in charge of music; 15 additions, 14 baptism, 1 by letter.

## Revival in progress

BETHANY, NLR, May 6-12; Dr. H. G. Cooper, pastor Mingo Baptist Church, Tulsa, evangelist.

# BSU holds spring planning retreat



(left)

**NEW OFFICERS ELECTED**—Arkansas Baptist Student Union chose new officers at the spring planning retreat at Hardison Hall, Petit Jean Mountain, Apr. 26-28. Lawson Glover of the University of Arkansas is the new president, Miss Jo Anna Harris of Arkansas A. and M. was named secretary, and George Johnson of Arkansas College, is vice president. Fifteen Arkansas colleges were represented in the 300 registrations.

(below)

**BANQUET SPEAKER**—Dr. Chester Durham of Louisville was one of the principal speakers at the banquet attended by the students, and, for the first time, the directors' wives and children.



(above)

**CIRCUS PARTY**—The banquet was a gala circus scene with all schools out in force and in costume. Shown here is a group from Arkansas State Teachers College.



(right)

**PLAQUE PRESENTED**—Jerry Hodge of Arkansas State Teachers College, retiring state president, makes the presentation of a plaque of appreciation to Dr. William Hall Preston, who is also retiring—after 37 years with the Student Department at Nashville.





# Arkansans among graduates at Southwestern



THE following Arkansas students are graduating from Southwestern Seminary in May:

(TOP ROW)

ERNEST R. ADAMS, Graduate Specialist-Religious Education (GSRE degree), since Aug. 1960, Pilot Project director, Arkansas State Convention, 410 West Main, Ozark; WILLIAM EARL ASHLEY, Master of Religious Education degree, Hensley; CHARLES SAMUEL BARHAM, Master of Religious Education, Prescott; BILLY RAY BREWER, Bachelor of Divinity degree, Van Buren; BILL C. BRYAN, Master of Religious Education, Greenwood; HOMER F. COCHRAN, Diploma in Theology, Lonoke.

(MIDDLE ROW)

BARBARA CORRINGTON, Master of Religious Education degree, Hot Springs; CHARLES EFURD, Master of Re-

ligious Education, Fort Smith; ROBERT A. GRAHAM, Bachelor of Divinity, Conway; PAUL DAYTON LACK, Bachelor of Divinity, Piggott; EDSEL P. LUSBY, Bachelor of Divinity, Camden; DERRELL V. MURPHREE, Master of Religious Education, Fort Smith.

(BOTTOM ROW)

STATON POSEY, Bachelor of Divinity, Fort Smith; GERALD E. SCHLEIFF, Master of Religious Education, Charleston; CARBON W. SIMS, Diploma in Church Music, Camden; BILLY RAY USERY, Bachelor of Divinity degree, Little Rock; HAROLD A. WALKER, Diploma in Theology, Ashdown; WAYNE H. PETERSON, Doctor of Theology, professor at Ouachita College, modern languages and religion, Arkadelphia.

DR. James R. Scales, president of Oklahoma Baptist University, Shawnee, will deliver the spring commencement address at Southwestern Seminary, 9.30 a.m., May 17.

Dr. Scales became president of OBU in 1961 after serving the institution as executive vice president and vice president. Also, he was professor of history and government.

has done advanced study at the University of Chicago and University of London.

Seminary President Robert E. Naylor will present degrees and diplomas to approximately 215 candidates.

He received the B.A. degree from OBU in 1939 and Ph.D. degree from the University of Oklahoma in 1949. He

Southwestern Seminary is the largest evangelical seminary in the world. Approximately 500 students are graduated from the seminary yearly.

## Arkansas in brief

OLD Austin Church, Caroline Association, has called Rev. Milburn Spence. (CB).

FIRST Church, North Little Rock, ordained four deacons Apr. 7: James Esch, Charles Barnett, Burney Bennett and J. L. Cobb.

ST. PETER'S Rock, Pine Bluff, will hold a music school and mission clinic May 21-24 with D. W. Reddick as instructor.

FISHER Street Church, Jonesboro, held a GA coronation and RA recognition service Apr. 21. Arthur Kent and Rickey Murry were recognized for pathfinder and trail blazer steps; Michael Nelson and Joe Turner, lad step. GA's were: Maiden, Beverly Gilhand, Shelia Trembley, Lana Jackson, Rhoda Nelson and Ruth Ruphard; ladies-in-waiting, Pat Gregson, Sharon Turner and Deborah Burns; princess, Karen Layne; queen, Wanda Gibbons.

FRANK Baker, minister of education of First Church, Pine Bluff, will serve as song leader and educational consultant with the Native Baptist Mission in Anchorage, in response to a request from the Home Mission Board. He is one of a party of 40 preachers and ministers of music and education who will serve in churches and missions throughout Alaska. The party will leave Dallas Oct. 18 and return Nov. 1 (CB).

# Departments

## Brotherhood

### Do it now!

THE Brotherhood Department has many things in the mill during these days. All of them are of surpassing importance and all of them are vital to the man - boy phase of church and denominational life in Arkansas. Our main work at present is enlistment, —the enlistment of men to serve in places of leadership and to receive the training in order to serve effectively and with growing effectiveness. Below are listed some planned activities for the very near future:



MR. TULL

### THE BH-RA LEADERSHIP COURSE

This will be held at the Arkansas Baptist Campground during the period of May 27-31. Courses offered are: The complete RA Leadership Course under the leadership of Eddie Hurt, Memphis, Tenn., associate secretary of the Brotherhood Commission; and the Basic RA Camcraft Course, led by H. C. Sivells, Brotherhood secretary of New Mexico, and assisted by Frank Black, Memphis, assistant RA secretary of the Brotherhood Commission. G. A. Ratteree, Brotherhood secretary of Florida, will serve as camp pastor. Other good workers will assist.

