

8-7-1969

August 7, 1969

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

AUGUST 7, 1969

Personally speaking



Ode to the cob

The lowly corncob, once an important item in our down-on-Bunker culture, is no longer to be found in our society. Oh, corncobs still grow, but science has learned how to turn them into plastic and at a profit.

Fifty years ago the corncob, in its natural state, came close to being a necessity. Back then just about everybody in this part of the world had to depend on wood fires for heat in winter and for cooking purposes the year round. And corncobs, with a dash or two of coal oil, rated second only to pine knots for kindling fires.

For hungry, growing boys and girls, the stated announcements from Mama that she must build a fire in the stove—pronounced “farnstove”—always started the saliva flowing. For building a fire in the cookstove was the necessary first step to producing one of those old-time, country meals that always stuck to a fellow’s ribs. And, as we have already indicated, having corncobs for kindling hastened the process. (Needless to say, we always kept a good supply of these in one corner of the wood box, back of the cookstove.)

Corncobs also met another and a far different need for us boys—a recreational need. I refer to that neighborhood classic of bygone days known as the corncob fight.

Two willing and equally reckless fellows would choose sides. Then, from opposite camps, and with everybody well supplied with ammunition (corn-cobs) they would lead their forces into battle.

Now a corncob that is watersoaked—the kind we used to try to get hold of—comes close to being a lethal weapon. It is a wonder that more of us were not maimed for life than were. Many of us can still recall what a headache is like that has been induced by receiving a corncob alongside the head. And some of us remember how swollen and blackened an eye can get to be, when a combatant fails to duck fast enough or zigs when he should have zagged.

Maybe it is just as well that science has taken over and is turning corncobs into such things as quality hosiery for milady. Now that we are all cooking on the front burner, we do not need cobs

for kindling. And barnyards, the natural battlegrounds for cob fights, are now few and far between.

But it is hard for us oldtimers not to feel that the corncob has come to a rather sad end for something that used to serve such good purposes in its natural state.

Erwin L. McDonald

IN THIS ISSUE:

REBELLION by the young people of Eudora Church has begun, page 6, aided in every way by their pastor, L. C. Hoff.

“SERENDIPITY with God” is the theme of two youth rallies sponsored by the youth of Pulaski Baptist Association, Aug. 7, 8, page 7.

“QUESTIONS Training Union literature,” a letter, page 4, invites the sharing of feelings concerning the strengths or weaknesses in the Training Union literature.

SOUTH SIDE CHURCH, Pine Bluff, ok’s building plans, page 7, as the consummation of many years of planning, to provide for 1,400 people in Bible study and worship.

PHILIPPINES mission project of First Church, Harrison, page 8, includes plans to build a chapel building in Boliney, Abra, Philippines, where a stable under a home now provides the only place of worship.

COVER story, page 9.

Arkansas Baptist newsmagazine

August 7, 1969

Volume 68, No. 31

Editor, ERWIN L. McDONALD, Litt. D.
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Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DF Daily Press; EP Evangelical Press; LC Local Correspondent; AB Associational Bulletin; EBPS European Baptist Press Service.

Our Southern Baptist missions records

Southern Baptists are not doing as well in missions support as the average church member thinks, says Editor James F. Cole, in Louisiana Baptists' *Baptist Message*.

Editor Cole quotes Winston Crawley, director of the overseas division of the SBC Foreign Mission Board, as authority for the statement that the average religious denomination in the United States sends more than 19 per cent of the total church offerings to missions causes beyond the local churches, while the Southern Baptist figure is less than 17 per cent.

Responding to a statement from Dr. Crawley to the effect that Southern Baptists actually give less than six cents per member per week for sending the gospel beyond our national borders, Dr. Cole said that Southern Baptists "are paying \$50 million more on interest borrowed for new church

buildings annually than they are giving to missions." This, says Cole, adds validity to the charge sometimes heard: "Churches in America are becoming more interested in themselves and more indifferent to the world."

But the difference between the budget of one church and the budget of another is more to be measured in the faith, vision, love, obedience and sacrifice of the membership than in the actual amounts given, says the editor.

We feel as Dr. Cole that the Cooperative Program, representing as it does a year-round plan of mission involvement and ministry, and in turn helping churches meet the spiritual demands of the hour, merits the fullest consideration by the church committees working out proposed budgets for the coming year.

Prayer/Bible reading is legal

No matter how much information is dispersed by how many media, some people never seem to get the message. This perplexing fact was demonstrated again at the Southern Baptist Convention in New Orleans in the useless motions and debates on prayer and Bible reading in public schools.

Many people—including some Southern Baptists—still seem to think that prayer and Bible reading are forbidden in public schools by U. S. Supreme Court rulings of 1962 and 1963. They loudly criticize the court for "wiping God out of the classroom."

In truth, Baptists of all people should laud the U. S. Supreme Court for its prayer and Bible reading rulings. What the court said was that prayer could not be prescribed by school officials,

and that Bible reading could not be made mandatory. Voluntary Bible reading and non-denominational prayers are still very much legal.

This is preservation of religious liberty, and protection of the separation of church and state, in excellent fashion. What Baptist wants a school official to force his child to read the Bible, or to have his school-age child told what words he has to pray in school?

The current "prayer bills" before Congress are superfluous. The First Amendment is adequate, as the U. S. Supreme Court has interpreted it in the prayer and Bible reading decisions. Let's not tamper with it.

—Jack U. Harwell

The Christian Index (Georgia)

Rebels not always the same

Rebels in our society who openly advocate the overthrow of our government and the throttling of our institutional life like to think of themselves as great patriots. When sober-minded, sane citizens object to their anarchy, the militants are likely to ask: "What if the Boston tea party had been squelched?"

But there are rebels and then there are rebels. To someone who asked, "How can you praise the heroes of the American Revolution who rebelled against the tyranny of Great Britain and then turn right around and condemn the rebels of today?" Columnist Roger E. Williams Jr., of *Charity and Children* replied:

"If you are wanting to join up with rebels, be

sure you find the crowd whose oath of allegiance includes some of the following declaration: "We hold these truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness . . ."

Concludes Williams: "The cause which seeks only to destroy through hatred and to replace orderly change with riot can hardly command the loyalty of men who believe in the integrity of lawful means for securing desired changes. Motives as well as methods can help determine which rebels are right."

The people speak

Questions Training Union literature

For some time I have been concerned about our Young People's Training Union quarterlies. At various times during the last year the young people themselves have verbally noted their dissatisfaction, although I have refrained from voicing a negative attitude.

There are numerous reasons for my concern. To cite a few; I would mention the vocabulary used. To some of us it is "way-out". The group of young people I work with are not college graduates with degrees in psychology or philosophy. They find the vocabulary for the lessons very tiring. As a public school teacher with twelve years experience I find such words as "catalyzed", "axiom", "Abstract of Principles", "opiate", "empathy for human pathos", very tiresome reading. Young people are tired of just a "bunch of words". The use of such terms as "bearded rebel", "heretic", "appreciation for Darwin" in describing past Baptist leaders brings a big question mark to my mind. What is the under-current in these lessons and

what is the purpose? Especially thought provoking since the name of Jesus and of God is used once each in three successive lessons.

There are other shortcomings we find, but my concern is mainly this: is this a problem of mine and this particular group of young people alone, in that we are not utilizing the material to its full capacity, or, are there others in the state experiencing such uneasiness with the Training Union literature. I sincerely wish to hear from others voicing their opinions. Have you found a great deal of satisfaction in the studies during the past year? Please share with us your feelings concerning the strengths or weaknesses in the Training Union literature. (Life & Work Curriculum)

Please withhold my name from publication if possible; if not, use it if it seems necessary. I desire to defend and uphold every phase of our world and service for Christ through our Conven-

tion and do not wish this letter as "rebellious" or derogatory, but I am deeply concerned. This is not just a spur of the moment gripe. I have given this much thought and study; this is my first verbal expression. I have not felt it helpful to "gripe" to the young people I am trying to lead.

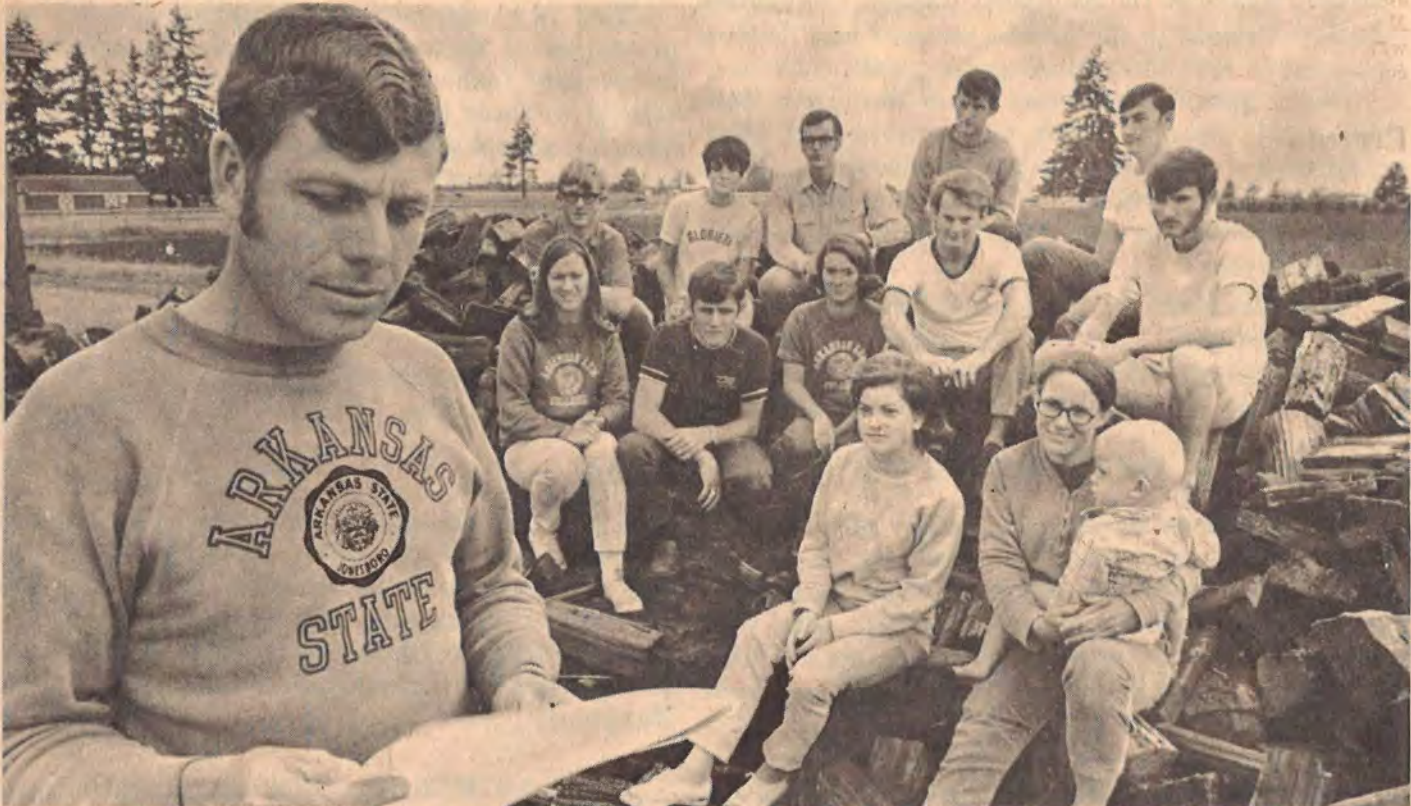
—Signed but name withheld

Kudos for 'Baptist'

Enclosed is my check for a subscription to your paper. I am especially interested in Mrs. Hall's column, "Woman's Intuition."

As an editor and writer for many years, I should like to commend you on the excellent paper you prepare. It has so much more general reader interest than most of the Baptist papers. I like especially your attractive layout and variety.—Mrs. J. E. Lambdin, 2111 Westwood Ave., Nashville, Tenn.

