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July 11, 1968

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

JULY 11, 1968

Personally speaking



Calling the shots

AT the risk of having somebody accuse the editor of the *Clay County Democrat* and the editor of the *Arkansas Baptist Newsmagazine* of forming a mutual admiration society, I should like to express deep appreciation for Editor Wendell H. Crow, of the Rector weekly newspaper.

A Methodist who may not shout during the worship services of his church but who shouts long and clear each week on current issues, Mr. Crow and his wife, as publishers of their wide-awake publication, are rendering a notable service for the people of Clay County.

My appreciation for the Crows bubbled over recently on their use of *my* editorial appraisal of the annual session of the Southern Baptist Convention in Houston. The fact that they held the presses on a Thursday morning to set and carry my entire splavication [don't look for this in the dictionary], breaking it the same week we ran it, shows, of course, that the Crows have a keen appreciation for opinion of real value. Ar-r-r-umph!, as Major Hoople would say.

As Clabe Hankins would put it, the Crows "don't have no better sense than to think that a weekly newspaper is supposed to have something timely to say."

In the *Clay County Democrat* of June 27, Editor Crow used his regular, front-page column, "The Renegade Editor," to make a strong pitch for a realistic gun control law. Said Editor Crow:

"The Constitution allows citizens to have guns. There is no reason to change the Constitution—just urgent reasons to limit possession of firearms to the adult, the sane, the non-criminal.

"Just a record of who has what gun would be enough to enable peace officers to investigate murders more rapidly. Let any man who wants a gun have it—but let his name be known . . . What is wrong with simple registration of every lethal weapon in the possession of anyone?"

Stay in there and pitch, Brother Crow, and may your tribe of straight-thinking, fearless speakers increase.

Erwin L. McDonald

IN THIS ISSUE

FORMER Arkansan B. J. Hankins takes a walk down the road to the past and comes up with a story of Arkansas human relations. Turn to page 5 and our feature, "The man who lived at Nigger Head Corner."

SILOAM Springs is in full swing, and we have a full page of pictures, plus a story. It's on pages 6 and 7.

ONE man's family in Vietnam is featured on page 9, as we share with our readers the story of Ronald and Betty Merrell and their sons . . . just returned following a four-year tenure as Southern Baptist missionaries to that country.

THE Baptist Press brings the recently concluded Southern Baptist Convention into focus on pages 13 and 14, with a story of what went on, who said what, and who agreed (or disagreed) with who.

COVER story, page 12.

Arkansas Baptist newsmagazine

Volume 67, No. 27
July 11, 1968

Editor, ERWIN L. McDONALD, Litt. D.

Associate Editor, MRS. E. F. STOKES

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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.

The people speak

Our 'corporate guilt'

I listened, stunned and shocked with the rest of the country to the continuing reports of yet another gunning down of a prominent public figure.

There have been numerous statements made concerning the collective responsibility of all Americans when a tragedy of this kind occurs. Indignantly, I respond—I am not responsible! I am a Christian and a law-abiding and respecting citizen. Surely I could not in any way be held responsible, nor could the average, good, honest "Christian" citizen with whom I come in contact every day!

All this comes to my mind instinctively, defensively; and yet I know that for me, indeed for all professing followers of Jesus the Christ, these defenses are shallow and unacceptable.

The time surely has come for me—for each of us—to ask ourselves some serious questions and seek in humility the guiding hand of the Holy Spirit to lead us to some very necessary answers.

Have I made my voice heard to tell the world I know that Jesus can change the heart of man? Have I shown each day of my life that the love of Christ can so permeate the life of an individual that he does literally shine in this dark world? Have I loved the unlovely? Have I loved my neighbor as myself? Have I been willing to live totally committed to the One who died for me? Have I been any different from the average moral, law-abiding, lost and unregenerated citizen of my city, my state, my country?

If we have neglected any or all of these things, then we are indeed responsible for the condition in which our country finds itself today. Not for the reasons which the sociologists, humanitarians, or even some theologians give, but because as Christians we hold the answer to a world gone mad. Man is trying on every hand to change himself and his brother. We know that only from the inside can man be permanently changed and that this can only be done by the One who made him in the first place. Yet knowing these wondrous truths, we seem to be trying to keep them a closely guarded secret which we will share only with a chosen few. And so the world and our America continue to cry out in anguish and bewilderment—what is the answer?

Where are the voices declaring there is an answer? Where are the lives showing we have the answer and want to share it with those who are groping in darkness?

If Christian means Christ-like, have

many of us the right to lay claim to the title? Christ made Himself heard; He loved indiscriminantly and completely even those who despised Him most. He put feet to His prayers and actions went hand in hand with His words.

If we have failed to let a dying world know by our words and lives that there is an answer, are we not indeed responsible?—Mrs. B. E. Clifton, 2109 South V, Fort Smith, Arkansas

Need for leadership

The Negro race desperately needs leaders today of the calibre of the great Negro teacher and scientist, Dr. George Washington Carver. This good man should be an inspiration and example to all races. He taught his people better methods of farming, the value of self-help, and self-respect. The colored race with proper Christian leadership and our prayerful help, can develop into a great people and can be an asset to our nation and the kingdom of God as well. They can only do this with proper leaders from within their own ranks who fear God, love America, and believe that the right to be respected must be earned, not legislated. As matters now stand, our colored brethren are largely sheep without a shepherd, having for leaders, only riff-raff who love to parade in front of TV cameras. Let us love, help, and pray, for our colored brethren.—Walter H. Watts, Fort Smith, Ark.

'If more parents . . .'

If more parents would keep their children in church and go with them, we think that about 90 percent of the teenagers wouldn't be taking narcotics, drinking alcoholic beverages, smoking or cussing. In the Bible there are several places that say not to curse, drink liquor, and smoke.

Don't you think that if together teenagers and parents would have a 15 minute devotional every night that teenagers would know that it's not right to smoke, drink, or cuss. In closing, we would like for the Parents of America to know we think that teenagers wouldn't act as they do if adults would set the right example.—Two Teenagers

Children's outing

For nineteen years the children of the Arkansas Baptist Home for Children had enjoyed the annual outing at Fair Park in Little Rock. The twentieth year was no exception.

This event is co-sponsored each year by the Brooks Hays Bible Class of Second Baptist Church and the Hamilton

Moses Class of Immanuel Baptist Church, both of Little Rock.

The children enjoyed the rides with free tickets furnished by these classes. However, they could be seen hurrying from the various amusements back to the picnic and where the men of the class provided a continuous supply of hot dogs and "out-of-this-world" chili, as well as drinks, ice cream, and other treats.

The day seemed too short since many of the children were heard saying as they boarded the bus, "I can hardly wait until next year."—Mrs. Judy Showalter, Child Care Worker, Arkansas Baptist Home for Children, Monticello, Ark.

Bulletin

Word has been received of the death July 6 of Dr. Chester L. Quarles, executive secretary of the Mississippi Baptist Convention.

According to information received from Dr. Robert Lee, executive secretary of the Louisiana Convention and President of the Executive Secretaries Association, Southern Baptist Convention, Dr. Quarles died in an airplane over Peru, enroute to Argentina and Brazil.

Denver Crusade prayer requested

Baptists of Arkansas are urged to join with Baptists of Colorado in around-the-clock prayer vigils for 24 hours just ahead of the Denver Encounter Crusade, July 14-28.

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Serving as state prayer chairman in Arkansas is R. V. Haygood, superintendent of missions for Pulaski County Association. He calls attention to the fact that approximately 30 Arkansas preachers will be in Denver to participate in the crusade.

Reminding that nearly 2,000,000 people live in the Denver area, Mr. Haygood said: "Nothing could be more important than to pray that the message of Christ might permeate this great city at the crossroads of the United States."

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The man who lived at Nigger Head Corner



BY B. J. HANKINS

If you were to travel about four miles north from Augusta on Highway 33 you would come to the deeply-rutted sandy road that leads to Cocklebur Bend. A gate and a cattle guard would block your way at this point. Beyond the gate and on your left you would see two apple trees located a stone's throw to one side of a small, unpainted house. Those two trees, so easy for a boy to climb, were responsible for my introduction to Wade Antney, who had lived at this location most of his life.

Mr. Antney was an old, white-haired man that I would judge to be in his nineties, a man who had spent most of his life close to the soil; a man who was no stranger to work. When he was younger, he had taken his axe to a big oak log, peeled off the bark, and on one end carved a life-sized image of a man's head. Then he had painted it black and placed it conspicuously in the ground on the corner of his farm, here at this sandy crossroads.

When the first crude sculpture decayed he carved another and put it in its place. It was while the second carving stood that the Hankinses and the Antneys became neighbors, sharing opposite sides of the cotton field that separated our homes.

Long before we moved there this community had come to be known as "Nigger Head Corner," and it was largely due to Mr. Antney and his corner post that this name had come to be.

Casual visitors to this farming section of Arkansas often asked: "How could anyone propagate such a name as this?" and "What ill feeling could this man harbor in his heart for the black race to perform such a deed?" Those who understood Mr. Antney knew that he had no malice in his heart toward the black man when he put that post on the corner of his property. For, you see, Wade Antney himself was black.

As a young man Mr. Antney had built his reputation among the slave owners, and some 70 years before I knew him he had been given this 180-acre farm when slave and master parted company. Now he was farming land as a free man that he had once farmed as a slave, and his reputation

had followed him through the years. I am not alone when I say that I am glad to break with the tradition of my boyhood community and call this man Negro. He is deserving of the name.

