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July 31, 1969

Arkansas Baptist State Convention

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# **Arkansas Baptist**

*newsmagazine*

JULY 31, 1969



## Personally speaking



### No outer limit

We are seeing and hearing a lot about Astronauts Neil A. Armstrong and Col. Edwin E. Aldrin Jr. walking on the moon. But moon-walking is a lot like earth-walking. We have seen it demonstrated all over again that you can take earth-men out of the atmosphere, but you can't take the atmosphere out of earth-men. And even walking on the moon, the comparative weightlessness notwithstanding, is still one little step at a time.

This is not to take away from the historical significance of the great event. Those heckling calls some of the Little Rock TV stations reported from irate viewers who wanted to turn off the moon and get back to their shoot-em-up Western features did not originate at our house. For there is something especially thrilling about seeing a great event in history as it actually occurs.

We have a feeling that our space exploration program, including now the setting of foot on the moon, will turn out to be one of the greatest national investments our country has ever made.

With so many of the earth's people watching with us Americans as the big moment neared, there was a strange and unique feeling of earth-togetherness. Some one has said that never before had so many prayers gone up from people all over the world for the success of a great venture. Now that we have discovered that peoples of all nations have had so much in common on this trip to the moon, may it not be possible that we will find many other common interests on earth?

The superb communication that has kept the world in touch with the moon trip for so much of the time is no small part of the scientific marvel. Many of the details as recorded in history will be recalled by millions who will be able to say: "I saw that happen," or "I heard that when he said it."

Now, more than ever, we have reason to believe that no matter how far into space man may travel, he will never reach beyond God's care.

*Edwin L. McDonald*

### Sez Clabe

Now that it is an established fact that the moon ain't made out of green cheese, maybe we can have more truth in advertising.

When man was posed for his first train ride, there was some that thought the human body could not stand to be hurtled through space at fifteen miles an hour. Now we are traveling half again as fast, in the traffic jams on the freeways.

*Clabe Hankins*

### IN THIS ISSUE:

INDIA will be the focal point of Arkansas pastors and others, page 7, as some 90 Southern Baptist ministers and evangelists join in the greatest evangelistic effort ever attempted in India, other than those of Billy Graham.

SILOAM SPRINGS 1969, page 8, saw more than 700 make decisions for Christ, from among a total of 2,170 registrants.

SOCIAL CONCERN is translated into involvement at Ouachita University, page 14, where the largest VISTA program in the nation is being directed this summer by James Ranchino.

HIGHWAY CHURCH, North Little Rock, is derby winner, page 15, in a Royal Ambassador event which may be expanded into a larger competition next year.

COVER story, page 10.

## Arkansas Baptist newsmagazine

July 31, 1969  
Volume 68, No. 30

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



Guest editorial

# Reflections on man's trip to the moon

The week-end of July 20 was one of the most exciting and dramatic periods in the history of the human race. We are grateful that Neil Armstrong and Buzz Aldrin safely made their moon walk and with Mike Collins are now safely back on earth.

Perhaps there is no limit to man's conquest of space. Likely many of the space bodies will be visited by man within the next several decades. It is altogether likely that life comparable to the human race will be found on some of the planets. But I think we can rest assured that if intelligent beings do inhabit some of the planets that we shall discover that God has not done more for them than he has done for us humans here on earth.

"For God so loved the world that he gave his only son." Paul put it on this fashion when he said to the Corinthians, "For I delivered unto you that which I received, how that Christ died for our sins." Again, "Him who knew no sin was made to be sin in our behalf that we might become the righteousness of God through him."

The young man who came to the Master with

the question, "What must I do that I might have life?" was but expressing a universal desire—life is the thing. Jesus stated as his express mission among men, "I am come that they might have life and that they might have it more abundantly." Then it seems if there is a universal desire for life and the purpose of Christ's coming among men was that they might have life, we ought to be able to get with the Master and experience the quality of life he came to make possible.

The astronauts did not set foot on the moon by simply star gazing at night. Men have simply discovered the laws of nature and have labored under the knowledge of the laws and devised ways and means to make this fete possible. Jesus said, "I am come that they might have life and have it more abundantly." Likely we shall experience the quality of life he makes possible only as we discover for ourselves the laws of love, forgiveness, charity and other laws of the Spirit, and by the grace of God order our lives in keeping with these laws.—S. A. Whitlow.

## Some tips on reporting the news

**Question:** When should a news item be sent in to the *Arkansas Baptist Newsmagazine* for publication?

**Answer:** While it is still news. Above all, do not wait one, two, or three weeks to send in a report. Many things that are news when they happen are not news several weeks after they happen.

Take, for example, an associational mission conference. There should be a story written and sent to the paper in advance, telling the nature, place, and time of the meeting and listing the speakers and topics.

Bear in mind that your Baptist paper is published weekly and make it a point to have stories such as this in the mail to the paper at least ten days in advance of the date of the paper in which you wish it to appear. (In the case of "hot" stories breaking as late as Monday of the week of publication, you should call these in by telephone as soon as possible. A big story that has just broken can be included any given week as late as Monday noon.)

When a story has been carried in advance, do not send a follow-up story unless there is something timely and different from what has already been reported. But if there is something more to

report, get the report in as soon after the meeting as possible.

Let us have your news while it is new.

### THE UNIVERSE, GOD AND MAN



EVERY THING THAT WE LEARN FROM THE OBSERVATIONAL POINT OF VIEW IN THE STUDY OF ASTRONOMY SEEMS TO ME TO POINT PRECISELY AND ALWAYS TOWARD A PURPOSEFUL OPERATION IN NATURE. WHEN YOU ACCEPT THIS, IT SEEMS TO ME TO BE INCONSISTENT WITH PHYSICAL SCIENCES NOT TO BELIEVE IN A MIND BEHIND THE UNIVERSE.

IF THE UNIVERSE IS PURPOSEFUL, THEN IT IS PLAIN TO ME THAT MAN, WHO IS THE HIGHEST FORM OF DEVELOPMENT ON THIS EARTH, MUST HIMSELF BE DISTINCTLY A RESULT OF PURPOSE RATHER THAN ACCIDENT.

— DR. EDWIN B. FROST, DIRECTOR YERKES OBSERVATORY FOR 27 YEARS.



# The people speak

## Pinkstons on furlough

We are happy to let you know that we will be returning to Arkansas in August for furlough. Since we will probably receive the Arkansas Baptist Newsmagazine through our local church, will you please cancel our subscription to our overseas address: Edwin Pinkston, B. P. 20812, Abidjan, Ivory Coast, West Africa.

We want to let you know how much we have enjoyed the Newsletter. It has meant a lot to us to keep in touch with our friends in Arkansas—Greta

and Edwin Pinkston, B. P. 20812, Abidjan, Ivory Coast or at (Address after Aug. 1: 1121 N. Maple, Harrison, Ark. 72601)

## Beginning of CONTACT

I want to tell you how very much I appreciate the article on CONTACT you had in the July 17 issue of the Arkansas Baptist Magazine. It certainly states it all well and precisely. We are more than encouraged by the results we have had. We have had far more calls than we anticipated. It really seems to be an opportunity for good Christian witness.—Robert E. L. Bear-

den, Pastor, First Methodist Church, Little Rock, Ark.

## 'Keeping abreast'

I would appreciate very much receiving a copy of your Arkansas Baptist. As President of the SBC Pastors' Conference, it would help me keep abreast of Baptists in Arkansas.

How grateful I am for your particular witness among Southern Baptists.—Don Berry, President, SBC Pastors' Conference, 325 Piney Point Road, Houston, Tex. 77024

## Arkansas all over

**KEN MCCAIN** ★

TRAVELING DIRECTOR



—DEAN SHELTON—

KEN MCCAIN, a graduate of Arkansas A&M College, serves as Baptist Student Director at College of the Ozarks, Clarksville; Arkansas State Junior College, Beebe; Arkansas College, Batesville, and Phillips County Community College, Helena.

This summer he is leading the Migrant Project in Oregon. Eleven Arkansas students work by day in the field and have Bible study and recreation activities at night for the migrant families.

## Dardenelle—Russellville

### Youth camp held at Baptist Vista

The Dardenelle-Russellville Baptist Association held its annual youth meeting at Baptist Vista, July 14-18.

There were 232 boys, girls and workers enrolled.

David Miller, Belleville, served as camp pastor. Calvin Easley and Tom Lindley served as co-directors, with Harold Sadler as camp counsellor.

There were 52 professions of faith, 35 rededications and three young men entering the ministry. One young lady volunteered to become a missionary. There were many other decisions.

An observation: All churches participating in our summer camp program have revival the remainder of the summer. Churches not participating have a long, hot and dry summer.

We anticipate an even greater camp next year.—Tom Lindley, Missionary

### James B. Johnson on Glorieta faculty

James B. Johnson, minister of education, First Church, Pine Bluff, served as a member of the faculty at Glorieta Assembly, Glorieta, N. M., during the June Training Union Leadership and Youth Week.

During the 10:30—12:00 period each day, Mr. Johnson taught 108 high school seniors. The general theme was "The Church in Today's World".

Mr. Johnson is currently writing the assembly programs for young people which will appear in the January, February, March, 1970, issues of the Training Union Magazine.



## Robert M. Parker licensed to ministry

Robert M. Parker was recently licensed to the gospel ministry by Cullendale First Church, Camden. He preached his first sermon Sunday evening, July 6.

Robert is the son of Mr. and Mrs. Robert A. Parker. His father is the pastor of the Cullendale church. He graduated this Spring from Fairview High School, Camden, and has enrolled for the fall term at Ouachita University.

## Abingtons on air

E. Butler Abington, West Memphis, reports that he and Mrs. Abington and their daughter Mary Cate Abington now have a weekly radio preaching ministry over Station KSUD, 730 on the dial, from West Memphis.

The service is aired each Sunday from 10 to 10:30 a.m. When Dr. Abington is supplying in area pulpits, the program is taped in advance.



