

6-20-1968

June 20, 1968

Arkansas Baptist State Convention

Follow this and additional works at: https://scholarlycommons.obu.edu/arbn_65-69

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

Recommended Citation

Arkansas Baptist State Convention, "June 20, 1968" (1968). *Arkansas Baptist Newsmagazine, 1965-1969*. 74.
https://scholarlycommons.obu.edu/arbn_65-69/74

This Book is brought to you for free and open access by the Arkansas Baptist Newsmagazine at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine, 1965-1969 by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact mortensona@obu.edu.



Arkansas Baptist

newsmagazine

JUNE 20, 1968

After 25 years



Ouachita University (Administration Building, top) was the scene recently of a number of class reunions. Among the classes meeting was my favorite, that of 1943, which was observing its 25th anniversary, on June 8.

Back as guest speaker for the occasion was Dr. O. W. Yates, of Lexington, Ky., pictured above with Mrs. Yates and Miss Frances Crawford, who was college registrar at the time our class was in Ouachita.

Dr. Yates, head of the Bible department at Ouachita for 12 years, became a member of the faculty in 1933, under the administration of the late Dr. J. R. Grant. He recalled that at the time of his joining the faculty, the going rate for Ph.D.'s was \$1,200 a year.

Reminding many of us that our beginnings were rural not urban, Dr. Yates said that the most of our culture "used to be agriculture."

Pointing to tremendous changes in the world in the last 25 years, Dr. Yates, now 80 and retired but still preaching, discussed some things that have not changed: the Bible, the plan of salvation—salvation by grace through faith—and the eternal destinies confronting people.

Presiding at the meeting in the absence of Class President Johnny Ashcraft, now a California pastor, who had planned to attend but had to change his plans because of an emergency, was Pastor Andrew Hall, of First Church, Fayetteville. Dr. Hall said that only three members of

the class, which originally numbered 103, had died. About a third of the class were in attendance for the celebration.

Numbered among the class are ministers, missionaries, physicians, university professors, denominational executives, journalists, and business executives.

The class is making a cash donation of \$1,000 to Ouachita and plans to meet again in five years.

Erwin L. McDonald

IN THIS ISSUE:

THAT now-famous Southern Baptist manifesto appears in full, as finally adopted and voted on, on pages 12 and 13.

STRENGTHENING the outreach of youth and an enlarged study program will be the goal of three newly-elected members of the Home Mission Board. Read the whole story on page 24.

LIKE snakes? Maybe not—but Bob Purvis, son of our *Arkansas Outdoors* columnist, does. This week it's "The fearful, fascinating snake," on page 19.

SHOULD a pastor's wife work? There is more than one angle to that question—and more than one answer, too. Turn to page 17.

COVER story, page 11.

Arkansas Baptist

newsmagazine

Volume 67, No. 25

June 20, 1968

Editor, ERWIN L. McDONALD, Litt. D.

Associate Editor, MRS. E. F. STOKES

Managing Editor, MRS. FRED E. ASHCRAFT

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

401 West Capitol Avenue, Little Rock, Arkansas 72201. Published weekly except on July 4 and December 25. Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$2.76 per year. Church budget, 16 cents per month or \$1.92 per year per church family. Club plan (10 or more paid annually in advance), \$2.25 per year. Subscriptions to foreign address, \$4.75 per year. Advertising rates on request.

Opinions expressed in editorials and signed articles are those of the writer. Member of Southern Baptist Press Association, Associated Church Press, Evangelical Press Association.

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

Graham reaction

In a letter in this week's paper—see "The People Speak," page 4—L. C. Dickson takes issue with the recent action of the Southern Baptist Convention at Houston adopting a statement and policy on the racial crisis in the nation.

In the interest of accuracy, Dr. Graham's admonition on churches "keeping a proper balance," used by Mr. Dickson to support his argument against integration, was not referring to church integration. Rather, Dr. Graham said churches should have a proper balance between preaching the gospel of redemption and dealing with social issues. Dr. Graham said—and the editor of the *Arkansas Baptist Newsmagazine* was present for the press conference in which Graham made the statement—that Southern Baptists have centered on preaching the gospel and have been weak in dealing with social issues. He lauded the action on the crisis statement and said that the statement could not be strong enough for him.

The fallacious reasoning that preaching the gospel and dealing with social issues are contradictory and that it must be "either/or" rather than "both/and" was hit by Dr. Graham and by many other speakers during the Houston meetings.

Honor or service?

SOON your church, likely through a specially designated committee, will be going over its membership with a magnifying glass to try to enlist enough officers, teachers, and other leaders to man its extensive organization for the coming year. Unless you have demonstrated that you cannot or will not serve, you are likely to be tapped for some assignment.

Perhaps this would be a good time to consider the possibility of making yourself available or at least taking a hard look at what would be involved if you should be asked to serve.

How seriously should you take a church job? The jobs we are talking about do not pay anything—at least not in the coin of the land. Does this mean that you should feel free to accept a place as a sort of honor, with the idea of being there to perform your duty when and if it pleases you or happens to fit in with the other things you will be doing?

The fact that so many Sunday School teachers are irregular in their attendance and that they frequently miss Sunday School without turning a hand to secure a substitute teacher points up something, we are not sure just what. And we are

not just hitting Sunday School teachers. Inexcusable laxness is often to be found in all other categories of service.

In a talk to the officers and teachers of First Church, Hot Springs, recently, Mrs. Ray Pearce said:

"When your church bestows upon you the privilege of service, be faithful. Be faithful every Sunday morning, every Sunday night, every Wednesday, every visitation night, and even when your job is cleaning the kitchen, or taking clothes and food to the needy, and going to the hospital when you would rather not and visiting that cantankerous old fellow who you know would rather be left alone."

What we are asked to do through our churches should not be taken lightly, says Mrs. Pearce, for we are really doing this for Christ, "and he loved us and died for us."

Thank you, Mrs. Pearce, for some real food for thought.

The gun law

It is not too surprising that one of the arguments being voiced by those who oppose more stringent regulation of gun sales and ownership is the same one heard so frequently against other regulatory legislation, particularly liquor-control laws: "Those who want it will get it anyhow."

The large school of those who holler that you can't legislate morals erroneously conclude that laws have no value in the restraint of hurtful conduct of individuals and groups.

Too long the United States has stood out as the only major government with no effective control of gun weaponry. How much longer will we sit still while our people are being slain by the thousands, and two thirds of these by guns?

Whatever else the gun control law may provide, it should require every gun owner to register his every weapon, shotguns and rifles as well as pistols. And the blind selling of guns to anybody who has the money to pay for them should have some safeguards written into the process.

Editorialettes

All the way

Someone's proposal that all of Arkansas' state colleges should be declared universities strikes us as falling a bit short. Shouldn't we go further and confer honorary Ph. D. degrees on all the faculty members and require, too, that money trees be planted on all campuses?

The people speak

Question wisdom of Houston action

[For editorial replying to this letter, see page 3.—ELM]

We cannot but view with apprehension the statement approved by the delegates to the annual session of the Southern Baptist Convention in Houston which states in part, "We will personally accept every Christian as a brother beloved in the Lord and welcome to the fellowship of faith and worship every person irrespective of race or class."

We would do well to remember the warning voiced by Dr. Billy Graham in Houston when he asked us to keep a proper balance in our churches. The approval of this statement cannot force Southern Baptists to integrate their churches and we believe that 99 per cent of Negro Baptists have no desire to become members of our churches. But many of our own people will not realize this and may be driven away from Southern Baptist churches to so-called independent churches; political murderers should not stampede our people into rash action which may destroy many of our Southern Baptist churches and drive many of our pastors into less liberal Baptist groups.

It is time for Southern Baptist ministers to stop meddling in politics and get back to preaching a redemptive gospel. We were not called to preach a social gospel even though we know it is always a fine thing for groups of churches to work together in certain ways to improve conditions in communities; too often such groups become dominated by highly educated and ambitious preachers who will seek to find ways to ostracize other preachers who refuse to follow their program. Actually, all Baptist churches are independent as long as the members want it that way, but we must not be misled into the belief that a Baptist church is an independent church simply because the word "missionary" happens to be a part of the name of that church.

We fail to see how Southern Baptist leaders honestly believe that the result of integration of our churches will be anything other than confusion, bitterness, and a repetition of events such as led to beginning of the Baptist General Association in 1905 and was renamed the American Baptist Association at Texarkana in 1924.—L. C. Dickson, 7 Elmwood Dr., North Little Rock, Ark.

The Watts letter

The letter by Mr. Walter H. Watts concerning the late Martin Luther King is fascinating.

Mr. Watts exhibits an unusual talent of being able to determine demagogues within our society.

Although I have never heard Mr. King advocate massive civil disobedience I would not question Mr. Watts on this subject due to his insight concerning this matter.

I would hope that Mr. Watts could use his exceptional gift of judging individuals, goals, and motives to foster our attempts at improving race relations.—Howard D. Cofield, 1489 Neeley Street, Batesville, Ark.

Pastor available

This is to inform you that Jim Southerland, one of our young preachers at Second Baptist Church, has just been graduated from Southern Baptist Theological Seminary in Louisville, Ky.

I am hopeful that one of our pastorless churches may be interested in securing Jim's services as pastor. He has a bright mind and has been a fine student. He is conscientious in his purpose to invest his life in the ministry.—Dale Cowling, Pastor, Second Baptist Church, Little Rock, Arkansas

Nebraska invitation

The Wally Byam International Club members are having their annual rally in Grand Island, June 27 to July 4. Some two or three thousand Airstream trailers are to be parked here for the week with ten to twelve thousand people expected to be in attendance. No doubt there will be many Southern Baptists in the group.

Immanuel Baptist Church, the Southern Baptist church in Grand Island, wishes to invite them to our services while they are in our city. The church is located at State and Custer streets in the northwest part of the city.—Irvin Burlison, Pastor, Immanuel Baptist Church, Grand Island, Nebraska

Red Cross appeal

How far is it from Little Rock to Da Nang? Khe Sanh? Pleiku? To those families with servicemen there facing the dangers of daily combat as they serve their country, it seems far away, indeed.

The Red Cross needs your help to support our servicemen and to work with their families here at home.

On the home front the number of

families calling upon your Pulaski County Red Cross Chapter for help has increased 28 percent, from 2,079 to 2,889, since 1966. The direct annual increased cost to our chapter of this assistance is in excess of \$16,000. To meet this increased cost the United Fund has authorized us to make a special Vietnam appeal again this year.

Your support will make the distance between the serviceman and his family seem a little shorter and will let them know that we here at home do care.

Please make checks payable to Red Cross Vietnam Fund.—Robert G. Cress, Chapter Chairman, The American Red Cross, 401 South Monroe, Little Rock, Ark.

On demanding rights

While recognizing as untenable many of the positions and actions of Dr. Martin Luther King, I feel that he has, as a person, been unduly criticized in the letters appearing in the last several issues of the Arkansas Baptist. I think it would be more beneficial for Rev. Jordan and Mr. Watts to concentrate on helping to solve the problems of racial inequality than to personally attack Dr. King. By putting emphasis on the Christian Gospel of Love, I think we can attain that harmony which we all seek.