Every RA counselor in Arkansas ought to attend this camp; along with Brotherhood RA leaders and committeemen, pastors, associational missionaries, Brotherhood presidents (church and associational), district and state Brotherhood officers, and others interested in the spiritual welfare of boys.

Write your Brotherhood Department for complete information.

### THE ANNUAL RA CAMPS

The camps are an institution in denominational life in Arkansas. Five are scheduled, as follows: JUNE 10-14: AMBASSADORS (BOYS 15-17); JUNE 17-21: CRUSADERS (BOYS 9-11); JUNE 24-28: PIONEERS (BOYS 12-14); JULY 8-12: CRUSADERS (BOYS 9-11); JULY 15-19: PIONEERS (BOYS 12-14).

### BROTHERHOOD AT SILOAM

The Brotherhood Department is arranging classes for men, and also classes for boys (9-17), at each of the three Assemblies at Siloam Springs, this summer. We are endeavoring now to enlist men to serve as instructors for the various age groupings. For qualified men who are willing to serve, the Assemblies offer fine opportunities to bless the lives of many boys. And we still need men for this service! Can you help us? Will you help us? — Nelson Tull, Brotherhood Secretary

## Church Music



JEFF FLOYD



BILL MACK BAKER

### Summer music workers

ABOVE are pictured the two men who will be serving as music workers in the Music Department this summer. They are available to teach music schools in any church desiring their help.

The responsibilities of the church are to furnish room and board for the teachers, take a love offering during the week, place order for study course texts, take a music survey on suggested card (CM-30), schedule morning or afternoon classes for children (under 13) and an evening class (about two hours) for 13 year olds and over, and follow suggestions for conducting school in pamphlet, *Music Training in the Church*.

Unless otherwise specified the worker will teach *The Beginning Music Reader*, by James McKinney — Price \$1, Baptist Book Store.

The teacher will arrive on Saturday (usually by bus) to be in Sunday service and will leave on the following Saturday for the next assignment.

You may request teacher for two weeks by making guarantee of \$70. This department guarantees workers \$35 per week and appreciates it when the local church is able to assume this responsibility. Please understand though that we will provide workers if the church will take a love offering during the week, whether \$35 is guaranteed or not.

The following weeks are not taken as yet: Mr. Floyd—June 30-July 5; and July 14-19. For Mr. Baker—June 30-July 5; July 7-12; July 14-19; August 11-16 August 18-23; and August 25-30.

Application blanks are available from Church Music Department, 401 West Capitol Avenue, Little Rock, Arkansas. — LeRoy McClard, Secretary.

## Race Relations

### Summer camp for Negro Baptist children

THE time is here again to promote the summer camps for Negro Baptist children. One of the best investments we can make is that of making it possible for a worthy boy or girl to attend one of these camps. Here they are under the very best Christian leadership and environment. The program is "Christ Centered" and about the same as the RA and GA encampment programs.



MR. HART

The date for the girls' camp (ages 9-16) is June 24-28. The boys' camp (ages 9-16) is July 8-12.

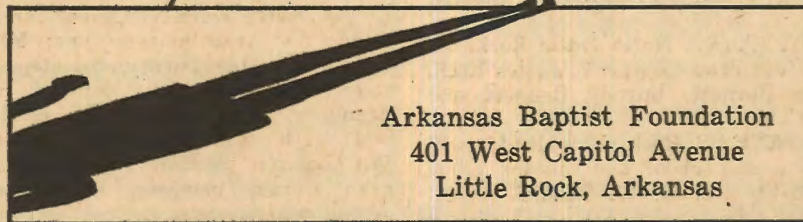
The place is Aldersgate Camp, near Little Rock, about 10 miles out on 12th Street Pike.

The cost for each child is \$12. This is the amount we pay the Aldersgate Camp management for rental. Our special offer is: The Race Relations Department will pay \$3.50 on the cost of the first 75 boys and 75 girls to register for camp. This means that a boy or girl can attend at a total cost of only \$8.50. A registration fee of \$1.00 must be sent in to this office or to Rev. M. W. Williams, camp pastor, 1022 West 23rd Street, Little Rock, in order to qualify for this special offer.

This year the Aldersgate management has limited the number that can attend each camp to 100. Therefore, no additional registration will be accepted beyond that number. Last year we had in attendance 112 girls and 118 boys.

Please send in your registration as soon as possible. Do not deny some worthy boy or girl this rich and happy Christian experience.—Clyde Hart, Director

YOU CAN EXTEND YOUR  
CHRISTIAN INFLUENCE  
BEYOND *YOUR* LIFETIME



Arkansas Baptist Foundation  
401 West Capitol Avenue  
Little Rock, Arkansas

### Glorieta bus

NEED transportation to Glorieta? First Church, North 13th and Grand, Fort Smith, has chartered a bus for Glorieta. The group will leave the church about 8:30 a.m. on July 3 to attend the second Sunday School week at Glorieta Assembly near Santa Fe, N. M. There is still room at the assembly for leaders who want to attend. If you want to attend, do these things:



MR. HATFIELD

Write Mr. George Bailey at the Fort Smith address given above for a reservation on their bus. It is air conditioned and will cost \$25 round trip for transportation. Each person pays for his own motel, meals and assembly room and meals in addition to this, of course.