Arkansas all over



Ken McCain, who serves as Baptist Student director for College of the Ozarks, Clarksville; Arkansas State Junior College, Beebe; Arkansas College, Batesville; and Phillips County Community College, Helena, is shown here, left, with a group of summer mission workers in Oregon.

Front row: Mary Jane Sullivan and Kay Dayton with a

child of a family of migrant farm workers.

Second row: Laverne Gray, Larry Atkins, Ruth White, Lynn Horton, and Don Henry.

Back row: Jay Rodgers, Sandra Sawyer, Jim Landrum, Bill Polk, and John Douglas.—Photo by John Erickson, Chief Photographer, *The Oregon Statesman*

Jim Southerland is ordained



MR. SOUTHERLAND

Markham Street Church, Little Rock, recently ordained Jim Southerland during its mid-week prayer service.

Ray Branscum, pastor, presided. The ordaining prayer was given by Dr. S. A. Whitlow, Executive Secretary of the Arkansas Baptist State Convention. The ordination sermon was preached by T. W. Hayes, Conway. John Whitlow presented the Bible to Mr. Southerland. A concluding prayer was given by Dr. Lewis Sutton, a deacon of Markham Street Church.

Ronald Melroy Ford enters ministry

Ronald Melroy Ford was ordained to the ministry by Central Church, Magnolia, on July 16. Dr. Loyd L. Hunnicutt, pastor, served as moderator of the council, and Hoyle Clanton, as clerk. Prosperity Church, Route 1, Fordyce, where Mr. Ford is pastor, had called for his ordination.

The scripture was read by J. W. Powell, chairman of the deacons of Central Church. Dr. Robert Stagg, Ouachita University, led the questioning of the candidate and the ordination prayer; and Dr. Vester Wolber, Ouachita, preached the sermon.

On behalf of Central Church, Dr. Hunnicutt presented the new minister a Bible and a certificate of ordination.

Deacons assisting in the ordination, in addition to those from Central Church, were Vick Wheeler, Bearden; and Pat Sowell, North Little Rock.

Ronnie, as he is called by his friends, is a junior in Ouachita University and the son of Mr. and Mrs. Melroy Ford, Magnolia. He is married to the former Miss Kay Sowell, North Little Rock.—Josephine Dew

Beacon lights of Baptist history

The virtue of persistence*

BY BERNES K. SELPH, TH.D.

PASTOR, FIRST CHURCH, BENTON

William Carey was convinced that God had called him as a missionary to India. This call did not preclude difficulties and obstacles. But he had already known these as a shoemaker-preacher.

His small salary of seventy-five dollars a year and earnings of a cobbler provided but a scanty supply of food for his family of four. When he wrote his first pamphlet "An Inquiry into the Obligations of Christians to Use Means for the Conversion of the Heathen" he had no money to print it. A good deacon learning of this provided the funds to produce the treatise.

His family proved a problem. When he mentioned his going to India his father exclaimed, "William are you mad?" He expected his wife to accompany him, but she said, "Come what will, I and my children shall remain in England." For awhile, William thought he would have to leave her behind, taking his eldest son with him, and leave her and the rest of the family under the care of the Missionary Society. Dr. Thomas, who went out to India with them, persuaded her to go. He kept saying, "If you do not go you will repent of it as long as you live."

The Baptists of England were reluctant to give their money to send volunteers for the missions. Many of the wealthy brethren turned down Rev. Andrew Fuller who sought to raise the expenses. He often turned aside to weep in secret. Dr. Thomas was more successful as he turned to inland towns, especially among the plain working people.

The East India Company was another hindrance. This trading company virtually controlled Hindustan and was unwilling that the gospel be preached to India. Some of its directors were in the House of Commons and used the government for their purposes. Carey and Thomas were taken off the Company's ship just before it sailed.

Dr. Thomas had been involved in bankruptcy in London a few years before going to India. He was now pursued by his old creditors. Carey was discouraged and Fuller abandoned hope. But not Dr. Thomas. He kept searching and found that a Danish East India ship would soon be sailing and would take them.

Just before sailing Carey said to a friend, "What if the Company should send us home on our arrival at Bengal?" It looked for awhile as though they would never reach Bengal. Off the tip of Africa they found themselves in a storm whose waves threatened to sink the ship.

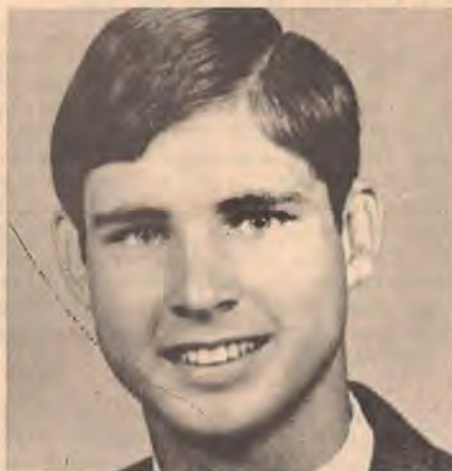
Soon after arriving in Calcutta, Nov. 11, 1793, Carey learned that his family was without funds. He had entrusted his money to Dr. Thomas who had no business ability. The missionary group secured work in an indigo mill where they labored for the next six years. Carey's fears were realized. The East India Company would not let them settle in Bengal. They moved to Seampore, a Danish settlement, fifteen miles from Calcutta. Many more obstacles would appear, but Carey with God's help overcame them.

*G. Winfred Hervey, *The Story of Baptist Missions* (St. Louis, Chancy R. Barns, 1886) pp. 3-20

Arkansas Baptists work at Glorieta

GLORIETA, N. M.—Thirteen Arkansas Baptists are serving on the staff at Glorieta Baptist Assembly this summer.

They are Judy Howell, Jonesboro; Regina Baswell, Jonesboro; Glen Davis, North Little Rock; Susan Posey, Crossett; Randy Jones, Curtis; William S. Fuller, Arkadelphia; Stan Rogers, Arkadelphia; Beverly Gibbons, Little Rock; Jeanette Zies, Fort Smith; Becky Hale, Fort Smith; Irene Huffman, Malvern; Melva Jo Bryant, Jacksonville; and Lora L. Reagan, Hot Springs.



MR. FORD



THESE Arkansas girls were among the 1,500 who attended YWA Conference at Glorieta, July 17-23. The theme for the conference was "I Must Tell Someone."

Enroute the girls visited several Home Mission fields, including prayer meetings in the Baptist Indian Mission at Taos and Santa Clara.

They returned via Carlsbad Caverns.

Mrs. R. E. Hagood directed the group on chartered bus furnished by Arkansas WMU. She was assisted by Mrs. Bill Crumpler, Helena.

First row, left to right: Mrs. Haygood; Susan Emory, Hamburg; Ellen Gates, Crosssett; Peggy Cox, Newport; Jen-

nifer Murray, Pine Bluff; Nellie Snow, North Little Rock; Nancy Ellen Rhodes, Newport; Bobbie Ellen Davis, Newport; Jan Elizabeth Grimes, Newport; Sandra McAllister, Newport.

Second row, left to right; Cathy Davis, Little Rock; Jamie Morgan, Stephens; Beverly Bridges, Pleasant Plains; Teresa McDougal, Pleasant Plains; Mary Ann Deggs, Crosssett; Mrs. Crumpler; Glenda Monk, Pine Bluff; Margaret Brooks, Augusta; Jenetta Ashley, Newport; Barbara Cox, Benton; Betty Barber, Newport.

Third row, left to right: Kathy Davis, Stephens; Ginny Morris, Bradford; Alice Walsler, Crosssett; Lloyd Ellison, Ft. Smith; Mary Helen Gooch, North Little Rock; Mrs. Raymond Morris, Bradford; Pat Horn, Calico Rock; Raymond Morris, Bradford; Vesta Baudine, Santa Fe, N. M.

Young people begin rebellion at Eudora

A rebellion has begun in the Eudora Church. Those who are involved do not hesitate to refer to themselves as rebels. In fact they have come to call themselves "New Rebels". They have the sanction of and are being led by their pastor. The only thing normal about this rebellion is that they have a stated purpose and they plan to march, demonstrate, and protest.

The rebellion began when a group of young people returned from a trip to Glorieta Baptist Assembly. The pastor got with a group who were determined to continue some of the spiritual growth and enthusiasm generated at Glorieta. They felt that if it was good for Glorieta it would be good for their own church and town.

They are rebelling against the sin and lethargy of the day, the spiritual indifference and carelessness of so many. They plan to march to the church for its services and then to

homes where Christian service can be rendered, to hospitals and nursing homes where there are shut-ins. They are making their lives a demonstration of Christian living at its best.

They plan to demonstrate their Christian living even at the Dairy Bar by just being Christian, and sometimes by just sitting around in their cars, playing the guitar and singing some of the songs of "Good News" or some of the other modern songs young Christians love and sing. Their plan is to let it be known by action that they are not ashamed to be known as Christians, that they are not ashamed of Christ, and that they are trying not to bring shame to his name.

The protest of the young people is not against the "Establishment," whatever some may mean, but against sin. They hope to make the "establishment" more Christian in all of its contacts

as young people are seen doing good things and saying good things.

This group meets each Tuesday night with no officers or formal organization. They have the pastor there to meet with them to guide them, or to answer a question that may arise. Sometimes they view a film that deals with their own problems or the problems of other young people. They may hear someone speak about some of the problems youth faces today.

The meeting may be a fellowship hour when everybody joins in in singing and enjoying a hot dog and coke, making plans for the next meeting or service to be rendered. They plan with the pastor for activities that enrich their lives or the lives of others whom they can bring to the meeting. The pastor usually knows about who they will be and what their need is. Questions and discussions are aimed at trying to help these.

So you can see why the pastor is giving aid to this rebellion, and why he will try to promote more of it. He says, "May their tribe increase."—L. C. Hoff, pastor

Southside, Pine Bluff ok's building plan

Members of South Side Baptist Church in Pine Bluff voted recently to construct the first phase of a long range building plan which will eventually house 1,400 people in Bible study and worship.

The first phase of construction calls for the second floor to be added to an existing childrens' building along with the remodelling of the first floor to provide for expansion of the church's pre-school program. It is operated through the week for children two through five years of age. A new department for the mentally retarded will be provided in this building which will also provide for children through the sixth grade. In addition to the children's building, a two-story L-shaped building along 23rd Avenue and Elm Street will house a music wing, fellowship hall with a seating capacity of 300, kitchen, an office suite, conference room, library, five adult departments, a department for college and career youth, and departments for the seventh through the twelfth grades.

This building program will provide new space for all Sunday School departments and other departments which will be organized. When completed, it will care for 1,000 in Bible study. The final building phase will include the erection of a new sanctuary and the conversion of the present sanctuary into additional educational space which will house another 400 in Bible study.

Dr. Tal Bonham, pastor of South Side Church, indicated that the unanimous vote was the consummation of many years of planning. "Our planning committee has studied the future growth of Pine Bluff and has made this recommendation believing that our church enjoys one of the finest church locations in the city. If we grow with Pine Bluff, we will need improved and expanded facilities."

South Side Church has experienced a steady growth in the last several years and now has a membership of almost 2,000. In recent years, it has been engaged in an expansion program which has resulted in the acquisition of almost two full blocks of property for building and parking. The church's budget has doubled in the last six years and stands at \$208,000 for 1969. The church has established three other churches in recent years, the most recent one being the East Side Church which was begun in a tent two years ago. It has now grown into a

church with over 250 enrolled in Sunday School.

Architect Mack Ferguson of Wilbur, Butcher, and Ferguson of Little Rock, has been working with a planning and survey committee for several months on the long range plans. A building committee was elected to work with Ferguson to finalize the plans and prepare them for bids. L. D. Davis was elected chairman of the committee and Lester Price is the vice-chairman. Other members are as follows: Mr. and Mrs. Orvis Brewer, Dick Carson, Mr. and Mrs. Milton Lowry, Bill McRae, Mrs. Douglas Pittard, Tom Redden, T. J. Scott, Lofton Tillman, Robert Tolson, and Alfred Woodfield.