Pastorium of Ward First Church

## Anniversary announcement

Sunset Church of Ponca City, Okla., is observing the 25th anniversary of its organization on Oct. 1-5.

All former members are asked to contact the church at least a month before this date, at: 915 W. Greenwood, Ponca City, Okla. 74601, Phone 405-765-8170

## PASTORIUM DEDICATED

First Church, Ward, recently dedicated its new pastorium and had open house in observance of the occasion.

The new home is valued at \$18,000. It has a family room, kitchen and dining area, living room, three bedrooms, two baths, and a utility room.

Building committee members were: Homer Scruggs, chairman, Hubert Talbert, Clarence Ridgeway, Roger Eubanks, Lonnie O'Bryan, Mrs. Calvin Marshall, Mrs. Bill Crutchfield, and Mrs. Sally Jayroe.

Orville Castleberry has been pastor of First Church for three and one half years.

## Missionaries hold annual retreat

The Arkansas Missionaries Association met June 30-July 1 at Spring Lake Assembly, Lonsdale, for its annual retreat.

The program included Bible, study, discussion, dialogue, meditations, and an old-time prayer meeting.

Bible study was conducted by Russell Duffer. The devotional was given by Don R. Williams, and the closing message was delivered by J. T. Elliff.

## Chaplain Jerry Mize receives Bronze Star

Chaplain (Capt.) Jerry L. Mize, son of Mr. and Mrs. Harold Mize, Benton, has been awarded the Bronze Star Medal in Vietnam.

The citation states that Mize "distinguished himself by exceptionally valorous action on Mar. 14, 1969," when a convoy came under heavy enemy fire.

The citation continues: "Throughout the ambush Chaplain Mize, without regard for his own safety, repeatedly exposed himself to enemy fire as he constantly checked the men for injuries. His heroic actions, as he went from person to person . . . are in keeping with the highest traditions of the military service and reflect great credit upon himself, his unit, and the U. S. Army."

Chaplain Mize's wife and daughter live in Houston, Tex.

## Feminine intuition

by Harriet Hall



## Man on the moon

The day after Neil Armstrong became the first man on the moon NBC visited the Fernbank Science Center in Atlanta, Georgia and filmed some of the children there as they asked questions concerning the Apollo 11 mission. Here are some of their questioning minds at work:

"What happens to the oxygen after it is dispelled from the LEM?"

"Is the core of the moon solid or liquid?"

"What is super-water?"

"Could there be people living in tunnels under the surface of the moon?"

"What tests will be used to discover what the rock samples taken from the moon consist of?"

While we might smile at a few of their questions, most of them showed a great deal of scientific knowledge, and made some of the viewers at home painfully aware of the generation gap. This was a far cry from "I see Dick. I see Jane."

For years musicians have composed under such titles as *Moon Magic*, *Moon Glow*, *Paper Moon*—everything from *Harvest Moon* to Beethoven's *Moonlight Sonata*. Farmers have planted according to the moon. Many superstitions about the moon have been found in the folklore of people, ancient and modern. Our word, "lunacy," comes from the Latin word *luna*, meaning moon. It was once supposed that people became insane, or lunatics, from gazing at the moon. Perhaps in the future they will say watching too much TV causes this situation.

As Neil Armstrong took that first historic step on the moon on Sunday, July 20, 1969 he said, "One small step for man; one giant leap for mankind."

Let us hope that these first steps on the moon may become truly giant strides for mankind.

As children at Disneyland and other places were asked what they thought of Apollo 11 they responded: "Great!" "Amazing!" "Fantastic!" "Wonderful!"

One little boy, with bright eyes, summed it up in two words, "It's neat."

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



## Thomas Vise excels in organ competition

Thomas Vise, a student at Henderson State College and organist at Arkadelphia's First Church, won first place in organ playing competition sponsored by the Southern Region of the American Guild of Organists at Chattanooga, Tenn., recently.

Vise will compete against nine other regional winners in the Guild's national competition to be held at Buffalo, N. Y., in June of 1970.

He won the regional competition over musicians from Arkansas, Louisiana, Mississippi, Alabama, and Tennessee.

Vise received a \$150 first place cash prize at Chattanooga.

He is the son of Mr. and Mrs. Thomas S. Vise, Little Rock.

## Southwestern graduates



MR. KIRKPATRICK

MR. TOLLESON

MISS WENZEL

MR. SIDES

Four Arkansans received degrees from Southwestern Seminary, Ft. Worth, July 18.

James G. Harris, pastor of Univer-

sity Church, Ft. Worth, delivered the main address. A graduate of Louisiana College, Pineville, La., and Southwestern Seminary, he received the honorary doctor of divinity degree from Ouachita University in 1956.

Approximately 100 students received degrees or diplomas from President Robert E. Naylor, including four doctorates.

Jerry A. Kirkpatrick, Little Rock, received the master of divinity degree. He received his B.A. degree from Ouachita University in 1958, and his M.R.E. degree from Southwestern in 1963.

Master of religious education degrees were received Bruce L. Sides, Fayetteville; Charles J. Tolleson, Pine Bluff; and Carol Louise Wenzel, North Little Rock.

### James C. Hill in full-time evangelism

James C. Hill, Pine Bluff, has entered into full-time evangelism.

Mr. Hill began preaching at the age of 13. He was ordained to the gospel ministry by South Side Church, Pine Bluff, at age 16.

A graduate of Ouachita University, he was pastor of Tucker Church for three years. He has conducted revivals throughout Arkansas and some in Indiana.

He may be contacted at 2121 Maple St., Pine Bluff, Ark. 71601

### Almyra First Church ordains deacons

The following were ordained deacons by First Church, Almyra, July 18: Ted Moss, W. H. Schrock, C. F. Relyea and Glenn Stone.

Jesse Reed, secretary of evangelism, Arkansas Baptist State Convention, preached the ordination sermon. C. R. Cooper, former pastor of the Almyra church, prayed the ordination prayer.

Delton Cooper, pastor of the church, led the questioning of the candidates.

## Beacon lights of Baptist history

# Carey's first baptism in India

BY BERNES K. SELPH, T.E.D.  
PASTOR, FIRST CHURCH, BENTON

After sixteen years of labor in India William Carey baptized his first Indian convert. He led Krishna Pal and his son, Felix, fifteen years of age, into the Ganges river in front of the mission house, Dec. 29, 1799, and baptized them.

Krishna, a carpenter, had broken his arm while at work. Dr. Thomas, Carey's co-laborer, had been called to set the broken limb. After doing his work as a surgeon, he preached to his patient and the assembled neighbors. The carpenter was touched by what he heard and accepted the invitation for further study. He told the story he had heard to his wife and daughter. They, too, were moved and all three offered themselves for baptism.

While the question of their reception was being discussed, Krishna and Goluk, his brother, broke cast and sat down at a table to eat with the missionaries. This created great excitement among the Indians. On the evening of the same day, Krishna, his wife and his daughter went before the church and told the process by which they had embraced Christianity.

The missionaries found a season for rejoicing. Poor Dr. Thomas! For sixteen years he had longed for a convert. Now what he saw so unsettled him that he lost his mind. He had been afflicted with emotional disturbances occasionally. Dr. Carey thought the excitement hastened the breakdown.

Wild excitement on the part of the natives followed Krishna's breaking cast and becoming a Christian. A mob of 2,000 persons gathered around his house. They dragged him and his brother before the magistrates, but could bring no definite charge against them. Such action was enough to cause the women and the brother to postpone their baptism.

But Krishna was not to be deterred. He was baptized in the presence of the governor of India, a number of Portuguese, and a great crowd of Hindoos and Mohammedans. Dr. Carey walked down into the water with the Indian on one side and his eldest son on the other. He took occasion to explain that it was not the water of the sacred river that could wash away sin but the blood of the atonement, and then administered the rite. Thus, the wall of separation was broken down between the Englishmen and the Hindoo, making them brethren in Christ. It is said all hearts were impressed; the governor wept. On that evening the Lord's Supper was celebrated in Bengalee for the first time.

Krishna was the first of a long line. He lived more than twenty years, an honored servant of Jesus Christ. He was a diligent student, a writer of tracts and a number of hymns for his countrymen.

\*G. Winfred Hervey, *The Story of Baptist Missions*, (St. Louis, Chancy R. Barns, 1886) pp. 16, 785, 786



## Baptist beliefs

# The Saviour's prayer

BY HERSCHEL H. HOBBS

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

"Then said Jesus, Father, forgive them; for they know not what they do"—  
Luke 23:34a

This prayer is the first of seven sayings of Jesus from the cross. In such a terrible situation his thoughts were not for himself but for others.

"Said" is an imperfect tense expressing repeated action in past time. So over and over Jesus prayed this prayer. He probably began praying even as the soldiers prepared him for crucifixion, and then continued it after he was on the cross.

"Father, forgive them." For whom did Jesus pray? The soldiers? Yes. Pilate? Yes. The Sanhedrin? Yes. The mob? Yes. But he embraced all sinners in this prayer. For all had a part in the crucifixion.

The basis of this prayer for forgiveness was that "they do not really know [oidasin] what they are doing." The soldiers were carrying out an order. Pilate was trying to save his own skin. The Sanhedrin thought that Jesus was an imposter. And the mob was a mere tool in it all. Paul said that the rulers known the true nature of Jesus they would not have crucified the Lord of glory (1 Cor. 2:8).

The key word is "forgive" (aphes). It means to let go or send away. In Matthew 27:49 it is rendered "let be" or "wait." This is most suggestive to the meaning of our text.

Jesus prayed for the Father not to condemn them since they did not really know what they were doing. But this does not mean blanket forgiveness. He prayed the Father to withhold judgment until after the resurrection. Then they would really know. They would have the sign of his deity which he had promised.

Then, if they repented they would be saved. If not, then the sin would be one not of ignorance but of full-knowledge.

We today have that full-knowledge. If, having it, men still crucify Jesus in unbelieving hearts there is no basis for forgiveness.