Write Mr. E. A. Herron, Glorieta Baptist Assembly, Glorieta, New Mexico, and make reservations for the second Sunday School assembly. Send \$2.50 reservation fee to the assembly.

Including the above named assembly there are three full Sunday School weeks at Glorieta or Ridgcrest assemblies. This is an excellent way to spend part of your summer.

Write us for dates and details on other assemblies.

While thinking of assemblies, have you sent in your reservation to Mel Thrash, Baptist Building, Little Rock, for the Siloam Springs Assembly? — Lawson Hatfield, State Sunday School Secretary

### Woman's Missionary Union

#### Buses to Glorieta

CHARTERED buses will be taken to the WMU Conference, July 18-24 and also to the YWA Conference, July 25-31. They will leave Little Rock early on the mornings of the 16th and 23rd under the direction of Nancy Cooper and Mary Hutson.



MISS COOPER

In addition to the conferences, many home missions and other points of interest will be visited. Detailed information is available at the WMU office, 310 Baptist Building, Little Rock. Reservations are now being accepted and may be made by sending \$15 deposit to State WMU Treasurer at above address.

#### SPECIAL BOOKS FOR SUMMER STUDY

World Awareness by Sadie T. Crawley is the fifth of the series of books on

WMU aims published during the Jubilee Advance. It is recommended for study during the current quarter in circles or with the Missionary Society meeting together.

Text (85c) and teaching helps (25c) are both available at the Baptist Book Store.

This book, along with others of the series, should be preserved by individuals and organizations. Each deals in a very profound way with the fundamentals of the organization and is ageless in richness and value.

Another new book will be ready JULY 15 for study during the last quarter of the year — Annie Armstrong by Mrs. Levering Evans. This will be the history recommended for study by each WMS in the 75th anniversary goals.

Note! Annie Armstrong will not be available until July 15th when teaching helps will also be ready.

This book will not only be a delightful treatment of the life of a great Christian woman, but also of the beginnings of Woman's Missionary Union.

#### "THOSE WONDERFUL YEARS"

May 11, 1963, will be a memorable day for WMU mothers and GA daughters! On that day there will be parties, teas and other social functions to commemorate the 75th anniversary of WMU and the 50th anniversary of GA. Suggestions for the celebrations have been published in the periodicals. — Nancy Cooper, Executive Secretary and Treasurer

### Training Union

#### 150 juniors!

WANTED: 150 juniors to participate in the district Junior Memory-Sword Drill in the eight districts during the week of Mar. 2, 1964.



MR. DAVIS

The time to begin in each church is NOW. The Junior Memory-Sword Drill tract will be available soon and will contain the rules for the drill, the 52 memory verses (found in the Junior Union quarterlies from Apr. 1, 1963 through Mar. 31, 1964), and the scoring sheet for the judges.

The Juniors of all unions of all churches should learn the memory verses month by month. At least once each month there should be a memory-sword drill using the memory verses for that month. For example, during May the drills would be on the four regular memory verses for April. The memory verses should also be used in the sword drill. The Juniors should learn the books of the Bible for the book drill.

Junior leaders and sponsors could profitably meet with their Juniors an hour early at least once a month, preferably twice a month, have a good drill, drill them on the books of the Bible, and serve refreshments.

Don't rob your Juniors of this wonderful opportunity. — Ralph W. Davis, Secretary

RECEIVE

6%

INTEREST

ON YOUR MONEY

INTEREST BEGINS FIRST DAY OF THE MONTH THAT WE RECEIVE YOUR MONEY

YOUR MONEY IS AVAILABLE WHEN NEEDED

Interest Paid Semi-Annually

ON

• First Mortgage-Baptist Building Bonds •

VISIT — WRITE OR CALL TODAY

BAPTIST BUILDING SAVINGS, INC.

716 Main

FR 4-2481

Little Rock, Arkansas

# Answer the Knock

Nursing Education is the opportunity which is knocking on your door. Your answer can open the door to a life of fulfillment beyond your fondest dreams.

Nursing Education can better equip you to live in and enjoy the fruits of this technical age. Besides offering a wide range of clinical and classroom experience, Nursing Education helps alert young ladies become better citizens, better neighbors and better parents.

Miss Britt Gantt, a Senior Nursing Student and president of the National Association of Student Nurses for 1963, is an outstanding example of the quality that prevails among people at Baptist Memorial Hospital in Memphis.

High School graduates may apply now for the September, 1963 Class. Interviews and pre-nursing tests for the three-year, fully-accredited program will be scheduled after application forms are received.



Miss Britt Gantt

## SCHOOL OF NURSING BAPTIST MEMORIAL HOSPITAL

Director of Nurses — 899 Monroe Avenue — Memphis, Tennessee

*Please send me (check):*

- Bulletin of The School of Nursing
- Application Blanks

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

## Something new and good

THIS summer there will fall into place the remaining phases of our new Royal Ambassador program. With new literature and a new system of ranking, RA work will exert an even greater influence over the lives of our Baptist boys.



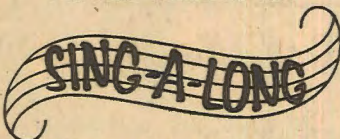
MR. ELLIFF

Boys are interested in outdoor activities. They should be. There is nothing more wholesome than finding God in the great world of nature. But boys need to be taught how to enjoy nature without letting it become a god to them.