The church also voted to finance the project through a church bond program which will pay for the building, clearing and paving, architect's fee, bond fee, and retirement of present indebtedness. A bond steering committee will be elected later to lead this program.

Baptist beliefs

Blessed assurance

BY HERSCHEL H. HOBBS

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

"To-day shalt thou be with me in paradise"—Luke 23:43

Jesus was crucified between two thieves. At first both joined the mob in scoffing at Jesus. Finally one thief called on Jesus to deliver both himself and them from the cross. But the other ceased to scoff, witnessed to Jesus to his companion in crime, and then prayed to Jesus (vv. 39-42).

In a sense both thieves prayed to Jesus. One prayed to be delivered from the cross, nothing more. The other prayed for spiritual salvation. One entered hell with his prayer (?) on his lips. The other entered heaven with a song in his soul.

The point of this article is with respect to the prayer of the latter thief. He prayed, "Jesus, remember me when thou comest into thy kingdom" (v. 42). The thought suggested is that of a kingdom in the future at the Lord's return. But Jesus said, "Today shalt thou be with me in paradise." Note the emphatic position of "to-day." Not at some far distant time, but today. Literally, "Today with me you shall be in paradise." "With me" is also emphatic.

"Paradise" is a Persian word denoting an enclosed park or garden, a pleasure ground (Xenophon). It does not mean an intermediate state between death and the resurrection. It is heaven itself (2 Cor. 12:4; Rev. 2:7).

So this thief's death did not mean separation from Jesus. While dying he was alongside Jesus. After death he would be with Jesus. Before the sun set that day arm in arm with Jesus he entered the gates of glory. And this is the blessed assurance of everyone who believes in Jesus.

Someone has said that three men died on crosses that day. One died for sin, one died in sin, and one died to sin. The one thief teaches that one should not presume upon a death-bed prayer (?) The other teaches that one should never despair so long as conscious life is in the body. Even so, far better 't is not simply to throw the dregs of a misspent life into the arms of the Saviour at the last moment of life; but to trust in him and live for him in the midst of life.

Baptist youth sponsor youth rallies

The youth of the Pulaski Baptist Association, in cooperation with South Highland Church, are sponsoring two youth rallies on August 7 and 8 from 7:30 to 9 p.m. These rallies will follow the theme of "Serendipity with God," and will be held on the parking lot of South Highland Church, Little Rock.

Each night the informal program will be under the leadership of Bill El-liff, youth director at South Highland, and Dick Maples, minister of music, Markham Street Church. The program each night will include group folk singing and testimonies from the youth attending.

Special features on Aug. 7 will include "The Inspirations," a folk singing group of Calvary Church, Little Rock; and Chuck Beale, a member of the Fellowship of Christian Athletes, will give his testimony.

On Aug. 8 the Calvary Crusaders, of Calvary Church, North Little Rock, will be featured in the folk singing time. A highlight of the night will be an original folk drama presented by the South Highland and Calvary Baptist young people. Rev. Herb Hodges will extend the invitation. All of the youth of Little Rock are urged to attend.—Reporter



DR. HALSELL, DR. AND MRS. HICKEY

Arkansans in Brazil

RECIFE, PERNAMBUCO, BRAZIL.—Dr. Thomas E. Halsell (left) admires the five-year service pins presented to Dr. and Mrs. Glenn Hickey during the annual North Brazil Mission meeting held here in July. All are natives of Arkansas and missionaries to Brazil.

Dr. Halsell, who works in Sao Paulo, attended the North Brazil meeting as representative of the Crusade of the Americas and was inspirational speaker two nights. He is a native of Benton, Ark., and a former pastor of the Bellevue Church, Little Rock.

The Hickeys, who recently returned to Brazil after their first furlough, were among the twelve missionaries presented service pins by Rev. H. Victor Davis, Foreign Mission Board's field representative for Brazil. He is a native of Oden and Mrs. Hickey, the former Dorothy Thomerson, is a native of Malvern. Dr. Hickey's parents now live in Mt. Ida, and he served churches in Ozark and Ashdown. Both the Hickeys and Dr. Halsell are graduates of Ouachita University. The Hickeys teach in the North Brazil Baptist Seminary here.—Photo by Roberta Hampton

Philippines mission project launched

The Baptist Men of First Church, Harrison, have officially launched their Philippines Mission Project. The project is to build a mission chapel in Boliney, Abra, Philippines. They have set Aug. 24, 1969, as the deadline for raising enough money to build the chapel. The chapel building will be approximately 35 feet wide and 75 feet long and would include two or three Sunday School rooms.

Director of Baptist Men, Dr. Ralph Bowers, presented the project to the church in regular business session and it was endorsed unanimously.

Boliney is a village of about 750 people high in the mountains of Abra. Southern Baptists are the only group to minister there. The pastor, Bob L. Wright, preached there in December, 1968, in connection with the Philippines New Life Crusade.

A stable under one of the homes is at present the only place for worship that the people in the village have. The completion of the chapel would provide a more adequate place for worship, and weld more deeply the filial relationships between the two peoples.—Reporter, Bob L. Wright.

Norfolk First Church calls Paul Huskey

Paul Huskey has accepted a call to become pastor of First Church, Norfolk.

He has served as pastor at Second Church, Searcy, for the past 10 months, during which time there were 32 additions, 10 for baptism and 23 by letter. Missions giving was raised from 3 percent to 10 percent of total budget.

Mr. and Mrs. Huskey are natives of Arkansas. Mrs. Huskey is the former Connie Barnett, daughter of Dave Barnett, Tomahawk.

To join Haggai in evangelism in India

Dr. John Haggai of Atlanta, Georgia, president of Evangelism International has announced that John Hagan, pastor of First Church, England, has joined a group of 100 ministers and laymen who will participate in a nationwide project called "Total Evangelism—India," in August. Mr. Hagan will be sponsored by First Church, England.

One year ago Dr. Haggai led a group of 60 ministers and laymen in a similar endeavor in Indonesia. Because of the success of that venture, he was invited to conduct this year's project in India.

Present plans call for the group to begin their ministry in the New Delhi area on Sunday, Aug. 10. The second week is to be in Bangalore and continue through Saturday, Aug. 23.

The local organizers in India estimate that as many as one million persons will attend the nightly evangelistic meetings.

In addition, two four day leadership training seminars will be conducted, with attendance at these sessions expected to reach one thousand ministers and church leaders.

The 100 ministers and laymen will be divided into 50 teams of two men each, one minister and one layman making up each team. In addition to the nightly evangelistic meetings, the participants will conduct counseling sessions each morning in current evangelistic techniques, with the emphasis throughout on the "how" of evangelism.

Lee Hinson, Glorieta staff photographer

Lee Hinson, First Church, West Memphis, started work recently as staff photographer for the Southern Baptist Assembly at Glorieta, and will continue there for the final six weeks of the Assembly's summer schedule. Lee is the son of Mr. and Mrs. Thomas A. Hinson, West Memphis. Mr. Hinson is pastor of First Church, and president of the Arkansas Baptist State Convention. Lee, who will be a sophomore in college this fall, has worked with his camera and darkroom as a hobby for several years. His skill in photography earned for him the invitation to work at Glorieta. His work will include making photographs of different church and state groups at the Assembly.



MR. HINSON

The cover photograph of this issue of Arkansas Baptist Newsmagazine was done by Lee.

The cover:



Moon spire

The cover photo for this issue is the work of Lee Hinson, Glorieta staff photographer. He is the son of Thomas A. Hinson, president of the Arkansas Baptist State Convention, whose words below may express the convictions of many Arkansas Baptists.

"Like most Americans on this 'bright Moonday morning' I am very proud of the brave and skilled men who landed on the moon. Their accomplishments are almost unbelievable and reach far beyond the fondest dreams of our boyhood days. May the Dear Lord, our Creator, and the only God in all the universe have all due glory for the creation of such a systematic universe that is so well-governed by His natural laws.

"A nation may possess all the celebrated 'know-how' in the world, but if it has not love, it is nothing! Let us follow the plea of our noble President and seek to make all this world a 'sea of tranquility and peace among men.' I believe America has stood for that kind of peace. But it has been too much military might, and not enough of the Christian missionary movement. Real love, The God-kind of love, feels compassion for lost men and yearns to see them saved (Romans 10:1). This is where American Christians desperately need to do some 'catching up.' . . . Man's knowledge is no better than he is. He will use it in light of his moral and spiritual capacity to do so."

Gravel Ridge worker

Mike Prince has accepted a call to serve the summer months as music and youth director at First Church of Gravel Ridge, North Little Rock, where Bill Brown is interim pastor.

Mr. Prince, 20, is the son of Sam Prince, who is minister of music at Gaines Street Church, Little Rock.

He will return to Oklahoma Baptist University this fall, where he will be a junior.—Reporter

Jacksonville pastor gets Navy certificate

Lieutenant Commander Jeff P. Cheatham Jr., USNR, who has served since December 1966 as Chaplain to the Commanding Officer, Navy and Marine Corps Reserve Training Center, Little Rock, was presented with a "Certificate of Appreciation" by John P. Heathscott, Executive Officer, Navy Recruiting Station, Little Rock.

Chaplain Cheatham has volunteered his services and provided tremendous help to the Navy Recruiting Station in holding military funerals, making casualty assistance calls, and interviewing applicants for the Navy Chaplain Corps, Heathscott stated.



CHEATHAM, HEATHSCOTT

Chaplain Cheatham is presently the pastor of First Church, Jacksonville.



Feminine intuition

by Harriet Hall

Mid-summer musings

There is a cool breeze blowing on the mountain, and overhead there is just enough cloud-cover to make it an ideal day for fishing, golfing, picnicking on a patio, or simply taking time out to watch the world go by.

From my vantage point, looking east toward Lake Sequoyah, the blues look bluer and the greens look greener due to clouds and recent welcome rain.

I just walked over to get a better look at Tillie, our neighbor's three-months old filly. She has a white blaze like her mother, and she definitely adds some beauty to this landscape.

A cat-bird just flew away from the large black-jack oak over the well, as its plaintive call, like a cat's meow, wailed in the distance. It seemed to startle some baby blue birds just learning to fly, but the butterflies and bumble bees paid no attention as they went on busily at work on the obelia blossoms.

The pink crepe myrtle is in full bloom, and the white is just beginning to take on its lacy splendor. The pink mimosa spreads its graceful branches over the spot where the orange and yellow day lilies were so recently in bloom.

The baby rabbits under the forsythia bush think I don't know they're there, but the two squirrels, which I call Frisky and Bushytail when children are around, are so tame that they don't care who watches as they run playful all over the pecan tree and the hickory nut tree, then jump from oak to oak.

There is much to be thankful for on this mid-summer day. The sun is peeping out from the clouds and I am reminded of Helen Keller's "In the Garden of the Lord" as she writes:

"I laugh and shout for life is good,

Though my feet are set in silent ways.

In merry mood I leave the crowd

To walk in my garden. Ever as I walk

I gather fruits and flowers in my hands.

And with joyful heart I bless the sun

That kindles all the place with radiant life."

"Be still and know that I am God." (Psalm 46:10). It is good to find a few moments of solitude and reflect God's goodness to us.