In his letter, Mr. Watts criticized Dr. King for being demanding. However, quite unintentionally I am sure, Mr. Watts offered an indictment of some of the people in the so-called "Bible Belt" regions. For it is indeed a sad commentary that any man or group of men would have to demand their rights from their brothers who pride themselves on being genuine, active followers of Christ. There is no room for prejudice in the life of a Christian who lives as Dietrich Bonhoeffer described, "in existence for others."—John F. Johnson, 1909 Wood St., Jonesboro, Ark. 72401

Presbyterian emphasis on student missions

Sometimes we Baptists feel we are the best at being missionary. Let me share with you one of my most humbling moments.

There are two Presbyterian senior colleges in the state, and this year it was my privilege to speak at the required chapel service of these schools Arkansas College at Batesville and the College of the Ozarks at Clarksville. It is the latter school about which I write, a college operated by the United Presbyterian Church in the USA, the "Northern" Presbyterian Church to most Baptists.

Before we went into the chapel, one

of the Bible professors, a graduate of the Free Church Seminary in Chicago, led in prayer, as he did later at lunch in a cafe.

The service was Christ centered; the students were attentive and open and seeking.

At lunch another professor, Dr. William Lytle, explained the mission outreach of the college. Imagine my shock, when Dr. Lytle told me that this small college would have 40 students serving in mission work this summer. We have been proud of the fact that we have over 100 Arkansas Baptist students doing summer mission work this summer. But no one college provides more than 15.

Twelve of his students are working in inner city mission projects, ranging from Rochester, N. Y., to Clearwater, Florida. One is serving as a nurse's aide in an Indian hospital in Arizona, a boy is serving in the Cowboy Camp Meeting circuit, eight are serving in Vacation Bible Schools and camps, one is serving as a farm helper in a mission school in Albuquerque, etc.

The college provides \$375 for each student for 10 weeks. Where possible, the field pays transportation and room and board for the student.

Dr. Lytle graciously offered to pay the amount necessary to bring a College of the Ozarks student, working in our migrant project in Idaho, up to that amount if she did not earn that much with us this summer.

Needless to say, I was impressed with that spirit, as I was with a small college that would spend approximately \$15,000 of its own funds to help its students be missionary.

Dr. McDonald, I would also like for our people to know that the college probably has the highest percentage of foreign students and Negro students of any school in the state. At the same time it has kept its tuition costs at a minimum.

I came away from the College of the Ozarks grateful for what I saw and felt.—Tom J. Logue, State Director, Baptist Building, Little Rock, Arkansas

University orientation

The University of Arkansas has a summer orientation for incoming freshmen and their parents. We would like to cordially invite Baptist freshmen, their parents, and their friends to visit our Baptist Student Center while they are here. There will be some free time in the orientation schedule for such a visit. A contact or friendship established through the Baptist Student Union could be especially meaningful to a young person facing all of the adjustments of university life.—Jamie L. Jones, Jr., Director, Baptist Student Union, University of Arkansas, Fayetteville, Ark.

Beacon lights of Baptist history

Missionary movement westward*

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

The great missionary movements of the 19th Century in the United States grew out of certain events in the political and economic area.

The Revolutionary War and the adoption of the Constitution gave the Protestant denominations desire to extend their work as frontiers enlarged. The Louisiana Purchase in 1802 opened a vast area, unlimited possibilities.

The nation knew little about this new territory until the Lewis and Clark Expedition, 1805-06. The enchanting story told by these leaders thrilled the hardy souls back East, and they began making preparations to push West. Toward the free lands in Ohio, which were opened after the war of 1812, the easterners looked longingly. Additional stimulation came from the high prices following the war, burden of taxation, falling off of trade, the inhuman law of imprisonment for debt, and the natural urge of ambitious souls. The move was on.

Oftentimes the minister journeyed with his congregation to establish a new home in the far West. Many churches were weakened by the exodus. Families were divided, and tearful were the farewells as their members bade goodbye, few ever expecting to see each other again. For a time there was fear that the Atlantic Coast states would be depopulated. The trails for roads, which stretched through the wilderness were crowded with wagons and every conceivable type traveling gear as the people surged westward. Excitement and expectation filled the camps. But sorrow and sadness was felt as death invaded their ranks. Solitary graves marked the way of their journey. Hardships were accepted as part of their lot. They moved on.

Some of the most heroic sacrifices were made by the pioneer preachers. Some historians claim that spiritual results in America have never exceeded the efforts of these humble men during that time. Francis Asbury, first bishop and founder of American Methodism, and Peter Cartwright, circuit rider in Kentucky and Tennessee, served during this time. John Mulkey, Andrew Baker and Edward Kelly, pioneer Baptist preachers in southwest Virginia, joined this group. Gideon Blackburn, apostle to the Cherokees in Tennessee, made his presence felt. These, and others, went everywhere preaching the gospel, and without compensation. They were received gladly. The people wept when they left and implored them to return soon.

Samuel J. Mills was the first missionary to the Southwest. He had hoped to be a foreign missionary, but when he found this to be impossible, he turned his attention to his homeland. In 1812 and 1818 he journeyed twice from his home in Connecticut to the Mississippi, as far south as New Orleans. Upon his return he told of the conditions he found and urged the churches in New England to send missionaries to the Southwest.

*Charles L. White, *A Century of Faith* (The Judson Press, Philadelphia, 1932) pp24ff



"Why can't you read a newspaper like other men?"

Augusta choir plans tour



YOUTH choir, Augusta First Church

The youth choir from First Church, Augusta, is completing plans for a tour of four southern states, beginning July 7.

Jamey Smith, choir director, has announced that the choir, which has performed in several Arkansas churches, will appear first at Zion Church, Mobile, Ala., on July 7. On July 8, the choir will go to Griffin Street Church, Moss Pt., Miss., and on July 10 they will sing at Plainview Church, Pensacola, Fla. Their closing concert will be held July 12 at Elliston Avenue Church, Memphis, Tenn.

Paul R. Barrington is pastor of First Church.

Clear Creek news

Sgt. Sammy Nixon and Capt. William Dale Nixon, brothers, were killed in Vietnam in March and May, respectively. In March, Capt. Nixon escorted the body of his brother, Sgt. Nixon, to Arkansas for burial. On May 28, 1968, funeral services were conducted for Capt. Nixon. Services were in First Church, Mulberry, where both men were members, conducted by the pastor, Rev. Charles Holcomb, and an army chaplain. Burial of the men was side by side in the National Cemetery at Fort Smith. Among the survivors are two additional brothers who are members of the United States Army.

...

Rev. Lawrence Woodard, pastor of the Rudy Church for the past 11 months, resigned May 12, effective May 19. During this time there were 2 additions by baptism.

...

Rev. W. B. Powell, member of the Grand Avenue Church, Ft. Smith, and former pastor of the Shady Grove Church, has accepted the pastorate of the Shibley Church, near Van Buren.

...

The roof of the Cedarville Church was badly damaged and the ceiling ruined in the recent hail storm in that area. Windows were broken also. Rev. Buddy Coleman is interim pastor.—Paul Wilhelm, missionary

Renovation program slated in Batesville

First Church, Batesville, expects to let the contract soon for the remodeling of its present facilities and construction of a two-story educational building, Rev. Russell K. Hunt, pastor, has announced. The program is expected to cost \$225,000, of which the church is raising \$100,000 in cash and pledges to be paid by Dec. 31, 1969.

Architects are Stuck, Frier, Lane and Scott, of Jonesboro.

Stanley Wood is director of the fund campaign and Jim Edwards is canvass chairman.

Deaths

REV. HERNDON "TOMMY" CONGER, 51, in Knightstown, Ind. Mr. Conger, who had been pastor of Knightstown Church for the past several years, was the son of Mr. and Mrs. W. E. Ferguson, 3215 Potter St., Little Rock. Burial was in Keo, June 5, with services conducted by Jim Byrum, pastor, Keo Church.

A graduate of Ouachita University, Mr. Conger also attended Southern Seminary. He organized the First Church of Douglasville and served as its first pastor. He also was the first pastor of Ridgecrest Mission, a mission of First Church, Benton, which is now a church.

For several years he served the Home Mission Board as area missionary in Indiana, and pastor of a mission church, now a full-time church, prior to his pastorate at Knightstown Church.

He is survived by a wife and two daughters, who will move to Keo, the home of her mother.



MESSENGER Paul Meers, right, of Park Hill Church, North Little Rock, as he visited with Rev. W. E. Barnes, during the recent sessions of the Southern Baptist Convention in Houston. Mr. Barnes, now retired and living in Houston, formerly was a pastor in Arkansas. Under his ministry he saw 70 young men enter the ministry. Among them were Dr. R. L. South, now pastor of Park Hill Church, North Little Rock, and Dr. S. A. Whitlow, executive secretary of the Arkansas Baptist State Convention. (ABN Photo)

Heads summer work for Dumas church

Larry Williams, Hope, a recent graduate of Ouachita University, is serving this summer as minister of music at



MR. WILLIAMS

First Church, Dumas, Mason Bondurant, pastor. Mr. Williams, who received the bachelor degree from Ouachita, plans to enroll at Dallas Theological Seminary in September. Summer activities of the Dumas church will include graded choir work, a student newspaper, a church orchestra, and weekly socials for various age groups, Williams has announced.

GA coronation

A GA coronation service was held at First Church, Hope, recently, with Mrs. S. A. Witlow, Little Rock, making the awards presentations.

Those participating were: Queens regent, Peggy King and Debbie Moore; Queens, Kathy Dexter, Lisa Howell and Beckie Moore; Princesses, Kennetha Cornelius and Janet McCain; Ladies-in-waiting, Ellen Howell, Mona Rowe, Jill Herring, Robin McLelland, Patty House, Susan Chatham, Teena Smith, Terry Miller, Mary Jane Reyenga and Mary Catherine Browning.

Maidens, Pam Thrash, Sheryl Latcham, Dorynda Andress, Pam Gunter, Donna Rowe, Kathy McCain, Sue Pendergraft, Barbara Watson, Randa Sue Leister and Judy Reyenga.

Mrs. Frances S. Reynerson is GA director, and intermediate directors are Miss Velora Bright and Mrs. Pam Flowers. Serving as junior counselors are Mrs. Betty Wilhite, Mrs. Laura Martin, Mrs. Frances Reynerson, Mrs. Helen Smith, Mrs. Charlie Sue Leister and Miss Susan McCain.

Rev. Gerald Trussell is church pastor.

Revivals

Victory Church, El Dorado, June 17-23, Jimmy Watson, evangelist. R. E. Patton, pastor.

Ridgeview Church, Fayetteville, May 13-19; Wayne Davis, Little Elm, Tex., evangelist; 13 professions of faith, 1 by letter. Garland A. Morrison, pastor.

McKay Church, Little Rock, May 13-19; Jack Hazlewood, evangelist; 23 professions of faith; 3 by letter. Aaron Carter, pastor.

Condren to NLR from First, Alma



MR. CONDREN

Rev. J. Ronald Condren, pastor of First Church, Alma, since 1965, began serving as pastor of Indian Hills Church, No. Little Rock, June 10.

Born and raised in Ft. Smith, Mr. Condren is the son of Mr. and Mrs. Holt Condren of that city. His wife, the former Judy Ann Kennedy, is the daughter of Mr. and Mrs. Daymon Kennedy, also of Ft. Smith.

Mr. Condren pastored First Church, Ola, for two years before going to Alma.

While pastor at Alma, there were over 150 additions to the church, with more than 80 of these by baptism. New Sunday School and Training Union departments were added, a bus was purchased, and the Baptist Vista facilities enlarged and improved.