Baptist men who work with boys

### THE MIEIR CHOIR CLINIC

PROUDLY PRESENTS THE



#### CHOIR DIRECTOR'S KIT

Each kit includes 33 1/3 rpm 12" LP record  
8 printed choral arrangements  
inspirational and technical helps

THREE UNITS NOW AVAILABLE!!!  
Priced at only \$6.98 each

#### SONGS INCLUDE:

<b>UNIT 1</b>	<b>UNIT 2</b>
HOW GREAT THOU ART	HE KEEPS ME SINGING PATIENTLY
HIS NAME IS WONDERFUL	THE PERFECT WILL OH THAT I KNEW
HE BELONGS TO ME JUST A CLOSER WALK I'LL NEVER BE LONELY	OVER THE SUNSET MOUNTAINS I'LL BE THERE
MANSION OVER THE HILLTOP	WONDERFUL GUEST WHEN YOU PRAY
IT MATTERS TO HIM WORK FOR THE NIGHT IS COMING	

#### UNIT 3

JUST A DREAMER	YOU MUST BE BORN AGAIN
JESUS AND ME	HAVE I DONE MY BEST
I KNOW HE CARES	& SAY WELL DONE NO MORE

If you need a choir—  
If your choir needs help—  
If your choir needs repertoire builders  
This material is designed for you!  
Response from hundreds of church choirs now successfully using this material testifies to its effectiveness.

**FREE! SPECIAL 90-DAY OFFER**  
with the purchase of one or more of the THREE available units:

**THE CHOIR DIRECTOR'S MANUAL**  
Written by AUDREY MIEIR  
Valuable information gleaned from 25 years of experience with church choirs. (Retail value \$2.50)

AVAILABLE NOW THROUGH YOUR  
**BAPTIST BOOK STORE**  
where you are invited to come in and play the recording and examine this material.

408 Spring Street  
Little Rock, Arkansas

should be real leaders! Perhaps nothing is more lamentable than for a group of eager, impressionable boys to have a poor leader in any part of their work.

Baptist RA leaders should be skilled in camcraft. This summer RA camcraft training will be offered for the first time to Arkansas men. The instructors will be men who know this subject. May I urge you who are responsible for RA work to see that one or more of your RA leaders attend this session. The date May 27-31. Write C. H. Seaton or Nelson Tull at 401 West Capitol for further information—J. T. Elliff, Director

## The Bookshelf

**How to Study the Bible**, by I. M. Halde-  
man, Baker, 1963, \$3.95

The book takes its title from the first of a number of a large collection of sermons or discourses. Other titles include: "An Address on the Second Coming," "An Address on the Holy Spirit," "The Two Natures," "The So-called Lord's Prayer," "Spiritual Growth," "The Syrophenician Woman," "The Leaven," "Oneness of Christ and His People," "Man's Ruin—God's Remedy," "Of Whom I am Chief," "Earthly Things," "Meet for the Master's Use."

**Two Hours to Darkness**, by Antony  
Trew, Random House, 1962, \$4.95

The author's extensive knowledge of submarines, of the Baltic Sea, and of missiles stands him in good stead as he unfolds this chilling novel of what happens when the captain of a fully armed Polaris submarine goes mad.

The time is 1964, and Retaliate, a Polaris submarine under British command, has been on a long routine patrol in Scandinavian waters. Her captain,

Shaddle, is far from being a well man. And he convinces his officers and men that Russia is about to launch a nuclear attack on the West.

The reader is caught up completely in the story's frighteningly plausible events which could lead to World War III.

Show, The Magazine of the Arts, 140  
East 57th Street, New York 22, N.Y.,  
\$7 per year in U.S.A.

Featured in the May issue is an article, "Japan: the New Far West," by Frank Gibney. Despite its millennial tradition, says Gibney, Japan is a new country—new in its achievements, in its brilliant economic pace and direction, in the changes of its society. Despite its geographical location in what pre-jet generations used to call the Far East, Japan is a western country, he asserts, western in the now-accepted connotation of the word, meaning a country which has been disciplined in the use of that scientific and technical knowledge—and its attendant social custom—which originated in the countries of western Europe and the United States, but which is no longer restricted to them.

**The Law Is Holy**, by Harold J. Brokke,  
Bethany Fellowship, Inc., Minneapolis  
31, 1963, \$2.50

The author is academic dean of Bethany Fellowship Missionary Training Center, where he teaches New Testament subjects.

Noting a "stirring among Christians today, a desire to know the possibilities of the Christian life and the true nature of the church of Christ," Mr. Brokke reminds that "it is wholesome to ask questions if we are willing to accept the answers God gives us."

His book is dedicated to helping Christians who are really concerned, to find God's way for them.

## ARKANSAS TOUR TO BAPTIST YOUTH WORLD CONFERENCE, BEIRUT JULY 8 TO AUGUST 15, 1963

Including

### The Holy Land and Europe

Sponsored by:  
ARKANSAS BAPTIST STATE CONVENTION  
escorted by

Erwin L. McDonald and Tom Logue  
Baptist Building, 401 West Capitol, Little Rock  
visiting

Italy — Egypt — Lebanon — Syria — Jordan  
Israel — Greece — Switzerland — Germany  
Denmark — Holland — France and England

# A MOTTO FOR MOTHER

By Elzena A. Scott

ON Sunday morning in the port city of Valparaiso, Chile, the boys and girls were noisily taking their places in the Sunday school classrooms of the Templo Evangelico. Felipe slid into the back bench, stepping on Jorge's toes as he did so. This resulted in an indignant yell from Jorge.