I can't say whether the thought crossed Wade Antney's mind when he put that solid oak timber in the corner of his property, but perhaps he was saying to those who passed, "Notice how well this black post stands. See how well it does its job. It is strong enough to hold this fence against the pull to the other end. Because of its strength and its ability to do this job better than any other it has won in the competition for this significant job. Let this be a testimony to all that pass. This black post is performing well because I gave it a chance to prove itself."

Perhaps it was because of Mr. Antney's influence that I did not object upon being asked to share the same room with a colored man while serving in the Air Force. For more than a year, Williams and I shared the same eight-by-ten-foot room, living as closely integrated as it is possible for two men to live. We worked at the same job, we ate at the same table, we sat side by side at the movies, we slept in adjacent bunks, and, yes, we even shared the same bathroom. Again I was impressed by a man of the Negro race, and I came to know and respect him as my friend. The seed of acceptance planted by Mr. Antney had born fruit.

Perhaps there was more significance in Wade Antney's post at "Nigger Head Corner" than any of us ever thought. Perhaps he was saying the same thing that the militant Negro leaders of today are trying to say, but somehow I like his way of saying it better. I am saddened by the violence advocated by these leaders because I realize that they are burning to the ground the corner posts that were so carefully and patiently carved by the Wade Antneys of yesteryear. Somehow I hope that the "soft sell" technique used by Mr. Antney will survive in my memory longer than the clamor of today's ghetto riots or the flames of our burning cities.

EDITOR'S NOTE: Mr. Hankins is currently serving as Sunday School superintendent at Calvary Baptist Church in West Lafayette, Ind.

Arkansas all over

Rain dampens not the Siloam spirit

Despite four or five inches of rain their first two days in camp, the more than 600 campers at Siloam Springs for the week of June 24-29 had a great time spiritually and recreationally. This report by Camp Director Lawson Hatfield was echoed over and over as the inquiring reporter visited the grounds on Monday, July 1.

Statistics for the week included: 18 conversions, 21 volunteering for full-time Christian service, and 184 rededications.

The "big night" was Friday night, when the Christian folk-musical "Good News" was presented between the sermon by Dr. Curtis Vaughan, of the faculty of Southwestern Seminary, Ft. Worth, and the invitation. "Good News" was directed the first week by Dr. Phil Briggs, of the faculty of Midwestern Seminary, Kansas City. (Dr. Briggs learned after the service that his eight-year-old daughter, Brenda, had been converted during the "Good News" presentation.)

The second assembly week was just getting underway when the pictures on this page were taken.

Third and final week is scheduled for July 8-13. Enrollment for each of the second and third weeks was expected to be about 700. This would bring to more than 2,000 the enrollment for the three weeks.—ELM

Licensed to ministry

Larry Glen Witcher, 20, son of Mr. and Mrs. Truman Witcher, Ft. Smith, has been licensed to preach by the



MR. WITCHER

Howard Memorial Church of Del City, Okla. Mr. Witcher is married to the former Nancy Berry, daughter of Rev. and Mrs. Dan Berry of Ft. Smith. Mr. and Mrs. Witcher are 1966 graduates of Southside High School, Ft. Smith, and are attending Oklahoma Baptist

University at Shawnee.

Pastor available

Dr. E. Butler Abington, formerly a pastor in Arkansas for many years, has returned to the state after living some time in California and is located at 407 Gibson Street, West Memphis. Dr. Abington writes that he is available as supply preacher, interim pastor, or evangelist for revivals.



SILOAM Springs—Top: Visitor Larry Brown, Ozark, second from left, observes as office staffers Erline Bauer, of the Baptist Building; Mary Helen Gooch, of Central Church, NLR, and Gerald W. Jackson, pastor of First Church, Ozark, busy themselves with registration.

BOTTOM: Three members of Second Church, West Helena, refresh themselves after an all-night church bus trip: Wally Cox, Greg Slaughter, and Ray Owens.

OPPOSITE page, left to right—Top row: Four newly arrived from Second Church, West Helena, "play in the branch" and visit with Camp Director Lawson Hatfield—Kacky Graves, Peggy Owens, Betty Devers, and Debbie Graves. Kitchen help: Mrs. Hallie Devor, of Siloam Springs, a Free Methodist; and Mrs. Vickie McGee, Tulsa, and Mrs. Elsie Davidson, Siloam Springs, both members of Assembly of God.

CENTER: Taking it easy on "coffee break" are full-time buildings-and-grounds staffers Joe Williams, a Methodist, and George Mayo, of the Christian Church; both of Siloam Springs. One Pontiacful from Ash Grove Church, Rt. 4, Pine Bluff—headed by, extreme right, Deacon and Mrs. Hays White.

BOTTOM: An enthusiastic group of young ladies just in from First Church, Berryville. Members of the staff relaxing "while the relaxing is good, before the crowds get here"—Cliff Young, of Tyler Street Church, Little Rock; Mrs. Mamie Shook, of the Baptist Book Store staff; Mrs. Laura Jones, of 12th Street Church, Little Rock, a helper in the Book Store; Mrs. Lawson Hatfield, main support for Camp Director Hatfield; and Miss Pat Ratton, of the staff of the State Sunday School Department.



Perryville plans dedication

First Church Perryville, Edmund A. Stoddard, pastor, will dedicate its new auditorium July 28. The dedication service will be held at the church at 2 p.m. with Dr. H. E. Williams, native of Perryville and president of Southern College, Walnut Ridge, as the speaker. Preceding the service the church will serve dinner on the ground.

The new building and its furnishings represent an investment of about \$40,000. The auditorium has a seating capacity of 250 including the choir area and space for two classrooms which can be made available to the assembly by rolling doors.

In addition to the auditorium the church has an educational unit valued at \$25,000, which also has accommodations for 250.

The assembly room of the education-

al unit, which has served as the church auditorium during the construction of the new building, will now be used as an assembly room for juniors and intermediates, Pastor Stoddard reports. The same area can be used on occasions for recreational events.

The Primary Department is now being moved from the educational unit to the Church Activities Building, just left of the auditorium.

The auditorium is a brick veneer structure with laminated arches and is air conditioned throughout.

This special invitation is being extended to all former pastors.

Plans for the auditorium were drawn by R and W Construction Company, North Little Rock, who were the builders.



MR. PATILLO

Roger Pattillo, star shortstop for the Ouachita University baseball team, has been named to the All-American NAIA first team.

Another Ouachitonian, Dwight Ledbetter, senior from Myrtle, Miss., has been named to the honorable mention All-American list as a pitcher.

Pattillo, who will be a senior next fall, is from Gideon, Mo. He was one of five infielders picked for the 14-man team.

He won the AIC batting championship with a .423 average and led the league in stolen bases with 23. He batted .359 in the NAIA District 17 playoffs and the NAIA Regional playoffs.

Ledbetter compiled an 8-1 record while leading the Tigers to a 21-8 season. The Tigers won the Arkansas Intercollegiate Conference crown and the NAIA district 19 title.

Bible conference for the blind

The 16th annual meeting of the National Church Conference for the Blind is scheduled in Ft. Worth July 22 to 25. The four-day conference will be attended by more than 100 blind persons from coast to coast who are active ministers, teachers, evangelists, musicians and lay Christians.

Readers of this announcement are asked to bring this information to the attention of their blind friends who might be able to attend the July conference. Write for fuller information on accomodation and a program to: Christian Education for the Blind, P. O. Box 6999, Ft. Worth, Texas 76115.



TOP, new auditorium of First Church, Perryville, with the Educational Unit in back and Primary building to the left.

BOTTOM, interior scene of new auditorium.—Photos by J. T. Elliff

Licensed to preach

Donald Rose, 17, has been licensed to preach by Burlington Church, Harrison, pastored by Gregg Cantrell. A graduate of Omaha High School, Mr. Rose plans to enter Arkansas Tech in the fall. He is an active church worker, and has served as moderator and song leader for Boone-Newton Association-
MR. ROSE

al Youth Rally, and assistant song leader and Junior Sunday School class teacher in his home church.

He attended Boys State in 1967.

New Towson deacons

Towson Avenue Church, Ft. Smith, ordained five deacons at the morning worship service June 23: Bob Caperton, Victor Dufour, Larry Duncan, James Hicks, and Ted Salter. The pastor, Gene Palmer, preached the ordination sermon. Argus Dawson and Ray Lew presented the charges to the deacons and the church, respectively.

Deaths

MRS. DARRELL OVERSTREET, Route 2, Shephardsville, Ky., June 22.

Mrs. Overstreet was killed and her husband and two children injured, when the car in which they were riding was hit just outside of Owensboro.

Mr. Overstreet, a June graduate of Southern Seminary, Louisville, had recently accepted the pastorate of Hall Street Church, Owensboro, and was on his way there when the accident occurred. He had formerly pastored Immanuel Church, Fayetteville, and Ridgeview Chapel, a mission of First Church, also in Fayetteville.

Mrs. Overstreet was the former Patty Aikman, the daughter of Rev. Clyde Aikman, a former pastor of Immanuel Church, Rogers.

MRS. NINA OSTENE BYARS RANDALL, 64, wife of Homer Randall, mayor of Cotton Plant, June 26.

Mrs. Randall was a member of First Church, where she taught in the Junior Department of the Sunday School for many years, and where her husband is chairman of the board of deacons.

Survivors also include three brothers, M. G. and Rex Byars, both of Cotton Plant, and Eugene Byars, of New York.