## Arkansas pastors take part in evangelistic crusade in India

Two Arkansas Baptist pastors will leave the week of Aug. 4 for a preaching mission to India. They are Don Moore, pastor of Walnut Street Church, Jonesboro, and Jim Tillman, pastor of First Church, Walnut Ridge.

Mr. Moore will leave from the West Coast and will visit his missionary brother, Trueman Moore and family, in Dacca, East Pakistan; the Max Alexander family, in Bangkok, Thailand; and the Eric Barnes family, in Lebanon, on a trip that will circle the globe.

Mr. Tillman will leave from the East coast, flying directly to India and returning the same route, after the Indian crusade.

Approximately 90 Southern Baptist ministers and evangelists will be engaged in the Indian Crusade, which was arranged by the New Life Foundation of Texas, an organization of Christian businessmen with headquarters in Houston.

According to leaders of the Crusade, this will be the greatest evangelistic



MR. MOORE

MR. TILLMAN

effort ever attempted in India other than the Billy Graham crusades there. Christians are urged to pray for the Crusade.

It is estimated that more than a million people will hear the gospel preached, the most of them for the first time, during the month.

Mr. Moore will be joined in Palestine by Mrs. Moore for a several days' visit there. They will return home by way of Rome and London.



Pogue,

Cheatham,

Merrick

## Two licensed by Jacksonville First

In a recent ceremony at First Church, Jacksonville, Carter Pogue, son of Sgt. and Mrs. Dale Pogue, and Bruce Merrick, son of Mr. and Mrs. Arthur Merrick, were licensed to the gospel ministry.

Both of these young men surrendered to the ministry at Siloam Springs Baptist Assembly last summer and have been very active in the programs of First Church.

Pogue will be a junior in high school this fall and has recently moved to Omaha, Neb. where his father has been assigned to Strategic Air Command Headquarters.

Merrick will enter Opachita University this fall to continue his preparation for the ministry.

Jeff P. Cheatham Jr. is pastor of First Church.—Reporter

## Marianna youth take part in Project 500

A group of young people, sponsored by First Church, Marianna, has recently spent a week in Detroit, Mich., to aid in church survey work, Vacation Bible Schools, and to fill singing engagements as a choir.

The group was accompanied by Mr. and Mrs. Lewis Clarke and Gary Hook. Mr. Clark is pastor and Mr. Hook is youth director of First Church.

Five churches from the Marianna area were represented by the group. Attending from First Church were Pat Dillaha, Cindy Higgins, Libby Hobbs, Lynn Hobbs, Martha Hogan, Becky Hogan, David Keown, LaJuan Rogers, Sharon Lynn, Pat Spath, Dottie Warner, Paula Warner, Kathy Smith, Jan Jones, Joy Jones, and Cecil Polk.

Billy Burrows and Steve Burrows represented Forrest City First Church; Larry McClain and Kerry Glidewell, Helena First Church; Cathy Crawford and Pam Madden, Hughes First Church.



# More than 700 decisions for Christ

By LAWSON HATFIELD

Since the moon walk of our astronauts, superlatives to describe good things are all used up. "Wonderful" is still about the best word to describe the assemblies at Siloam Springs, this summer of 1969.

The total registration of 2,170 is reflected in the following figures which are listed for the three consecutive weeks: 410, 860, and 900. In addition there were many visitors in the services each week. The Tabernacle was filled to overflowing the last two weeks.

The lowest attendance was from the western section of the state, over the 4th of July holiday. The largest attendance was from the eastern and southern sections of the state, the greatest distance. Some churches scheduled their bus trips for all night Sunday night. As an example, the Fordyce group left about 10 p.m. and arrived about breakfast time. A group from El Dorado did the same. Some traveled all day. Most every one said, "It was a ball."

The Assembly program reflects a reasonable degree of variety considering the many needs of people in attendance. The Children's Building was well staffed for good learning experiences for preschool children. In three weeks the building was used by about 100 children and leaders.

A Junior Assembly is conducted in separate areas by a good staff of leaders and ministered to about 450 in this age group.

The Youth-Adult Assembly is the largest in attendance, with about 1600 participating in the three assemblies. Bible Study classes for young people and special studies in Bible (James) and organizational work was offered for adults. Several special studies were provided for some groups. An "On-to-College" class and a large special choir produced "Purpose," a contemporary folk-type musical for Youth. This was produced Friday night for each week.

The three morning devotional speakers, Bruce Cushman, First Church, Van Buren; Lehman Webb, First Church, Hot Springs; and Jim Tillman, First Church, Walnut Ridge, each did an excellent job. The evening speakers, Hugh Bumpass of Oklahoma, Dale Cowling of Second Church, Little Rock, and Jerold McBride of Oklahoma brought inspirational and helpful messages.

Dr. McBride, pastor of First Church, Ponca City, was elected by his State Convention executive board as secretary of evangelism during the week of his ministry to our church assembly.

During the three weeks about one-third of those in attendance made and recorded written decisions. Of the 737 cards, 70 were professions of faith, 159 were surrenders to special service, and 508 were rededications.

The church with the highest attendance was South Side, Pine Bluff, with a total of 84. The pastor, Dr. Tal Bonham, reports that from this group 12 per-

sons joined his church the following Sunday morning on profession of faith.

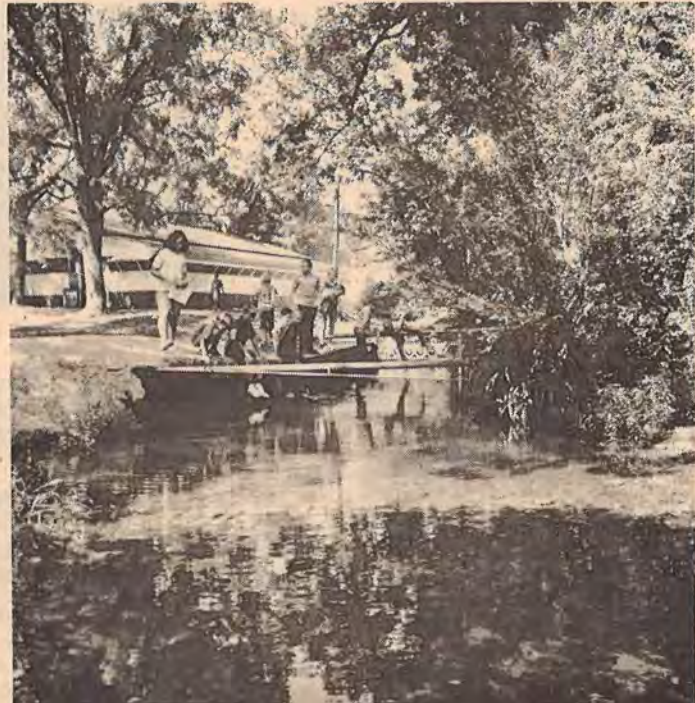
Dozens of people are to be credited with making the assembly the fine experience it was. First on my list of most needful people include Gene DeVore and his wife. Gene can fix anything that needs fixin' and a few things that don't. He is truly a mechanical wizard. Mrs. DeVore is a great kitchen director and on the job day and night to assist the sick who needed special care.

The business end of the assembly is efficiently directed by Dr. Ralph Douglas, business manager, and his capable secretary, Mrs. Erlene Bauer.

If we tried to name the nurses, business office people, counselors and dozens of others, we would but sing their highest praise.

The staff of the Sunday School department count it a privilege to program the assembly. Don Cooper, Mary Emma Humphrey, and Pat Ratton are in a fine position to select trained teachers, prepare special materials, and tend to dozens of details both before and during the assembly.

People attended from all areas of the state. Most traveled by car or special bus. Pastor and Mrs. Amos Greer of Mountain View brought their house trailer and lived in air-conditioned com-  
(Continued on page 10)







*TOP, left to right: Ouachita exhibit; the Hatfield bullwhip  
 CENTER: Bennie Hindman and son; "Kikit"  
 BOTTOM: Typical class; campus scenery—ABN Photos*



fort for a week. Some came by train, some by airplane. And hot, it was hot. Residents of the area said it was the hottest summer since '54. Some of us who have been there year after year can agree. In fact, a year ago, we were searching for blankets, it was so cool. One person used a shower curtain for cover. Another tried to use an extra mattress. But whether it is unusually hot or the usual more moderate climate, the assembly is a wonderful blessing to all.

Laymen, both men and women, have given of their time in service at the assembly. Some teach, some serve on the staff, some simply attend. Many were generous in their remarks about the better facilities and good food they enjoyed.

The Honor Camper program was started a year ago at the third assembly. It proved to be of value in setting forward the ideals or objectives of the assembly. One Youth Honor Camper of last year could not attend this summer because of another recent honor he received. He was appointed to be a cadet at the West Point Military Academy. This does speak to the high calibre of character and ability of Honor Camper standards.

The standards include that a camper must attain highest points in participation of the classes and assembly services, highest points in recreation participation, display a good spirit and attitude generally at the assembly and have a good concept and attitude in witnessing opportunities. Two Juniors and two from the Youth area (Intermediates and Young People) were selected each week. The nominees were selected by counselors and interviewed twice by an Honor Camper committee. This summer the twelve honor campers are:

**First Assembly**

Junior: Judy Simmons, Calvary, Texarkana; Tim Cook, First, Lonoke;

Youth: Richard Lackie, First, Lonoke; Mary Bittle, First, Heber Springs;

**Second Assembly**

Junior: Linda Smelley, Rudd, Berryville; Bill Hightower, Tyler Street, Little Rock;

Youth: Ralph Hudson, First, Harrison; Cathy Howerton, First, Berryville;

**Third Assembly**

Junior: Debby Mays, First, Fordyce; Tim Kauffman, First, Fordyce;

Youth: Richard Hardin, Immanuel, Little Rock; Kathy Willis, First, Crossett.

What is needed to make the assembly even more meaningful to a greater number of Arkansas Baptists?

If the assembly did not change a thing, if it continued at its present level of ministry, it would continue to be of an outstanding value to our churches and convention. Why? Because it is dealing with a great host of the finest young people our churches have. These young people will be in vital places of leadership in the churches, mission fields, and denomination in a few years. The commitment they make at the assembly makes it worth all the planning and work involved.