He was graduated from Northside High School, Ft. Smith, Ouachita University, and Southwestern Seminary, Ft. Worth, in 1963.

He and Mrs. Condren have two children, Lisa, 6, and Rodney, 3.



GARLAND A. Morrison, pastor of Ridgeview Church, Fayetteville, right, baptizes Urbit Patrick, center, with the help of Ken Garton, a deacon in the church. Because of ill health, it was necessary to baptize Mr. Patrick in a chair. Mr. Patrick's wife was also baptized at this time.

Carlisle First gets WMU recognition

The Woman's Missionary Union of First Church, Carlisle, Charles Chesser Jr., pastor, is one of 192 churches in the Southern Baptist Convention achieving "Honor Recognition" from the headquarters of Woman's Missionary Union, Birmingham, Ala., for work done in 1965-66.

In a letter to Mr. Chesser recently, Miss Alma Hunt, executive secretary of WMU, wrote:

"Yours is in a company of 12 having maintained this recognition for six of the ten years since Aims for Advancement became the measure of achievement in Woman's Missionary Union. . . These churches total 192—not a large number when you realize that more than 23,000 churches have WMU organizations. . ."

In a recent coronation service at the Carlisle church, 17 intermediate and junior girls participated.

Juniors passing steps were: Karen Bennett, Tammie Gillespie, LaQuita Mason, Paula Pearson, Carol Miller, Valerie Reed, Mary Chesser, Carla Hardke, Lee Ann Philpot, Lisa Raborn, Delilah Warren, and Tammie Warren. Junior counselors are Mrs. Marion Partain, Mrs. Charles Chesser, Mrs. Don Philpot, and Mrs. Sam McCrary.

Intermediates passing steps were: Mary Upchurch, Susan Westbrook, Pat Upchurch, and Connie Woodruff. Mrs. John Colclasure and Mrs. Jay Reed are counselors in the intermediate department.

Ft. Smith native awarded scholarship

LOUISVILLE, Ky.—A Ft. Smith native has been awarded a \$1,000 Rice Scholarship by Southern Seminary here. Receiving the award is Warren Leigh McWilliams.

For advanced religious study, Rice Scholarships are presented annually to students planning a religious vocation within the United States. Applicants are judged on the bases of leadership, scholarship, and churchmanship.

A senior at Oklahoma Baptist University, McWilliams has been president of the Ministerial Alliance and Psi Phi Omega. He was chief justice of the student court and vice president of Omicron Delta Kappa, a national men's honorary leadership fraternity. Holding membership in Who's Who Among American Colleges and Universities, McWilliams is also a member of Phi Eta Sigma and Sigma Tau Delta. He has an academic average of 4.0 out of a possible 4.0.

Says churches need contact with members in Vietnam

Men and women in the military service need the ministry of their local churches, a U. S. Naval chaplain serving in Vietnam has emphasized in a letter to an Arkansas pastor.

Chaplain Max A. Eller, writing in reply to a letter from Pastor C. Dee Birdwell of the Wilmot Church, said:

"Our young men's involvement here inherently requires an involvement of the church if their spiritual needs are to be met. We are your sons in the midst of overwhelming world events which call for our deepest commitments in search of solutions both here and there at home."

Chaplain Eller said that pastors and churches "should be keenly aware of the need to communicate consistently by personal letter, church news letters, and other media with every church member on active duty in the military wherever they may be located, but in particular those here in Vietnam."

"If the church really cares, it will communicate that care through expressed loving concern," he continued.

Spelling out what churches can do, the chaplain suggested that they put a Bible or New Testament into the hands of every church member in military service and that other appropriate literature, including Baptist state periodicals, be sent on a regular basis. He said that while chaplains have access to Bibles and other religious literature, that the chaplains "cannot fully take the place of the local church." He sees a need for chaplains and churches to work together in a ministry to church members in the service, as well as in evangelistic efforts.

Churches can extend "arms of compassion" through their members now serving in Vietnam, Eller said. He suggested that families, church organizations, and mission groups send packages of items to be distributed among the needy in Vietnam by military personnel. He pointed specifically to "the poverty stricken, refugees, orphans, and civilian wounded and sick."

"We are involved in a war with at least two faces," wrote Chaplain Eller. "One is to assist in freeing these people of the enslaving efforts of Communism, thereby allowing them national integrity, and the other is to communicate understanding, love, and concern for them by being open to their needs and doing what we can to meet those needs."

Items suggested for sending to chaplains or to individuals in the military service for distribution included: soap, wash cloths and towels; summer shorts

and polo-type T shirts for children; adult light-weight clothing for men and women under 5 ft. 3 in. tall and rather slender; shower shoes and sandals for children sizes and small sizes for adults; medicated lotions for insect bites; first-aid bandages; and toys such as marbles, soccer balls, plastic unbreakable toys, dolls, etc.

Suggested Mr. Eller: "If the items are sent by surface mail it will take probably a month or longer to arrive; if sent by air mail, a week or two. The cost of the latter may be prohibitive."

The chaplain closed his letter with an appeal for Christians to join with him in prayer "that God will hear and answer our pleas for peace."

Chaplain Eller's mailing address is: Department of the Navy, U. S. Naval Forces, Vietnam, APO San Francisco 96626.

Lakeside, Hot Springs, has groundbreaking service

Lakeside Church, Hot Springs, held a groundbreaking service June 9 for additional educational space which will increase the educational capacity of the church plant from the present 130 to 190.

Jesse Reed, secretary of evangelism for the Arkansas Baptist State Convention, assisted in the service. Orval Allbritton, chairman of deacons, led in the breaking of ground.

Lakeside Church was organized as a mission three and a half years ago. It remained a mission for six months. The

Reunion planned for Mountain Home alumni

A reunion of former students of the Mountain Home Baptist College, now defunct, is scheduled June 29, at Mountain Home, in conjunction with the 100th anniversary celebration of First Church, Mountain Home.

Persons knowing the present addresses of former students have been asked to contact B. B. Foster or Irl Paul, members of the committee arranging the reunion. Both reside in Mountain Home.

Mountain Home College was built by Baptists of north central Arkansas. The cornerstone was laid in 1891, and the school remained in operation until the depression. For many years it was a cultural center of the area, and attracted students from throughout the region and state. During its latter years, the school was directed by the Arkansas Baptist State Convention.

church observed its third anniversary on May 19. During the past eight months the church has received 55 new members.

Don Sebastian is pastor.

To attend seminary

Dale C. Merritt, pastor of Washington Church, has resigned to begin studies at Southwestern Seminary, Ft. Worth, Tex., following one and a half years of service.



LAKESIDE Church building committee, shown here with Jesse Reed (holding Bible), left to right: Harry Cloud, Orval Allbritton, Ray Stanage, Mr. Reed, Bud Williams, Bill Morgan, Don Sebastian, pastor, and Elbert Warren.

OBU dorm is named for Frances M. Crawford



MISS CRAWFORD

The new women's dormitory at Ouachita University has been named in honor of Miss Frances McMillan Crawford, who has served 42 years on the OBU staff, according to Dr. Ralph Phelps, Ouachita president.

A 1918 graduate of Ouachita with both BA and BM degrees, Miss Crawford served as secretary to the president during 1926-1936 before becoming registrar. For the past five years, she has assisted with alumni affairs.

In addition to her degrees from Ouachita, Miss Crawford has done graduate work at Columbia University and Peabody College.

Licensed to preach

Mike Carrier, son of Mr. and Mrs. Joe Carrier, was licensed to the ministry by Walnut Street Church, Jonesboro, on June 5. Mr. Carrier has served as president of the student body of Jonesboro High School and was selected by the student body to be "Mr. Jonesboro High School." The Memphis Press Scimitar chose him as "Teen-ager of the Week" during the last school year. He has received a presidential scholarship to attend Ouachita University.—Don Moore, pastor, Walnut Street Church.



Bill Rickey Bingham, a member of Liberty Church, Walker Corner, Searcy, was licensed to the ministry by that church on June 9.

Glen Smith is pastor of Liberty Church.



GROUNDBREAKING services were held recently for the new sanctuary and educational building for First Church, Wilton. Rev. Wendell Poole of Bivens, Tex., was guest speaker for the occasion. The sanctuary will seat approximately 175 people. Shown here, left to right: Mrs. Ann Holbrook, Mrs. Verna Hill, Allan Robbins, Seaborne Jones Jr., and Rev. Eugene Jewell, church pastor.

Ft. Smith churches join baseball league

Three Ft. Smith Southern Baptist churches will enter 11 teams in the Ft. Smith Church Baseball League, which begins a new season June 3.

First and Immanuel Churches will sponsor Pee Wee, Pony, Midget and Babe Ruth nines. Grand Avenue will enter all but Babe Ruth competition.

Commissioners representing the churches and their teams are Ernie Fawcett and Bob Jacobs, First; Ed tridge and Don Corbett, Immanuel; and Dick Maples and Lyndon Finney, Grand Avenue.

Missionary notes

Sally Boss and Paul Cline, Southern Baptist missionary journeymen in Kenya, will marry this summer at the end of their two-year overseas assignments and honeymoon through Europe on their way back to the States. The wedding will be held in the chapel of the Baptist high school in Mombasa, where Miss Boss teaches.

Mr. Cline teaches in another Baptist high school in Nyeri.

Miss Boss is a native of Richmond,

Va., and a 1966 graduate of Mary Washington College, Fredericksburg, Va., (address: Baptist High School, Box 2739, Mombasa, Kenya, East Africa). Mr. Cline is a native of Shreveport, La., and a 1966 graduate of Ouachita University, Arkadelphia, Ark. (address: Box 478, Nyeri, Kenya, East Africa).

Mrs. William E. Allen, emeritus Southern Baptist missionary, is planning a two month trip to Brazil, beginning June 2. She intends to spend most of the time in Rio de Janeiro, where she taught in Baptist schools and led in Baptist women's work for four decades. Retired since 1962, she and Mr. Allen live in Wingate, N. C. (address: Box 536; ZIP Code: 28174). The former Edith Ayers, she is a native of Ft. Smith.

Dr. and Mrs. Jack E. Tolar Jr., left the States on May 22 for their second term of service in Nigeria (address: Baptist Hospital, Shaki via Oyo, Nigeria, West Africa). He is a native of San Antonio, Tex.; she is the former Barbara Corrington, of Hot Springs.

Chambers resigns

Zane Chambers, pastor of Bethel Heights Church, Fayetteville, recently resigned his work to return to Georgia, his native state. Mr. Chambers expects to enter the chaplaincy soon. (CB)

Your state convention at work

Church music conference slated for Arkadelphia



MR. McELRATH



MR. HODGES



MR. RAYMICK



MR. DOWNEY



MRS. SHAMBARGER



MISS COLLINS

Pictured on this page are some of the guest faculty for the 17th annual Church Music Conference being held in Arkadelphia until June 22. The meetings are held on the Ouachita University campus and at First Church. The conference is sponsored by the Church Music Department of the Arkansas Baptist State Convention, directed by Hoyt A. Mulkey.

Hugh T. McElrath is associate professor of church music, Southern Seminary, Louisville, Ky., and serves as minister of music at Beechwood Church, Louisville. His formal education includes a B.A. degree from Murray State University, Kentucky; B.S.M. and M.S.M. degrees, Southern Seminary; and Ph. D. degree in Musicology from Eastman School of Music, Rochester, N. Y.