Missionary cites needs of war-ravaged land

BY THE EDITOR



ONE man's family—Ronald Dan and Betty Merrell and sons R. D. Jr. (left) and Timothy Edward, just back from a four-year stint as Southern Baptist missionaries in South Vietnam, sing John 3:16 in Vietnamese. The photo was taken June 30 as the family appeared at First Church, Russellville. (Photo by ELM)

If you are not willing to move out of your comfortable and safe setting into the arena of dangerous action, you better be careful how you pray.

This seems to be the experience of the Ronald Dan Merrell family, who are just beginning a year's furlough after four years of service as Southern Baptist missionaries in South Vietnam.

Speaking June 30 at Russellville First Church on the family's first Sunday back in the States, Merrell recalled how he came to swap the role of Louisiana pastor for that of a missionary in Vietnam.

While he was serving as pastor in Liberia, La., someone spoke to the Woman's Missionary Union of the church. Stressing the desperate needs of people in Southeast Asia, the speaker urged the women to pray for God to call Southern Baptist pastors to go to the needy area as missionaries. "Pray that your own pastor may go," said the speaker.

So it was that Betty Merrell, a member of the group, found herself joining in a prayer that her own husband be called.

This was prayer soon to be answered. For as soon as Pastor Merrell heard about the meeting he said, "I don't see

how I can afford not to go."

Mrs. Merrell heartily agreed. The "putting out of the fleece" was to be their sending of an application to the Foreign Mission Board at Richmond. They trusted that if it was God's will for them to go that the Board would accept them.

Of Asia as a mission field, Merrell pointed out that the land area of Asia is twice that of the United States and that the population is seven times greater, including more than half the population of the world. So, he concluded, "How to live with Asians is necessarily our primary concern."

The Vietnamese are just people with the same basic needs and the same longings for peace and security that Americans have, the missionary said.

The atrocities of war have claimed far more civilian lives than military, Merrell said. He told of seeing masses of the people mutilated by the Vietcong and buried alive up to their necks and left to die, no one being allowed to minister to them.

What Christian America does about meeting the needs in Vietnam may determine whether the people there will accept Christianity or will turn to Communism, Mr. Merrell concluded.

Dr. Swor conducts services at Camden First

Dr. Chester Swor, religious lecturer, counselor, and author, is currently engaged in, "Life Enrichment Week" services at First Church, Camden, Dr. John R. Maddox, pastor.

The services, held daily including Saturday, are at 7:30 p.m. They will close with the 10:45 a.m. and 7 p.m. services Sunday, July 14.

Jerry Merriman, a graduate of Mississippi State University and Southwestern Seminary, who travels with Dr. Swor, is directing the music.

Arkansas boy named outstanding in music

David Nelson Gwaltney, son of Mrs. Betty Gwaltney of Osceola, has been recognized by the Church Music Department, Sunday School Board, SBC,



as the outstanding young man participant following the first Youth Music Workshop ever held at Ridgecrest, which concluded June 26. The award consists of a scholarship grant of full tuition, board, room, and registration fee for the second Youth Music Workshop, which will be held next year from June 12-18.

The announcement was made by W. Hines Sims, secretary, Church Music Department.

David, 15, is an honor student at Osceola High School, active in school sports and in First Church. He sings in the youth and adult choir and leads the singing in the Senior High department for the Sunday School.

Chesser to Lonoke

Larry Chesser, Carlisle, has been called as pastor of Chambers Church, Lonoke.

A DIRECT LINE



surrender to preach, 18 dedications. Larry Montgomery, pastor.

Central Church, Jonesboro, July 14-21; Dr. Felton Griefin, First Church, Anchorage, Alaska, evangelist. Paul McCray, pastor.



GOING away party for James Griffin was held recently at Baptist Building as Mr. Griffin gave up his duties as associate in the Training Union Department to become superintendent of missions for Concord Association, Ft. Smith.

TOP, left to right: Dr. S. A. Whitlow, executive secretary, Arkansas Baptist State Convention; Ralph Davis, secretary, Training Union Department; Mr. Griffin; and Mrs. Pat Elder, of the Training Union Department.

BOTTOM, left to right, Mr. and Mrs. Griffin listening to a "poem" Secretary Davis wrote about them and their new job.—Photos by ELM

Revivals

Tinley Park Church, Tinley Park, Ill., May 6-12; Jamie Coleman, pastor, First Church, Green Forest, evangelist; 6 professions of faith, 3 by letter, 8 dedications. A. D. Corder, pastor.

Mt. Vernon, Route 1, Benton; Ed Walker, evangelist, Miller Burrow, sing-

er; 2 for baptism. 27 rededications. Willis Calhoun, pastor.

Moore Church, Berryville, April 15-20; Jamie Coleman, pastor, First Church, Green Forest, evangelist; 7 professions of faith, 6 for baptism, 1

Authors music book

Dr. William L. Horton, chairman of the department of church music and professor of voice at Ouachita University, is the author of a church study-course book on the fundamentals of vocal instruction for youth, **Introduction to Singing**, published by Convention Press.

Designed particularly for the teenager, the book is a resource text for anyone desiring to improve his singing.

The author is a native of South Carolina. He is director of the Ouachita University Madrigal Singers and has served as minister of music in churches in Arkansas, Georgia, North Carolina, South Carolina and Kentucky.

Dunavant is licensed

Donnie Dunavant has surrendered to the ministry and was recently licensed to preach by Philadelphia Church, Jonesboro. Mr. Dunavant, 19, is a sophomore at Arkansas State University. He is available for supply work or a pastorate. Information may be obtained by contacting Johnny Green, pastor, Philadelphia Church.

Hold youth camp

Dardanelle - Russellville Association held its annual Youth Camp June 10-14 at Baptist Vista, north of Ozark on the Mulberry river.

Fourteen churches and two missions participated in the camp, with a total enrollment of 197.

There were 50 rededications, 20 professions of faith and five surrenders for special service.

Tom Lindley, associational missionary, and Calvin Easley were co-directors.

Interim pastor

Dr. C. W. Caldwell began serving as interim pastor of Harlan Park Church, Conway, June 18. Dr. Caldwell is a former superintendent of missions and evangelism, Arkansas Baptist State Convention.

"I can show you churches that are able to rent store buildings in which to worship only through aid they receive from the Cooperative Program."—James M. Short, Missionary to Mexico



DR. HORTON



MISS SEITZ

Summer youth director

Miss Berta L. Seitz is serving as summer youth director for Freeman Heights Church, Berryville.

Miss Seitz, a graduate of the University of Arkansas, served as a missionary journeyman of the Foreign Mission Board of the Southern Baptist Convention, 1965-1967. During this period she taught at the Baptist Training College at Obinze, outside Owerri, Nigeria, West Africa.

In the 1967-68 school year Miss Seitz was a member of the Berryville public school faculty. Recently it was announced that she had been listed in Outstanding Young Women of America for 1968.

A presentation service for the GA's of First Church, Parkin, was held June 9.

Recognized as maidens were: Jeanette Peden, Lynn Sitz, Peggy West, Wanda Brown, Jo Beth Waldo, Betty Harper, Jeanette Whatley, Dianne Henderson, Belinda Bradford, Jane Sisco, Mari Dobing and Kathy Tacito.

Princess recognition went to Beverly Ann Spurgin.

Mrs. Lyle Kirby and Mrs. Neal Bradford are GA counselors.

Perfect attendance

Linda Lancaster, daughter of Mr. and Mrs. Dalton Lancaster, Parkin, was recognized recently for 14 years of perfect Sunday School attendance at First Church.

Talmadge Doss, Sunday School superintendent, presented Linda with an attendance pin with attached bars for each year.

Truman R. Spurgin is pastor of First Church.



ARKANSANS attending regional Brotherhood training session at the University of Oklahoma, Norman, May 16-18, left to right: Jerry Lawson, Rogers, Vernon Todhunter, Cave Springs, Royal Ambassador leaders for Benton County; Russell Duffer, missionary, Current River-Gainesville Association; Robert Taylor, Brotherhood director, First Church, Paragould; W. V. Garner, Texarkana, Brotherhood director, Hope Association; Fred Helms, McGehee, Royal Ambassador worker; Harold Stocks, Little Rock, Brotherhood director, Calvary Church; Raymond McMaster, DeWitt, Royal Ambassador leader; Jack Gray, Jonesboro, Baptist Men's president, Central Church; William Burnett, missionary, Calvary Association; Paul Barrington, pastor, First Church Augusta; Ryland Robinson, Pine Bluff, Brotherhood director, Harmony Association; and C. H. Seaton, associate secretary, State Brotherhood Department.

Southern Baptist Convention seen as blending conservatism, liberalism

BY THE BAPTIST PRESS

The 1968 Southern Baptist Convention in Houston was interpreted by nearly a dozen editorials in Baptist state papers as a unique blend of conservatism and liberal social action, and as a historic turning point in the history of the nation's largest Protestant denomination.

"The convention blended conservative theology with liberal social action in a way that few had believed possible," observed Editor John Roberts of the South Carolina Baptist Courier in a typical editorial comment.

Most of the editorials in the 29 Baptist state papers immediately following the convention emphasized the adoption by the SBC of a strongly-worded statement on the racial crisis in the nation and the election of avowed conservative W. A. Criswell of Dallas as the major factors in the liberal-conservative blend in the convention's fabric.

Several editors called the statement the strongest that the SBC had ever approved on the subject of race relations, and observed that the convention "turned the corner in Houston on the race issue."