But, the assembly does have needs.

As I see it, we need these things in this order:

First, some new dormitories for youth groups and family facilities.

Secondly, there are other needed improvements in facilities too numerous to be listed here.

A third need, as I see it, is to provide a denomination-wide program at the assembly. This means the state executive board might set a date, say the summer of 1971, as the summer when all department leaders of the Baptist Building would help plan and conduct the assembly. In other words, every department of our work would be involved in teaching a leadership course, or in some way relating to all people in attendance at the assembly.

An example of this kind of involvement took place at the assembly this year. Dr. Tom Gambrell, field service consultant of Ouachita University, has had an attractive display area on the grounds under the walnut trees. In a week he talked to more prospective students on the assembly grounds than would be possible in any other arrangement or plan in the same amount of time.

The assembly could become a meeting place for many more laymen, pastors, and denominational workers. There would be more informal time and opportunity for fellowship and meaningful relationships in a week than in shorter meetings, or meetings with all the time scheduled for business and reports.

With a little imagination and a lot of work, we can have one of the most helpful projects of the year at the assembly. Such an assembly, a full denominational assembly, would give a cohesiveness to our state work that would make it stronger. The assembly could become the greatest unifying force Arkansas Baptists have ever known.

*Editor's Note: Mr. Hatfield, secretary of the Sunday School Department of the Arkansas Baptist State Convention, served as director of the three one-week assemblies this year at Siloam Springs, June 30 through July 18.*

**The cover:**



**At Siloam Springs**

Two Siloam Springs campers—Terry Hogan and Larry Lambert, both of Graves Memorial Church, North Little Rock—"pose" with one of the assembly grounds' priceless walnuts, during the second week assembly, July 9.

For a full report on the assemblies at Siloam this summer, read Lawson Hatfield's article on pages 8, 9, 10.—Photo by ELM

**Deaths**

SID H. WILLIAMS, 78, North Little Rock, died July 21.

He was promoter and organizer of the Greater Little Rock Stockyard and a member of the Farmers Livestock Commission Company.

He was a member and chairman of the trustees of Park Hill Church.

Survivors are his wife, Mrs. Ollie Williams; three sons, Marcus Williams, St. Louis, and R. C. and Wesley Williams, both of North Little Rock; two brothers, Bracken Williams, Batesville, and Henry Williams, Sidney (Sharp County); two sisters, Mrs. Mellie Lawhorn, Sidney, and Mrs. Annie McElmurry, Kansas City, Mo.

TIMOTHY DURANT HUGHES, 4-year-old son of Rev. and Mrs. Delton D. Hughes, Little Rock, died July 22.

Other survivors are a brother, Paul Hughes, and Misses Marla and Venecia Hughes, all of the home; his grandparents, Mr. and Mrs. D. D. Hughes, Searcy, and Mr. and Mrs. Luther Bunker, Higginson (White County); and his great-grandfather, Perry Bunker, Devalls Bluff.

**To church delinquents**

Would it not be better  
To attend church on your own  
Than be carried there by solemn  
men  
When your life on earth is done?  
—Gladys B. Long, Norphlet, Ark.





Graduation exercises were held Friday, June 27, in the Student Union Building, for the Center's School of Practical Nursing. This was the eleventh class to graduate since the school was started, and brings to 204, the total number of students graduated from the school. Pictured above, from left to right, are: seated, Linda Merrick and Sylvia Hinojosa. Second row: Linda Turner, Debbie Fortnum, Frances Jones, Karen Garner, Helen Howell, and Frances DeClerk. Third row: Juanita Moore, Jean Hemmert, Pam McCulley, Ethel Reed, Patti Yarbrough, and Jane Hirman.

Mrs. Aline Peters, nutrition and diet therapy instructor, was graduated from Ouachita Baptist University in June and received her master's degree in education.



Mrs. Peters came to ABMC in 1958. She was an instructor of nutrition in the diploma school until it was closed in September, 1968. Since that time she has joined the faculty of the Center's School of Practical Nursing.

She also teaches nutrition and diet therapy to the State College of Arkansas nursing students, and does some inservice teaching at ABMC and Memorial Hospital.

Mrs. Peters is a native of Waco, Texas and received her bachelor's degree from Texas Woman's University.

In earning her master's degree, Mrs. Peters attended night classes at the Little Rock Branch of Ouachita Baptist University, which are held here at the Center. It took three years to complete the required 36 hours. She maintained a 3.9 cumulative grade point average and was invited to become a member of Kappa Delta Pi Academic Sorority.

**Bain Transfers To Admissions**

Church of England. She is presently a member of the Pulaski Heights Baptist Church. She lists her hobby as collecting antiques.



Connie Bain

Connie Bain has transferred from the Personnel Office to the Admission Office.

Mrs. Bain came to work at ABMC in 1965 as a personnel clerk. She remained in that position until her transfer to the Admission Office, effective June 11. She will be working on the 2:00 p.m. to 11:00 p.m. shift.

Mrs. Bain is a native of Little Rock and is a graduate of Little Rock Central High School. Her husband, Jack, is self employed and they live at 6915 Shamrock Drive. They have three children, Jack, Jr.; Rebecca Cook; and Robert.

Before coming to ABMC, she was church secretary for the First Baptist

**Candy Stripers "Doing Their Thing"**



Debbie Brewer (left) and Clai Morehead are pictured above removing a carrier from the Center's tube system. Debbie and Clai represent the more than 90 Candystripers who are working in the hospital this summer, volunteering in excess of 1,000 hours each week.



# STATE COLLEGE

At C

19

## SCHOOL C



Beverly Black



Frances Carr



Ann (Woodward) Dutcher



Sandy Grizzle



Sue Hale



Diane Mainer



Anne Martin



Marvella Mattmiller



Carolyn Moore



Sherry (Ahren) Smirl



Patricia Spears



Paula Strum



Mary Walton



# OF ARKANSAS

way

9

## NURSING



Marilyn Burns



Wanda Hamilton



Dottie Ivy



Dianne Jacobs



Janice Kendrick



Mary O'Riley



Linda Orvis



Carolyn Parker



Suzanne Rodgers



Jenny Welch



Mary Whitehead



Ellen Yung



Mary Yung



# OBU translates social concern into involvement



*DR. A. B. WETHERINGTON, head of Ouachita's ATAC Center, discusses school desegregation with the superintendent of an Arkansas school district. One of ATAC's services is consultation with local school administrators about desegregation problems.*

The nation's heightened awareness of its social problems—poverty, lack of educational and job opportunities, racial discrimination—is being reflected on American campuses as more and more classroom time is devoted to discussion of these issues.

But at Ouachita University the concern over social problems is not merely academic. Ouachita has translated concern into involvement.

This involvement takes many forms and tackles many problems. And it serves a wide range of Arkansans—high school teachers and administrators dealing with the problems of desegregation, high school students and kindergarten-age students from families below the poverty line and the state's poor of all races.

One of the most outstanding of these services is the Arkansas Technical Assistance and Consultative Center, set up to help Arkansas school personnel cope with the problems of desegregation.

The center, serving 215 biracial school districts in Arkansas, is directed by Dr.

A. B. Wetherington, professor of education at Ouachita. In the six months since its opening the center has sent consultants to local school districts, held in-service workshops for teachers, held a cross-over teacher conference, set up a reference center, and held an administrator's conference for biracial school district administrators.

The center is now conducting a four-week institute for teachers and other school personnel from majority-Negro school districts. The institute is being held in two sections, running concurrently from July 14 to Aug. 8, on Ouachita's Arkadelphia campus and at Arkansas A&M in Monticello.

One of Ouachita's most successful programs has been the University's association with VISTA—Volunteers in Service to America, sometimes called the domestic Peace Corps. The largest VISTA program in the nation is being directed in Arkansas this summer by James Ranchino, assistant professor of political science at Ouachita.

The same program last summer had the lowest budget of all the VISTA poverty programs and was graded the most effective in the nation. Of the \$50,000 allotted to the Arkansas program, only \$46,000 was used—the only such program in which all of the funds weren't needed.

"When I tried to give VISTA back the rest they were amazed," Ranchino says. "We still have money in the bank because they don't know how to take it back. We simply ran a good, inexpensive program which produced results."

This summer Ranchino's program has been expanded and \$75,000 has been allotted to train and provide for the expenses of 75 student volunteers from the state's colleges and universities.

Earlier this summer the students went through a week of orientation and training on the Ouachita campus, for which top consultants were brought in from all parts of the nation. The students are now at work throughout the state.

Rounding out Ouachita's social outreach are Head Start and Upward Bound programs, designed to prepare young people from families below the poverty line for entry into grade school and college.

Ouachita's Head Start program operates three centers, one on the Ouachita campus, one in Okolona, and one in Piney Grove, with a total enrollment of 170 pre-schoolers.

The emphasis with Head Start children is on social skills. Ronald Munn, director of the Ouachita Head Start center, explains the program:

"We try to teach them to eat with the right utensils, to march down the



*GUEST lecturers are brought in during the summer to speak to Upward Bound students. Here Mrs. Cora McHenry talks to a group in Ouachita's Verser Drama Center.*



right side of the aisles, how to stand in line. We give them immunization and get their health records up to date. Without this the lower socio-economic child cannot start school. It would otherwise take the teacher six months to get the child ready to learn."

In Upward Bound, the emphasis is on getting the high school student ready for college. Students from low income families who possess the potential for college work but lack the motivation or financial resources are recruited for a two-year program, designed to help the potential drop-out acquire an acceptable self-concept, necessary educational tools and skills for academic and personal success in high school and college.

The Upward Bound students take a stiff academic load, with classes beginning at seven in the morning and lasting until 3:30 in the afternoon. All students take academic courses in language arts, science, math and social studies in addition to physical education. Optional courses are available in art, driver's education, and music.

So, Ouachita's social programs cover a wide spectrum of problems and serve a wide spectrum of Arkansans. The University believes that studying social problems is not enough; it's more important to try to solve them.