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

1969 Associational meeting schedule

September

27-28—Buckville, at Cedar Glades

October

8-9—Van Buren County, at Friendship Church, Clinton

9-10—Big Creek, at Spring River

13—Arkansas Valley, at Moro

13—Caroline, at Keo

13-14—Ashley County, at Jarvis Chapel; Temple, Crossett

13-14—Benton County, at Immanuel, Rogers

13-14—Black River, at Smithville; Swifton

13-14—Calvary, at Cotton Plant, First

13-14—Centennial, at St. Charles; Stuttgart, First

13-14—Concord, at Southside, Fort Smith; Booneville, First

13-14—Current River, at Hopewell; Witts Chapel

13-14—Dardanelle-Russellville, at Dardanelle, First

13-14—Little River, at Ogden; Central, Mineral Springs

13-14—North Pulaski, at Levy, North Little Rock

13-14—Ouachita, at Yocana; Grannis

13-14—Pulaski County, at Pulaski Heights, Little Rock

14—Carey, at Tinsman, First

14—Clear Creek, at Kibler, Alma

14—Stone-Van Buren-Searcy, at Mountain View, First

13-15—Independence, at Pilgrims Rest; Pleasant Plains; Batesville, First

13, 14, 16—Faulkner County, at Pickles Gap

13, 14, 16—Trinity, at Marked Tree, First; Pleasant Grove, Harrisburg; Calvary, Harrisburg

13, 14, 16—White River, at Whiteville; Cotter, First; Yellville, First

14-16—Buckner, at Calvary, Booneville

15-16—Delta, at Bellaire; Portland

16—Bartholomew, at Prairie Grove

16—Boone-Newton, at Harrison, First

16—Central, at Calvary, Benton

16—Hope, at Calvary, Hope

16—Red River, at Arkadelphia, First

16-17—Caddo, at Glenwood, First

16-17—Conway-Perry, at Thornburg

16-17—Rocky Bayou, at Sage; Wiseman

16-17—Washington-Madison, at Brush Creek, Springdale

20-21—Gainesville, at New Hope, Pollard

20-21—Greene County, at Paragould, First

20-21—Liberty, at Hillside, Camden; East Main, El Dorado; Junction City, First

20-21—Mississippi County, at Calvary, Blytheville

20, 21, 23—Mount Zion, at Fisher Street, Jonesboro; Monette; Bay

21-23—Little Red River, at Quitman

26-27—Carroll County, at Blue Eye, Missouri, First

27-28—Harmony, at Central, Pine Bluff

27-28—Tri-County, at Parkin

Camille Bishop voted outstanding senior

Camille Bishop, Nashville, has been voted Outstanding Senior Ouachitoni-an Woman for 1968-69 by the faculty of Ouachita University. Miss Bishop graduated magna cum laude this year with a degree in voice. She plans to attend Southwestern Seminary to work toward her master's degree in church music. While at Ouachita Miss Bishop was elected to Who's Who in American Colleges and Universities, and was a member of Alpha Chi Honor Society, Sigma Alpha Iota, a women's music organization, and the Madrigal Singers. For the past two years she has been music director at Park Hill Church, Arkadelphia.



MISS BISHOP

'Threshold' meets at Peabody Institute

The Fellowship of Christians in the Arts, Media and Entertainment held its summer convention at the Peabody Institute, Baltimore, Md., July 18-20.

Believing they are at the very beginning of an entry into a new work of art and communication possibility and responsibility, the Fellowship meets under the general theme of "THRESHOLD."

Professional and associate members from California to New York represented 21 states. Arkansas' member in attendance was Mrs. Dovie Ruby of Pulaski Heights Church, Little Rock.

The next conference will be in November at Palm Springs, Calif.

Ken Brown licensed by Dardanelle First

First Church, Dardanelle, recently licensed Ken Brown to preach.

The son of Mr. and Mrs. Orville Brown, Dardanelle, Ken accepted the call to preach while a member of the Air Force. He plans to enter Ouachita University in the fall.



MR. BANTON

MR. BROWN

Ernest Banton called to Carlisle church

Ernest Banton, formerly pastor of First Church, Des Arc, since 1957, has accepted the pastorate of Immanuel Church, Carlisle.

Mr. Banton is a graduate of Ouachita University. He has been pastor of Hydrick Church, Tri-County Association, Boughton Church, and Southford Church, both in Red River Association.

He has served on Caroline Association missions committee; is now serving as vice-moderator of that association; and was president of the Ministerial Alliance

of Des Arc. He was also a member of the Prairie County Welfare Board.

During his pastorate at Des Arc, a new 360-seat sanctuary and a new educational building were erected. The parsonage was relocated and remodelled, and additional land next to the church was purchased. Church membership grew from 323 in 1957 to 472, with 178 coming for baptism, and 171 by transfer of letters. Six young men have answered the call to the ministry.

Mrs. Banton is the former Miss Veda Mashburn of Cherry Valley. They have two daughters, Brenda, age 17, and Tammy, age 8.

Mission, men, method



MR. BYRD

Ordination for William A. Byrd

Markham Street Church, Little Rock, recently ordained to the ministry William A. Byrd, son of Mr. and Mrs. J. F. Byrd, Little Rock.

A graduate of Central High School, Little Rock, in 1965, and of Arkansas State University, in 1969, Mr. Byrd is presently serving as music and youth director of Second Church, Jacksonville. He will enter Southwestern Seminary this fall.

The ordination sermon was delivered by Dr. George Truett Blackmon, Ouachita University.

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age." (Matthew 28:19-20) These words from the Master are the commission of work given to every Christian and to the church. The key task of every Christian and the major responsibility of every church is to present the claims of Christ to all people at home and throughout the world and win them to Christ. However, the commission is not complete with winning them to Christ; they are also to be taught how to live, work and act like followers of Christ.

"But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." (Acts 1:8) With these words Christ gave to every Christian and to the church the plans for presenting the message to all people. The outline is clear and concise. The mission must begin at home and then move to the other areas into all the world. Presentation of the message may take many forms and use various methods. However, Christ and his claims on the individual must always be the central theme of all forms and methods. To prepare men for the task that is theirs, as followers of Christ, requires training in the area of mis-

sionary education. The task of Brotherhood is missionary education and mission involvement for all men and boys.

Men and the involvement of men in the mission task is the key to carrying out the commission as given by the Master. Jesus called men, he trained men and depended upon men to do his work. The concept of missions and reaching the world has not changed. The need is still for men willing to accept the challenge and be prepared to do the work that they are called to do.

The method of preparing men to carry out the commission of Christ is through missionary education and mission involvement for all men and boys. Following the plan of Christ, they begin at home. Missionary education is provided through the Brotherhood program of study for Baptist Men and Royal Ambassadors. Practical experience is provided through mission action projects carried out by the men and boys in the church community and nearby areas. The end result of this method of teaching is active and useful men. The usefulness of the man must wait upon the fitness of the man. Is your church preparing its men and boys to carry out the commission of Christ? Materials and help in organizing Baptist Men and Royal Ambassadors are available from the Brotherhood Department. Call on us if we may be of service to you.—C. H. Seaton

Clergy conference scheduled here

An Ecumenical Clergy Conference will be held in Little Rock, next Jan. 26-28, it has been announced by D. Mouzon Mann, chairman of the steering committee.

Although initially launched by the Arkansas Council of Churches, the planning committee has been broadened to include persons from Jewish and Roman Catholic, as well as protestant communions.

The theme of the Conference is, "The Church and Synagogue in Contemporary Society." Its purpose is "to bring together clergymen of various faiths for growth in understanding of each other, particularly as it relates to the involvement of the church and synagogue in society."

The Conference will feature three outstanding lecturers representing Roman Catholic, Jewish, and Protestant communions: Robert A. O'Donnell, C. S. P., president, St. Paul's College, Washington, D. C.; Dr. Arthur Hertzberg, of Temple Emanuel, Englewood, N. J.; and Dr. James M. Wall, editor, The Christian Advocate, Chicago, Ill.

Accepts pastorate of Paragould First

C. A. Johnson Jr. has resigned as pastor of St. Johns Church, St. Louis, Mo., to become pastor of First Church, Paragould, effective Aug. 24. Dr. Johnson was born near Keiser, the son of C. A. Johnson, a retired Baptist preacher. He was reared and educated in Arkansas. He graduated from El Dorado High School, received the B. A. degree from Ouachita University, and the B. D. and Th. D. degrees from Southwestern Seminary, Ft. Worth, Tex.



MR. JOHNSON

Dr. Johnson has been with the St. Johns Church for the past four years. He is now serving a second term as vice president of the Missouri Baptist Convention and is a member of the ex-

ecutive committee and the executive board of Missouri Baptist Convention.

Mrs. Johnson is a native of Mississippi and holds the B. S. degree from Southern Illinois University and the M. R. E. degree from Southwestern Seminary. Dr. and Mrs. Johnson are the parents of three sons: Johnny, Larry and Randy.

Melva Jo Bryant is 'staff favorite'

Melva Jo Bryant, daughter of Mr. and Mrs. Toxey Bryant, Jacksonville, has been chosen staff favorite girl at Glorieta Baptist Assembly for the first half of the summer season.

A graduate of Jacksonville High School, Miss Bryant was active in the high school choir, served as secretary of the Beta Club, president of the Jacksonville Career Club, pianist at First Church, Jacksonville, and editor of the high school year book.

Miss Bryant was chosen staff favorite by 450 students from across the nation, her co-workers for the summer.

PASTORS' PERSONAL WITNESSING RETREAT

Camp Paron

September 4-5, 1969

Beginning Noon Thursday-Adjourn Noon Friday

COST

**\$5.65-Includes Lodging
Four Meals & Insurance**

BRING

**Bible, Notebook, Linens,
Sports Clothes**

PERSONAL WITNESSING



JACK STANTON
Associate Director
Division of Evangelism
Home Mission Board

BIBLE STUDY



J. P. MCBETH
Writer & Expositor

AN EVANGELISTIC CHURCH



MACK R. DOUGLAS
Pastor
Riverside Baptist Church
Miami, Florida

Make my reservation to attend the Pastors' Personal Witnessing Retreat at Camp Paron, September 4-5.
Enclosed is \$2.50 reservation fee.

Name _____ Address _____

Mail to: Dept. of Evangelism, 525 West Capitol Ave., Little Rock, Ark. 72201

VOCATIONAL *Guidelines*

Program Objectives

The Program of Vocational Guidance as adopted by the Southern Baptist Convention in 1965 has as its objective "to assist churches in educating persons in the Christian meaning of vocation, in providing occupational information, and in offering guidance with emphasis on church vocations."

The program is administered by the Church Training Department of the Baptist Sunday School Board. It is also one of the programs assigned to the Church Training Department in Arkansas.

A church's objective in vocational guidance is to educate individuals in the meaning of Christian calling and to help persons seek God's purpose for their lives and commit themselves occupationally to that purpose. The purpose of the Program of Vocational Guidance in our state is to provide resource materials and guidance to the churches in this area.

Program Accomplishments

Seventeen men in our state have been enlisted by the Church Training Department to serve as Vocational Guidance Counselors. They have received specialized training in a week long seminar. They will receive additional training during another seminar October 27-30. These men are serving as Vocational Guidance Counselors this summer in twelve associational camps involving twenty one different associations, the State Youth Music Camp, and the three State Assemblies at Siloam Springs. They lead conferences on church vocations, prepare a display of materials on vocations, and counsel with those who make decisions for church vocations. An occupational interest test and individual counseling was offered to senior high youth at each of the assemblies at Siloam Springs.

A program of follow up is planned to give guidance to those who make decisions for church vocations in camps and assemblies this summer. These men have also assisted in planning and conducting Associational Youth Night programs with an emphasis on vocational guidance.

You Can Help

Information is placed on file in the Church Training Department on those who are considering church vocations. This information will be useful in the promotion of career clinics, youth conventions, and other conferences in the area of vocational guidance.

The card used in this file is the Personal Commitment Information Card, form 285. Churches are encouraged to send this information to the Church Training Department. It will also be shared with the Program of Vocational Guidance at the Baptist Sunday School Board for future mailings to the young people. A supply of these cards may be ordered from the Church Training Department, 106 Baptist Building or from the Program of Vocational Guidance at the Sunday School Board.



Resource Materials

The materials listed below may be ordered from the Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee, or from the Church Training Department, 106 Baptist Building, Little Rock, Arkansas.

The Pastor
 The Minister of Education
 The Minister of Music
 The Director of Children's Work
 The Director of Youth Work
 The Director of Church Recreation
 The Church Secretary
 Social Work

Religious Journalism
 The Director of Student Work
 Religious Art
 You and Your Call to a Church Vocation
 Introducing Church Vocations
 A Christian Views Vocational Choice
 Steps in Choosing a Career
 The Pastor and Vocational Guidance

Mission 70 is a national conference on the call of God to church vocations. Its purpose is to confront college students, seminary students, and young adults with the world mission task and career opportunities in church vocations.