"Miss Harris," he said, "Felipe stepped on me."

"Quiet," said Miss Harris, the missionary-teacher. "Let's all close our eyes now while we ask God to bless our class today."

Felipe obediently closed his eyes, but at the same time he shoved the boy in front of him.

"Please listen," said Miss Harris, after the prayer. "Felipe, I have something to show you." She held up some pretty white cards bordered with colored flowers. "See these pretty mottoes. I'm going to give one to each of you."

Eighteen Spanish boys suddenly became more quiet. Most of them came from poor homes built on the side of one of Valparaiso's hills. The mottoes would brighten the walls of their bare homes.

"You must earn them, however," said Miss Harris. "Each Sunday you must learn your memory verse and listen quietly to the Bible story, and you must behave in class. At the end of the month, you'll get to take the motto home and give it to your mother for Mother's Day. Can anyone tell me what is written on the card?"

"Dios es amor," read Felipe in Spanish.

"Yes, God is love," answered Miss Harris. "Now, how many plan to receive a gift for Mother?"

Nineteen hands were raised high. Felipe had raised both hands. He stamped his feet, too.

"We start today," warned Miss Harris. "That means no stamping, no pinching, and no shoving. Felipe, can you help us?" Miss Harris frowned at the boy who always kept the class in an uproar.

Felipe folded his hands in his lap. Grownups expected a lot from a boy, but he surely wanted to have that card for Mother. She was all he had since Father had died. He wished she would come to church with him.

Felipe had no trouble learning his Bible verses. Because he liked to hear the Bible stories, keeping quiet at that time was no problem. Yet he couldn't seem to keep from teasing the other boys.

One Sunday after class Miss Harris called him to one side. "Felipe," she said, "next week I must give out the



mottoes. You have learned your Bible verses, you know the Bible stories, but you still disturb the class. Why do you do it?"

"I guess it's a habit," confessed Felipe, hanging his head. "I try, really I do, but my hands and feet seem to want to pinch and kick."

"You must ask Jesus to help you," said Miss Harris. "The church is God's house, and we shouldn't misbehave in it. Do you understand?"

"Yes, Miss Harris," answered Felipe, "and I do want the motto very much. Mother might come to church if she had a 'God is love' motto."

Miss Harris smiled at the pleading tone in Felipe's voice. She said kindly, "Well, see how well you can behave next Sunday."

The following Sunday was Mother's Day. Miss Harris told a story about a mother named Hannah, who gave her little boy Samuel to God. Felipe listened quietly. Then when Miss Harris asked questions about the story, his elbow began to itch. It wanted to poke the boy sitting beside him.

Suddenly, Felipe remembered his teacher's words. "Dear Jesus," he prayed, "help me to keep from poking Juan." To his surprise, his elbow behaved.

Now everyone was ready to say the Bible verse. "Honour thy father and thy mother. Matthew 19:19," repeated the class loudly.

Felipe tried to shout out the rest. At the same time, his feet wanted to stamp the floor.

"Help me, Jesus," he prayed. His feet settled down obediently.

"Now," said Miss Harris, "it is time to give out the mottoes. All but one have really earned their cards. Felipe has learned his verses and he knows the stories, but he is still noisy in class. However, I noticed that today he really tried to be a helper. Jesus sees our hearts and he is happy when we do our best." Miss Harris handed a pretty motto to a shiny-eyed Felipe.

Felipe's mother was happy, too, when she received the motto. "Thank you, Son," she said. "You have been a better boy since you started going to Sunday school. I believe I'll go with you next Sunday."

## God's Wondrous World

### Okra, jungle plant

BY THELMA C. CARTER

FROM Africa, Asia, and the West Indies comes okra, the long green-pod vegetable we buy in supermarkets. Although okra is grown in our own country, its native home is in the hot, tropical regions of the world. Alongside the beautiful ebony, mahogany, satinwood, and oil-bearing palm trees, okra grows in wild profusion.

Okra is known as gumbo in the southern part of our country. It grows on a stiff, stalklike plant with three or four branching stalks. It has huge leaves. Its yellow blossoms look something like hollyhock or hibiscus blossoms.

Strangely, we do not know exactly when okra first came to our country. It is a member of the mallow plant family. In its wild form it grows alongside sugar cane, cotton, rice, and plantain.

The okra plant is a favorite resting and feeding place of huge, beautiful butterflies and dragonflies. The yellow, orange, blue, and white insects seek out wild okra.

In Africa, okra seed are used as beads. Sometimes they are dyed in bright colors. Okra fibers, which contain a glue-like substance, are used in countless ways, such as in making rope and for certain glue products.

Okra's native home is in dense and tangled jungle areas of Africa and the West Indies. There wild hyacinths, lavender and pink in color, fill the air with their beauty and fragrance. Okra also grows easily in home garden plots and on truck farms where the climate is warm and rainfall is plentiful.

# God's laws for family living

BY WILLIAM V. PHILLIBER, PASTOR  
Calvary Church, North Little Rock

May 12, 1963

Psalms 78:5-8; 128

ANY nation that has ever reached true greatness and remained a power has been a nation that magnified the family, and placed on the family a responsibility for the teaching of its children. Some nations have blazed a short trail across the pages of history only to die because of the breakdown of the home and family life.