Not all of the editorials agreed, however, on whether amendments to the statement significantly altered or weakened the statement, and whether passage of the statement was a victory for "liberals" and a defeat for "conservatives."

"Liberals among Southern Baptists found little in which to exult in the action of this convention," wrote Joe T. Odle, editor of the Mississippi Baptist Record.

The opposite viewpoint was expressed by Erwin L. McDonald, editor of the Arkansas Baptist Newsmagazine, who wrote: "Southern Baptists with liberal, New Testament-oriented views on human relations will now find that they have a new source of moral support."

But most of the editorials seemed to indicate that the convention defied efforts to place a "liberal" or "conservative" tag on its actions, but rather was a blend of the best of both viewpoints. "This convention was marked throughout by a vigorous and balanced blending of conservative and progressive outlook, of evangelism and ethics, of faith and works, of attitude and action, of love and labor," wrote Florida Baptist Witness Editor Guy Stracener.

"There was no lessening of emphasis upon the necessity for a gospel of individual salvation by grace through faith in Christ, but there was an increase of emphasis on our need to become involved in the demonstration of the gospel by our active participation in ministering to others for whom Christ died but whom we have too long neglected," the Florida editorial said.

Editor J. Marse Grant of the Biblical Recorder in North Carolina called the passage of the racial crisis statement "a victory for moderation, tolerance and understanding," and a defeat for "provincialism, racism, and prejudice." Both Grant and Editor Al Shackelford of the Indiana Baptist compared the passage of the strong race statement to adoption of a watered-down substitute statement by the SBC in Atlantic City in 1964, saying, in Grant's words, "the tide is too strong [now] to go backward as they did in 1964 in Atlantic City."

Editor C. R. Daley of the Western

The cover



LUOMA PHOTOS, WIERTON, W. VA.

"God wills but ill," the doubter said,

"Lo, time doth evil only bear;

Give me a sign His love to prove,

His vaunted goodness to declare!"

The poet pointed where a flower,

A simple daisy, starred the sod,

And answered, "Proof of love and power

Behold, behold a smile of God!"

—William Cox Bennett

Recorder in Kentucky observed in an editorial that Southern Baptists "were reborn" in Houston with passage of the race statement.

"More than any time since the convention's beginning in 1845, Southern Baptists delivered themselves from the stance of identification with a culture that condoned racial inferiority for Negroes and a position of silence on social issues," said Daley.

The California Southern Baptist, in an editorial by J. Terry Young, cited the significance of the statement's calling for action by the SBC Home Mission Board and other convention agencies to deal with the racial crisis, calling this "the strongest stand the convention has ever taken on social responsibility."

The California editorial interpreted the 72.85 percent majority vote approving passage of the statement as an indication that the SBC is moving toward the center in a proper balance between faith and works, words and deeds, proclamation and performance.

Differing views were expressed in the editorials interpreting the significance of amendments and changes made to the statement on the racial crisis.

Editorials in the Oklahoma and Mississippi papers said that the amendments drastically altered the first draft of the statement as signed by 71 top SBC leaders, while the Kentucky paper said editorially that the statement was adopted "without serious alteration" with only one minor amendment from the convention floor.

The Oklahoma and Mississippi editorials said that the section on "Confession" was sharply changed to eliminate any confession of corporate Southern Baptist guilt of racism.

In a 4-point analysis of changes in the original statement, the South Carolina Baptist Courier noted these changes in the statement: it is milder in tone, especially on the guilt aspect; it reviews past SBC efforts on behalf of the underprivileged; it urges observance of law and order by minority groups; and it calls for the Home Mission Board, instead of a "task force," to take action.

Left intact were admonitions for Southern Baptist churches and associations to join the SBC in seeking a solution to the racial crisis, admonition for SBC churches to accept into worship

and fellowship those of all races, and pleas for Baptists to fight racism and injustice.

Several editors commented on the election of conservative W. A. Criswell, pastor of First Baptist Church in Dallas, as convention president; although more editorial comment was devoted to the adoption of the race statement than any other convention business.

Observing that Criswell had not been given a fair shake by the press, Illinois Baptist Editor Robert Hastings said he was encouraged by statements Criswell made in a press conference to the effect that he had mellowed on the race issue, and that his views had changed.

Editorials in the North Carolina and Arkansas papers echoed this view, with Editor McDonald of the Arkansas Baptist Newsmagazine stating: "The election of . . . Criswell, one who has had the reputation of being a segregationist, was viewed by some as paradoxical. But whatever Criswell has been in the past, he is now avowedly not a segregationist."

Several editorials cited the significance of the convention's refusal, in an unofficial straw vote, to approve of changing the denomination's name, and the convention's concern over the shooting of Sen. Robert Kennedy of New York.

"The assassination of Sen. Kennedy seemed to overshadow the convention," wrote Louisiana Baptist Messenger Editor James Cole.

Editorials in the Louisiana, Florida, and Oregon-Washington state papers noted that the convention was in no mood to change its name as reflected in an unofficial straw vote in which 68.7 percent favored the present name.

"If this says to the (Executive) Committee studying a possible change what it says to us," observed Florida Editor Stracener, "then changing the name can be forgotten for a good while to come, while we give that attention to more urgent matters."

Even though the convention refused to change its name, it is none the less changing, observed Oregon-Washington Editor C. E. Boyle. "Failure to change our name does not necessarily mean that we are incurably provincial or sectional," he added.

Whether Southern Baptists really changed during the Houston convention remains to be seen, as the messengers return to their places of local service.

As Editor Jack Harwell of the Georgia Christian Index wrote, "The real test will come in the months ahead, as local churches and their members implement or ignore the appeals of the manifesto."

Echoing these statements was the Baptist Message of Louisiana, saying

that resolutions are not enough: "There must be a full implementation of applied Christianity on a day-by-day encounter with all men." The Louisiana editorial called on Baptists to rediscover the "servant image" of the church.

Editor John Hurt of the Baptist Standard in Texas put it in even more forceful language. "Southern Baptists will be prominent in racial reform or there will be no reform.

"Southern Baptists will translate their crisis statement into action or they might as well have skipped the 1968 convention," Hurt wrote. "If action follows words, this could have been their finest year."

Missions conference set for Glorieta



MRS. NARANJO

A Southern Baptist leader who supervises 2,300 missionaries in 65 countries will share plans at the World Missions Conference, July 25-31, at Glorieta (N. M.) Baptist Assembly for a Baptist global missions effort to field 5,000 witness for Christ.

Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board, will outline Baptist foreign missions during the week-long conference sponsored by the Brotherhood Commission and Woman's Missionary Union.

Baptist families attending the World Missions Conference will find activities for every age group. Many of the sessions will be led by the missionaries themselves.

Missions progress in the United States will be reviewed, with the Home Mission Board's personnel secretary, Glendon McCullough, leading discussions on missions strategy in congested American cities.

Mrs. Michael E. Naranjo, of Espanola, N. M., the first person in her home to accept Christ, will tell about her work in the Southwest as a missionary

to American Indians and Spanish-speaking persons.

Southern Baptists attending the World Missions Conference will get an opportunity to tour mission points near Glorieta "to see first hand the problems, results, and thrills of this homeland witness."

A report on missions in one of the world's most remote areas will come from Mr. and Mrs. John Rufus Isaacs, missionaries at a Southern Baptist outpost in Alaska.

Another look at Baptist missions will be given by Miss Eva Marie Kennard, who works with internationals in the San Francisco Bay area of California.

Other World Missions Conference topics include witnessing in an urbanized society; testimony from laymen starting Southern Baptist churches in areas of the nation where the denomination is struggling for a foothold; and the application of Christ's teachings on such issues as poverty, peace, moral problems, and race relations.

Persons desiring reservations should write Mark Short Jr., manager of Glorieta Baptist Assembly, Glorieta, N. M. 87535. Fees of \$3 for every person nine or older and \$1 for each child under nine should accompany requests. Accommodations range from \$5 to \$10.50 per person per day, including meals.

New Orleans conference

The seventh annual Pastors Conference at New Orleans Seminary is scheduled for July 15-19. The program will begin with registration on Monday afternoon and continue through the Friday morning session.

Guest speakers will include Dr. John D. W. Watts, president of Baptist Seminary, Ruschlikon-Zurick, Switzerland; Dr. J. Ralph Noonkester, president of William Carey College, Hattiesburg, Miss.; Dr. Elmer F. Haight, special professor of religion at Baptist College, Charleston, S. C.; and Dr. Paul Brooks Leath, pastor of Truett Memorial Church, Long Beach, Calif.

Mrs. Cooper C. Warren will lead a special program for pastor's wives.

"One must experience something of the multitude of expenses involved in shipping household goods to the field, of missionary travel, of the many fees and varied costs of placing and keeping missionaries on the field, to fully appreciate the magnitude of these day-by-day costs of the Southern Baptist mission enterprise. It is the offerings through the Cooperative Program that largely bear the burden for these multitudinous expenses."—Ebbie C. Smith, Missionary to Indonesia

FMB names Parks, Bryan to head overseas areas



MR. PARKS



MR. BRYAN

RIDGECREST, N. C.—The Southern Baptist Foreign Mission Board, meeting at Ridgecrest Baptist Assembly during the foreign mission conference, elected two new area secretaries, Dr. R. Keith Parks, of Djakarta, Java, Indonesia, for Southeast Asia and Rev. Charles W. Bryan, of Cali, Colombia, for Middle America and the Caribbean.

With the election of Mr. Bryan, Dr. Frank K. Means, who has had administrative responsibility for the entire area of Latin America since October, 1954, became secretary of the area now designated simply South America.