In Arkadelphia, Dr. McElrath will lead conferences on hymnology, will direct the music for the worship services each evening, and will present a voice recital.

Miss Beatrice Collins is associate professor of organ at New Orleans Seminary, New Orleans, La. She studied at Union University, Jackson, Tenn., and at Southern Seminary, Louisville, where she earned B.S.M. and M.S.M. degrees, majoring in organ. Miss Collins has also studied extensively in this country and abroad with some of the best known organ teachers.

At the music conference, she will accompany the performance of the Brahms' "Requiem," will play a recital, and will teach an organ class.

Charles H. Downey is Consultant in the Music Department, Sunday School Board, Nashville, Tenn. A native of

Beaumont, Tex., he received a Master of Science degree from Hardin-Simmons University, Abilene, Tex., and a Masters degree in Music Education from Sam Houston State University, Huntsville, Tex. He has served as minister of music in First Church, Springfield, Mo., Queensboro Church, Shreveport, La., and Park Place and Second churches, Houston, Tex.

At Arkadelphia, Mr. Downey will direct the massed choir in the rehearsal and performance of the Brahms "Requiem" which will be presented on Saturday morning.

Our in-state faculty includes Mrs. Jake Shambarger who is on the music faculty at Ouachita University. Mrs. Shambarger will be the soprano soloist for the presentation of the "Requiem." She also will teach an advanced voice class.

Jim Raymick, minister of music for Park Hill Church, No. Little Rock, will be the baritone soloist for the "Requiem" and will teach an advanced voice class.

Camp pastor for the week is Rev. Herbert Hodges, who is presently pastor of South Highland Church in Little Rock.—Hoyt A. Mulkey, Secretary

Convention secretary on SBC statement

With the adoption of "A Statement Concerning the Crisis in Our Nation," the Southern Baptist Convention took a far-reaching step in facing up to one of our greatest problems—the problem of human relationships. This could well be one of the most significant actions the Convention has ever taken. At least it is a step in the right direction.

Perhaps Southern Baptists have been too slow in recognizing the full truth of James, a New Testament writer, when he said "Faith without works is dead." Or, we have passed too lightly the words of the Apostle Paul when he stated that "we are created in Christ Jesus unto good works." This is not to say that Southern Baptists are turning from evangelism to a social gospel. Far be it from this. Southern Baptists believe there is no substitute for the new birth. This is simply an attempt to get our people to give more consideration to the application of Christianity to the social problems of our day.

Southern Baptists must bear a great responsibility for helping to interpret and practice the Christian ethic. This is true because of the size of the Convention if for no other reason.

In the last analysis these questions must find their solution at the level of the local church. Thus "we appeal to our Southern Baptists to join us in self-examination under the Spirit of God and to accept the present crisis as a challenge from God to strive for reconciliation by love. We appeal to our fellow Southern Baptists to engage in Christian ventures in human relationships, and to take courageous actions for justice and peace." This we believe Southern Baptists will do.—S. A. Whitlow, Executive Secretary

Some things don't change

We are hearing about the many changes that will go into effect in October, 1970. However, there are many



MR. DAVIS

leader training.

things that have not and will not change. 1. Present concepts about the church will not change. 2. New concepts of a church training program to include the three divisions will not change. These divisions of training are member training, new church member orientation, and

3. Age group needs and characteris-

WANTED

A Music-Youth Director

Interested persons contact
First Baptist Church
Dexter, Missouri 63841
Phone collect 624-4190

tics will not change.

4. How persons learn will not change.

5. Principle in planning will not change. Have you read the "Six Guides in Planning"?

6. Visitation and enlargement techniques have not changed.

7. Good group work processes have not changed.

Thus we have much to do between now and the changes of 1970. Let us have full steam ahead through 1969 with strong emphasis on improvement and enlargement in terms of our present grading system using the current books, periodicals. Present record system is designed for the present plan of organization and grading. Terminology in all materials is for the present, not for the 70's.

The best way to prepare for the 70's is to use well what we now have and get every person we can with the training program before the 70's.

There will be ample preparation time for the church to get ready during 1969-70. It is important to wait for the correlated curriculum and program materials, grouping and grading materials and records to match, and new books to help them implement what is coming.—Ralph W. Davis

The cover



TYPICAL of thousands of boys throughout the Southern Baptist Convention, this Royal Ambassador carries his gear toward a waiting bus that will take him to camp. His eyes reflect his thoughts, his anticipation of the week ahead—an experience that will be both spiritual and physical.

"The grouchy, tightfisted giver is never giving enough. The tightwad is to be pitied; he misses something magnificent when he misses the secret of pleasant giving."—W. E. Grindstaff in *Principles of Stewardship Development* (Convention Press, 1967)

Siloam children's building



MODERN children's building at Siloam Assembly.

Some families are not aware of the first class facilities at Siloam Springs Baptist Assembly for teaching children.

Years ago, children at the Assembly were taught in fenced pavilions. In more recent years a modern children's building has been provided.

Adequate room, good equipment, good ventilation and a top quality teaching program await children at the Assembly.

A hospital-clean nursery is used for the very young. There is also a two and three year nursery room and a room each for Beginners and Primaries.

Children from birth through 8 have use of this building, a fenced playground and trained supervision.

Whole families can have a good Assembly experience, and the children's building helps make it possible.

Dates: June 24-29; July 1-6; July 8-13.—Lawson Hatfield, Program Director

Baptist beliefs

Delayed discipleship

BY HERSCHEL H. HOBBS

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

"Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God"—Luke 9:60

Jesus challenged a man to full discipleship. "Follow me" (Lk. 9:59). Evidently he was already a Christian. But Jesus called him to accompany Him in His evangelistic ministry. The man replied, "Lord, suffer me first to go and bury my father" (v. 59). The father was not yet dead. He probably was in good health. The book of Tobit, an extra-biblical writing, records such a case. The man meant that according to his filial duty he must remain with his father until he was dead and buried before he could follow Jesus in His nomadic life. He may have used this family obligation as an excuse for not doing so. Many Christians refuse God's call for the same reason.

But Jesus said, "Let the [spiritually] dead bury their [physically] dead." Those who were not Christians could discharge this family obligation. In the meantime this Christian's obligation was to go forth and preach the kingdom of God. "Thou" is emphatic in contrast to the spiritually dead.

The man thought that his father had a prior claim upon his loyalty. Jesus reminded him that He had a prior claim upon him. Filial loyalty is a noble quality. But no other loyalty has priority over one's obligation to the Lord.

Through the centuries Jesus has called men and women to leave behind kindred, friends, and homeland to carry the gospel throughout the earth. We often forget the sacrifices made by such. But when we are willing God will provide the way. And He gives joy unspeakable to those who forsake all to follow Him.

A statement concerning the crisis in our nation

(As passed by the Southern Baptist Convention in Houston)

(We recognize that no individual or organization can speak for all Baptists. The following represents the concern, confession, commitment, and appeal by the majority of the messengers meeting in Houston, Texas, June 4, 1968.)

We Face a Crisis

Our nation is enveloped in a social and cultural revolution. We are shocked by the potential for anarchy in a land dedicated to democracy and freedom. There are ominous sounds of hate and violence among men and of unbelief and rebellion toward God. These compel Christians to face the social situation and to examine themselves under the judgment of God.

We are an affluent society, abounding in wealth and luxury. Yet far too many of our people suffer from poverty. Many are hurt by circumstance they find it difficult to escape, injustice they find it difficult to correct, or heartless exploitation they find it difficult to resist. Many live in slum housing or ghettos of race or poverty or ignorance or bitterness that often generate both despair and defiance.

We are a nation that declares the sovereignty of law and the necessity of civil order. Yet, we have had riots, and have tolerated conditions that breed riots, spread violence, foster disrespect for the law, and undermine the democratic process.

We are a nation that declares the equality and rights of persons irrespective of race. Yet, as a nation, we have allowed cultural patterns to persist that have deprived millions of black Americans and other racial groups as well of equality of recognition and opportunity in the areas of education, employment, citizenship, housing, and worship. Worse still, as a nation, we have condoned prejudices that have damaged the personhood of blacks and whites alike. We have seen a climate of racism and reactionism developed resulting in hostility, injustice, suspicion, faction, strife, and alarming potential for bitterness, division, destruction, and death.

We Review Our Efforts

In the face of national shortcomings, we must nevertheless express appreciation for men of good will of all races

and classes who have worked tirelessly and faithfully to create a Christian climate in our nation.

From the beginning of the Southern Baptist Convention and indeed in organized Baptist life, we have affirmed God's love for all men of all continents and colors, of all regions and races. We have continued to proclaim that the death of Jesus on Calvary's cross is the instrument of God's miraculous redemption for every individual.

Inadequately but sincerely, we have sought in our nation and around the world both to proclaim the gospel to the lost and to minister to human need in Christ's name. Individually and collectively, we are trying to serve, but we have yet to use our full resources to proclaim the gospel whereby all things are made new in Christ.

We Voice Our Confession

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven and will forgive their sin, and will heal their land" (2 Chron. 7:14).

The current crisis arouses the Christian conscience. Judgment begins at the house of God. Christians are inescapably involved in the life of the nation. Along with all other citizens we recognize our share of responsibility for creating in our land conditions in which justice, order and righteousness can prevail. May God forgive us wherein we have failed Him and our fellow man.

As Southern Baptists, representative of one of the largest bodies of Christians in our nation and claiming special ties of spiritual unity with the large conventions of Negro Baptists in our land, we have come far short of our privilege in Christian brotherhood.

Humbling ourselves before God, we implore Him to create in us a right spirit of repentance and to make us instruments of his redemption, his righteousness, his peace, and his love toward all men.

We Declare our Commitment

The Christ we serve, the opportunity we face, and the crisis we confront, compel us to action. We therefore de-

clare our commitment, believing this to be right in the sight of God and our duty under the lordship of Christ.

We will respect every individual as a person possessing inherent dignity and worth growing out of his creation in the image of God.

We will strive to obtain and secure for every person equality of human and legal rights. We will undertake to secure opportunities in matters of citizenship, public services, education, employment, and personal habitation that every man achieve his highest potential as a person.

We will accept and exercise our civic responsibility as Christians to defend people against injustice. We will strive to insure for all persons the full opportunity for achievement according to the endowments given by God.

We will refuse to be a party to any movement that fosters racism or violence or mob action.

We will personally accept every Christian as a brother beloved in the Lord and welcome to the fellowship of faith and worship every person irrespective of race or class.

We will strive by personal initiative and every appropriate means of communication to bridge divisive barriers, to work for reconciliation, and to open channels of fellowship and cooperation.

We will strive to become well informed about public issues, social ills, and divisive movements that are damaging to human relationships. We will strive to resist prejudice and to combat forces that breed distrust and hostility.

We will recognize our involvement with other Christians and with all others of good will in the obligation to work for righteousness in public life and justice for all persons. We will strive to promote Christian brotherhood as a witness to the gospel of Christ.

We Make An Appeal

Our nation is at the crossroads. We must decide whether we shall be united in good will, freedom, and justice under

God to serve mankind or be destroyed by covetousness, passion, hate, and strife.

We urge all leaders and supporters of minority groups to encourage their followers to exercise Christian concern and respect for the person and property of others and to manifest the responsible action commensurate with individual dignity and Christian citizenship.

We appeal to our fellow Southern Baptists to join us in self-examination under the Spirit of God and to accept the present crisis as a challenge from God to strive for reconciliation by love.