We love to sing the praises of our churches and Sunday Schools and the part they play in the formation of character and strong lives. However, we will also be the first to admit that the institution that plays the greatest influence is the home.

For some time there has been a feeling of alarm because fewer of our young people are surrendering to be preachers and missionaries. This is a fact in spite of the growth in Sunday School, Training Union, RAs, GAs, Youth Camps, Assemblies, etc. Perhaps we are expecting the influence from the wrong place. Many of us in the ministry today can point to a Christian home as the greatest factor in our surrender to God's call to service. Our need today in reaching young lives for God's service may not be found in more and greater programs of work, but in building stronger Christian homes.

Viewing these two Psalms and their emphasis on "God's Laws for Family Living," we find:

## The command to teach the law of God

First, he commands a continuous relating of Israel's history. "He established a testimony in Jacob . . ." (v. 5). A testimony was a constant retelling, over and over again. In the giving of the passover, provision was made for the parents to have opportunity to relate to their children what God had done in delivering them from bondage. The children were expected to ask questions and the father would use the opportunity to tell again what life was like in bondage, and what provision was made for them to be set free.

Memorials were set up throughout the land after great victories or miracles had been performed, so they could be used as teaching opportunities.

This teaching was not to emphasize the greatness of Israel as a nation, but the greatness of Israel's God.

Second, they were to teach the law. In Deuteronomy is the command of God "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (6:7). Furthermore, they were to wear them as part of their garments and were to have them written upon the posts and gates of the house.

## The purpose of teaching the law of God

They were to teach that every generation might know them. So thoroughly were they to be taught that the unborn generations would in turn continue to teach them. How fortunate is the child whose parents take the time needed to teach him the things of God.

They were to teach that their children might have the right perspective. Too often we live for the here and now. We are inclined to view the present as though it were eternity. If properly taught our children will remember the works of God, will place their hopes in God, and will keep his commandments.

In remembering the works of God, we come to realize that our lives are only a part of God's greater plan. Our abilities are not something of which we may boast, but something for which we may thank God. Our successes are not ours, but something which he has given us. When we fail, we need not despair and give in to self pity. We can look to God with the knowledge that he is working out his purposes in us.

In placing our hopes on him, we can face the future with a spirit of joy. God, who in ages past has made the sun to stand still, who fed his people with manna, who brought forth water from a rock, who laid waste the armies of the Syrians, is well able to care for his own in any age. What fears need any obedient child to feel, who has such a heavenly parent?

In being taught, we are given incentive to obey. When God is properly presented, our hearts are broken over our past sins, we are made-conscious of his holiness and his right to command us, and we long to live and serve him and please him.

They were to teach that their children might avoid the mistakes of their fathers in rebelling against God. Instruction was given under the law that a child who rebelled against his parents was to be put to death. This was given in the knowledge that a child who has no respect for authority of the parent will have no respect for the laws of society, nor for the law of God.

Parents make so many provisions for the success of their child, but may leave out the primary one. Provision is made for lessons in music, speech, art, athletics, public schooling, etc. Provision is made for the best in clothes, food, transportation, entertainment, and social activities. But the child may still be robbed of the teaching of the things of God, and wind up a failure and a rebel against God and society.

## The results of living the laws of God

These results may be summed up in the one word "blessed" or "happiness." As the Psalmist pictures happy man, he reveals a man whose outward life is a manifestation of an inward condition. He walks in God's way as a pattern of his life, because he has had an inward experience. Fear of the Lord or reverence and respect is followed by a daily life which honors God. These things contribute to his happiness:

Prosperity follows our labors. The Old Testament placed many promises of material prosperity. The New Testament makes most of its promises center around spiritual prosperity. The promises made in this Psalm are for material prosperity and a rewarding family to those who keep the laws of God. In this verse (2) is a promise of happiness in eating of the "labour of thine hands." His happiness is due to the ability to work, viewing the works of his hands, knowing he is obedient to God, and seeing his family provided for.

His family life is a joy. "Thy wife shall be as a fruitful vine, in the innermost part of thy house . . ." (v. 3). The wife is pictured as a vine which provides beauty to the home, as well as fruit. The Old Testament pictures children as a blessing from God, and a wife who gave birth to many sons was to be desired. "Thy children like olive plants, round about thy table . . ." (v. 3b). The olive plant was a symbol of vigor, and health. What greater joy than a home with a godly father who provides for a family through his labors, a loving, godly mother who cares

well for her family, and healthy children who are being taught the laws of God.

He has the approval both of God and man. "The Lord shall bless thee out of Zion" (v. 5). Society approves because of the law-abiding nature of the man who keeps God's law. And God speaks his approval through his assurance to the heart of his subject.

He is blessed with an expectancy of long peaceful life. One of the promises of the Old Testament which is repeated is long life and good days to the godly. This is true in the words "... thou shalt see thy children's children ..." (v. 6).

Happy is the family whose members live up to their responsibilities, both in teaching and in living the laws of God. There is no one who can teach the child as the parent of that child. There is no place where he can be taught as well as in the home, both by precept and example.