In April the Foreign Mission Board created six administrative areas out of the four through which it had functioned for several years. Dr. Winston Crawley, formerly secretary for the Orient, was made director of the newly created overseas division.

Dr. Parks will administer Southern Baptist mission work in Indonesia, the Philippines, Guam, Singapore, Malaysia, Vietnam, and Thailand.

Mr. Bryan's territory includes Guyana, Trinidad, the French West Indies, the Dominican Republic, Jamaica, the Bahamas, Bermuda, Costa Rica, Honduras, Guatemala, Mexico, and the Baptist Spanish Publishing House, El Paso, Tex.

Dr. Means's area consists of Argentina, Chile, Paraguay, Uruguay, Brazil, Ecuador, Peru, Colombia, and Venezuela.

(The Board's other overseas areas are Africa, under the supervision of Dr. H. Cornell Goerner; Europe and the

Middle East, under Dr. John D. Hughey; and East Asia, for which a secretary is still to be elected.)

Appointed a missionary in 1950, Mr. Bryan has been the Board's field representative for the Caribbean countries and northern South America since 1961. He formerly pastored First Church, Lima, Peru, and taught in Baptist theological schools in Lima and San Jose, Costa Rica.

Dr. Parks, a missionary to Indonesia for 14 years, has been treasurer of the Baptist Mission in that country since mid-1965. He formerly taught in the Baptist Seminary of Indonesia, in Semarang, Java.

From January, 1964, to July, 1965, he served in the Board's department for missionary personnel as an associate secretary, working primarily with mission candidates in the western part of the United States.

Born near Memphis, Tex., Dr. Parks lived in Texas and Arkansas during childhood. He graduated from North Texas State College (now University), Denton, with the bachelor-of-arts degree and from Southwestern Seminary, Ft. Worth, Tex., with the bachelor-of-divinity and doctor-of-theology degrees.

Before going to Indonesia he pastored Red Springs (Tex.) Church and taught Bible in Hardin-Simmons University, Abilene, Tex.

He is author of *Crosscurrents* (Convention Press, 1966), a mission study book for young people.

Dr. Parks is married to the former Helen Jean Bond, of Abilene. They have

four children, Randall, 14, Kent, nearly 11, Eloise, seven, and Stanley, five.

Mr. Bryan is also a Texan. Born in Collinsville, he grew up in Whitesboro and graduated from Southwestern Seminary with the bachelor of divinity and master of theology degrees. Prior to missionary appointment he pastored Sadler (Tex.) Baptist Church and served in the U. S. Navy.

He and Mrs. Bryan, the former Martha Christian, of East Point, Ga., have two daughters, Carol Ann, 15, and Elizabeth Ann, three.

Missionary notes

Dr. and Mrs. J. L. Wilson were scheduled to leave the States on June 13 to return to Thailand after furlough (address: Box 832, Bangkok, Thailand). Dr. Wilson teaches at the Thailand Seminary. He is a native of Star City. Mrs. Wilson, the former Alice Gardner, was born in Richmond, Va., but spent most of her childhood in Dunn and Henderson, N. C. At the time of appointment by the Foreign Mission Board, in 1963, Dr. Wilson was pastor of Michigan Avenue Church, Kansas City, Mo.

Dr. and Mrs. John H. Wikman Jr., were scheduled to leave the States June 21 to begin their first term of service as missionaries to India. (Their address is 190 Sankey Rd., Upper Palace Orchard, Bangalore 6, India.) Born in Ann Arbor, Mich., Dr. Wikman grew up in Van Buren; Mrs. Wikman is the former Barbara Biggers, of Camden. They were appointed by the Foreign Mission Board in April, 1967.

Rev. and Mrs. Harold T. Cummins planned to leave the States on June 15 to return to East Africa, where they do evangelistic work among the Asian minority in Nairobi, Kenya (address: Box 10060, Nairobi, Kenya, East Africa). Born in El Dorado, Mr. Cummins grew up in nearby Calion. Mrs. Cummins grew the former Betty Noe, of Highlandville, Mo. Prior to their missionary appointment in 1959 Mr. Cummins was pastor of First Church, Benicia, Calif.

Rev. and Mrs. James M. Wilson planned to leave for Brazil on May 29 to resume their duties after furlough. General evangelistic workers in the state of Piaui, they are stationed in Teresina (address: Caixa 102, Teresina, Piaui, Brazil). He is a native of Pine Bluff; she is the former Betty Miller, of Hannah, N. D. He was pastor of Beech Street Church, Gurdon, prior to their missionary appointment in 1963.

Rev. and Mrs. James W. Cecil, missionary associates, were scheduled to leave the States June 6 for Hong Kong, where he will be business manager for the Hong Kong Baptist Mission. (Their

address is 169 Boundary St., Kowloon, Hong Kong.) Born in Harper Springs, Mr. Cecil lived in several states during his youth; Mrs. Cecil is the former Katharine Gardner, of Penrod, Ky. At the time of their employment by the Foreign Mission Board in December, 1967, he was pastor of Kosmosdale Church, Valley Station, Ky.

Mr. and Mrs. G. Edwin Engstrom, missionary associates, were scheduled to leave the States on June 12 for the Philippines, where they will be dormitory parents for missionary children (address: MK Dormitory, 4796 Mercado St., Makati, Rizal, Philippines). Mr. Engstrom is a native of Little Rock. Mrs. Engstrom is the former Jeannette Faus, of Monte Vista, Colo. Before they were employed by the Foreign Mission Board, in December, 1967, Engstrom was a ranger in national forests in Arizona and New Mexico for 35 years.

Crossett churches experience revival

Twelve churches in the Crossett area recently joined in a "Crossett Crusade for Christ" with Jack Stanton, associate



DR. STANTON

director of evangelism of the Home Mission Board of the Southern Baptist Convention, as evangelist. Held June 19-30, the crusade recorded 184 decisions for Christ, of which 48 were professions of faith. One young man announced his call to the ministry and

two others dedicated themselves for full-time Christian service in other areas.

Al and Ivy Walsh, husband-wife evangelistic musicians from Atlanta, led the music and provided special musical selections.

Crusade chairmen, who served during the 18 months' preparation leading up to and including the revival, were:

Jerry Don Abernathy, general chairman; E. E. Fulton, arrangements and grounds; Lexie Woods and Johnny Dopson, attendance and transportation; Bill Hardin, budget and finance; Kenneth Everett, counseling; Jim Rodgers, entertainment; C. J. Holiman, music; Ray Lovett and Bob Nichols, parking; John Robbins, prayer; Vaughn Denton, publicity; Lonnie Gibbs and Jack Allen, ushers; H. L. Seamans, visitation; Don Grimmett, youth; Mrs. Bill Hardin, WMU; and Royce Harville, Brotherhood.

Chairman Abernathy described the crusade as "wonderful days of revival and spiritual refreshing."



ARCHITECT'S drawing of new Mississippi Baptist Convention Building, Jackson, which was formally dedicated July 2. The building is diagonally opposite the Mississippi State Capitol and a few blocks from the downtown area.—Photo courtesy Joe Abrams

Beacon lights of Baptist history

A church invigorator

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

The ministry of Earle D. Sims was that of reviving religious work which had declined. He had the official title of "Church Invigorator." Formerly a missionary under the Southern Baptist Foreign Missions Board, Mr. Sims began work with the American Baptist Home Mission Board in 1919. Though the Society provided his salary he worked under the supervision of the state secretaries.

It was his duty to locate communities where the church was pastorless, the meeting house in bad physical condition, and the people disheartened. His method was to call the people together, win their cooperation in donating service and money, and labor with them as carpenter, mason, plumber, and painter. During this time he served as minister of the church, conducting evangelistic services. When he thought the church had revived he would lead them to call a minister, help install the man in the new pastorate, and move on to a new field of need. He was especially successful in this type of work in some of the Western states.

His reports were full of many thrilling experiences. He told, once, of a church that had been closed 20 years. After working on the church building he lead them in a revival and on one day baptized 100 people. The church called a pastor and purchased a Ford car for him.

Another church was pastorless and discouraged. It actually worshiped in a hole in the ground. Rev. Sims purchased \$1,200 worth of material and went to work. He carried every board and scantling on his shoulders from the lumber yard to the building site. Some men joined him, and in the revival which followed he baptized some of these very men who helped with hammer and saw.

On another occasion a church had decided to quit. He reached the place the day the church voted to disband, and attended the meeting. He told the members he was ready to conduct the funeral service but would like to conduct a revival first, since he saw a little life in the patient. They consented. There were many conversions. The building was repaired, a parsonage bought, and the pastor's salary pledged before he left town.

The insight, courage, faith, effort, and practical common sense of such a missionary could not help but be invigorating.

*Charles L. White, *A Century of Faith*, (The Judson Press, Philadelphia 1932) pp. 132-4

Your state convention at work

Letter from New Orleans

The following letter was written by Jerry Parham, a Biology major at Southern State College, Magnolia, who is serving this summer with the Seamen's Mission in New Orleans. Jerry's parents are Mr. and Mrs. R. M. Parham of Magnolia. "Dear Arkansas BSU'ers: When I got here Brother Vandercook met me at the airport and took me to the Seamen's Mission. It's just a small

house which he has converted into a home and mission combined. It's one of these old New Orleans homes where the garage was under the house and he has converted the garage part into the Mission and his family lives upstairs. I live downstairs in the Mission.