We appeal to our fellow Southern Baptists to engage in Christian ventures in human relationships, and to take courageous actions for justice and peace.

We believe that a vigorous Christian response to this national crisis is imperative for an effective witness on our part at home and abroad.

Words will not suffice. The time has come for action. Our hope for healing and renewal is in the redemption of the whole of life. Let us call men to faith in Christ. Let us dare to accept the full demands of the love and lordship of Christ in human relationships and urgent ministry. Let us be identified with Christ in the reproach and suffering of the cross.

We therefore recommend to the messengers of the Southern Baptist Convention that:

1. We approve this statement on the national crisis.
2. We rededicate ourselves to the proclamation of the gospel which includes redemption of the individual and his involvement in the social issues of our day.
3. We request the Home Mission Board to take the leadership in working with the problems related to this crisis in the most effective manner possible and in keeping with their program assignments.
4. Call upon individuals, the churches, the associations, and the state conventions to join the Southern Baptist Convention in a renewal of Christian effort to meet the national crisis.

Missionary officers named at Houston

HOUSTON—Mercer C. Irwin, New Orleans, La., was elected president of the Southern Baptist Conference of Associational Superintendents, in a meeting here in connection with the meeting of the Southern Baptist Convention. He succeeds D. E. Strahan, superintendent of missions in Champaign, Ill.

Other new officers are: vice president,



COUNSELORS for Glorieta (N. M.) and Ridgecrest (N. C.) assemblies have been selected for the 1968 conference season. Weldon E. Vogt, left, professor of psychology at Ouachita University since 1965, will serve at Glorieta. A graduate of the University of Corpus Christi and Southwestern Seminary, Ft. Worth, he taught at both institutions.

Paul Austin Youngs, right, who will be the Ridgecrest counselor, is dean of students at Grand Canyon College, Phoenix, Ariz. He was previously a professor of science at the college. Youngs graduated from the University of Corpus Christi, (Tex.), and received master's degree from Arizona State University, Tempe, and Southern Seminary, Louisville.

Baptist papers circulation up.

HOUSTON—The unity of thought and action within the Southern Baptist Convention is a modern miracle for which the 29 Baptist state papers play a big role in maintaining, the Southern Baptist Convention was told.

"In a denomination as large, widespread and diverse as the SBC, its unity of thought and action is little short of a modern miracle," said the Committee on Baptist State Papers in its annual report to the Convention.

Herschel H. Hobbs, pastor of First Baptist Church, Oklahoma City, and chairman of the committee, said that the Baptist state papers play a major role in this unity with diversity.

Circulation of the 29 Baptist state papers increased to 1,587,776, about 25,000 during the past year, the committee reported. (SBC)

William J. Cumbie, executive secretary, Mount Vernon Baptist Association, Alexandria, Va.; secretary, Jim Joslin, superintendent of missions, Springfield, Mo.; and treasurer, D. Clyde Presley, superintendent of missions, Capshaw, Ala. (SBC)

Program material on social issues

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

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

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

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

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

The material is in magazine form, size 8½ x 11, with 52 pages, including the cover. (SBC)

'Empty humanism, more religiosity' scored by Valentine

HOUSTON—Foy Valentine, a leading exponent of Christian morality, urged Southern Baptists at the Houston meeting of the Southern Baptist Convention, to fight racism with open minds, open hearts and open housing.

Speaking to the annual progress report of the Christian Life Commission which he directs, Valentine told messengers to the Convention there was no cure for racism but Christian brotnering.

"There is no way out of the mire of prejudice except by the hard road of a moral ministry that demonstrates repentance," he said.

Speaking on the topic of "Words and Deeds," the leader of the Nashville-based Christian social-action agency said the demands of Christian morality require identification with the alienated, brotnering, peacemaking and ministering.

In amplifying the peacemaking role, Valentine hastened to say he felt the church has neither the equipment, man-

date, nor the right to dictate details of foreign policy to the state, economic formulas to labor and management, and specific programs for a disordered society.

Valentine encouraged Southern Baptists to avoid the extremes of empty humanism and inane religiosity as they performed Christian ministries among the poor and illiterate.

"While such involvement in the great moral struggles of the day could lead in the direction of a theologically rootless humanism, the alternative of non-involvement requires a rejection of the incarnation and the adoption of a hocus-pocus, pie-in-the-sky, opiate-of-the-people caricature of Christianity which is absolutely unacceptable to true believers," he said.

Valentine, a former Texas minister, urged the messengers to stop spending their time trying to decide which comes first, word or deed, and to get about their duty of hammering out the moral conflicts of daily life. (SBC)



MILLION dollar loan transaction—This \$1 million loan transaction was the first step taken recently toward expanding Southern Baptists' church loans service by \$10 million. Robert H. Kilgore, right, director of the Division of Church Loans of the Southern Baptist Home Mission Board in Atlanta, accepts the \$1 million check from R. W. (Bob) Corstaphney, associate counsel in investments for the Southwestern Life Insurance Company of Dallas.

Challenges church to reach all races

DALLAS—The newly elected president of the Southern Baptist Convention has called on his own church to renew its welcome to men of all races.

W. A. Criswell, pastor of the 15,000-member First Church here, said in his first sermon after his election to the SBC presidency, "The First Baptist Church is now and forever a Philadelphian church of the open door."

"Anybody, can come [to the First Baptist Church, Dallas]," he said. "And God bless him as he comes."

J. C. Cantrell, chairman of deacons at the church, said of the pastor's sermon, "The response from members who expressed themselves to me was very, very favorable. His message was right and timely. I was completely in agreement with him."

At a press conference in Houston following his election to head the eleven million-member denomination, Criswell acknowledged that his congregation had only three Negro members. (BP)

Ground breaking for Moody Science Building

PLAINVIEW, Tex.—Ground has been broken on the Wayland College campus here for the \$600,000 Moody Science Building.

Roy McClung, Wayland president, said that contracts call for completion of the three level structure about June 1, 1969, and that the building and equipment are to be ready for use at the start of the following fall semester.

The science building will be located near the \$500,000 Harral Memorial Auditorium nearing completion. It is one of the facilities being provided by the current \$1.5 million Wayland expansion fund campaign.

The Moody Foundation gave \$250,000 for the science building on condition that Wayland raise the remainder of the cost. Furnishings and equipment for the building are estimated to cost more than \$100,000.

A \$600,000 physical education center is included in the expansion program. (BP)



HELP SMOKEY BEAR PREVENT FOREST FIRES IN THE SOUTH

How great Thou art!

I stared into the massive oak before me,
Its branches thick, its trunk much heavier.

How sturdy!
How strong!

How many storms it had weathered!

How many droughts!
And yet it had continued to grow,
To spread,
To shelter,
To shade—

To comfort any and all things that had come within its reach.

Shaped,
And no doubt bent to some degree

By the forces of nature that had beat upon it,
It had lived on
To fulfill its God-given purpose magnificently.

And I?
Was there a lesson here for me?

Oh Soul—
You have a God-given purpose!
Time and age will take its toll.
Trouble, sadness, sorrow,
And adversity will make its mark.
Joys, happiness, and beauty will fill you.

But, oh, Soul—
Will you find and fill your God-given purpose?
Will you grow and grow and grow,
Sheltering,
Shading,
Comforting,
And loving all that come within your reach?

—Mabel Blakney

[Editor's Note: Mrs. Blakney, wife of J. W. Blakney, of Route 2, DeQueen, and a member of First Church, DeQueen, died Feb. 24.]

MISSIONARIES
depend on you



COOPERATIVE PROGRAM

JUNE 20, 1968

High court opens doors to test aid to religion

WASHINGTON—The U. S. Supreme Court in a landmark case opened doors that could affect future church-state relations in America. It ruled that taxpayers under certain circumstances have a right to challenge acts of Congress on grounds of violation of the religion clause of the First Amendment.

Heretofore, on the basis of a 1923 court ruling in *Frothingham vs. Mellon*, taxpayers had little or no standing in a federal court to challenge the constitutionality of federal expenditures.

Chief Justice Earl Warren delivered the opinion of the court. Justice John M. Harlan was the lone dissenting voice.

The new ruling of the court (*Flast vs. Cohen*) did not nullify the *Frothingham* doctrine against taxpayers suits challenging federal spending, but it did say that this ruling does not prohibit some cases in which the establishment and freedom of religion are involved.

As if to warn the advocates of open court challenges to federal spending in areas affecting church-state relations, the Supreme Court on the same day ruled that a New York state law providing for the loan of textbooks at public expense to parochial school pupils does not violate the Constitution.

So, while loosening the rules on First Amendment court cases, the Supreme

Court made it clear that it felt that government could provide public services to students in all schools without thereby furnishing aid to church schools or agencies.

The *Flast* case arose in New York when a group of citizens challenged the use of federal funds for programs and services in certain parochial schools. At issue are guidance services and instruction in reading, writing and other subjects. Included are the purchase by federal funds of textbooks and other instructional materials in such schools.

A three-judge New York District Court ruled (2-1) that those bringing the suit had no legal standing to bring the case. The question was appealed to the Supreme Court and was argued there in March of this year.

Agreement was reached on both sides of the controversy that the sole issue to be decided at this time was whether or not citizens and taxpayers have a right in federal courts to challenge laws on the ground that they violate the First Amendment.

The issue now goes back to the New York Federal Court where the constitutionality of certain federal expenditures in parochial schools will be debated. Whatever decision is reached there, it will no doubt be appealed to the Supreme Court. (BP)

Urban crisis and summer tv

The Home Mission Board, in an attempt to assist Baptists to become better informed on the urban crisis, has recommended the following programs for summer television viewing:

June 24, 9-10 (EDT) p.m., CBS: A study of what is wrong with our urban environment; June 25, 9-10 p.m., CBS: The racial crisis in our city; June 26, 9-10 p.m., CBS: The failure of overlapping and inadequate governments to deal with the problems of cities, and a look at the lessons to be learned in building the cities of the future;

June 27, 9 p.m., ABC: "Bias and the Media"—portrays racism as it exists in the media in America—radio and television, the advertising agencies, the advertisers, newspapers, and magazines; July 11, 9 p.m., ABC: "In the Same Boat"—a look at the black and white poor of America who came to Washington to participate in the poor people's march; July 14, 4 p.m., ABC: "Riots and Victims"—a look at last summer's riots in Newark—how the black and white community felt then, their thoughts now; July 15, 7:30 p.m., ABC: "Preju-

dice and the Police"—the city of Houston has undertaken a dramatic method of exposing prejudice among the men who can least afford psychodrama. Houston's police are facing up to their own prejudices and those of the black community.

July 28, 4 p.m., ABC: "My Grandfather Made it, Why Can't You?"—a contrasting look at the Negro and white man, whose immigrant ancestors pulled themselves up by their bootstraps; July 29, 7:30 p.m., ABC: "Who are They?"—a study of a "nice" suburban community and the subtle forms of racism in all of us.

Other programs not yet assigned air time include a June production by the National Educational Television Network, "Experimental Black Magazine of the Air," and a July CBS production, part of a "Black America" series.



Boys eye RA conclave

Pigs, pecans, pines, and paper are projects some Southern Baptist boys are using to earn their way to the Fourth National Royal Ambassador Congress in Oklahoma City, Aug. 13-15.

The congress is expected to attract 10,000 boys to hear Southern Baptist missionaries, meet famous Christian personalities, and enjoy fellowship with other boys from all over the country.