The conference will be limited to 4500 selected participants. The quota for Arkansas is 200. For additional information, write to the Student Department, 211. Baptist Building, Little Rock, Arkansas.

Baylor's first Negro professor bares heart on race issue

By LOUIS MOORE, Baylor News Service

WACO—For a girl to grow up in Waco, to go away for her college education and then to come to Baylor University to teach is not too unusual.

What makes the case of Vivienne Mayes unusual is that she had to mark Baylor off the list of acceptable universities because Baylor had marked her off its list of acceptables.

She is an American Negro, and until 1968 she found her color weighed more than her academic skills or abilities at Baylor, just as it did at many other American universities.

Dr. Mayes, however, did not let closed doors or restrictions keep her from gaining the education she sought. She went elsewhere to one of the foremost Negro colleges in the United States, Fisk University, Nashville, Tenn.

Upon her graduation from Moore High School, Waco, Dr. Mayes went to Fisk to major in mathematics, later going on to the University of Texas graduate school for her doctorate.

She was fortunate in her education because she was in the generation of Negroes that was setting the pace and precedent for others. She was among the ones helping to further integrate Texas and later she became the first full-time professor of her race to come to Baylor.

Her problem of securing adequate education in her intellectual love—mathematics—was hampered not only by the limited selection of colleges, but also by the problem that confronted many aspiring blacks during this time: their elementary and junior and senior high schools sometimes just were not capable of giving them the background necessary to go on to advanced college and post-baccalaureate work.

"You have to be careful when you start saying that one school system is inferior to another," she said. "But statistics definitely bear out the fact that the black schools are not preparing the black students adequately to compete in modern society.

"It's not that the Negro students are inferior; it's not that the teachers are inferior; and it's not that the students lack ability," she said. "It's just simply that we were caught in an on-going cycle."

Mrs. Mayes feels that "in a sense Moore High did prepare me, but I did find out that students from other portions of the nation were better prepared.



DR. MAYES

"I feel that the competition was greater at Fisk; but Fisk was not beyond my reach, you know in the sense that I was so far behind or crippled that I couldn't catch up. However, I am not going to say that I was thoroughly prepared and that my freshman year was some sort of a picnic," she said.

After receiving her bachelor's degree, she decided to stay at Fisk to obtain her master's degree in mathematics. From there she went to Texas for a doctorate.

Since Fisk was a black community, Dr. Mayes did not find the closed doors she was to find elsewhere after she left Fisk. When she got to Texas, she soon had to move into the front line with demands for her rights.

"When I first got to Austin we had problems of segregation," she recalls. "We had no motor courts, no restaurants, no anything."

One thing that lifted her hopes was some of the students' concern with the problem. "Not all of them, but a goodly number were highly motivated toward breaking down this sort of stuff," she said.

"They were front runners in the protest movement—I mean both the white and black ones, not just the blacks."

It was in Austin that she was first to hear a recommendation that she return to her home city and to a university to which she would have been denied admission four years earlier.

Her advisor in graduate school at

Texas suggested Baylor to her. When Dr. Robert Gregory suggested she go to Baylor, he even took the initiative to write President Abner V. McCall about her qualifications.

Baylor had not been in her plans. But she was well qualified, and since her husband's dental practice was set up in Waco, Baylor seemed like the answer.

As for her acceptance by the Baylor community, Mrs. Mayes said, "I hate to say that I was thoroughly accepted because what I might call being totally accepted someone else might call non-acceptance."

This acceptance, however, shows up in the classroom, she said. "I definitely feel the students accept me. In fact, I dare say that most of them have forgotten by now that I am black.

"They really respond to me," she added. "They are there to learn mathematics and I am there to teach it, and we both are there to do the best job we can."

Since she is not a gregarious person who loves to socialize, Mrs. Mayes spends most of her time at Baylor in the classroom or in her office, situated on the third floor of Sid Richardson Science Building.

When she turns her attention from mathematics, she reads contemporary works. But these are usually not in the novel category. "I like to read," she said, "but I will have to admit that within the last year or so my reading has consisted primarily of literature on the black ghetto.

"I imagine that this strikes you as being funny because you would think I would be an authority on these things, having lived in it all my life," she mused. "But I learn a great deal each time I read a book. Like, for example, the last book I got through was *Black Ghetto* by Kenneth Clark. Even though I recognize what he says as being true, I dare say I would not, on my own, pinpoint it. I would not be able to crystallize it into precise ideas."

As for the black ghetto, that is precisely where Mrs. Mayes feels she has lived and is still living.

"I live in the black ghetto bordering Baylor on 12th Street and Clay," she said. "When I call it a black ghetto I mean precisely that," she said. "It matters not how much money you have. If you are black in the South then you live where black people live."

She recognizes, however, that even this is changing, just as the educational and public facilities have already been forced to change. She also recognizes that there are federal laws providing her with legal support to move wherever she wishes. And she said that she has even pondered moving to Baylor faculty housing.

"We are building a new home at the present time at Harrison Switch, which is about eight miles outside Waco on the Marlin road," she said. "We are building it on a farm that my grandmother had, and it's been in the family since the late '20s."

Mrs. Mayes finds some of her greatest joy in life through working in her church, New Hope Baptist, and with its youth choir.

She also has a deep feeling of compassion for the problems her race is having in America with the gigantic task of adjusting to one America for both blacks and whites.

"I am concerned, yet I feel a keen sense of frustration—I guess just like many other people do—of what can be done and how I can help," she said.

"After I read Kenneth Clark's book, I felt like maybe I should give a year of my life to a high school or something. I really felt torn up inside.

"And I want to communicate this idea," she said. "I am for brotherhood and for what this sticker on the back of my car says—One America. This is exactly what I am for.

"But you know when I got the sticker I told the person who gave it to me that I might even get run off the streets in the black ghetto of a large city.

"This is what is frustrating me because so many black people seemingly have given up hope. This is one cause of the violence and so much stuff that happens across the nation.

"And this worries me—that people are living in despair, that they are giving up hope, and in places they have given up Christianity. This is happening the most with the young college students.

"And I am not for this. I'm for brotherhood, I'm for love, but I'm for mutual respect. And I'm for giving everybody an equal opportunity—but more than that, because it's not enough now after denying a person.

"I see the whole racial problem in the U. S. as Dr. Martin Luther King said, like one person standing on another person's feet for 300 years and then getting off and expecting him to walk around on them as if they are new. You've got to not only get off his feet, but patch up the damages you have done," she continued.

"I feel that the average white American—especially the middle-class ones—are more or less not living in potential harm to anybody, but that they aren't concerned about making sure everybody has equal opportunity and equal protection in the sense of helping a person to be able to compete on an equal basis.

"I feel sure that somewhere we all need to get awake. And I don't mean just whites, but blacks as well. All of us need to wake up and see if we can do something. And when I say 'we' I am including myself.

Black and white

You can't come in.
You see, your skin
Is not quite right;
(You are not white.)
We would offend
Good Christian men,
If we should say
That you could pray
In this very
Sanctuary.
We'd let you in
Were you a Finn,
Or Austrian,
Italian,
Or Scot, or Dane.
We're quite humane
To German men;
But then their skin
Is more like ours.
"White worship" sours
When we must share
In public prayer
With any man
Who's African
In origin.
Church discipline
Prohibits it.
Therefore, we sit
And sing with zest:
"In Christ There is
No East or West."
It's just a song.
We sing along
In harmony,
Quite thoughtlessly.
It's time that we
With honesty
Sing such hymns right:
"In Christ There yet
Is Black and White."

—Calvin Miller

(From: *Poems of Protest and Faith*, Baker Book House)

"It is uncomfortable for me to think that there are so many people whose lives are really over when they are 20. Really, as far as hope, as far as ambition, as far as trying to do anything is concerned, you have to admit that their lives (children and teens in the black ghettos) really are ended.

"This whole thing of Christianity, love, and brotherhood is in jeopardy, and this frightens me. Because for the first time in my life I am becoming awakened myself to what is really going on."

HOPE AT LAST

Critics of the Southern Baptist Convention and its agencies should be laughed out of Court unless they have read *A Dynamic Church: Spirit and Structure for the Seventies*.

The noise of grinding gears and clanging machinery as the Southern Baptist Convention changed direction has kept lots of us awake. Now the kind of people we are going to be and the sort of things we are going to do have been clearly set forth by ten denominational leaders in this little Convention Press book. Any church can now step firmly from the old ways and emphases into its New Testament role for the 70's.

I have been a cynic and a critic of what I thought to be obsolete programs, antiquated attitudes, and irrelevant activities. Now I want my church to get in the middle of the action, with pride in being a Southern Baptist as a by-product of the fellowship of dynamic, witnessing and serving New Testament churches.

Alabama board adopts record 1970 budget

MONTGOMERY, Ala.—The Alabama Baptist State Executive Board adopted here a record \$5,270,000 state-Baptist budget for 1970, and set other mission gift goals totalling nearly \$7 million.

The \$5.2 million Cooperative Program budget for the state convention is an increase of \$200,000 over the 1969 Budget.

The goal for Southern Baptist Convention world mission causes was set at \$1,844,500, an increase of \$70,000 over the previous year.

In addition, the convention set designated offering goals for Alabama causes at \$1,590,000, an increase of \$80,000, bringing the 1970 grand total financial goal for Alabama Baptists to \$6,860,000. (BP)



NEW TENNESSEE BAPTIST BUILDING: Tennessee Baptists moved into their new office building in Brentwood, Tenn., 12 miles south of downtown Nashville, Aug. 1. The building, located on U. S. Highway 31 halfway between Nashville and Franklin, Tenn., recently won a national award for its architectural design. (BP) Aerial Photo by Jim Lester.

New Tennessee Baptist Building

NASHVILLE—The Tennessee Baptist Convention has moved to a new office building in nearby Brentwood, Tenn.

The 80 employees in 17 departments of the state convention office now occupy a two-story building with award-winning architectural design just south of the Davidson County (Nashville) line. The building is located on U. S. Highway 31 about 12 miles south of downtown Nashville, with quick access to Interstate 65.

This is the first building to be built by the convention for its offices, and

Seminary prof moves to Oklahoma State

STILLWATER, Okla.—Kyle M. Yates Jr., professor of Old Testament and biblical archaeology at Golden Gate Baptist Theological Seminary in Mill Valley, Calif., has been named professor of religion at Oklahoma State University here.

Yates, a member of the faculty at the Baptist seminary since 1953, will teach not only in the field of biblical studies, but also will have broader responsibilities in the Oklahoma State University division of humanities.

Yates said that he was making the change to meet the "challenge of teaching in an academic environment where contacts can be made with students needing guidance in preparing for the ministry." He added that the vast majority of Baptist students attend state universities. (BP)

the fifth home for the convention. Previously, the convention rented quarters from Belmont College at 1812 Belmont Blvd.

The building was designed by Earl Swenson Architects.

Located on a 6½ acre tract across from a planned new shopping center, the building includes not only office space but a 200-seat chapel and conference room, a cafeteria and dining area seating 125, and parking area.

With the move to the new building comes a new mailing address for the Tennessee Baptist Convention: P. O. Box 647, Brentwood, Tenn., 37027. New phone number is (area 615) 833-4220. (BP)

"God's work must truly be our own"

Pur your faith to work today

Elaine Dickson pursues doctorate

BIRMINGHAM—Miss Elaine Dickson here has resigned as consultant in program design and research for the Southern Baptist Woman's Missionary Union to pursue a doctoral degree in education at Southwestern Seminary, Ft. Worth. She has held the key position, and another post as assistant to the promotion division director, since 1965. She has been with the WMU national office here since 1958.

Last year, Miss Dickson delivered a Gheens Lecture at Southern Seminary on "Creative Encounter With the Future." She is co-author of "The Woman's Missionary Union Program of a Church," and co-editor of "70's: Opportunities for Your Church." (BP)

Maroney elevated

CORPUS CHRISTI, Tex.—Kenneth A. Maroney has been elected president of the University of Corpus Christi at a called meeting of the Baptist school's board of trustees.