The first two days I spent in orientation with about 20 other summer missionaries who are working all over the city in different places.

My first day on the job was my hardest so far. We got up at 5 a.m. and went to the docks to pick up the men. We had 64 seamen that morning and 40 again that night. I was driving a VW bus full of seamen, all of them speaking Spanish or Italian. They filled that bus with 14 seamen and me, and told me to find my way back! I was about 15 miles from the Mission and barely knew which direction to go. Well, I got lost twice but I finally made it. After that day I haven't had any problems finding my way around. We had services in Spanish for the men that day, led by two Latin American boys I am working with. Since I've been here my Spanish has improved greatly, and I've even learned a little Portuguese. We fed the men dinner and then took them to Audubon Park for soccer and baseball. I played baseball with a bunch of Venezuelans who couldn't speak English. I'll let you imagine what it was like. That night after services we took the men out by the lake and showed them the Mardi Gras fountain. They really liked it, but I think it made a lot of them homesick.

This is just an example of my Sundays so far. Some of my weekdays are about the same, but most of them consist of visiting the ships. The two Latin Americans and I do most of the visiting. We usually go down to the river after lunch and stay until 5 or 6 p.m. We talk with the men, pass out tracts, and usually invite them out to the Mission if they are going to be in port long enough. It is really amaz-



MR. PARHAM

Junior music camp

August 5-8

Ouachita University & First Baptist Church, Arkadelphia

Registration begins at 10 a.m. Monday

Camp begins with dinner at 5 p.m. Monday

Concert at 1:30 Thursday, First Baptist

Camp closes at 3 p.m. Thursday

Classes major in Music Reading & Hymn Study

Age-group choirs

New Cantata—"A Child Is Born," by David Williams

Leadership classes

Churches must furnish one counselor for each 8 to 10 campers

Cost—\$ 2.50 advance registration

12.00 on arrival at camp

\$14.50 total

Counselors pay total of \$9.50

Registration deadline—July 24

Positively no registrations will be accepted after this date. Mail registration fees, plus name, age, and sex of campers and counselors to:

Church Music Department

401 West Capitol Ave.

Little Rock, Arkansas 72201

ing how most of them accept our friendship so quickly.

One ship from Brazil stayed here almost a week. We really got to know the men well and I became friends especially with the pilot, a young guy of 23 who spoke remarkable English. While he was here we had several long talks about Christ. I hope I made him think about what Christianity really is. We plan to write to each other. They all want to know why we are so happy and why we care about them. This I believe is the main way we reach them.

I believe with all my heart that God sent me down here. It is hard work but I get a lot of satisfaction out of it. My supervisor is about the finest man I could have hoped to work under. You wouldn't believe how hard he works—especially for a man with only one arm. Keep praying for me.—Yours in Christ, Jerry Parham"

The 'Miss' in Missions

On July 26-28 a state-wide YWA houseparty will be held at Ouachita University, under the leadership of Miss Sara Wisdom, state YWA director.

The array of missionaries who will be attending and sharing challenging experiences include Dr. Jasper McPhail, India; Rev. and Mrs. Jessie Kidd, Brazil; Miss Beverly Lutz, Paraguay; Miss Irene Chambers, Home Mission Board.

Information may be secured and registration made at the State WMU Office, 310 Baptist Bldg., Little Rock 72201.—Nancy Cooper, Executive Secretary and Treasurer

To God be the glory

"To God be the glory, great things He hath done." These words could be voiced by every person attending the series of State Royal Ambassador Camps during June. The Lord truly did do great things in the lives of many boys from every section of the state.

Boys were won to Christ each week of camp. Many made decisions that will affect their lives in years to come as they surrendered their lives to God's will and to full-time Christian vocation service. For these decisions we thank God. At a later date we will give the total of the visible results. It is, of course, impossible to know the effect of these decisions in the years to come or to know what fruits may develop from seeds sown in the lives of others who did not make a public decision.

The workers were excellent and we appreciate every one of them. Serving as counselors were pastors and laymen. Our sincere thanks and appreciation for the following men who served as counselors: Rev. Freddie Gay, Biscoe; Mr. Wayne Prather, Smackover; Mr. Allen Grigson, Little Rock; Mr. Mike Sheets, Texarkana; Rev. Terry Herron, Gurdon; Mr. William Grigson, Little Rock; Mr. Dave Moody, Pine Bluff; Rev. Walter Hill, Beebe; Rev. Walter J. Gilbreath, Waldo; Rev. Howard Laneer, Booneville; Mr. Jerry Brown, Pine Bluff; Rev. Doyle Neal, Barton; Rev. Billy G. West, Portland; Rev. Paul Barrington, Augusta; Mr. Jamey Smith, Augusta; Rev. W. V. Garner, Texarkana; Mr. J. D. Hooker, Texarkana; and Mr. Ted Gladden, Texarkana. Mr. Hooker and

Mr. Gladden used a week of their vacation time to serve. This is Mr. Hooker's third year to serve. Several of those named served two or more weeks. We praise God for men like these who are willing to invest time and effort to guide boys.

Appreciation also goes to Rev. Boyd Baker who served as camp pastor for two weeks before illness forced him to miss the final week. He, as usual, did an excellent job in bringing timely, challenging messages to the campers. On short notice Rev. Paul Barrington did double duty and served as pastor for the last week of camp. He did an excellent job and we thank God for him and his willingness to serve.

To God be the glory for men who love boys and who are willing to serve God by guiding boys through a week of camp. And praise be to the Lord for victories won!—C. H. Seaton

TU Department closed

The Training Union Department will be closed July 10-18 while department workers are at Ridgecrest.

Soul-winning retreat

One of the most exciting and spiritually rewarding opportunities for our pastors is fast approaching. The Pastor's Personal Witnessing Retreat is scheduled to begin at noon, Sept. 5, through noon, Sept. 6, at Camp Paron. The program will combine inspiration with a relaxed time schedule and comfortable surroundings. The emphasis will be on Bible study, prayer, physical fitness, and personal witnessing.



DR. LINDSAY

Rev. Homer Lindsay Jr., pastor, Northwest Church, Miami, Fla., will explain how his church does personal witnessing. Dr. Lindsay's church is one of the fastest growing churches in America. He will challenge us in every message to win more people to the Lord. He will tell us how he leads the church in the different phases of the program.

Rev. Herbert Hodges, pastor, South Highland Church, Little Rock, will be the Bible teacher.

Rev. J. I. Cossey, pastor, First Church, Harrisburg, will speak on the pastor's physical fitness program and evangelism.

One pastor from each association will be the guest of the Evangelism Department. There is room for 150 others

Baptist beliefs

Rejecting the rejectors

BY HERSCHEL H. HOBBS

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

"Even the very dust of your city, which cleaveth on us, we wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you."—Luke 10:11

This instruction Jesus gave to the Seventy as He sent them on a preaching mission in Judea. Cities and homes which welcomed them were to receive their blessing of peace (vv. 5ff). But those which rejected them were to receive no blessing of peace. Rather they were to perform this prescribed deed to show that they, in turn, rejected those who rejected them. To the Twelve in Galilee Jesus said to shake the dust off their feet (Matt. 10:14). Here Jesus said to wipe off the dust.

When a Jew passed from Gentile into Jewish territory he shook or wiped the dust from the former off his sandals. This showed his contempt for Gentiles. Borrowing from this custom Jesus said that the Seventy (and Twelve) were to do this, to regard the rejectors as Gentiles or pagans. It was a judgment against those who refused to hear and heed the gospel of the kingdom. The messengers had not failed, but the hearers had. Time was of the essence. So these messengers were to hasten to witness to those who would be more receptive. Nevertheless they were to remind the rejectors that they had missed their opportunity to be in the kingdom of God.

Every community has its "hard nuts" who sometimes seem to take pride in that no preacher has ever reached them. We should never cease to pray for them. Or to witness to them as opportunity provides. Neither should we deprive others of the privilege of responding to the gospel as we spend all of our time with those who have become *gospel-hardened*. We should reap where the grain is ripe.

on the "first come, first served" basis, at a cost of \$5.65 for meals, lodging and insurance. Please send in \$5.00 for registration fee.—Jesse S. Reed, Director of Evangelism

Boys camp dates have been changed

A special notice for Hart of The Hills campers—the dates for camp for teen-age boys has been changed!

It has been necessary to change the dates for our Teen-age Boys Camping time to July 14-19. The old date was July 22-26. We are sorry if this causes you any inconvenience, but please do come. Just change the time to July 22 through July 26.—Clyde Hart, Director, Race Relations Department

JOT is new TV star



A living dot has won the hearts of Southern Baptists and young television viewers in many parts of the country. He's JOT, star of the Radio and Television Commission's animated color cartoon series.

After release in January to 10 stations in the South and Southwest, the first JOT series of 18 episodes has brought down an avalanche of mail on Commission headquarters in Ft. Worth. The weekly letter count tops 2,000.

Most of the response is from children requesting the "surprises" JOT offers at the end of each program. But much of it is from ministers, parents, and other adults praising JOT as a clever and effective approach to child evangelism—or just as a "good influence" on TV-watching children.

Each mail delivery also brings a new

(Continued on Page 18)

GIVE

the Water



of Life

through

The COOPERATIVE PROGRAM



Feminine intuition

by Harriet Hall

(JOT continued from Page 17)

chorus of demands for JOT from ministers and parents in areas where the program has not been shown.