## Attendance Report

Church	Sunday School	Training Union	Additions
April 28, 1963			
Church	Sunday School	Training Union	Additions
Alpena, First	72	37	
Osage Mission	33	14	
Berryville, Freeman Hgts.	210	100	
Blytheville, First	626	283	
Camden			
Cullendale First	484	244	21
First	521	174	2
Cove, First	50	27	1
Crossett, First	567	211	1
Dumas, First	334	81	
El Dorado			
East Main	305	150	1
First	848	218	4
Northside Chapel	49		
Immanuel	570	209	
Forrest City, First	579	157	
Midway Mission	56	44	
Fort Smith			
First	1,054	287	1
Missions	446	189	
Grand Avenue	713	298	2
Mission	2		
Temple	291	122	1
Towson Avenue	214	88	3
Gentry, First	217	105	
Green Forest, First	138	66	
Gurdon, Beech Street	202	73	
Hot Springs, Park Place	420	122	
Jacksonville			
Berea	117	72	1
First	610	191	2
Marshall Road	132	46	4
Second	226	88	9
Jonesboro			
Central	486	183	
Nettleton	283	144	3
Lavaca, First	209	146	1
Little Rock			
First	964	387	2
White Rock Chapel	28	13	
Immanuel	1,213	409	4
Kerr	27	23	
Rosedale	275	125	2
McGehee First	377	172	3
Chapel	90	56	3
Monticello, Second	250	125	5
North Little Rock			
Baring Cross	742	251	2
Southside Mission	45	19	1
Camp Robinson	42	42	
Bethany	185	68	
Mission	13	10	
Calvary	524	119	5
Gravel Ridge	177	124	13
Park Hill	843	248	5
Sherwood	170	78	6
Sylvan Hills First	287	119	14
Rogers, First	406	152	
Smackover, First	310	132	2
Springdale			
Elmdale	146	65	4
First	514	180	1
Van Buren			
First	447	155	3
Second	44	26	1
Vandervoort	58	41	
Warren, Immanuel	319	133	6
Westside Chapel	112	46	13

## A Smile or Two

### The Scotchman's dream girl

A MAN proposed by wire, sending his girl a telegram early one morning. Her reply of "yes" did not come until later that evening.

A friend cautioned him to think twice before marrying a girl who made him wait all day for an answer, but the man replied, "Oh, no, the girl who waits for night rates is the girl for me."

### Demoted to civilian?

"FOR the last time," shouted the sergeant, "I ask you a simple question. What is a fortification?"

The recruits remained silent.

In desperation the NCO glared at what he thought was the most intelligent-looking man and demanded an answer. But the answer slowed up the works. "A fortification is two twentifications."

### And the car salesman - - -

THE young lady was looking over the stock of radios. "I want to buy one on the installment plan," she said. "Yes, I think that can be arranged," said the clerk. "Have you any references?"

"Yes, from our last dealer."

"May I see them?" he asked.

"Well, I haven't any with me," she returned, "but I'm sure he will be glad to tell you that there wasn't a scratch on the cabinet when he took it back."

### Prepared

LITTLE boy ran into a store very excitedly and shouted, "My father is being chased by a bull!"

"What do you want me to do about it?" asked the nervous clerk.

"Put a film in my camera," he said.

### And then from Texas - - -

A WEALTHY Texan returned from England was asked by an artistic friend if he'd picked up a Van Gogh or a Picasso.

"Naw," said the traveler. "They're all right-handed drivers over there and, besides, I already have three cars."

### Bringing up Father

SHE: "A baby sure brightens the home."

HE: "Yes, I see our neighbors have the light on all night now."

### No moral here

TEACHER: "Johnny, can you tell me what happens if you tell a lie?"

Johnny: "Well, sometimes I ride for half fare, and sometimes I see a ball game for half price."

## INDEX

B—Baptist Student Union spring planning retreat p15; Bookshelf p20; Brackett, Garland ordained p14.

C—Children's Nook p21; cover story p4.

D—Departments pp17, 18, 20.

F—Family living, God's laws for (SS) pp22-23.

G—God and history pp5-12.

M—Mother's Day, a two-way challenge (CMH) p13.

P—Pulpit committees (letter) p4; Pine Bluff, First Church, to open kindergarten p14.

R—Rogers, James Sterling (E) p3; Racial bias (letter) p4; Revival news p14.

S—Southern Baptist Convention, Kansas City, Messengers not delegates (E) p3.

T—Teen-talk (letter) p4; Titsworth, Floyd, mountain minister of the year p14.

V—Vision, for lack of (E) p3.

W—Warren, C. C. (letter) p4.

Key to listings: (BB) Baptist Beliefs; (BL) Beacon Lights of Baptist History; (CC) Counselor's Corner; (CMH) Courtship Marriage and the Home; (E) Editorial; (GL) Gleanings from Greek New Testament; (FS) Personally Speaking; (SS) Sunday School lesson.

### Green or gold?

"I'M out of gas," said a girl driver to two young men who volunteered to help.

They pushed her car several blocks until, practically exhausted, they were cheered by the sight of a gas station.

They put forth a last desperate effort to reach the station, but the young lady steered right on past it.

"Hey, why didn't you turn in?" demanded one of the rescuers.

"Oh, I never go to that station," murmured the maiden. "They don't give trading stamps."

### Just a giggle

YOUNG Man—"Tommy, tell me what your sister thinks of me and I'll give you a quarter."

Tommy—"Ain't a good laugh worth more'n that?"

### Church Chuckles by CARTWRIGHT



"This is my husband Elwood, Reverend. I think I've finally converted him from golf to Christianity."





## Cites 'excessive sectism'

ATLANTA, Ga. (EP) — Southern Protestantism "has a peculiar brand of excessive sectism. It is more interested in individual soul-saving than in social salvation and social issues."