Maroney, dean of the college since 1966, had served as acting president since the January, 1969, resignation of Leonard L. Holloway. (BP)

Bramlette honored by college registry

WASHINGTON—W. Howard Bramlette, director of placement and promotion for the Southern Baptist Convention Education Commission in Nashville, was elected here chairman of the board of the Cooperative College Registry.

It is the first time that a Baptist has been elected board chairman for the organization which assists more than 300 church-related colleges and universities affiliated with 15 different denominations in their recruiting of faculty and staff members.

Bramlette serves as a member of the board as part of his staff functions for the SBC Education Commission, which cooperates with the organization and assists the administrations of the 74 Baptist schools in the nation in contacting prospective faculty and staff members. The services are available to Baptist schools on a request basis. (BP)

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Southwestern Seminary adds to faculty

FORT WORTH—Three men will join the Southwestern Seminary faculty this month—one in each of the three schools of study.

Coming as associate professor of pastoral ministry is Gerald Eugene Marsh, presently assistant director of hospital chaplaincy, Home Mission Board, Atlanta, Ga.

A 1951 graduate of Baylor University, Marsh received the B.D. and Th.D. degrees from Southwestern. He also attended the Institute of Religion, Houston, Tex., and did his clinical internship with the Georgia Association of Pastoral Care, 1968-69. He has been pastor of several churches in Texas and spent 14½ years in the Air Force.

Jack Dootree Terry Jr. has been named assistant professor of principles

and philosophy of religious education. A 1956 graduate of East Texas Baptist College, Marshall, Terry received the M.R.E. and Ed. D. degrees from Southwestern Seminary. He has served several churches as minister of education and for three years has been a professor at Hardin-Simmons University, Abilene, Tex.

The School of Church Music will gain David Maness, a 1969 graduate of Southwestern Seminary receiving the M.C.M. degree. He will be instructor in church music theory. Maness is a graduate of Oklahoma Baptist University, Shawnee. He has been minister of music in several churches and presently serves as interim minister of music of Gambrell Street Church, Ft. Worth.

Program headliners for evangelism meet

Four internationally known church leaders—Tom Skinner, Keith Miller, Ford Philpot and Myron Augsburg—will be giving the evening messages at the U. S. Congress on Evangelism in Minneapolis, Minn., from Sept. 8-13.

The U. S. Congress, an outgrowth of the World Congress on Evangelism in Berlin in 1966, is expected to attract 8,000 pastors, laymen and church leaders from all 50 states.

Evangelist Skinner is the head of Tom Skinner Crusades, Inc., Brooklyn, New York, and has conducted evangelism crusades in inner cities throughout the country. He is heard regularly on 60 radio stations and has a primary emphasis on reaching the black community and campus of our day. He is the author of *Black and Free* published in 1968. He will speak on Tuesday night.

Author Miller, Austin, Tex., is best known for his two books, *Taste of New Wine* and *A Second Touch*. He will be

Tougher times ahead for SBC, Fields says

RIDGECREST, N. C.—Observing that the events of the past few years have put Southern Baptists in a different world, the public relations secretary for the Southern Baptist Convention Executive Committee said here that tougher times are ahead for Southern Baptists.

W. C. Fields, who is also editor of the *Baptist Program* and director of Baptist Press, told the second Training Union Leadership and Youth Conference at Ridgecrest Baptist Assembly that the United States is no longer religion-oriented, even in the so-called "Bible Belt."

Fields said that Baptists must break

heard on Wednesday night.

The Thursday night speaker will be Evangelist Philpot, Lexington, Ky., president of the Ford Philpot Evangelistic Association. Mr. Philpot, a Methodist, produced the country's first color television religious series of programs, "The Story," which has been shown also on 39 stations in Japan.

Heard on Friday night will be Myron Augsburg, Harrisonburg, Va., president of Eastern Mennonite College. In the last 14 years Dr. Augsburg has conducted crusades in major cities of the U. S. A. and Europe. In May and June he was in India for further campaigns.

National chairman Oswald C. J. Hoffman, St. Louis, Mo., speaker on "The Lutheran Hour", will open the Congress on Monday night.

Evangelist Billy Graham, honorary chairman, will conclude the Congress on Saturday.

out of the institutional church and go out where the people are, "out where humanity is hurting." He added that it is a mistake to separate religion from life.

"Baptists are often guilty of one-note evangelism," Fields observed. "We say 'All you have to do is talk, talk, talk.' But the world is up to its ears in talk. Jesus Christ did not come into the world just to talk."

More than 3,500 persons attended the conference, sponsored by the church training department of the Southern Baptist Sunday School Board. (BP)

Cattle truck carries Baptists to Assembly

RIDGECREST, N. C.—People come to Ridgecrest Baptist Assembly here in all kinds of automobiles, buses and other vehicles, but a group of 22 church members from Kentucky earned the distinction of being the first to arrive in a cattle truck.

It may sound a little dehumanizing, but Troy Abell, pastor of the Dallasburg Baptist Church in Wheatley, Ky., said the people, many of them youth, liked the ride.

"We had enough cars, but not enough drivers," Abell explained. "We have access to a church bus, but the insurance wouldn't cover us, so we decided to drive the cattle truck."

"It's better than a bus," Abell exclaimed. "We sang songs and the young people played guitars all the way down here. We were on the road 11½ hours."

Next year, the church plans a longer drive in the cattle truck. "We plan to use the cattle truck to go to the Southern Baptist Convention in Denver and circle back to attend a conference at Glorieta Baptist Assembly in New Mexico," Abell said.

They're also hoping for a bigger "herd" next year. (BP)

Deaths

DR. NORMAN ROBERTS SR., 67, North Little Rock, died July 31.

A retired Baptist minister, he was a member of Park Hill Church, North Little Rock. He was a native of Amite County, Miss. He was a graduate of Mississippi College at Clinton; received his M.A. degree from Louisiana State University; and earned the master of theology and doctor of theology degrees from Southwestern Seminary. He held various pastorates in Mississippi and Texas, served as an Air Force chaplain in World War II, and taught Bible at Baylor University.

He was an area missionary of Park-Pala Pinto Association, Weatherford, Tex., from 1963 until his retirement in 1967.

Survivors are his wife, Mrs. Myrtle Shows Roberts; a son, Norman L. Roberts Jr., North Little Rock; a brother, Joe Roberts, Natchez, Miss., and three grandchildren.

MRS. BIRDIE TAYS MARTIN, 62, Little Rock, died July 29.

She was a retired secretary of the Adjudication Department at the Veterans Administration Hospital. A disabled veteran of World War II, she had served in the Women's Army Corps. She was a member of South Highland Church.

Survivors are her husband, James Don Martin; two daughters, Mrs. Lucile Pounds, Booneville, Miss., and Mrs. Nell Ladd, Little Rock; and six grandchildren.

Mrs. Hummingbird sits for her picture

By DIXIE E. ROSE



On that summer vacation in Fishlake Forest one day was purely my luckiest. It was the day I found a female hummingbird nesting on a spruce bough in plain sight and easily photographed. I was looking for flowers to photograph, not birds. At lunch my husband said that he had seen a strip of bloom I might like to investigate while he went to climb Mount Terrill. The strip was along the creek between camp and our drinking spring.

He carried my gadget bag and two cameras up the slope and left me where spruces thinned away on the near bank. Beyond one of the last trees lay wet verges yellowed by short-stemmed, monkey flower, with purple shooting star and elephant head, white bitter cress and bistort poking through. Little islands of monkey flower seemed to float among shore-line rocks. Up the gentle bank paintbrush flaunted its gaudy reds among clumps of mountain bluebells.

I was entranced, hardly knowing where to start. After a shot or two I moved the tripod back a step, closer to the spruce. A small something flicked past my elbow. I turned. There sat Mrs. Hummingbird on her moss and lichen cup as quiet and composed as if she had been there an hour. Tiny black eyes bright but unfrightened, long beak still,

green back feathers glossy, and her speckle-striped throat feathers neat, she appeared merely curious to know what I would do.

Not to keep her in suspense, I pivoted the camera on its tripod, focused, clicked the shutter, attached a portrait lens, and moved the tripod nearer the bough. She watched with interest but no apparent alarm while I took a couple of close-ups. Afternoon shadows were deepening as I left her.

My husband went up the following morning for a picture. I photographed

her several times that day and the next, in black and white and in color, with flash and without. Sometimes when I came back, she had reversed her position on the nest. But she never happened to be absent, so I never saw the eggs. If only my eyes had been quicker that first day! I would have loved a picture of her red-throated mate. But he kept his distance. Male hummers don't help with hatching duties.

The final morning of vacation I got one more picture and said good-bye, vowing to return next summer and stay around to see the eggs or baby hummers or both.

The next summer was a long time coming. When at last we pulled in to our camp, I was out of the car almost before it stopped, racing up the glade. I couldn't mistake the tree. But no bright-eyed, wee lady waited for me, no eggs, not even a nest.

Though it was possible she had met with an accident, she probably had simply built her house in a different location. Hummingbirds often change nesting places. They always build a new nest. Winter storms usually destroy the old one or make it unfit to inhabit. In spruce groves like our camp spot, the tiny lichen cup is hard to find. We searched intensively, with no luck.

I consoled myself by remembering there is always another summer.

(Sunday School Board Syndicate, all rights reserved)

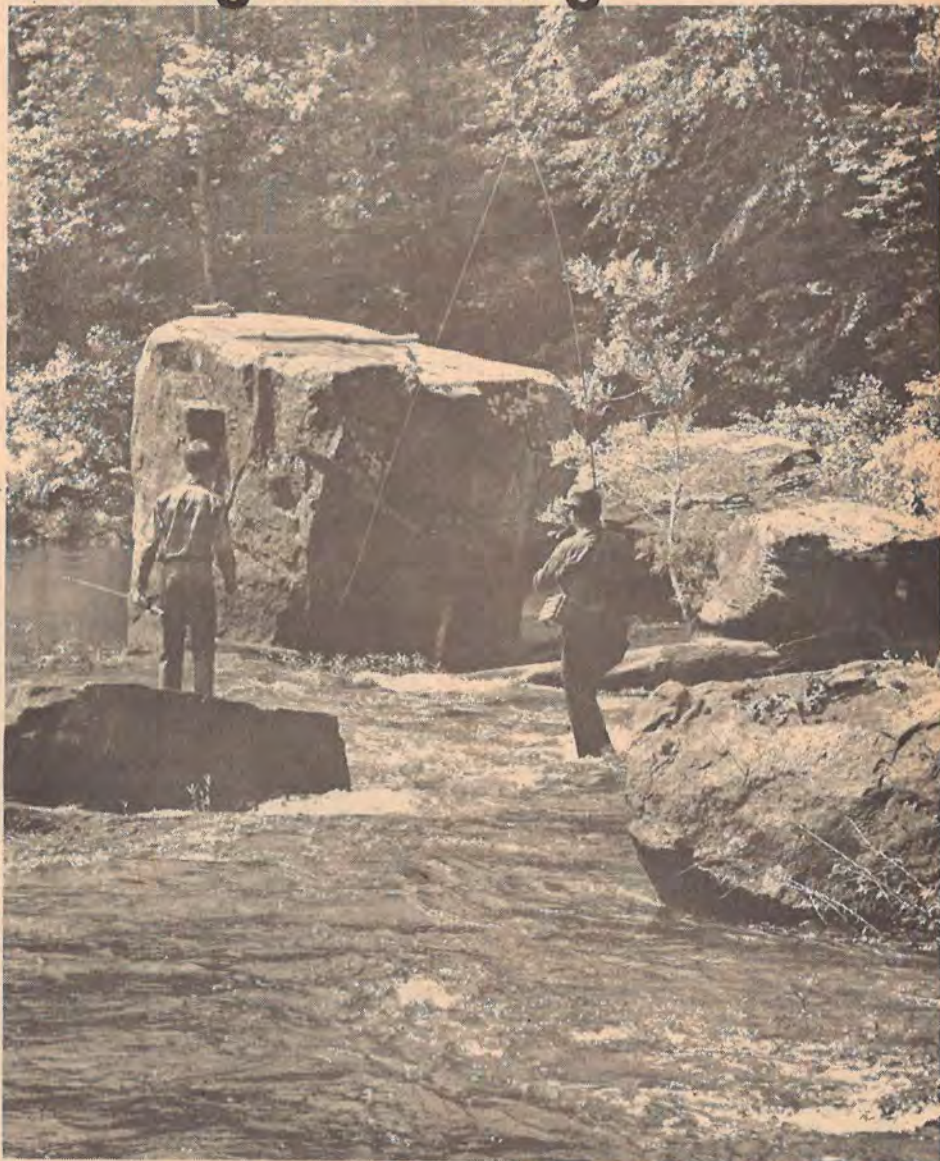
Day At Dusk

Now is the time of restfulness
When arms are crossed in peace;
Minutes added . . . minutes lost,
And the day's story is told—
Even the winds are stilled,
The late-sounds, hushed.
For this chance to settle down
Into the soft pillows of night . . .
For this benediction time,
I am grateful, Lord . . .
Grateful and glad.