The Radio-TV Commission now has expanded JOT coverage, aiming at a maximum of 40 stations in as many different areas of the country as possible. Production and release schedules on the second 13 JOT episodes also have been speeded up. Several stations that have already shown the first series are planning re-runs.

KTHV-TV in Little Rock is now telecasting JOT, featuring the series as part of the panel cartoon strip, "Deputy Dog and Friends," shown each Saturday from 11:30 to 12 a.m. on Channel 11.

JOT is best described as an animated dot. Boys and girls alike find it easy to identify with the lovably human little character as he gets into situations like those any child might face.

Bouncing, stretching out of shape, rolling around—JOT depicts how a person feels when he violates his own sense of values. Then, with changes in shape, color and voice, JOT reflects the relief and happiness that comes when thoughts and actions are brought back into line with real values.

Each JOT episode is built around the teaching of a Bible verse, presented in the type of format and language that communicates best with children ages 3 to 10.

One of the "surprises" JOT offers consists of an illustrated story of how the cartoon came to be, a letter to parents explaining its purpose and a JOT button. By returning a special form, those receiving the first "surprise" can also get the second—another JOT story and a JOT Bible verse game.

Many of the letter writers reveal how JOT's skillful blend of humor and spiritual message touches the hearts of children and influences their attitudes and conduct. Some tell how JOT has made them a better boy or girl. Others just say, "I love you, JOT."

Much ado about something

"What is so rare as a day in June?" In winter perhaps you'll hear this tune. In summer you'll hear of the joys of ice and snow, Of temperatures from zero degrees to ten below. But whatever the season, Christ's tasks abound, His Plan of Salvation works all year round.

—Juanita Virginia Shepherd, R. N. Stuttgart

Not on vacation

We've just finished Vacation Bible School and I'll guarantee it is more school than vacation, but it's still rewarding to be involved in the program.

We always sing a little song about Bible School which all the children enjoy. It is sung to the tune of "School Days" and goes like this:

School days, School days,
Vacation Bible School days,
Bibles and worship and reverent prayer,
Music and handwork and stories rare,
Salutes to the flag, red, white, and blue,
Something each day for all to do,
And we'll have lots of fun for everyone,
For Sally, and Tommy, and you!

Yes, Bible School is all that the song says and more.

Vacation Bible School is:

Discovering 30 children in a department where ten were expected;
Learning how to tell twin boys apart ("My face is fatter than Jarvis")
... only to be puzzled when one twin shows up alone;
Hearing all about a boy's new treehouse;
Taking care of little Linda's scratched knee;
Trying to squeeze 250 children into one picture;
Sharing cookies and Kool-aid and ice-cream surprise;
Hearing little voices enunciate big words like "Thessalonians" and "Colossians";

Getting a bear-hug from some little ones on the last day of School and hearing them say "Thank you for telling us Bible stories;"

Enjoying the Commencement program and watching the three-year olds wave to their parents from the platform, while they're singing their songs.

Of course there was work involved in all of this, but I think our faculty members here and all around the Convention will agree, "It's worth every minute of time and effort!" When Jesus said, "Suffer the little children to come unto me" He must have felt something of the joy, interest, and love that is shared by those who help in Bible School. I'm already looking forward to next year's "vacation."

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



RECIFE, Pernambuco, Brazil—Four Southern Baptist missionaries here team up for special music in the North Brazil Seminary. From left to right: Dr. Glenn Hickey, Mrs. Dorothy Hickey, Mrs. Ruby Fleet, Mr. Ray Fleet. The Hickeys and Mrs. Fleet are natives of Arkansas, and Mr. Fleet is from Tennessee. The Fleets left for furlough in the States on June 13. The Hickeys left on July 2. (Photo by Roberta Hampton)

The bookshelf

The American Heritage History of the Presidents of the United States, A Three-Volume Set Comprising The American Heritage of the Presidency, by Marcus Cunliffe and The American Heritage Pictorial History of the Presidents, two volumes by the Editors of American Heritage. Three-volume boxed set, \$35; Presidents (two volumes), \$18.50; Presidency (one volume), \$16.50.

Mr. Cuniff, one of the most eminent of British students of the American scene, is professor of American Studies at The University of Sussex and a veteran commentator on American politics. His book ranges from the invention of the presidency as our nation's highest office to the probable future of the office. His material is replete with anecdotes and insights into the role and how it evolved.

The book is illustrated by hundreds of pictures and there are four 32-page illustrated color portfolios dealing with: man's earlier attempts at popular government; changing styles in picking a President; how Presidents have conducted themselves; and the growing powers and perils of the Presidency.

Also included is a carefully chosen anthology of pertinent documents, ranging from the philosophies that influenced the Founding Fathers to contemporary speeches and proclamations.

The two volumes on the Presidents, also elaborately illustrated by photographs and drawings, many of them in full color, focus on the men themselves as they have held the office of President. Included are succinct biographies of each of the Presidents and each of the biographies is supplemented by an array of historical facts about each administration, the President's key associates and opponents, and the history of his time.

The volumes are designed for fascinating reading and browsing as well as reference. Included are statistics on popular and electoral votes, Vice Presidents, wives and children, administrative dates and milestones, lists of all cabinet members, and photographs, portraits, and cartoons in abundance.

The Presidency and The Presidents may be purchased together, in special bindings and boxed, or each may be bought separately.

"I can show you a pastor on my field, a father of ten children, who could not preach the gospel of Jesus Christ in the small mountain village high in the Sierra Madre Range if he did not receive some help toward supplementing his salary by means of the Cooperative Program."—James M. Short, Missionary to Mexico



Fly fishing—easy and fun



CATCHING bream on a fly rod is a fun sport.

Fly fishing is one of the most enjoyable types of angling and is not difficult to learn. Almost any good fly fisherman could teach a beginner the basic technique in a short time. Practice would soon lead to enough proficiency to catch fish.

Twenty years ago a good fly rod was expensive, but not so today, since there are many good inexpensive fiberglass fly rods on the market. The fly reel is probably the least important part of the outfit (whether it is a single action or automatic); it does not operate during the cast but serves only as a place to store the line.

The basic principal of fly casting is just the opposite of other types of bait casting. In fly fishing the heavy line is cast and carries the almost weightless lure.

Bream are caught on small popping bugs and small underwater lures; bass can be caught on large popping bugs and underwater streamers; trout can be enticed into striking small surface (dry) flies and underwater (wet) flies; and crappie can be caught on a variety of underwater flies.

Fly fishermen will generally catch more (but often smaller fish) than will other artificial bait casters, and have more fun because the 7½- to 8-foot long fly rod exaggerates the antics of the fish on the end of the line, giving the impression of more fight per ounce of fish.

Henry gets his



WISH



BY JERRE NURRE

More than anything in the whole world, Henry wished for a pet. He wanted a pet of his very own to feed and care for. But Henry couldn't have a puppy or a kitten or even a parrakeet for his pet. Henry was "allergic!"

"Being allergic is not fun at all," Henry thought. "It isn't something you can brag about—like being left-handed or having warts. Being allergic just means that you can't do things or have things, especially pets!"

Henry discovered he was "allergic" when his aunt came for a visit. She brought her small poodle, Puddles, with her. Puddles loved Henry and followed him everywhere. They played together all day.

The next morning Henry woke up with small red bumps all over him. His eyes were red. His nose ran. He sneezed and sneezed.

His mother took him to the doctor.

"Mrs. Wilson," the doctor said, "I'm afraid Henry is allergic. The only way to find out what he is allergic to is to give him some tests."

The tests took a long time and weren't very pleasant. They told the doctor that Henry was allergic to almost everything—household dust, dogs, cats, and even feathers.

Soon things began to change for Henry. His fluffy pillow disappeared. He had to sleep on a foam rubber pillow. His curtains and bedspread were gone. Even the soft, warm rug was not by the side of his bed when he put his feet down in the morning.

Henry didn't mind this too much. But the big disappointment was that "being allergic" meant he couldn't have a pet.

Then he took some shots and medicine. Things got better. Henry was able to have his spread and curtains and rug back. But he still slept on the rubber pillow, and he still couldn't have any pets.

His father promised him a surprise for his birthday. On Friday, Henry's fifth birthday, they would go to the pet store and get a pet.

Henry was puzzled. What kind of a pet could his father get him that would not make him sneeze and break out with red bumps? Could it be a puppy with no hair? or a cat with no fur? or perhaps a bird without its feathers?

Henry could hardly wait until his birthday to find out.

When Friday came, Henry and his father went to the pet store. They walked past the pen that held the puppies. They walked past the rabbits nibbling green lettuce in their cages. They did not stop to look at the Siamese cats with blue eyes. They did not stop by the cage full of parrakeets.

Henry's father did not stop until he came to a large tank of water filled with beautiful fish.

"Of course," Henry thought, "fish do not have fur. Fish do not have feathers. But fish do need to be fed and cared for. I am not allergic to goldfish!"

"Choose the two you want to take home, Son," his father said smiling.

Henry chose a small fish with a swishy red tail and a black one with big round eyes. The pet shop man took a stick with a net on the end of it, dipped out the fish, and put them into a plastic sack filled with water. The little fish flipped their tails and swam around happily.

"The small one is Flip and the black one will be Popeye!" Henry named them and everyone laughed.

Henry's father helped him choose a deep bowl with a small castle and colored pebbles in the bottom. This would be the new home for Flip and Popeye. The pet shop man gave Henry a box of food and showed him how to shake out just the right amount to feed his fish each day.

As they left the store, Henry proudly held his fish in their plastic sack so everyone could see his new pets. Flip and Popeye stared at him and Henry smiled back at them.