And ATAC, VISTA, Upward Bound and Head Start prove that Ouachita is doing just that.

## Highway Church is derby winner

Highway Church, North Little Rock, was the winner in all divisions of a Royal Ambassador's soap box derby held last Saturday on a quarter-mile stretch of Camp Robinson Road.

Timothy Wallace, son of pastor and Mrs. Benyan Wallace, of Highway Church, won the age 9-11 division.

Robert Peeples, son of Mr. and Mrs. R. L. Peeples, won the age 12-14 division; and

Steve Brockett, son of Mr. and Mrs. Harold Brockett, won both the age 15-17 division and the grand prize.

Park Hill Church won the prize for best-looking car.

Fourteen cars, sponsored by North Little Rock Baptist churches, were entered.

Ozzie Berryhill, leader of the North Pulaski Royal Ambassador's Association, said that the association plans to instigate district and state soap box derbies next year.

**WARNING**—following are names of the seven Mischievous Misses who are responsible for most of our trouble: Miss Information, Miss Quotation, Miss Representation, Miss Interpretation, Miss Construction, Miss Conception, Miss Understanding. Don't listen to them! **BEWARE!**



*ILLUSTRATED stories are used by Head Start teachers to encourage communications and a sense of understanding.*



*AN IMPORTANT PART of the Head Start program is the teaching of skills which the children would otherwise have no opportunity to learn. Here an instructor is teaching a girl how to float.*



### What makes the difference?

What makes the difference in a successful Brotherhood program of missionary education and one not so successful?

The answer is really simple. The difference is training and planning. The successful Brotherhood program is one where all officers are trained in their duties and where definite plans for programs and activities are planned well in advance. No organization functions and produces as it should unless the leaders are trained for the work, goals are set, and plans are made to reach the goals.

Baptist Men, a missionary education unit of Brotherhood in a church, needs to have men, elected by the church, who are spiritually qualified to serve. They then need to be trained and given opportunity to make plans for the months ahead. Baptist Men's officers include a president, vice-president, secretary, mission study leader and mission action leader:

Royal Ambassadors, a missionary education unit of Brotherhood in the church, is for boys 9-17 years of age. The Royal Ambassador leader and his committee are responsible for providing counselors and assistant counselors to lead the boys. There should be a counselor and assistant for each chapter of Crusaders, boys 9-11; Pioneers, boys 12-14; and Ambassadors, boys 15-

17. Crusader and Pioneer chapters should be limited to a membership of about ten to twelve boys. When the membership reaches a larger number new chapters should be organized. The leader and committeemen should be trained in their duties. Counselors should be trained in their duties. Counselors should be trained and plans made before they begin meeting with the boys.

To assist in training associational and church Brotherhood officers, eight district training meetings are scheduled for the month of October. Every associational officer should plan to attend one of the training sessions to enable him to assist in training church Brotherhood officers in his association.

The district training dates and plans are: Oct. 6, North Central, Batesville; Oct. 7, Northwest, Springdale; Oct. 9, Southwest, Hope; Oct. 20, West Central, Booneville; Oct. 21, Southeast, Monticello; Oct. 23, Central, Little Rock; Oct. 27, Northeast, Jonesboro; and Oct. 28, East Central, Forrest City.

Make plans now to attend one of these leadership training sessions. Materials for use in Baptist Men's organizations and Royal Ambassadors is available from the Brotherhood Department. Call on us if we may assist you in any way.—C. H. Seaton

### Syd Stealey dies; founder of Southeastern Seminary

RALEIGH, N. C.—The first president and key man in the founding of Southeastern Seminary, Sydnor L. Stealey, died at his home here of an apparent heart attack, at nearly midnight, July 24.

Stealey, who had been president of the Baptist seminary in nearby Wake Forest from the time it was founded in 1951 until his retirement in 1963, had been in poor health much of the time since his retirement. He was 72.

Funeral services were held at First Church, Raleigh, where Stealey was a member and where he had served as pastor from 1938 to 1942. Burial was at the Southeastern Seminary campus cemetery.

Immediately before being elected president of the seminary, Stealey was professor of church history at Southern Seminary, Louisville, 1942-51.

Southeastern Seminary opened in the fall of 1951 with 85 students, four faculty members and Stealey as president. The seminary is located on what was the

old campus of Wake Forest College, which moved to a new campus in Winston-Salem, N. C., in 1952.

Southeastern Seminary, now headed by Olin T. Binkley who succeeded Stealey as president, had a total enrollment in 1968-69 of 683 students.

Stealey had been widely recognized throughout the Southern Baptist Convention as both pastor and educator. He was the first person to receive the E. Y. Mullins denominational service award from Southern Seminary when the award was created in 1963.

The retired seminary president had received both his master and doctor of theology degrees from Southern Seminary, and was a "fellow" to Dr. Mullins as a student. He was also a graduate of Oklahoma Baptist University, Shawnee, Okla.

Survivors include Mrs. Stealey; a son, Sydnor Jr., Fairbanks, Alaska; and a daughter, Mrs. Frank Vance, Winston-Salem, N. C. (BP)

Don Nall, pastor of East Side Church, Pine Bluff, was a member of the summer graduating class at Southwestern Seminary.

He received the master of theology degree.



MR. NALL

MR. FONTANE

### Fontane featured in sacred concert

Singer-Actor Tony Fontane recently presented a sacred concert at First Church, Marianna.

Reports Lewis E. Clarke, pastor of the church:

"Mr. Fontane gave an unforgettable concert with a great moving of the Holy Spirit. During the invitation many young people came forward."

Mr. Fontane, who gave up a lucrative career as a recording, television, radio, and stage star to dedicate his life and talent to Christian service, is reported to be currently completing a film in Hawaii on teen-age drug addiction.

### Vacation Bible School at Mt. Pleasant

The first Vacation Bible School was held at Mt. Pleasant Church, Maynard, June 23-27.

There was a total enrollment of 51 and an average attendance of 48. The daily offering amounted to \$16.81.

The VBS began on the preceding Friday with Preparation Day consisting of a hayride and picnic and concluded with a picnic and commencement Friday evening.—Reporter

### August homecoming

Gravel Ridge Church plans a homecoming and roll call service for August 24th, 2 p.m. Former pastors are invited.

A brief history of the church will be given and its present state and outlook discussed.

The church is now pastorless with Bill Brown serving as interim pastor.—W. B. O'Neal



# Church cooperation seen as vital to mission fields of the cities

By F. RUSSELL BENNETT JR.

Associate Secretary, Division of Missions, Home Mission Board

At the end of a morning service in Louisville three couples publicly offered to leave the church. One of the men responding was the chairman of the board of deacons! They were responding to their pastor's sermon, "Four Members Who Ought to Leave Us."

The pastor had called for volunteer missionaries to meet the needs of some inner-city churches.

The decision of the volunteers was to offer their church lives and tithes for one year to a church struggling in a transitional community.

Would your church make such a sacrifice for missions nearby? Or would it only be willing to support "foreign" missions?

There was a time when most Southern Baptist churches were located in rather stable communities. Then each church could care for its own field of missions. The association existed largely to encourage training for the local church.

Now the noise of the car is heard,

in the land. One fourth of the population moves its residence annually. In less than half a decade prosperous communities can become derelict, transitional areas.

In a few years a church can shift from the status of a suburban youth to that of an inner-city paralytic. Even in the solid South the metropolitan association has become a mission field of multiple cultures. Today the missions dedication of our churches is being tested.

It is one thing to be missionary when asked only for money and youth. It is another thing to be missionary by participation and leadership. But such is metropolitan missions today. The Baptist association in metropolis can no longer suffice with training clinics and mass meetings. The mission field at home demands strategy and coordinated effort.

A solitary Baptist church can not meet the multiple needs of shifting populations and writhing economies. Local autonomy is not the answer to a growing population. It takes cooperation, es-

pecially at the associational level. Baptists are making meager penetration into the godless society of our urban centers. Mobility has brought the mission fields next door. How shall we respond?

The "good old days" of associational rallies in homogeneous communities have passed us by. But there are some Baptist Rip Van Winkles oblivious to the change. Their budgets still separate the association from missions. Such blindness is tragic in these urgent times. More tragic are associational programs that neglect their mission opportunities with out-dated procedures.

The single church no longer can cope with the multiple problems of missions in metropolis. An effective mission program in a metropolitan area requires the cooperative effort of all churches of like faith and order. In this mobile society the Baptist association offers the most viable mission approach we possess. Cities are mission fields. The association offers our best method of response. Associations can be missions. For the sake of the lost, may we let it be so.

## You can't legislate morals?

By C. A. SMITHSON

Pastor, First Baptist Church, Nashville

Each time there is a controversial issue before the public we hear this same old-time, worn lie, "You can't legislate morals."

The youth of the day are parroting this as they seek full expression of sexual desires.

The liquor industry expounds this lie as it pushes for legislation permitting free flow of their product to the populace.

And people on both sides of every issue swallow this lie.

What are morals? Webster defines them as conforming to a standard of what is good or right pertaining to conduct, intentions, or social relations—simply right or wrong as decided by the society in which we live. No society can exist long if each individual be allowed to decide this for himself, because too many would act selfishly and independent of the best interests of the others.

Even the cannibals of South America have a code of conduct (right or wrong) way of life. If a person does not wish to adhere to the rules of the group, they have ways of dealing with him.

Whether it be the Indians of America, the Norsemen, the cannibals, the aborigines of Australia, or the United States of America, all societies have a code of conduct (morals) by which they live together in relative harmony.

The Constitution of the United States of America is a document against immoral conduct. Read it! It tells us what is the right or wrong way of conduct. Every law could be defined as a code of conduct for an orderly society. Men who violate the Constitution or law in general find themselves in prison or suffering other punishment for their immoral conduct.

Just imagine for a moment what it would be like if we actually lived by the philosophy that you cannot legislate

morals. Your next-door neighbor might get up in a bad mood and decide that the traffic light and law did not pertain to him—that he is capable of deciding when to stop and where to speed. Multiply this by every motorist on the road, and you would not want to get on the streets.