Chuck Bradshaw, 10, of Suffolk, Va., is raising three pigs to market size to earn his expenses for the trip. Chuck has named the pigs "Okla," "Homa," and "City."

At Ardmore, Okla., 26 Royal Ambassadors earned money by harvesting pecans for a local grower, on a sharing arrangement. In addition to their own trip, the Ardmore boys are financing the congress expense of about six underprivileged boys they'll take with them to Oklahoma City.

Pine trees and a paper drive are paying the expenses of boys in a Baptist church in Memphis, Tenn. Along with the missionary education these boys are receiving through Royal Ambassadors, they are getting a short course in business with their fund-raising projects.

The counselor of the Memphis Royal Ambassador chapter got about 500 pine seedlings from agricultural authorities, who encourage planting pines and make them available at little cost. On the heels of a publicity program about the congress trip the boys offered to plant the pines on private lawns, letting each homeowner contribute voluntarily to the fund to sponsor the trip to Oklahoma City.

As another project, the same chapter collects scrap paper for sale. Money raised through these projects will finance the group trip, with individual Royal Ambassadors paying personal expenses.

Royal Ambassadors and counselors who want to attend the Royal Ambassador Congress are making arrangements through Brotherhood departments of their state Baptist conventions. Reservations should be made before July, congress leaders say.

The Fourth National Royal Ambassador Congress is co-sponsored by the Brotherhood Commission of the Southern Baptist Convention and state Brotherhood departments.



WHEN these pigs go to market, Chuck Bradshaw will be set to go to the Fourth National Royal Ambassador Congress Aug. 13-15. Chuck, shown feeding his pigs, is a Royal Ambassador from Suffolk, Va.

Slight increase in ministerial students

HOUSTON—The number of students studying for the ministry at Baptist seminaries, colleges, and schools declined only slightly last year, but there was an overall increase of 119 in the number of volunteers for all types of church vocations the Southern Baptist Convention was told here.

There were 7,251 ministerial students enrolled in the seminaries and Baptist schools in 1967, only 35 less than the previous year, said the SBC Education Commission in its annual report to the convention.

In addition, there were 1,739 students who said they were volunteers for home or foreign missions, 1,843 church education volunteers, 1,229 church music volunteers and 1,108 other volunteers for church vocations.

In the overall picture, there was a gain of 119 students in all of the categories of church vocations and the report indicated that losses in some areas, such as the ministerial student and church education categories, were made up by gains in the general church vocations category. (SBC)

New music minister for Arkadelphia Second

Thurman O. Watson, a former minister of music and education for Pulaski Heights Church, Little Rock, and for the past several years interim music director in a number of area churches, is the new music minister at Second Church, Arkadelphia, according to an announcement by the church's pastor, Sam Reeves.

Mr. Watson, who is associate professor of education and chairman of the Elementary Education Department, OBU, most recently served as interim music director for First Church, Malvern.

WOOO, PIG, SOOIE!
CALLING ALL PROSPECTIVE
BAPTIST RAZORBACK
FRESHMAN AND THEIR
PARENTS!

Coming to the U of A for summer orientation? If so, be sure to visit your Baptist Student Center, 944 West Maple St., Fayetteville.



The pastor's wife

BY W. ROSS EDWARDS, IN *The Word and Way*



Shall the pastor's wife earn money? In other words, should the pastor's wife accept a secular position?

In some churches this is a delicate question. In some situations it would be unwise for the minister's wife to hold a temporal position.

Some women have no desire to accept a position outside of the home. There are three reasons why some women desire such a work. One of these reasons is economic. Sometimes churches erroneously feel that they are paying their pastor enough for him and his family. More money is required for a minister to do his job than most people realize. If the pastor's family feels that they do not have sufficient funds, the family must decide whether or not the wife should accept employment of her own. It is primarily her decision.

Some churches feel that when they pay the salary of the pastor they are employing two people—the pastor and his wife. When the pulpit committee asked one prospective minister about what his wife did in the church, he replied, "She does whatever the Lord leads her to do, but if this church is looking for an educational secretary, my wife is not interested in the position."

We have recently heard of several ministers about 50 years of age dying suddenly. Suppose a minister dies at age 50, leaving his wife without much financial support. Suppose she is not trained to take a particular position. It is a little late in life for her to go back to school and become educated for a totally new way of life. It is much better for

her to carry on a normal life if she does not have to depend upon the denomination or society or relatives for support.

Another reason a pastor's wife sometimes accepts employment is that she may be assured of her own personal emancipation and freedom. Regardless of how much salary the pastor receives, some pastors' wives ought to have a position of their own. The wife of a pastor may have a deep desire to make a special contribution apart from the work of her husband. Wives of other men in the church have this freedom, why not the pastor's wife? She is not the property of the church. She may be able to make a special contribution by staying at home writing for denominational periodicals. She may desire to teach school, serve as a school counselor, or a secretary, a nurse, or take some other position.

If the wife of the pastor is able to be herself, she is much happier. If she is happy, she will contribute to the happiness of the home. The happiness of the husband is closely tied to that of his wife. Their happiness has much to do with the welfare of the church.

Baptists, of all people, ought to practice the priesthood of the believer. Even the United States Constitution has the 19th Amendment in order to insure the rights of women. Churches should remember that this includes the wife of the pastor.

A third reason why the pastor's wife ought to be permitted to work outside the home is that she may honor the leadership of the Holy Spirit. God may be leading her to do something outside of the home and the church. She is the

one who should decide what God would have her do.

The pastor's wife ought not to be expected to do anything in the church just because she is his wife. She should not be given any job just because nobody else will accept it. She ought to be as free to say "yes" or "no" to a nominating committee as is any other woman in the church. Above everything else, she must be true to her own convictions. Let the minister's wife be true to her own soul, for she must live with herself.

The wife of the pastor may have unusual ability as a leader. If all of her talent is used in the work of the church, she may receive criticism for doing too much.

In conclusion, let it be remembered that a full life for some women includes work outside of the home. For some women, a position outside of the home is essential to true emancipation. Wives who take positions outside the home and church are usually good workers in the church. The church may be blessed by the wife of the pastor working outside of the home.

Sometimes the pastor's wife would like to remain at home, but feels compelled to take a job for financial reasons. This out ought not so to be.

Let the wife of the pastor be in possession of her own soul. Let her do what she feels that God would have her do. Let her act in keeping with her own abilities and desires. She will be better off, her husband will be better off, her family will be better off, and so will the church.

The bookshelf

Everyday Life in Bible Times, National Geographic Society, Dept. 434, Washington, D. C., 1967, \$9.95 plus 40 cents postage

This 448-page book draws upon the latest discoveries in Biblical archeology to recreate life as it existed in the Old and New Testaments. The volume has 528 illustrations, 412 in full color, and 11 pages of maps. A large wall map showing "Lands of the Bible Today" on one side and "The Holy Land" on the other comes with each book. One of many features of the book is a three-page foldout painting of an artist's "rebuilding" of King Solomon's Temple, based on information taken from the Old Testament.

A part of King Solomon's downfall is attributed to an extravagant "royal urban renewal of the City of David" which produced a grandiose palace and

magnificent homes and shrines for the king's many wives, but drained the national treasury.

The book is available to the public by direct mail order from National Geographic.

Victor Charlie, The Face of War in Vietnam, by Kuno Knoebl, Frederick A. Praeger, 1967, \$5.95

Who, in reality, are the Viet-Cong? Author Knoebl has seen the face of war in Vietnam at first hand and writes with understanding and compassion for all participants of the Viet-namease conflict.

Drawing upon his experiences as a European journalist with access to both sides of the war, he presents an intimate view of life behind the lines and

in the villages of the Viet-Cong. He portrays the Viet-Cong not as the sinister enemy or the anonymous "Victor Charlie" referred to in U. S. military parlance, but as human beings, men and women, young and old, capable of sustaining a desperate struggle against the forces of the world's strongest military power.

Another Hand on Mine, by William J. Petersen, McGraw-Hill, 1967, \$5.00

This is the story of Dr. Carl K. Becker of Africa Inland Mission. It portrays the day-to-day life of a missionary doctor, the natives' fear that must be overcome before they would trust "the white witch doctor," barbaric superstitions from which not even the ablest physician can always save his patients.

How TO ENCOURAGE STEWARDSHIP COMMITMENT?



It is the responsibility of every church . . .

. . . to teach full commitment of resources by its own example of worthy COOPERATIVE PROGRAM giving.



The fearful, fascinating snake

Most people fear snakes, a few are fascinated by them, and only a very few have no strong feelings either way. As a topic of conversation snakes usually generate more discussion than any other subject, including sex.

There are many species of snakes in the state, but only four kinds that are poisonous. The chance of being killed by snake bite is about as remote



BOB Purvis, son of Mr. and Mrs. George Purvis, and a record size broad-banded water snake.

as being hit by lightning. Ironically, cars kill over 600 people in Arkansas each year. Snake bite fatalities do not average more than one or two a year, yet people have little fear of cars, but most are deathly afraid of snakes.

Many consider their fear and hatred of snakes as being scriptural, even though the curse placed on the 'serpent' in Genesis 3:14 15 is a condemnation of evil, and not of snakes.

One of the few fascinated by snakes is Bob Purvis, who has studied, collected and raised them. He has given many lectures to school groups and currently has several caged in his bedroom. He has learned that most snakes are harmless and in many ways beneficial.

Bob plans to enter the ministry and will enter Ouachita this fall with a Presidential scholarship.

It is true of snakes and most things that "knowledge casts out fear." Yet most people, though they may continue to discuss snakes, will learn little about them.

What does the Garden of Gethsemane look like today?

It hasn't changed much in 2,000 years. Neither has the Mt. of Olives. Imagine seeing it for yourself! Or see where the stable stood in Bethlehem! Visit the room of the Last Supper and follow the road up to Calvary!

Lufthansa will fly you there. We have a 15-day Bible Lands Journey with escorted departures every Monday and Thursday. For as little as \$898.

Mail this coupon today for details on the Bible Lands Journey.

Price based on 14-21 day GIT Economy Class fares from N.Y. when applicable; land arrangements based on each of 2 people traveling together.

Lufthansa German Airlines, Dept. J.L. 617
410 Park Avenue, New York, N.Y. 10022
Send information on the Bible Lands Journey and on your Pay Later Plan.

Name _____

Address _____

City _____ State _____

Zip _____ I plan to leave _____

My Travel Agent is _____



Lufthansa

OBU signs star

Bill Hodges, an All-Stater in basketball from Green Forest, has signed to play for the Ouachita University Tigers, according to Coach Bill Vining.

Hodges, a 6-1 guard for the Class A Arkansas state champions, was All-District in junior high and high school. He was voted the outstanding player in the Class A state tournament last year, and has been selected to play in the All-Star High School Basketball game in August.

Hodges received the American Legion award for the Outstanding Senior Boy. A member of the Beta Club in high school, he is fifth in his class of 49 with a grade-point average of 3.65.