—Etta Caldwell Harris



Wading and fishing



COOL, swift streams are ideal for father and son wading trips. The fish may not be large, but they are real scrappers.

During the hot summer months many of the state's smaller streams get too low for good fishing from a boat, but are ideal for wading. This is a type of fishing that has great appeal for youngsters who just naturally like to wade. It is also a natural way for fathers and sons to be drawn closer together by sharing this enjoyable outdoor experience.

When streams are low they are usually clear and in clear water, fish are difficult to catch because they can often see the angler. This makes fishing in clear water a real challenge.

Fishermen and their youngsters—boys and girls—should try wading and fishing in the cool streams in the west and northern parts of the state.

Television drama was just about as violent on the average in 1968 as it had been the year before, a preliminary study prepared for the National Commission on the Causes and Prevention of Violence indicated recently. Based on a sample week of viewing in early October of each year, a research team from the University of Pennsylvania's Annenberg School of Communications concluded that there was "no evidence of over-all decline in the prevalence of violence from 1967 to 1968." During the two weeks that the team watched three network stations from 4 to 10 p.m. daily, they counted 790 persons dead and injured in television dramas, motion pictures, and cartoons or an average of five casualties for every program that included violence at all. The summary report concluded that the Columbia Broadcasting System "generally featured the least violence" and that the American Broadcasting Company was "the most violent in many respects," but it did not provide statistics to support these statements. (Nashville Tennessean)

Former Sen. Paul H. Douglas of Illinois had to fight the White House and former Housing Secretary Robert A. Weaver to spotlight 19 years of federal housing failures, an aide of Douglas has disclosed recently. Among the commission's principal critical findings were: (1) Refusal by the Federal Housing Administration to guarantee housing loans in central city areas, where they were needed most; (2) One third of the U. S. urban renewal projects had taken longer than nine years to complete, with public housing taking about three to four years; (3) U. S. programs for highway building, urban renewal and other improvements had destroyed far more housing than the government had built—2 million housing units destroyed, only 1 million units of subsidized housing built. (By Robert Gruenberg, Louisville Courier-Journal)

Fire power

Father to son at college: "If you burn your draft card, I'll burn my check-book."

The Hawaii Baptist has new paper plan

HONOLULU, Hawaii—The Hawaii Baptist, news publication of the Hawaii Baptist Convention, will be mailed to each resident member of churches affiliated with the state convention, beginning in January of 1970.

The Executive Board of the convention voted here to send the state Baptist paper to each member, thus increasing circulation from the current 1,100 copies per month to about 4,500 per month.

It becomes the second state convention to vote to send its publication to every member. The Illinois Baptist is sent to each family in that state.

In other actions, the Hawaii Baptist board approved a program of Filipino language work by the Kalihi Church and throughout the state led by a mission pastor from the Philippines. About half the annual immigration to Hawaii is Filipino. (BP)

HMB recording available free

A free record of the testimonies of the Caudills and Fites and of Home Mission Highlights by Arthur B. Rutledge will be sent on request as long as supply lasts, L. O. Griffith, of the Home Mission Board, has announced.

"These messages will let our people know how they have shared in missions through their prayers and participation," Dr. Griffith said.

Color slides of the Caudills and the Fites deplaning in Mexico, close-up of the Caudills in Atlanta, another of the Fites, one of Dr. Rutledge and a map of home mission fields are available on share-the-cost basis of \$1 for the five slides, Griffith said.

The slides can be projected while the record is played, he said.

Requests should be addressed to; Division of Communication, Home Mission Board, SBC, 1350 Spring Street, N. W., Atlanta, Ga. 30309

Early gets promotion

NASHVILLE—Don Early has been named manager of the administrative service staff, office of management services, Southern Baptist Sunday School Board. Early was formerly Broadman Supplies product development manager in the board's executive office. (BP)

Board instructs employees 'to keep Baptist faith'

RIDGECREST, N. C.—The elected Sunday School Board of the Southern Baptist Convention, responding to action of the convention six weeks earlier, instructed its employees to carry out their duties consistent with the convention-adopted "Statement on Baptist Faith and Message."

The board also adopted literature prices for 1970 and approved a 1969-70 budget for the board totaling nearly \$39 million.

Text of the brief motion adopted by the board in compliance with the 1969 convention in New Orleans, which asked all SBC agency trustees to make sure that their programs were consistent with the SBC doctrinal statement, read as follows:

"The Sunday School Board instructs its employees to see that programs or tasks assigned to them are carried out in a manner consistent with and not contrary to the Statement of Faith adopted by the convention in Kansas City in 1963."

It was James L. Sullivan, the board's executive secretary, who made the motion at the New Orleans convention ask-

ing all SBC agency trustees to see that their work is done consistent with the 1963 doctrinal statement. Sullivan made the motion at the convention as a substitute for a stronger motion which would have required all Baptist publication writers and seminary professors to sign a statement upholding the Bible as infallible.

The literature prices beginning in October of 1970 as approved by the board will reflect an increased number of pages in many periodicals, improved design with more art and use of color, and the inflationary economic trend, board officials said. (BP-)

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SPECIAL FEATURE —

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The disciple's commitment

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

Life and Work

August 10, 1969

Matt. 6:19-24, 31-34

Com-mit-ment—A three syllable word with a two syllable meaning; Je'sus.

Now some words about the commitment of Jesus' disciples. It has been said that 95 percent are content to live and let live. Another 4 percent advance to be leaders by doing more than is expected. But only 1 percent really use the capacities God has given them. Why? What makes the difference?

American industry has created a vast array of "incentive programs" to produce more, sell more, earn more, and spend more. Everything from bonuses to stamps to trips induce people their way. The "hard sell" and the "soft sell" come at us in 1-2 punches. The result has been a soaring economy and a soaring debt. But don't overlook an important principle—incentive.

Jesus never came right out and told his disciples what they would get for following him. Yet, somehow he led them to believe nothing else mattered except following him—away from their nests, and their homes, and their ideas. Jesus himself was the incentive. They wanted to be near him because he was somebody, though he seemed to have nothing. When Jesus possesses a person, he will supply incentive.

Singleness of heart

Saul of Tarsus was a bundle of nerves around Christians. They irritated him to no end. He simply could not stand them. He so desperately tried to put out their fire that he was swept up in the flames of faith. Out of the ashes came a new man—a man who dared to say "this one thing I do" (Phil 3:13-14).

It is a fact that many Christian lives are disappointing—either to themselves or to those who watch them. Observe the number of spiritually dissatisfied people who go from meeting to meeting expecting something unusual to happen. They look for "it" to "happen" without regard to Christian discipline or years of service. The truth is, we cannot get a blessing like we get pre-packaged meat over the counter. It is a process of life and growth, not mechanization.

Jesus said if your heart is cluttered with things, you're going to sink to the bottom of life. We must learn to lay down our treasures for him, to use them in service, or they will keep us from following him.

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

It is difficult for the human mind to believe that a particular sin will bring drastic consequences. Especially is this true for the Christian. He has no fear of losing his salvation, and future rewards seem so far away. There must be something stronger to motivate righteous living that is both meaningful and without compromise. Love for God and a desire to please him is the only purpose which impels one to overcome sin. Pause now and ask God to plant that purpose in your heart.

Singleness of service

"Life is no brief candle to me, but a sort of splendid torch, that I have got hold of for awhile, and I mean to make it burn as brightly as possible before handing it on to the next generation."

Jesus discussed trying to go in two directions at once. No man can do that, but there are many who try it. Judas tried it and fooled the disciples for a long time, but Jesus knew all along. On the other hand, Paul's life stood out in bold relief against the selfishness of his day. So much so that Festus cried, "Paul, you're crazy! Your long study has broken your mind" (Acts 26:24).

But he wasn't. He had merely found his place of service and there was no stopping him. He was committed to go all the way and only one way.

But how can we maintain this singleness of service? Jesus gives us the answer in Matthew 6:22-24, as explained in Dummelow's One Volume Bible Commentary.

"By paying attention to our consciences, and keeping them in a healthy state. We are too much inclined to believe that our consciences are sure to lead us right, forgetting that the conscience itself may be darkened by sin. Conscience is like the eye. When the eye is in a healthy state the whole body is full of light (v. 22). Every object is seen in its true colors, true proportions, and accurate position. But, if there is a cataract in the eye, or malformation of the lens, or color-blindness, then the whole body is full of darkness, or distorted light (v. 23). So it may be with

conscience, and therefore we are warned against blindly trusting our consciences, which may, through past sin or from lack of moral education, be seeing things in a false light, or may even be thoroughly corrupt, giving us moral darkness instead of light. We are to put our consciences to school with Jesus Christ, and to be quite sure before we trust them, that they give the same moral judgment and are as sensitive as those of the best Christians. When our consciences are sound, and our souls are full of light, we shall be able to discern whether we are seeing God or mammon. If our consciences are unsound, we may go on serving mammon all our lives without knowing it."

Singleness of trust

In his book, *Our God is able*, W. W. Warmath tells of a reporter who heard of an unusual woman and called on her for an interview. The woman, a widow, had raised six children of her own and had adopted twelve others. "How have you been able to raise all these children and do it so well?" asked the reporter. "It's been very simple," the widow replied. "You see, I'm in a partnership."

"A what?" asked the reporter.

The woman replied, "A partnership. One day a long time ago I said to the Lord: 'Lord, I'll do the work and you do the worrying,' and I haven't had a worry since."

Jesus said tomorrow would have enough problems of its own without worrying about them today. Actually, he argues from the greater to the lesser. God has given us our lives, our greatest need, so we can trust him to care for our lesser needs such as clothes, food, shelter, etc.

This is no lazy man's religion. Elsewhere, Jesus strongly advocated planning and work, but here he emphasizes trust in God through all of our daily activities. Life is not futility in the face of problems, but faith toward God. If we put him first, he will help us work out everything else to his glory and our good.

Commitment is—

A single heart in love with God
A single service done for God
A single trust in the provision of God
A one way street to happiness
May we all be on it!

God's presence with his people

BY DR. VESTER E. WOLBER
Religion Department
Ouachita Baptist University

International
August 10, 1969
Exodus 25:1-2, 8-9;
29:43-46;
40:34-35

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God spoke from Sinai his basic moral and spiritual laws, the Ten Commandments. While the people of God were camped before Sinai, God called Moses up onto the Mount and gave him two additional sets of laws: ceremonial law (the law of worship) and civil law.

Basic to the operation of ceremonial law was the tabernacle which Moses constructed according to specifications which he received from the Lord. The tabernacle was both symbolic and functional: it symbolized the presence of God and it functioned as a place of sacrifice where worshippers made offerings unto God.

The brief passages which have been selected for concentrated study set out in a remarkable way the purpose and function of the tabernacle as an aid to worship. These passages deal with God's instructions for receiving a free-will offering, his stated purpose for the tabernacle, his promise to consecrate the temple and the priesthood, and his ultimate accreditation (consecration) of the tabernacle.