Just suppose this neighbor needed to give vent to a violent temper, and decided it was morally right for him to kill. Absurd? No, it is not when you want to let every man decide what is morally right in his own heart. Nothing would be sacred nor safe from the thief or murderer.

The reply might be that laws have not stopped lawlessness yet. We still have murder, robbery, rape, rampant pornography, cheating, theft, and a host of other greater or lesser crimes. Yes, this is true. But what would be the result if all laws and punishment against such crimes were lifted? If you answer this question honestly, then you will come to the truth of whether or not we can legislate and enforce morals now!

tithe  
now!





## The unexpected gift

By  
SALLIE  
BRISTOW

Sunday school rooms. I didn't know San Lau had slipped the picture into the truck."

"Surely you want to keep it," Wilma insisted, shoving it toward him.

"No," San Lau refused. "Missionary lady say what we give must be something we treasure most. This picture belonged to my mother. I want to give the finest gift. This is all I have."

Joe understood. "Don't think of it as a little gift, San Lau. It's truly the finest gift because you gave all you had. Other things were given because no one wanted them."

Mrs. Lawton smiled and said, "I guess you're right, Joe. That's the way I felt about that old chair and table I sent. San Lau gave something that was precious to him."

"We want you to come to our Sunday school every Sunday and enjoy it with us," Wilma told him.

When San Lau seemed to hold back, Mrs. Lawton explained, "I've been trying to tell him that no missionary lady here in America will welcome him to the Sunday school. Now that you've asked him, I'm sure he's wondering whether I've told the truth."

"She did, San Lau," Joe said quickly. "We don't have missionary ladies to do it for us here. We ask our friends, everyone we know, to go to the church and hear the beautiful words from the Bible that we love so much. Will you come with us?"

San Lau gave his broadest smile and nodded. Then Wilma and Joe let him carry the picture as they took it back to the new Sunday school room.

(Sunday School Board Syndicate, all rights reserved)



"Isn't that the new boy, San Lau, who's staying with the Lawton family?" Wilma paused as she helped her brother Joe carry the last chair from the truck.

"Yes," said Joe. "I've seen him several times since we've been moving things into the house. Maybe this isn't the way people move in his country."

Wilma laughed. "Well, it isn't exactly the way we usually move here in Clarksburg. Yet how could we ever have been ready tomorrow for Sunday school departments in the old house if everyone hadn't helped?"

"It surely looks nice. You'll have to admit that. Last week it was just an empty house next to the church. Tomorrow it will be divided to make rooms for each age group."

"We will enjoy having a room of our own with a chalkboard and our own chairs. Maybe someday we can have a better library, too."

"See how much everyone has done." Joe glanced around as he put the last chair in place. "People have really helped to clean, paint, and paper, and to put up the drapes and the room dividers."

Next morning Mr. Andrews smiled his approval to the boys and girls.

"Maybe our chairs aren't all alike, and our donated table is a bit wobbly. Yet we are all grateful for these gifts."

Joe voiced an idea that had come to him. "Why don't we set a goal to fill every one of these chairs?"

The boys and girls agreed that his idea was good. Then just as class time ended, Charley Burlow appeared at the

doorway. He had used his truck on Saturday to haul the furniture. Mr. Andrews had just said that all owed Mr. Burlow a vote of thanks.

Charley accepted their thanks and then added, "I just found this in the bottom of the truck bed. It must belong to this class. Yours was the last furniture we moved in."

When he turned the square object around, the boys and girls saw a strange picture. It showed an odd-shaped tree, a bridge, and a lady wearing a kimono and holding a parasol in her hand. Some mosslike greenery was at her feet.

Joe and Wilma exchanged glances, and Joe asked, "Did you pick up things at Mrs. Lawton's yesterday, Mr. Burlow?"

"Why, yes, come to think of it, I got that bookcase there and some things for other rooms. I don't remember getting that picture though, but I handled many things."

Wilma went on to explain, "This must have been picked up by mistake. San Lau wouldn't give away a picture from his own country."

"How do you know it's his?" Joe asked later as he and Wilma were going up the steps of the Lawton home.

"I don't really," Wilma admitted, "but we'll soon find out. If it is San Lau's, he must surely want to keep it."

When both Mrs. Lawton and San Lau appeared at the door, the two soon learned that the picture was San Lau's.

Mrs. Lawton said, "He must have sent it when Charley Burlow came for the items I offered to give for the new





## Know your snakes!



*IDENTIFICATION of snakes is not difficult. Taking time to learn reduces fear, increases safety and sporting pleasure.*

To most people any snake in or near the water is a water moccasin, and the poisonous one is a cottonmouth moccasin. The fact that cottonmouths make up a very small part of the snakes seen around water doesn't keep most people from being terrified of all water snakes. Nor, does the fact that more people are killed by lightning in Arkansas than by snake bite have any effect on the uncontrolled fear that most people have of all snakes.

Water snakes and the paths of anglers often cross. Fishing would be more enjoyable if fishermen would only learn the difference between poisonous and non-poisonous ones—oops, almost said harmless! That would have started an endless debate!

Snake identification is not difficult, at least between poisonous and non-poisonous, but most people will probably go on 'enjoying' their unfounded fear rather than take the time to gain the knowledge which could dispel it.

Employers charged with discriminatory hiring are going to do more than agree to end bias in employment. They also must seek to increase the number of minority group applicants by recruitment policies and advertising. To enforce this government policy—first laid down in an executive order in September, 1967, and made clear in regulations adopted last year—the government is on the verge of ordering federal procurement agencies to cancel purchase contracts with the Allen-Bradley Company, Milwaukee and to forbid additional orders. Such a drastic step comes from formal hearings by a three-man panel in Milwaukee which found that the company's "failure to take some affirmative action to . . . recruit . . . and increase the flow of minority applicants was . . . a violation of the 'equal opportunity clause.'" The panel warned that employers can't defend their hiring practices simply by arguing that few minority workers are employed because few apply for jobs. (Business Week)

Teenager's use of dangerous drugs has become a serious nationwide problem, John Finlator, associate director of the Federal Bureau of Narcotics and Dangerous Drugs, said recently. "Two years ago, the biggest problem was in the Northeast and on the West Coast. But today we're finding it all over the country," Finlator said at a two-day seminar on narcotics and drug abuse involving seven selected high school principals in the greater Washington, D. C. area. He also said that bureau investigations show that hard drugs such as heroin are a big problem among ghetto youths, while marijuana and hallucinogenics of the LSD type pose the biggest concern with children from affluent families. (Nashville Tennessean)

### Shaky

An American astronaut was poised in his capsule, ready to be launched. A reporter asked: "How do you feel?"

"How would you feel," the astronaut replied, "if you were sitting on the top of 150,000 parts—each supplied by the lowest bidder?"



# QUEST: 'Make lemonade out of lemon,'—Harris

*The Southern Baptist Convention in New Orleans turned thumbs down on the proposed new name, "Quest," for Training Union, the Sunday evening church training programs of Southern Baptist churches. In this interview, Philip B. Harris, secretary of the Church Training department of the SBC Sunday School Board which spent months in redesigning the church training program, tells Illinois Baptist Editor Robert Hastings some of his initial reactions to the convention action.*

**HASTINGS:** How did you feel at New Orleans when the convention voted its dislike of the name "Quest"?

**Harris:** Naturally, we were surprised and disappointed, but not bitter. We've accepted the New Orleans decision in good grace. We have no intent of fighting back.

**Q.** In other words, "Quest" is a dead issue?

**A.** As far as the name itself, yes. We will continue to see it in print for a while, since it was too late to stop publication of all materials. But it will be phased out completely as quickly as possible.

**Q.** Isn't this a tremendous waste, to dump a complete program?

**A.** Not as much as it might seem. The only thing we lost at New Orleans was the name. We still have the "baby," i.e., improved techniques and materials for church training and new member orientation. Our program is intact, and will move on schedule as planned, starting October 1, 1970.

**Q.** You mean New Training Union publications?

**A.** That's part of it. For instance, new adult publications such as Now, Skill, and Source.

**Q.** Much has been said about the "secrecy" of the new name.

**A.** Yes, and I think it has been overdone. There was no secrecy in the sense we were attempting to pull something over the convention. We had no thought of victory by surprise. You will remember that we did not even anticipate need for convention approval, since the Sunday School Board had changed other names on its own initiative, such as from BYPU to BTU, (Baptist Young People's Union to Baptist Training Union.)

**Q.** Then why did you hold up formal announcement until the New Orleans Convention?

**A.** For one thing, to develop supporting material so we could copyright the name. We did not want other groups to infringe on the use of our name, such as has happened with Training Union. For example, some publishers have pirated our Training Union terminology.

We also need time to prepare a promotion campaign that would help Southern Baptists to establish a positive visual image with the name; plus time to give more information about materials and quarterlies that would go with the new name.

**Q.** Do you feel you had a real chance to make a fair presentation?

**A.** Not at all. We did have seven minutes at New Orleans, but we had planned to follow this with intensive interpretation from now until October,

1970, a total of about 16 months to get used to the name and new terminology. After the convention presentation, we opened the floor for discussion. But there wasn't a single question from the messengers.

**Q.** Was "Quest" jumped up overnight?

**A.** Hardly. We spent 18 months surveying Southern Baptists about Training Union, and 84 per cent of the respondents said, "Change the name." There is no doubt the time is ripe for a change, if we can agree on a name.

**Q.** Are you going to drop the matter?

**A.** No. Our people still want a change. So we're going to launch an extensive poll, touching thousands of Southern Baptists, to test their thinking. It will be one of the most intensive surveys ever launched among Southern Baptists.

**Q.** If you had it to do over, then what?

**A.** I don't know. No one can say he would have done differently, for we did what we thought was best. We tried to do what our advisors said, such as state Training Union secretaries, our elected board, etc. As I said, we are offering no excuses. It just happened that way. We did the best we knew.