Trinity Association

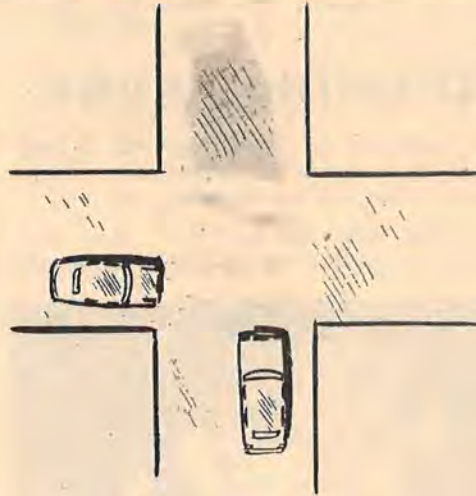
James Fitzgerald has resigned as pastor of Tyronza Church to accept the pastorate of Gosnell Church, Rte. 2, Blytheville.

Robert Crockett has resigned as pastor of Valley View Church to attend Southwestern Seminary, Ft. Worth, Tex.

West Ridge Church has purchased a bus, and reports that it is being used successfully.

Judy McGee, of First Church, Harrisburg, won first place in the hymn playing contest conducted by Trinity Association. (CB)

From path to highway



BY JOHN SINGLETON

In the days of the cavemen, there were no roads. People traveled about on crude paths. These paths were later widened into trails. It was necessary to have trails so that animals could pull wheeled carts. The trails were gradually improved until they became dirt roads. The oldest man-made road was seventeen hundred miles long. It ran from the Persian Gulf to the Mediterranean Sea.

In ancient times the greatest cities always had good roads. A city could be great only if it were easy to reach. Assyria and Persia, two wealthy countries, had good roads.

The best roads, however, were built by the Romans. There were twenty-nine roads leading out of Rome. The greatest Roman road was the Appian Way. This huge avenue stretched across 350 miles of steep hills and wide rivers. Slaves made the road. Cemented stone blocks were laid on layers of mortar and small broken stones. There are still parts of the Appian Way today.

The roads built by the Romans were ruined when the Roman Empire fell. These roads fell into such bad condition that only horsemen could use them.

Another great road-building civilization was the Inca Indian tribe of South America. The Incas, like the Romans, built roads from layers of stone. They built ten thousand miles of roads across the rugged Andes Mountains. These roads were narrow and were built for runners. Incas sent messages by runners who occupied posts along the roads. These strong Indians could carry a message 150 miles in one day.

In the United States, the first roads were simple Indian paths. The pioneers widened them into trails. The first roads that the colonists built were poor. They were used to get crops to market. These roads were crooked, because the builders tried to avoid any hills and rivers.

In 1775 Daniel Boone and his men hacked a trail through

the Cumberland Gap to help settlers move west. The trail was improved and named Wilderness Road. Almost two hundred thousand settlers used this road to get to Kentucky in the next twenty-five years.

The first hard-surfaced road in the United States was built in Pennsylvania, between Philadelphia and Lancaster, in 1705. This privately built road was named the Lancaster Turnpike and was a model for many later roads. It was called a turnpike because long wooden poles, called pikes, blocked travelers until they paid a toll charge. The pole was then turned or lifted to allow them to proceed.

Many roads were built which stretched hundreds of miles into the western United States. They were used by settlers looking for land. The settlers traveled these roads in wagon trains. This was the safest way to travel, because the people could band together to fight attacking Indians.

In the 1800's, a new type of road was devised. It was made of flat planks of wood laid on a dirt road. There were many trees in the United States then, and wood was easy to get. These roads allowed fast travel but were noisy and bumpy. This type of road never became very popular.

In 1816 Virginia formed an organization to assist in road building. Soon after this, steam rollers and stone crushers were invented. People thought that hundreds of new roads would soon be built. This didn't happen, because railroad trains and steamboats became the easiest way to travel long distances. Road building had almost stopped by 1850.

Around 1890, the invention of the car and a new interest in bicycling made it necessary to start building and improving roads again. In 1916 Congress passed the Federal Aid Road Act. This act led to the building of 1,384,000 miles of rural roads. Today the United States leads the world in road construction.

(Sunday School Board Syndicate, all rights reserved)

Learners become teachers

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

Life and work
June 23, 1968
John 1:40-51;
Acts 8:4-8;
II Timothy 2:2

Today's lesson is the third in a series of four lessons dealing with the theme, "The Church, Fellowship of Learning." One thing is certain: if learning takes place, teachers are essential. Today's lesson emphasizes this truth.

I. Effective witnesses.

Andrew is commonly referred to as the first soul-winner (evangelist) among the Twelve. Andrew brought his brother Simon (whose name later was changed to Peter, meaning "rock") to Christ. Andrew, whose name means "manly," effectively witnessed to his brother and presented Christ in a persuasive manner. His main testimony was, "We have found the [promised] Messiah" (v. 41). Hence Andrew, a disciple originally of John the Baptist, became known as "a personal worker." (Also read Matthew 4:19, 20; John 6:8, 9; 12:21, 22).

Next Christ found Philip of Bethsaida. The words of Christ spoken to Philip were the same command given later to Matthew: "Follow me."

Philip also became an effective witness for Christ. The practice of evangelism was normal for New Testament believers. Here Philip, who evidently was a recent convert, felt obliged to share the good news about Jesus with others. Is this our concept today? Do we feel compelled to be a good witness for Christ? Philip brought Nathanael to Christ.

Please note the response of Nathanael, whose name means "gift of God." (Please remember that Nathanael also is called Bartholomew.) Philip told Nathanael that Christ was the fulfillment of the law and the prophets. After Nathanael either sincerely or sarcastically inquired whether any good thing could come out of Nazareth, Philip replied, "Come and see." When asked today about the claims of Jesus a good reply is, "Come and see for yourself." Christ will withstand any honest and reasonable examination.

Christ greeted Nathanael as an "Israelite in whom is no guile." Nathanael was bewildered because Christ knew him. Christ looked to him and through him. Nathanael referred to Jesus as "Rabbi" or "teacher" and accepted him as Saviour. His confession was twofold:

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.

- (1) Son of God.
- (2) King of Israel.

II. Effective witnessing of Philip (Acts 8:4-8).

Please do not confuse Deacon Philip in Acts 8 with Apostle Philip of John 1. Philip, a layman who could preach the gospel, was effective in communicating the gospel. The passage indicates that Philip (1) preached (v. 5) and (2) wrought miracles (v. 6). Deacon Philip, who was a Hellenist or Grecian Jew, planted the gospel in Samaria and ex-

Overseas mail tips

An illustrated pamphlet—Mail For Servicemen—outlining the expanded program for airlifting letters, packages and other military mail overseas at low postal rates is now available through Little Rock Post Office window clerks, Postmaster Roy L. Sharpe has announced.

Postmaster Sharpe said that "as a result of new legislation and action by President Johnson we are now airlifting more than 75 per cent of all mail going to the military men and women stationed abroad. We hope this guide will help more American families be familiar with these services and use them."

The eight-page pamphlet illustrates three services for airlifting parcels at rates the average family can afford, the speedy service now available for newspapers and newsmagazines to most overseas bases, the special rates for books and similar educational materials, and how to mail sound-recorded personal messages.

The guide also provides parcel wrapping instructions, information on the time it takes parcels to reach Vietnam and other overseas bases from major U.S. cities, and pointers on the correct way to address military mail.

plained the gospel to the Ethiopian (see vs. 26-39).

Notice the reference in verse four to the phrase "scattered abroad." The Christian dispersion turned into gain and benefit for the spread of the gospel. Prior to Acts 8:4 to 12:25 the story is told of effective witnessing in Judea and Samaria. Antioch gradually became the center of witnessing and the place where believers were first called Christians (Acts 11:26). What happened in the passage? Believers went "everywhere" preaching the word. Philip is singled out because of his impressive presentation of Christ.

The result was "joy in the city of Samaria (see v. 8). Can anything else result when we receive Christ into our hearts? Yet sometimes folks are active workers in our churches and gripe or complain while serving Jesus. How irritating! What a way to misrepresent Christ! Did not the Psalmist say, "Serve the Lord with gladness" (Psalms 100:2)? From prison Paul told the Philippian Christians, "rejoice." Joy is a fruit of the Spirit (cf. Galatians 5:22).

III. Effective teachers (II Timothy 2:2).

II Timothy was the last book written by the apostle Paul. Paul's letter to his "son in the ministry" is nothing short of a classic. Paul wanted his admonitions passed on to future generations. This could be done through faithful men being teachers of Christ's principles. Please note the word "faithful." Christ expects of teachers many qualities but no quality outshines faithfulness. Are you full of faith? Are you dependable, responsible, and trustworthy with the gospel?

Future generations are secure as long as Christians are effective teachers of religious education to present generations who in turn pass on these great Christian truths to future generations.

THE WHOLE WORLD

needs the
COOPERATIVE
PROGRAM



Man's way and God's way

BY VESTER E. WOLBER
PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

International
June 23, 1968
James 3:13-4:4

These statements of James bring to a climax the biblical definition of wisdom. In the Old Testament wisdom was associated with the path of righteousness, but in James the way of righteousness is analyzed and identified with positive goodness.

Wisdom and works (3:13)

1. James was fighting false wisdom. A heretical school of thought had arisen in the Christian fellowship which was creating a climate of intellectual snobbery. Those who accepted it became proud and conceited. It may have been an early wave of the Gnostic movement which John and his associates faced near the end of the century.

Most people try harder to become smart than they do to become good. That's why every generation welcomes new shades of intellectual thought which promise to help men solve their problems without disturbing their morals. Most such movements attempt to ignore moral issues on the theory that intellectual movements should disassociate themselves from moral issues and standards. But any movement which tries to separate intelligence from morality usually comes around to a full denial of traditional moral standards. The greatest problems which confront Americans today are moral problems, and these will not be solved until Americans are as concerned about becoming good people as they are about becoming smart.

2. He said that wisdom is expressed in works. Just as he declared in the passage which was studied last week that "faith apart from works is dead" (2:26), so in this passage he argued that wisdom apart from works is false. There were some in the community who were boastful of their wisdom, so he challenged them to give expression to their wisdom through good works. What one believes will ultimately be expressed in his conduct.

Earthly wisdom and evil conduct (2:14-16)

1. Their false wisdom was producing envy and strife (2:14). Their jealousy and selfish ambition were proof that their "wisdom" was not from God. James was ever the pragmatist. In practical religion he believed that if one's faith did not help make him a better man it was not true faith, and in practical thought he believed that if one's wisdom did not help make him a better man it was not true wisdom.

The text of the International Bible Lessons for Christian Teaching, Uniform Series, is copyrighted by the International Council of Religious Education. Used by permission.

2. Their false wisdom was "earthly, sensual, devilish." It is "earthly" in that it had its origin on earth and not in heaven. Men did not receive it by inspiration or through spiritual illumination and insight. It is "sensual" in that it calls for expression of the appetites of one's lower, animal nature as opposed to the aspirations of the higher, spiritual nature. It is "devilish" in that it has its origin in Satan and is in keeping with his character.

Wise men do not embrace every new idea that flirts with their minds. Before they are ready to adopt a new philosophy they seek answers to two questions: (1) What sort of person or persons fathered the movement? and (2) What sort of people has it made out of those who embrace the movement? James said that the self-styled "wisdom" movement of his day was not producing good people.

Heavenly wisdom and Christian graces (3:17)

Wisdom from above has good characteristics. Eight of these attributes of true wisdom are listed. (1) It is "pure"—is not contaminated by evil. This grace is stressed more than the others by being placed first, and by being set in a class by itself. (2) It is "peaceable"—brings peace within the individual and makes for peace in society. (3) It is "gentle"—refined and courteous. (4) It is "easy to be entreated"—is open to reason, open minded and reasonable. (5) It is "full of mercy"—is characterized by compassionate concern for others. (6) It is full of "good fruits," and is (7) without "partiality"—is not arbitrary, and is (8) without "hypocrisy"—does not assume a false role.