The Offering (25:1-2)

Religion is expensive: it costs large amounts of money and goods to carry out the necessary functions of religion. It is significant, therefore, that God opened discussions regarding the proposed tabernacle by calling on his people for an offering. God had made adequate provision so that the children of Israel would have something to offer: he instructed them to carry gold, silver, and precious stones out of Egypt, having despoiled the Egyptians who had kept them in slavery.

The offering was to be freely made: "Every man whose heart makes him willing" was to contribute of his goods for the building of the temple.

God's purpose for the tabernacle (25:8-9)

The tabernacle was intended to symbolize the presence of God, the dwelling place of God in their midst; and the people of God, through their priests as representatives, were to draw nigh unto God in his sanctuary. The establishment of a sanctuary in their midst did two things for Israel: it suggested to them that God was holy, and that

God was near. Therefore, his people were not to rush into his presence with muddy feet, but they were to rest assured that God was in their midst, and approachable. One who comes to God in faith must both fear him and love him, in that order. If one tries to love God whom he does not fear (stand in awe and respect), his love will not be genuine. Reverent love is an essential ingredient of worship.

God's promise (29:43-46)

The Lord promised to meet with his people in the sanctuary (29:43) and to sanctify the tabernacle. Both the tabernacle and the priests who would minister in it were to be consecrated, i. e., set apart for the intended function.

God renewed the promise made in the original proposal—that he would be their God—but the new element in this promise was that he would dwell among them and they would know him. Specifically, there were three elements in their knowledge of God: they were to know God as the Lord who rescued them from Egypt, they were to know that he rescued them in order that he might dwell with them, and finally, he

My neighbor

She's a sweet and cheerful person,
She will help with any load,
She's always there to help out,
She's my neighbor across the road.

She's loved by all who know her,
She's always bright and gay,
When you chat with her a minute,
It beautifies your day.

She never seems to worry,
Although sad things occur,
She always seems to help you
When you should be helping her.

A much nicer world we'd live in,
If we all lived by the code
Of my dear and generous neighbor,
Who lives across the road.

—Opal L. Whitfield

would be their Lord.

The New Testament writers say that Christianity calls for a life of fellowship with God and that this fellowship is morally conditioned. On the one hand, God is morally pure; but, on the other hand, man is forever having to confess his sins and turn away from them (see I John 1:1-10). The covenant at Sinai placed more emphasis on morality than previous editions of the covenant.

Accreditation (40:34-35)

In due time the tabernacle was set up and a public dedication was held. The cloud which had been so prominent since the exodus from Egypt was employed to symbolize the presence of God. Therefore, when the cloud covered and filled the tabernacle, the meaning was quite clear to the people: God was accepting the tabernacle as his accredited religious institution. It served until replaced by the temple, which in turn gave way to the church.

The central thrust of this lesson is the importance of public worship, a truth that needs renewed emphasis in this decade. It may have been true, as charged, that in former decades we sometimes substituted Sunday worship for weekday morality and ethical activity; but there is now a real danger that we will try to substitute social action for spiritual worship. Paul said that a spiritual worship service will bring conviction to the unconverted man and lead him to seek God (I Cor. 14:23-25). A good worship experience, coupled with Biblical preaching, will stir the Christian conscience and send worshippers away from the house of God to help implement the will of God in society.

Men who do not worship God regularly usually lose their ethical ideals, and quite often turn to the use of evil means in an effort to promote good ends. The Church congregation which substitutes social and political action for spiritual worship soon ceases to be a house of God. Divine worship will illuminate the mind, inspire the heart, challenge the will, and send one away to help expedite the will of God in the world. God still meets with men who come to his sanctuary to worship and commune with him.

INDEX

A—Atkins, Larry, photo p4; Arkansans at Glorieta p6; Ashley, Jenetta, YWA photo p6; Arkansans in Brazil p8; Associational schedule p10.
 B—Bryant, Melva Jo, Glorieta worker pp 5, 11; Bridges, Beverly; Brooks, Margaret; Barber, Betty; Baudine, Esta—YWA photo p6; Blessed assurance (BB) p7; Bishop, Camille, outstanding p10; Banton, Ernest, to Carlisle p10; Brown, Ken, licensed p10; Byrd, William A., ordained p11; Boswell, Regina, Glorieta worker p5; Baptist youth rallies p7; Baylor's first Negro professor p14.
 C—Crumpler, Mrs. Bill; Cox, Peggy; Cox, Barbara—YWA photo p6; Cheatham, Jeff P., Navy certificate p9; Clergy conference p11; Carlisle calls Banton p10; Central Church ordains Ford p5.
 G—Gray, Laverne, photo p4; Gibbons, Beverly, Glorieta worker p5; Gates, Ellen; Grimes, Jan; Gooch, Mary H.—YWA photo p6.
 L—Landrum, Jim, photo p4; Lambdin, Mrs. J. E. (L) p4.
 M—Mayes, Dr. Vivienne, Baylor's first Negro professor p14; Murray, Jennifer; McAllister, Sandra; Morgan, Jamie; McDougal, Teresa; Monk, Glenda; Morris, Ginny; Morris, Mr. and Mrs. Raymond—YWA photo p6; Mid-summer musings (FI) p9; Missions record (E) p3.
 N—Norfolk calls Huskey p8.
 O—Ode to the cob (PS) p2.
 P—Prince, Mike, summer worker p9; Prayer/Bible reading is legal (E) p3; Persistence, virtue of (BL) p5; Posey, Susan, Glorieta worker p5.
 R—Rebels not always the same (E) p3; Rodgers, Jay, photo p4; Rhodes, Nancy, photo p6; Rogers, Stan; Reagan, Lora L—Glorieta workers p5.

A Smile or Two



Simple figures

A guide in Yosemite National Park was driving a group of tourists through the valley. As they rode through the big trees, one of the visitors asked the guide if he knew how old the trees were.

"Yes, indeed, I know, ma'am. Them trees is three thousand and six years old, going on three thousand and seven."

Amazed at the accurate knowledge the old fellow displayed, the persistent tourist asked, "But how do you know the number exactly?"

"Wal, it's this way," the old guide said. "There was a smart young woman out here from Boston, and she said them trees was three thousand years old. And that was a little over six years ago, so I figger they must be goin' on three thousand and seven!"

Ah! Youth!

Worried over what to give his girl for her birthday, the teenager asked for his mother's help.

"Mom," he said, "if you were going to be 16 years old tomorrow, what would you want?"

Her heartfelt reply was: "Not another thing."

Homebody

Because of the housing shortage near the military base where he was stationed, a young doctor and his wife and three children had to live in cramped quarters in a hotel. A friend said to the doctor's six-year-old daughter, "Isn't it too bad that you don't have a home?"

To which the philosophic young one replied, "Oh, we do have a home we just don't have a house to put it in!"

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Attendance Report

July 27, 1969

Church	Sunday School	Training Union	Ch. Adns.
Alicia	69	53	
Arkadelphia, First	20	7	
Berryville			
First	162	67	
Freeman Heights	103	85	1
Rock Springs	70	50	
Booneville, First	263	263	
Camden			
First	395	71	
Cullendale, First	382	99	
Cherokee Village	80		1
Crossett			
First	486	154	
Mt. Olive	285	133	
El Dorado			
Caledonia	36	30	
Ebenezer	160	53	
Forrest City, First	426	132	2
Ft. Smith, First	1,087	338	
Gentry, First	188	69	
Green Forest	156	80	4
Harrison, Eagle Heights	212	76	
Hope, First	473	174	
Hot Springs, Piney	161	70	
Jacksonville			
Bayou Meto	150	59	
First	379	88	1
Marshall Road	256	142	
Jonesboro, Central	365	108	8
Little Rock			
Archview	145	57	
Geyer Springs	534	175	
Life Line	451	160	1
Rosedale	179	47	
Marked Tree			
First	144	47	
Neiswander	84	40	
Monticello			
North Side	87	38	
Second	259	118	
North Little Rock			
Baring Cross	561	135	3
Southside Chapel	42	19	
Calvary	400	125	
Central	231	69	4
Gravel Ridge	145	123	
Highway	162	74	1
Levy	447	155	1
Park Hill	704	150	5
Paragould, East Side	226	114	1
Paris, First	401	105	
Pine Bluff			
East Side	145	74	8
First	687	136	4
Green Meadows	53	15	
Second	147	70	
Watson Chapel	221	77	
Springdale			
Berry Street	69	29	
Caudle Avenue	106	85	1
First	344	82	2
Elmdale	309	72	2
Oak Grove	61	35	5
Van Buren			
First	383	170	6
Jesse Turner Mission	10		
Chapel	52		
Vandervoort, First	58	20	
Warren			
First	847	116	
Southside Mission	91	91	
Westside	77	42	1

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Know-how

Junior decided to pick up some extra money in the summer by mowing lawns. He did right well at it, so his father was surprised one Saturday morning to see Junior leaving a bit later than usual. He asked why he wasn't getting an early start.

"Oh, I've found out," Junior said, "that I get more work from people who are already halfway through."



MORE than 4,000 Argentine Baptists paraded through Rosario, Argentina, in early May, and then joined others for an evangelistic rally to launch the year of proclamation of the Crusade of the Americas in their country. Shown here are part of the people at the rally. The parade and rally climaxed the 61st annual session of the Argentine Baptist Convention, held in Rosario.

Friend of Baptists to lead UN

UNITED NATIONS—Miss Angie E. Brooks, Assistant Secretary of State for Liberia, Africa, and that country's delegate to the United Nations, will be the next Presiding Officer when sessions begin this fall...

Miss Brooks was a member of the First Baptist Church of Madison, Wisc. during a period of study in the U. S. and is described by the man who was pastor at that time as "that remarkable... worker and leader." (EP)

California tax put on church business income

SACRAMENTO—The State Senate of California has approved a bill to tax the income of church-owned businesses unrelated to religion in a 27-7 vote here.

If the measure becomes law, California would be the first of the 50 states to tax nonreligious business endeavors carried out by churches.

Senator Anthony C. Beilenson (D-Beverly Hills), author of the bill, told his colleagues that President Nixon quite probably will remove the exemption in his tax reform plan on a federal level.

"When a group is operated as a profit-making organization," said Beilenson, "it should be taxed just as any other profit-making group. If a church wants to go into business, that busi-

ness should be taxed like any other."

He pointed out that some churches own "hotels, girdle factories and radio stations."

Without commenting directly on the new proposal, Governor Reagan said he agreed in principle with the purpose of the bill. (EP)

New Testament is now on sale

NEW YORK—The first printing of 250,000 copies of "Good News for Modern Man" which bear the official imprint of Richard Cardinal Cushing, Archbishop of Boston, is now entering distribution channels, according to the general secretary of the American Bible Society.

Today's English Version, said Dr. Laton E. Holmgren, was published by ABS in Sept. 1966. It has been a best-selling paperback in the U. S. for the past two years, with a total of more than 16 million copies sold or distributed since publication. (EP)

Study finds prejudice in the church

WASHINGTON, D. C.—While denouncing racial and religious prejudice, "the majority of church members are prejudiced; furthermore, they deny the right of the churches to challenge their prejudices."

This is the finding of Editors Charles

Y. Glock and Ellen Siegelman in their book, *Prejudice U.S.A.*

Data from a variety of recent studies, they say, indicate that the majority of laymen want their church to tend to the private religious needs of its members and to stay out of such questions as peace, social justice and human rights.

Nine contributors to the book survey both the nature of prejudice and its impact on education, politics, business, the mass media, the churches and other American institutions and describe practical measures that are being taken to combat them. (EP)

Hornet chaplain prays for astronauts

SOUTH PACIFIC—Shortly after their splashdown from Apollo 11's moon voyage, the Chaplain of the U. S. S. Hornet prayed for Neil Armstrong, Edwin Aldrin and Michael Collins as they watched from their quarantine chamber. He prayed in part:

"Lord God, our heavenly Father, our minds are staggered and our spirits exultant by the magnitude and precision of this entire Apollo 11 mission. We have spent the past week in communal anxiety and hope as our astronauts sped through the glories and dangers of the heavens.

"As we try to understand and analyze the scope of this achievement for human life, our reason is overwhelmed with abounding gratitude and joy even as we realize the increasing challenges of the future." (EP)

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