All that remains is to pick up and go on. Evidently, we snagged a lemon along the way. Now we're going to make a lemonade!

## Missionary notes

Mr. and Mrs. Horace W. Fite, Jr., Southern Baptist missionaries to southern Brazil, are scheduled to arrive in the States on August 2 for furlough (address: Box 217, Crosbyton, Tex., 79322). A native of Mena, Ark., Mr. Fite lived in several towns of Arkansas and Texas as a boy. Mrs. Fite, the former Salle Taylor, was born in Lehman, Tex., and lived in Presidio and Crosbyton, Tex., while growing up. They were appointed by the Foreign Mission Board in 1950.

Rev. and Mrs. John D. Floyd, Southern Baptist missionaries to the Philippines who are in the States for furlough, may now be addressed at 3277 Crete, Memphis, Tenn., 38111. Both are native Arkansans. Born in Lockesburg,

he grew up in Hot Springs. She, the former Helen Nutt, was born and reared in Mineral Springs. When they were appointed by the Foreign Mission Board in 1965, he was pastor of Denman Avenue Baptist Church, Lufkin, Tex.

Dr. and Mrs. Glenn E. Hickey, Southern Baptist missionaries, have completed furlough and returned to northern Brazil (address: Caixa Postal 221, Recife, Pernambuco, Brazil). Born in Oden, Ark., Dr. Hickey lived on a farm and in Mount Ida, Ark., as a boy. Mrs. Hickey, the former Dorothy Thomerson, is a native of Malvern, Ark. When they were appointed by the Foreign Mission Board in 1964, he was pastor of First Baptist Church, Wellington, Tex.

Rev. and Mrs. Charles M. Hobson, Southern Baptist missionaries recently transferred from Colombia to Paraguay, may be addressed at Casilla 1171. Asun-

cion, Paraguay. Born in Spur, Tex., Mr. Hobson lived in Roswell, N. Mex., and Berryville, Ark., as a boy. Mrs. Hobson, the former Wanda Nave, was born in Owensboro, Ky., and grew up in Newport, Ark. When they were appointed by the Foreign Mission Board in 1963, he was pastor of First Southern Baptist Church and she was substitute school-teacher in South San Francisco, Calif.

Sara Beth, second daughter and third child of Rev. and Mrs. Billy H. Love, Southern Baptist missionaries to Malaysia, was born June 24. (They may be addressed at P. O. Box 139, Alor Star, Kedah Malaysia.) Mr. Love, born in Oklahoma City, Okla., grew up in Fredericks, Okla. Mrs. Love, the former Thelma Hayes, was born near Booneville, Ark., and lived in Truth or Consequences, N. Mex., and Warsaw, Mo., while growing up.



## The disciple's motives

By C. W. BROCKWELL JR., Education Director  
Calvary Baptist Church, North Little Rock

Life and Work

March 30, 1969

John 16:7-14

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Consider the ideas we are studying under Unit II: A Description of Discipleship—the disciple's character, distinctiveness, inner spirit, motives, commitment, relationships, and test.

This lesson is our mid-point through the unit. It is perhaps the most difficult also. One reason for this is that outwardly it is almost impossible to discern what one's inner motives really are. For instance, in the matter of giving or doing, one can give and do and be both religious and selfish at the same time. Jesus attacked self-righteousness done in the name of religion. His emphasis was that "actions of subjects of the kingdom are not evaluated by their supposed effects on human society but are weighed by the standard of motive. The motive of an act, as far as the character of the actor is concerned, determines the moral quality of the act" (William Hershey Davis).

The tone or theme of Jesus' emphasis is in Matthew 6:1. Barclay's translation is good. "Take care not to try to demonstrate how good you are in the presence of men, in order to be seen by them. If you do, you have no reward with your Father in heaven."

To be perfectly frank, you have to decide whether to please first God or man. Three areas of religious service where one's motivation is most important are commented upon by Jesus.

### Giving—duty to others

Giving is the first impulse of a Christian. It is a sure sign something radical has taken place inside. From the testimony to the tithe is but a short step at first. The distance only increases with delay.

When one gives to help others, there will be a reward—either man's or God's or perhaps both. You can give to demonstrate your own generosity. Some people just can't seem to help but let you know how good they are to help you. The praise of man will be their only reward in such case. We should always give to show how generous God is. No matter how much or how little we have, it is enough to share, for God gave us what he felt we could handle

at the moment. When we learn to share habitually, he will give more.

Jesus pointed to another danger in giving—to hear the praise of men. Note the ridiculous way the Pharisees called attention to their compassion on the poor. It would be far better to give secretly than to make a show. But, be that as it may, Jesus is not so much condemning the manner of giving as he is the motive. If one's motive is correct, he will straighten out the manner. Poor manners usually indicate poor motives.

The sum total is this: Jesus expects us to give, and no pious opposition can warrant not giving. Jesus will take care of the hypocrites. He will also take care of those who help others in their service to God.

### Praying—duty to God

Hambone once made a statement that "It's bad enough to be what you is, much less try to make out like you is sump'n what you ain't." This is certainly true in prayer. Public prayer reveals so much about a person there is little wonder some shy away from it and some thrive on it. Jesus saw clearly the dangers involved in making a show of one's prayer life. How shall we interpret what he said about public prayer?

First of all, Jesus is not condemning public prayer as such. I say this not because pious people have been doing it all along, but because he did it. Jesus often prayed "so that men would hear" (John 11:41-42, for instance). However, he was not seeking the approval of men but making a witness to men.

Jesus is here dealing with the law of sincerity. It is what one seeks to accomplish in prayer that is important. If it is to impress men, it will, but that is all it will do. If it is to express oneself to God and be attentive to his will, it may impress men, but this will be incidental to the purpose.

Second, we don't have to shout at God or repeat certain phrases to be heard. He is well aware of our needs before

we ever think about asking. He simply wants us to express ourselves to him in order that we may receive his gifts more graciously. No man ever fully appreciates God's goodness unless he prays. How could he? Prayer to God is always an eye opening experience. You won't ever find an ungrateful person who prays consistently.

Jesus gave us a model prayer to guide us. He did not say we had to use those exact words, but we should copy the manner or ideas found in them. Note the seven attitudes we should have in our praying: confidence, reverence, submission, dependence, forgiveness, humility, and praise.

### Fasting—duty to one's self

Fasting is one example of abstinence from whatever may hinder spiritual growth. It is not something prescribed by another, nor something for a particular season, but a personal conviction to be carried out anytime. It is not difficult to find things we should abstain from so as not to hinder our spiritual growth. The difficulty comes in actually abstaining and in advertising it. In the area of personal religion, it never pays to advertise—at least not with God.

### Conclusion

"These three duties, or religious services, are representative and include everything we do. The sole thought behind them all is to be good—for the Father's sake. Self is to be left out. We are not forbidden to let others know of our benevolences when such knowledge advances God's purpose, his kingdom. We are not forbidden to let others see and hear us pray when by such praying we may help the cause of Christ; rather, in that case we are to let ourselves be seen and heard. And, if the knowledge of our abstinence from anything for spiritual welfare may influence others in a nearer approach to God, we are not forbidden to let it be known. But we are forbidden to do any religious duty or service for self-glorification instead of for God's glory." (W. H. Davis)

Motive counts most with God.



# God's covenant and law

By DR. VESTER E. WOLBER,  
Religion Department  
Ouachita Baptist University

International

August 3, 1969

Exodus 19:3-18, 16-17;

20:18-20

The covenant which had been made with Abraham, renewed and revised with his descendents, came to its fullest expression at Sinai when God spoke from the mountain the basic moral and spiritual conditions of his contract with his people.

## Terms of the Covenant (19:3-8)

1. "What I did." In order to give his people assurance, God instructed Moses to say to them "You have seen what I did to the Egyptians." The plagues which were sent upon Egypt and Israel's miraculous escape across the Red Sea which closed in upon the armies of Egypt are cited as evidences of God's benevolent concern for Israel, evidences that they were the chosen people of God.

But God not only did something for his people, he also did something unto his people. He bore them up "on eagles' wings" and "brought" them unto himself. The eagle thrusts her young eaglelet from its lofty nest and forces it to use its wings. In the two months of their journey to Sinai, the Hebrews had learned to fare for themselves a bit, even as they trusted in the Lord. Life is like that: God is ever thrusting his people into new situations in which they are forced to make choices and exercise some degree of self-reliance.

2. "If you will obey." The covenant between God and his people is not one-sided: it is not all promise but also entails duty. There are conditions to be met by the people, obligations to be performed, duties to be done. They are to obey God's voice and keep the covenant.

The covenant is not a legal document, cold and dead, which spells out its identical terms for all generations; it is an abiding agreement between living personalities. God is to keep on speaking unto his people, and they are to keep on obeying his voice, thus keeping the covenant.

3. "You shall be." In a true religious life one is ever becoming something which he is not already. God said that if his people will remember what he has done for them and unto them and will obey what he says to them, they will be "a peculiar treasure . . . above all people."

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It was the Lord's purpose to make Israel into "a kingdom of priests and a holy nation." In the kingdom of Jesus all member are priests unto themselves with Christ as High Priest, and they make up a "holy nation" in that all Christians are holy saints; yet, the meaning of this passage seems to be that Israel is to function as a priest in assisting other nations to worship and serve God. Israel was to become an instrument which God could make use of in bringing all nations unto himself.

4. "We will do." Having heard the basic terms of the covenant as proposed by God, Moses related them unto his people. The terms which he spelled out were lofty and demanding. They were to remember God's deeds and be grateful; hear what God says from time to time, and be obedient; and become what God intended for them, and be holy.

They responded with ready will: "All

## What love is

Love is when a friend gives you a word of comfort in your sorrow.

Love is when a person takes time to send a card, and write a note.

Love is when a person takes time to make a personal call.

Love is when someone takes a homemade gift to a friend.

Love is sharing home-baked foods.

Love is fellowship with others.

Love is being a good listener.

Love is making others happy.