So said Dr. Earl Brewer of Emory University, addressing some 100 representatives of 15 denominations at an interracial conference here on the "Mission of the Church in the South."

The four-day conference, held at the Interdenominational Theological Center, was sponsored by the Methodist Church's Southeastern Jurisdiction. Other major denominations represented at the sessions included Presbyterians and Southern Baptists.

Dr. Brewer criticized "tiny parishes, little churches, inadequate programs and small salaries" as characteristics of the South.

"Change is the only constant and the tradition of isolation, sectarianism and fundamentalism is giving way," he continued. "The South is moving toward pluralism with diversity, toward uniqueness and unity."

Concerning racial relations, he said the Christian conscience of the South "has been pricked by the non-violent movement of the Negro race. . . but the racial barriers are less strong than the class barriers."

## Synagogues crowded

MOSCOW (EP)—Russia's radio system carried frequent broadcasts here to claim that Jews throughout the U.S.S.R. had observed the Passover in "complete freedom of religion" and that sufficient matzohs were available for their use.

In the U. S., 12 Jewish agencies, noting that state bakeries in the Soviet Union would not bake matzohs for the Jews, had offered to fly a thorough supply from American airports. This offer, made to Premier Nikita Khrushchev, had not been answered as the Passover season began.

Moscow Radio claimed that one of its reporters had interviewed Chief Rabbi Yehuda Levin. The rabbi, it said, had reported no shortage of matzohs this year or last year.

"Religious communities had to bake their own religious food," the broadcast added, "since the Soviet government does not meddle in religious affairs."

## Balloons to heaven

TOKYO (EP)—After Shigeo Yoshida, Japan's advertising king, died of cancer recently his friends sent aloft 5,000 balloons so that his "soul would ascend into heaven." The occasion was a party to "reminisce" about the late 60-year-old president of the Dentsu advertising firm.

## Reds in new approach

MOSCOW (EP)—Komsomol Pravda, official organ of the Young Communist League, has suggested two methods to accelerate the results of its atheistic campaigns in Lithuania.

The program: provide hostel facilities for children whose parents insist on Christian training and sensationalize cases involving atheism and religion.

The article was written by Arthur Shidlauskas, chairman of the Atheistic Council, in Shaulyay, a town in Lithuania where religious traditions and Roman Catholic influence remain strong.

Mr. Shidlauskas said atheist leaders should act quickly when they discover a youth's conversion to atheism has been hindered by parents. He suggested that the youth be encouraged to leave the home and establish lodgings at a hotel. Parents seldom fail to "give in," he said, once the youth leaves. "Interference" with atheistic training in other Christian-oriented homes stops immediately, the writer claimed.

## U. S. grants asylum

WASHINGTON, D.C. (EP)—Attorney General Robert F. Kennedy has announced that the U.S. has granted asylum to about 250 men, women and children members of the Old Believers, a Russian Orthodox sect, now living in the Lake Manyas area of Turkey.

The group is believed to comprise the last descendants of a band of some 5,000 Old Believers who split from the Russian Orthodox Church in the 17th century over a religious dispute and migrated to Turkey.

Members have been under constant pressure from Russia to return to the USSR since 1959, Mr. Kennedy pointed out. An estimated 1,000 Old Believers returned to Russia last September, while some have gone to Brazil.

Mr. Kennedy said the "Soviet pressures on those remaining to join the first group intensified and the morale of this small group is declining. Immediate action is required to prevent its complete demoralization."

Mr. Kennedy said he was extremely pleased that "this study group of pilgrims will come to our shores."

Farmers and fishermen, the group will come to America under auspices of the Tolstoy Foundation of New York, headed by Countess Alexandra L. Tolstoy, daughter of the famous Russian author.

Transportation for the Old Believers is being arranged by the Intergovernmental Committee for European Migration.

## Lutherans show gains

NEW YORK (EP)—Membership of the Lutheran Church in America stood at 3,200,314 when the new denomination began functioning officially on Jan. 1—21,790 more than the combined total of the four bodies which formed the Church last June.

The statistics were reported here by Dr. Malvin H. Lundeen, secretary of the LCA, which was created by a union of the United, Augustana, American Evangelical and Finnish Evangelical Lutheran Churches.

He said the LCA had 6,844 ministers, including congregational pastors, chaplains, professors and teachers, missionaries and retired pastors.

Local churches totaled 6,196 with 72 teaching places.

## Warns of VD rise

WASHINGTON, D.C. (EP)—A sharp increase has occurred in the rate of infectious syphilis and other venereal diseases, Surgeon General Luther L. Terry reported here.

The advance threatens to wipe out all progress made against venereal disease since World War II, the public health official warned.

A total of 21,143 new cases of primary or secondary syphilis were diagnosed and reported to public health authorities in 1962, the largest number since 1950, the Surgeon General said.

A low point was reached in the incidence of syphilis in 1956 when only 6,392 cases were diagnosed, Dr. Terry reported. In the six years since, the rate of infection has risen steadily.

Heaviest infection is reported in New York where nearly 4,000 cases were diagnosed in 1962. Southern States are also showing a sharp increase, particularly Florida, Texas, Louisiana, and Middle West, and in the nation's two newest states, Alaska and Hawaii, which reported only 5 cases and 16 cases, respectively.

ARKANSAS BAPTIST  
401 West Capitol  
Little Rock, Ark.

N22-A-B  
MRS T A SPENCER JR  
210 BELMONT DR  
N LITTLE ROCK ARK