Peace and righteousness (3:18)

Verse 18 contains a remarkably apt statement which is relevant for our day. It states that a harvest of righteousness, i.e., a harvest which is righteousness, is sown in peace by peacemakers. That verse means two things for our generation: (1) peaceful means must be employed if we expect to achieve righteous results; and (2) only peaceable people can bring about righteous results. Neither momentary hatred nor the abiding wrath of men can be expected to bring about a state of either righteousness or peace in our land. Hatred and wrath are not acceptable

means or allies to be utilized in either promoting or restraining the Civil Rights movement. If we are to settle these issues we must have peaceable men using peaceable means to achieve righteous results.

Desire and frustration (4:1-4)

1. Wars come in all sizes. James had in mind factions within the church fellowship which grew out of quarrels between individuals. All such fightings were generated by lustful passions working within them. Lust, desire, and covetousness, when excited, can become exceedingly dangerous forces in an individual or in society—in the local community, in the nation, in the world. That is why the person who breaks the tenth law, "Thou shalt not covet," is in danger of breaking another by adultery, murder, theft, or lying in an effort to fulfill his covetous desires.

2. Covetousness causes frustration. The person who allows himself to lust, want, and covet without self-restraint will never have his desires satisfied. He will be frustrated. There are legitimate ways to satisfy normal drives and worthy desires, but there is frustration for the person who feeds his imagination on covetousness for that which could not be rightfully his.

3. Worthy desires are not reached because improper means are used. War, fighting, and murder are employed; but they all prove to be ineffective in attaining worthy goals. The reason why one does not obtain the good things which he desires is that he does not pray. If anything is worth wishing for it's worth praying for.

4. Prayer is ineffective when offered selfishly (4:3-4). One can be about as selfish in praying as he can in other religious activities. If a person makes pleasure the chief end of life he becomes a lover of pleasure more than a lover of God (1 Tim. 3:4)

"Southern Baptists were forced to create the Cooperative Program as a unified budget for denominational causes in states and the Southern Baptist Convention. But churches find the channel adequate only when they use it. Few desire to return to the days of special appeals as before the creation of the Cooperative Program —W. E. Grindstaff in Principles of Stewardship Development (Convention Press, 1967)

INDEX

A Smile or Two

Attendance Report

June 9, 1968

Sunday Training Ch.
School Union Adns.

Church			
Alexander First	65	40	
Berryville First	132	37	8
Freeman Heights	110	32	
Camden First	469	115	
Crossett			
First	552	168	
Mt. Olive	221	104	1
Dumas First	211	49	8
El Dorado			
Ebenezer	150	59	
First	598	369	2
Victory	60	38	
Forrest City First	504	120	6
Fort Smith First	1,151	390	2
Gentry First	154	61	
Greenwood First	240	91	2
Harrison Eagle Heights	202	66	
Hope First	424	135	4
Hot Springs Piney	216	91	10
Jacksonville First	455	126	
Jonesboro			
Central	475	129	2
Nettleton	257	90	
Little Rock			
Crystal Hill	169	78	4
Geyer Springs	480	194	2
Life Line	462	79	1
Rosedale	200	65	
Magnolia Central	564	179	7
Marked Tree Neiswander	95	65	
Monticello			
First	254	87	2
Second	228	63	
North Little Rock			
Baring Cross	547	130	2
South Side Chapel	27	8	1
Calvary	431	182	4
Central	259	138	1
Park Hill	816	244	2
Sixteenth Street	47	30	1
Sylvan Hills	246	95	4
Paragould East Side	224	112	
Paris First	354	88	
Pine Bluff			
Centennial	194	82	
First	700	124	9
Green Meadows Mission	73	38	6
South Side	617	205	10
East Side Mission	83	53	
Tucker Mission	17	13	
Rock Springs	66	49	
Springdale			
Berry Street	90	37	
Caudle Avenue	106	30	
Elmdale	341	72	4
First	367	86	
Oak Grove	75	46	
Van Buren			
First	419	165	2
Oak Grove	147	98	1
Vandervoort First	74	31	
Warren			
First	412	87	
Southside Mission	80	68	
Immanuel	180	62	
Westside	78	43	1
West Memphis			
Ingram Boulevard	284	102	6



"SEEMS like every time I show up the 'sidewalk class' wants to talk nothing but politics."

—ARK-E-OLGY by Gene Herrington

Full report

The district superintendent of a railroad always insisted that station masters send in a full report of any accident, however small. One morning he received this message: "Man fell from platform in front of moving train. Will send further details."

After waiting for what seemed an age, the superintendent received a second message which read: "Everything okay. Nobody injured. Engine was going backwards."

Slightly bendable

An elderly matron was mailing her family Bible to a brother in a distant city. The postal clerk examined the large package, and inquired if it contained anything breakable.

"Nothing," the lady replied, "but the Ten Commandments."

People who fly into a rage always make a bad landing.

What's next?

First Mother: "How's your son doing in the Army?"

Second: "Just wonderful. They just made him Court Martial."

CHURCH PEWS

Since 1949
TERMS — NO CARRYING CHARGES



Write for Prices

RAYMOND LITTLE

Rt. 1, Barber, Ark.

A—Arkansas outdoors: The fearful, fascinating snake p19; Augusta choir to tour p6
B—Baptist beliefs: Delayed discipleship p11; Batesville Church plans renovation p6; Beacon lights of Baptist history: Missionary movement westward p6; Boys eye RA conclave p16
C—Cover story, p11; Children's nook p20; Clear Creek news p6; Conger, Rev. Herndon dies p6; Carlisle First WMO recognized p7; Condren, Rev. J. Ronald, to NLR p7; Chambers, Zane, resigns pastorate p9; Carrier, Mike, licensed to preach p8; Crawford, Miss Frances, has OBU dorm named for her p9
F—Ft. Smith churches join baseball league p9
G—The gun law (E) p8; Graham reaction (E) p8
H—Hope First Church has GA service p7; High court opens doors to test aid for religion p15; Honor or service? (E) p8
M—Meers, Paul, at SBC convention, Houston, p6; Missionary notes p9
N—Nebraska invitation (L) p4
O—OBU signs star p19
P—Presbyterian emphasis on student missions (L) pp4, 5; Pastor available (L) p4; Patrick, Urbit, baptized p7; Personally speaking: After 25 years p2; The pastor's wife p17
Q—Questions wisdom of Houston action (L) p4
R—On demanding rights (L) p4; Red Cross Appeal (L) p4; RA endeavor p16
S—Southern Baptist Convention: A statement concerning the crisis in our nation pp12, 13; Baptist papers circulation up p13; Program material on social issues p13; Glorieta and Ridgecrest counselors p13; Missionary officers elected p18; Southern Baptists booth youth-study program p24; Challenges church to reach all races p14; New science building p14; Slight increase in ministerial students p16
T—Trinity Association p19
W—The Watts letter (L) p4; Williams, Larry, summer music minister p7; Wilton church groundbreaking p9



Do you know a man in service who would like to receive the Arkansas Baptist Newsmagazine?

If your church sends the paper to its families paid through the budget, they may add these names at the same rate as other members.

You may subscribe for them at the rate of \$2.75 per year. Be sure to send complete correct addresses including APO number or zip code number.

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

Southern Baptists boost youth study programs

ATLANTA—In addition to electing the first Negro professional staff member of any Southern Baptist Convention agency, directors of the denomination's Home Mission Board here also elected three men to strengthen the outreach to youth and a fourth to assist in surveys and special studies.

Travis Lipscomb of Fresno, Calif., will direct the expanding family service role of the juvenile rehabilitation ministry.

Nathan Porter, presently an associate in the department of missionary personnel, will direct evangelism to academic communities; and Ed Seabough of Nashville, Tenn., will fill the vacancy in missionary personnel, working with students below seminary level who are interested in missions.

Tommy Coy was elected to the department of survey and special studies from Ft. Worth.

The first Negro professional staff member is Emmanuel L. McCall, current pastor of the 28th Street Baptist Church, Louisville, Ky., elected as an associate in the board's department of work with National Baptists, effective July 1.

Appointed a year ago as the Home Mission Board's first field consultant in juvenile rehabilitation in the Western U. S., Lipscomb will fill a newly-created position—consultant in Baptist child care and youth ministry, within the department of Christian social ministries.

According to L. William Crews, assistant secretary in the social ministries department, pending the approval of Southern Baptist child care executives, Lipscomb will act as liaison between executives and the board.

Also, he will serve as a resource person for other board programs, Crews said, spending about one week a month in Washington D. C., investigating new government programs and regulations in fields of social work.

Porter, who has worked eight years with students as a representative of missionary personnel, will be a resource person for college campuses, state and national conferences and other youth meetings in addition to directing the campus evangelistic thrust in general.

Seabough comes to Atlanta from the student department of the Baptist Sunday School Board, Nashville.

"His 12 years in student work and his creative abilities eminently qualify him for leading the Baptist young people of our nation into challenging mission opportunities," said Glendon Mc-

Cullough, secretary of the department of missionary personnel.

Coy, who is just completing work on a doctor of theology degree at Southwestern Seminary in Ft. Worth, will be assisting in special studies which primarily will be related to the religious and socio-economic development of urban society.

According to Leonard Irwin, department head, Coy, who is a registered civil engineer, is "well qualified" because of experience "both in the physical as well as behavioral sciences, and has experience as a pastor and church worker."

Coy is a graduate of the University of Arizona and has attended Golden

S. L. Whatley of Mobile, Ala., asked the messengers to consider a resolution asking President Lyndon Johnson to appoint a clergyman to the recently formed special commission to study crime and violence in America.

When Franklin Paschall, convention president, pointed out that there was a clergyman already on the 10-member committee, Whatley said he would prefer to see an additional minister appointed.

Catholic Archbishop Terence Cooke of New York is the single clergyman now on the commission.

Defeated in runoff for second vice-president was Walter L. Moore, pastor of Vineville Church, Macon, Ga.



EMMANUEL MCCALL, left, the first Negro to be elected to a staff position in an SBC agency, discusses the assignment with Victor Glass, Secretary of the Department of Work with National Baptists at the Home Mission Board.

Gate Seminary in Mill Valley, Calif. He operated a farm in Arizona before he was called into the ministry in 1959.

A graduate of Baylor University (Baptist) in Waco, Tex., and Southern Seminary, Louisville, Lipscomb earned a master of social work degree at Fresno, (Calif.) college.

In Fresno, he served as director of juvenile rehabilitation for the Baptist association and as pastor of Butler Park Church.

Before coming to the board in 1960, Porter was pastor of Lakeview Heights Church, Tulsa, Okla. He is a graduate of Baylor University and Southern Seminary.

Listed in the 1966 Outstanding Young Men in America volume, Seabough is a graduate of Southwest Missouri State College in Springfield, and Southwestern Seminary. Before going to the Sunday School Board, he had been a youth director, minister of education and state student worker.

Are You Moving?
Please give us your new address before you move!
Attach the address label from your paper to a postcard, add your new address including the zip code, and mail the card to us.
Arkansas Baptist Newsmagazine
401 West Capitol Ave. Little Rock, Ark. 72201