Love is being able to forget and forgive.

—Phyllis Kuper  
Rural Route 1  
Midway, Ark.  
72651

that the Lord has spoken we will do." It should not be held against Israel at this point that while she ratified the proposed covenant with gusto she did not follow through with equal zeal.

## Fire on the mountain (19:16-17)

Israel's covenant with the Almighty was received amid circumstances of reverent fear. They were shaken with awe as God blanketed the mountaintop with a dark cloud, then illuminated it with blasts of lightning, and shook it with explosions of thunder. As he had spoken unto Moses from the burning bush, he spoke unto Israel from a burning and quaking mountain. Smoke engulfed the mountain as God spoke to his trembling and quaking people.

A prime requisite of the Christian experience is fear—reverent fear and awe. It may well be that the sixties will go down in history as the irreverent decade. It is said that science, by explaining the wonders of nature in our everyday world, has taken away our sense of wonder. If so, science is doing a magnificent job to bring it back. Because we know a bit more about botany than the people who listened to the Sermon on the Mount, one may not be overly impressed unless he is an amateur or professional botanist when someone says, "Behold the flowers of the field, how they grow;" but just now he would have to be some sort of dead spirit if he is not moved by David's reverie, "When I consider the heavens, the work of thy fingers, the moon and stars which thou hast ordained; what is man," (Ps. 8:3). There are some people so unimaginative as to remain unimpressed if the astronauts were to find the fingerprints of God on the moon, but the thinking heart is ever ready to say "the firmament showeth his handiwork," (Ps. 19:1).

## A transformer (20:18-20)

When God speaks directly to people, it can be a terribly frightening experience, and it brings about changes in them which they may be unaware of. After forty days on the mount with God, Moses got so turned on that he had to wear a veil. Our text today says that the people requested that God speak to them through Moses. Thus, the lawgiver served as a spiritual transformer to convert the high voltage revelation of God into the low voltage Word of God which they could receive and live with.



# INDEX

# A Smile or Two

# Attendance Report

July 20, 1969

Church	Sunday School	Training Union	Ch. Adns.
Alicia	59	52	
Arkadelphia, Shiloh	23	11	
Berryville			
First	142	47	
Freeman Heights	119	38	
Bootheville, First	248	213	1
Camden, First	390	89	1
Cherokee Village	98	21	2
Crossett			
First	468	187	
Mt. Olive	233	130	
Dumas, First	221	95	
El Dorado			
Caledonia	30	28	
Ebenezer	161	56	
Forrest City, First	442	126	
Ft. Smith, First	1,018	344	2
Gentry, First	154	52	1
Green Forest, First	161	61	
Greenwood, First	262	98	
Harrison, Eagle Heights	230	52	3
Hope, First	451	165	
Hot Springs, Piney	167	77	
Jacksonville, Marshall Road	267	141	
Jonesboro, Central	409	110	2
Lake Hamilton	95	38	2
Little Rock			
Archview	116	36	5
Crystal Hill	154	64	
Geyer Springs	566	183	4
Life Line	442	161	5
Manila, First	148	74	
Marked Tree			
First	144	56	
Neiswander	96	58	
Monticello			
Northside	101	68	1
Second	284	103	4
North Little Rock			
Baring Cross	508	123	1
South Side Chapel	39	17	
Calvary	369	142	
Central	231	67	2
Highway	159	70	2
Levy	893	92	1
Park Hill	651	151	6
Sixteenth Street	51	29	4
Sylvan Hills	240	102	
Paragould, East Side	254	151	
Paris, First	344	98	2
Pine Bluff			
East Side	137	79	1
First	636	114	
Green Meadows	60		
Second	177	77	
Watson Chapel	181	82	3
Springdale			
Berry	81	22	
Caudle Avenue	103	39	
Elmdale	310	106	
First	304	106	
Van Buren, First	341	168	
Jesse Turner Mission	42		
Chapel	5		
Vandervoort, First	48	20	
Warren			
First	366	95	3
Southside Mission	81	89	14
Westside	71	38	
West Memphis, Calvary	203	68	1



"I gave Don an ultimatum. Either he calls me tonight, or I call him!"

## Double action

A woman lived adjacent to a private zoo. She informed the police that she had a skunk in her cellar.

"Make a trail of bread crumbs from the cellar to the garden and wait for the skunk to follow it outside," advised the police officer.

Half an hour later the woman rang a second time.

"Now what, madam," said the officer, recognizing her voice.

"I did what you said—now I've got two skunks in my cellar."

## Big tippers

The president of a large company was traveling to a nearby city on an early-morning train. He entered the dining car, found a seat, summoned the waiter and said: "I'd like to try that six-dollar breakfast my men show on their expense accounts whenever they ride this train."

## Dead right!

"Doctor," said the sick man, "The other doctors seem to differ from you in their diagnosis of the case."

"I know," replied the physician cheerfully, "but the postmortem will show that I was right."

## Point of view

The firing squad was escorting a Russian comrade to his place of execution. It was a dismal march in a pouring rain.

"What a terrible morning to die," muttered the prisoner.

"What are you kicking about?" asked the guard. "We gotta march back and live."

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# In the world of religion

## Group seeks upset of prayer ban

SEATTLE—"I don't think the framers of the Constitution could foresee the day when prayer would be illegal in schools," Frank Kolstee Sr. stated here. He is head of a two-week-old corporation called "Prayer and Youth, Inc." The organization is seeking to persuade two-thirds of both houses of Congress to propose a constitutional amendment and three fourths of the state legislatures or state conventions to ratify it.

"God is necessary in business—and anything we do in life. We cannot shut out God at the doors of the church," Kolstee told the Seattle Times. The industrialist said the organization has circulated petitions among churches in the Seattle-Tacoma area and estimates a haul of more than 2,000 signatures has been made.—(EP)

## Witnesses gather 70,000 strong

NEW YORK—Yankee Stadium here was host to 70,000 Jehovah's Witnesses for an entire week as the sect studied methods for spreading their beliefs.

Gray rain fell amid the speeches and enthusiastic response from delegates who represented more than a million Witnesses throughout the world.

Their brothers in the faith met at the Atlanta Stadium in Georgia where huge kitchens were set up to feed some 50,000 of the faithful.

The Witnesses look for the rule of the 144,000 persons who will reign with Christ after the Battle of Armageddon.—(EP)

## Little mention of heaven and hell

ST. LOUIS, Mo.—There is little mention of heaven and hell by modern theologians attempting to define salvation, says a professor who delivered a paper at the Fourth National Faith and Order Colloquium here.

Dr. John B. Cobb Jr., theologian at the School of Theology at Claremont, Calif., where he is Ingraham Memorial Professor of Theology, stated that "Very few 20th century Protestant theologians think in terms of heaven and hell." He said the emphasis on defining what salvation means in this life rather than after death drew no voiced challenges from the large number of religious thinkers from conservative churches—Greek Orthodox, Roman Catholic, Southern Baptist and Missouri Synod Lutherans.

In an interview with the Los Angeles Times at his office Dr. Cobb opined that some participants may have kept silent on the subject possibly because

it is less fashionable today to speak of salvation from the fires of hell.

His paper said concerning the expectation of "rewards and punishments, heaven and hell," that "hardly anyone today thinks seriously in such terms." (EP)

## Pennsylvania beats Sunday liquor sales

HARRISBURG, Pa.—A proposal to legalize Sunday liquor sales in restaurants and hotels in Pennsylvania, subject to local option, was defeated in the House of Representatives.

Church groups and private drinking clubs opposed the bill. Clubs are permitted to sell to members on Sundays. Large hotels in Philadelphia and Pittsburgh may also serve liquor on Sundays.

The House vote against the issue was 106-88. Under terms of the bill, cities, boroughs and townships would have voted on whether to permit Sunday restaurants and hotels which receive at least 55 percent of their gross income from food and non-alcoholic beverage sales.—(EP)

## Gives warning of population crisis

WASHINGTON, D. C.—"The greatest single obstacle to the economic and social advancement of the majority of the peoples in the underdeveloped world is rampant population growth," declared World Bank President Robert S. McNamara.

In an address at the University of Notre Dame he warned that if the population "explosion" is not dealt with reasonably it will in fact explode—explode in suffering, . . . violence, . . . inhumanity.

Procrastination, he said, in further search for a "rational and humane" solution would be disastrous.

A child born today, he explained, living on into his seventies, would know a world of 15 billion and his grandson would share the planet with 60 billion people. Mass starvation, political chaos or population planning would surely alter the present pattern, he said. (EP)

## Presbyterians elect 16-year-old deacon

COLUMBIA, S. C.—Shattering an age old barrier, a 16-year-old youth has been elected deacon by a Southern Presbyterian Congregation here.

Grady Patterson III, son of State Treasurer and Mrs. Grady L. Patterson Jr., was chosen one of 12 new deacons at the annual election of elders and deacons of Shandon Presbyterian church, one of Columbia's largest. He

is a junior at A. C. Flora High School.

Nominated from the floor by one of the young people of the church, his nomination was seconded in speeches by some four or five elders. He was elected as a write-in candidate by a majority of the 1,200-member congregation.

The young Mr. Patterson will be on his high school's honor board next year and is a junior scoutmaster. (EP)

## Churchman fined \$200 for quip about 'Cuba'

BOSTON—A church executive learned the hard way here not to make jokes with airline stewardesses about flying to Cuba.

Tilford E. Dudley, 62, director of national affairs for the United Church of Christ was fined \$200 in East Boston District Court for asking a stewardess, "How long does it take this plane to get to Cuba?"

Mr. Dudley said he was just teasing. Judge Guy Rizzotto held that the churchman's action was "the same as hollering 'fire' in a theater." Mr. Dudley was charged with disturbing the peace. (EP)

## McCartney sermons are published

GRAND RAPIDS, Mich.—Previously unpublished sermons of the noted Presbyterian pulpiteer, Clarence Edward Macartney, will be issued by Baker, Book House here in October. The messages will appear under the title, *Along Life's Crowded Highway*. (EP)

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