"Being allergic" didn't seem so bad anymore.

How the home teaches

BY C. W. BROCKWELL JR.

MABELVALE, ARKANSAS

Life and work

July 14, 1968

Deut. 11:18-21;

Colossians 3:18 4:1

The greatest advantage of adulthood is the process we go through to get there. When we get tired and troubled over finances, decisions and problems, we remember the carefree days of childhood. And we often think we would enjoy those days better if we could relive them once again.

Though such a thing can never be, the next best thing can happen. We can provide many happy experiences for our own children so they too one day can refresh themselves in the memory of bygone days.

But how? That is the question. Is it really possible to fulfill God's purpose for the home blessed with a child? What are the best methods one can use? How do we measure our success or failure? The Bible has some answers for us.

The Old Testament way

The early Jews had a rather simple method for teaching the child. They made education synonymous with life. And they used the Law as their basic textbook.

1. Education was not a pursuit of knowledge, but a laying of foundations. Josephus, Jewish historian, credits Moses with saying: "Let the children also learn the laws, as the first thing they are taught, which will be the best thing they can be taught; and will be the cause of their future felicity."

2. Secular knowledge was taught, not as isolated bits of knowledge, but in relation to the Law. What a challenge for parents to relate present day learning to Christian living!

3. To neglect the education of the youth was considered an irretrievable loss.

The home became the primary channel through which the will of God was made known to a child and put into effect in his living. There the family was thought of as a mold into which a growing revelation of the nature and will of God could be poured. The Hebrew clearly thought the family was "in the Lord" and he in it.

Every possible method was used... discipline, garments (such as simlahs and tallits), objects (such as phylacteries and the mezuzah), ceremonies and rituals, informal participation by children in the activities by which all members of the family lived, control of

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.

children's conduct, and oral tradition.

In short, the Hebrew home was used by God to preserve the nation even to this day. Should Christians do less than they?

The New Testament way

The New Testament, and particularly Paul's writings, seems to major more upon the character and example of the family members than the content of what is taught. Perhaps the content was assumed, since many Christians were converts from Judaism.

Consider, for example, our focal passage for study in Colossians 3:18 to 4:1. The wife's relationship to her husband is one dictated by affection. She is to lean upon her husband for support as a symbol of her dependence upon the Lord. Her commitment to Christ makes it possible for her to do so. Thus the wife gives motivation and strength to the husband through her submission to him. It is her unique means of displaying her greatness, her godliness, and her goodness. See 1 Peter 3:1-7, where she is beautifully described as the husband's adornment.

As for the husband, he is to understand and love his wife. In Ephesians 6 Paul illustrates this love but here he simply states it, warning against bitterness which springs from indifference. "What a union of two believers, with one hope, discipline, one service, one spirit, and one flesh! Together they pray...together they keep their fasts, teaching and exhorting one another, and sustaining one another. They are together at the church and at the Lord's Supper; they are together in straits, in persecutions, and refreshments. Neither conceals anything from the other; neither avoids the other; neither is a burden to the other; no silent benediction; psalms and hymns resound between the two, and they vie with each other which shall sing best to their God. Christ rejoices on hearing and beholding such things; to such persons he sends his peace. Where the two are, he is himself; and where he is, there the evil one is not" (Tertullian in his address to his wife).

In such a home, child obedience is almost natural. It is much easier for a child to obey parents who love and

respect each other. It is likewise easy for a child to rebel against parents who do not love and respect each other. Perhaps their rebellion or disobedience is meant as a corrective for the faulty relationship between husband and wife. At any rate, parents should remember that the way they rear their children will be reflected in the way their children honor them later.

We may conclude from this brief study of the Old and New Testament that instruction must be tempered by practical living. That is how the home teaches: by word and by deed. This is no new idea but neither is it worn out.

"God, give us Christian homes!"

Church tax exemption

NEW YORK—Rich churches exempt from taxation might be on a collision course with national, state, and local governments straining under the burden of mounting expenses.

This viewpoint was one among many on a telecast by the Columbia Broadcasting System titled "The Business of Religion," aired recently.

The TV special delved into the sensitive subject of the dimensions, advisability and abuses of tax exemption for the nation's churches and synagogues.

The producer, Palmer Williams, said the program's aim was to put the whole issue into the arena of public discussion and lift the cloak of secrecy that normally has concealed the specifics of church economics. (EP)

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Tragedy of disobedience

International

July 14, 1968

Lamentations 5:1-7, 5-22

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

The book of Lamentations is a series of poetic expressions of suffering and regret over the final destruction of Jerusalem and the temple by the Babylonian armies in 586 B.C. Ancient students of these poems said that Jeremiah wrote them, and there are no strong reasons today for believing otherwise. The only evidence against the great prophet is that the book is in carefully arranged acrostic poetry, a style unlike that of Jeremiah in the book which bears his name. The deep sorrow and inward suffering over the plight of Judah are the same in both books.

The agony of the present

There's sorrow and suffering in every line of the book. One gets the feeling from reading the modern translation that if he had the original manuscript of the author it would be splashed with his tears. Its lines have been remembered and its place in the canon kept intact because it speaks from a sincere and suffering heart to all sincere and suffering people who read it.

1. He suffers when he remembers the city that was. "Her princes were purer than snow, whiter than milk; their bodies were more ruddy than coral, the beauty of their form was like sapphire" (4:7). They "feasted on dainties" and dressed in purple (4:5). Now, he said, "their skin is shriveled upon their bones, . . . dry as wood" (4:8).

Even so, his poignant sorrow, when he remembered the past that was gone, was kept from sinking into despair because he remembered his great experiences with God. He was flung alive into a pit and water closed over his head; but when he called unto the Lord out of the depths of the pit, the Almighty

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delivered him (3:55-58). His past experiences of redemption fortified his faith in a future deliverance.

2. He suffers when he thinks about the city that is. The prophet speaks for the city as he says "My transgressions were bound into a yoke; by his hand they were fastened together; they were set upon my neck" (1:14).

He understands that it was the judgment of God that brought Jerusalem down. "The Lord has scorned his altar, and disowned his sanctuary" (2:7). He has broken down the walls of Zion, and has sent the citizens into exile. The temple has been destroyed and "none came to the appointed feasts" (1:4); indeed "the law is no more, and her prophets obtain no vision from the Lord" (2:9).

Hope for the future (Chapter 5)

The last chapter, which has been selected for concentrated study, is not loaded with joy.

1. It describes Jerusalem's plight. Jerusalem has been turned over to strangers who looted and burned the city and ravished its citizens. The aliens took the crowns off their heads, fitted yokes onto their necks, and drove joy out of their hearts (5, 15, 16).

2. It ascribes a reason for their plight. "Our fathers sinned" (v.7), he said, and "we have sinned" (v.16). They had "given the hand to Egypt, and to Assyria, to get bread enough" (v.6) The prophets had often warned against political alliances, but the political rulers

had not been quick to follow good advice.

3. In the last chapter also the author hangs onto hope. It wasn't easy. If the prophet was not a shallow optimist when he concluded this book, neither was he a gloom-ridden pessimist. He was an honest man who expressed the faith that he had, even as he wondered if his people had passed the point of no return. The nation broken, the temple destroyed, the old order gone; with the things he held most dear gone beyond recall he still had faith in God.

Although the author was not able to look to the future restoration with as much assurance as Isaiah and see a remnant returning out of exile, he did trust God. In closing his prayer he made a firm declaration of his faith in God as sovereign and offered a courageous petition, but followed each with a question. The questions indicate that the prophet had to struggle to maintain his faith. A faith that can be kept without struggle is probably not deep enough to be of much value. It's better to have a faith that asks questions than to have all the answers and not have faith.

He declared that God reigns and His throne endures forever, but asked why He had so long forgotten His people. When God's people are hurting they always want God to hurry.

He petitioned God to restore them as in earlier days, but wondered if God were "exceedingly angry" with them and had "utterly rejected" them. Serious Christians today are at times troubled with the fear that western civilization has degenerated beyond recall; but the word of the risen Christ to Sardis is ever applicable: "strengthen what remains." It would be better to fail in trying to repair a good instrument than to succeed in building a bad one.

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"Our Baptist people need only to travel to a foreign mission field to be convinced that the Cooperative Program has been greatly used of God to promote his kingdom here on earth."—James E. Hampton, Missionary to Tanganyika

Attendance Report

June 23, 1968

Church	Sunday School	Training Union	Ch. Addns.
Alexander First	69	48	
Berryville			
First	185	48	
Freeman Heights	109	45	
Camden First	437	81	1
Crossett			
First	554	144	4
Mt. Olive	247		3
El Dorado			
Caedonia	42	28	
First	578	355	1
Victory	81	42	4
Fort Smith First	1,077	417	5
Gentry First	154	64	
Green Forest First	160	47	1
Gurdon Beech Street	145	60	
Harrison Eagle Heights	198	49	
Hope First	418	181	4
Jacksonville			
First	424	124	4
Marshall Road	325	145	8
Jonesboro Central	409	149	
Little Rock			
Geyer Springs	467	170	7
Life Line	413	94	2
Rosedale	190	79	
Magnolia Central	533	173	6
Manila First	148	68	
Marked Tree Neiswander	107	42	
Monticello			
First	300	89	2
Second	257	110	
North Little Rock			
Baring Cross	560	150	2
South Side Chapel	87	13	
Central	220	167	4
Calvary	366	89	1
Harmony	62	37	
Levy	405	125	
Park Hill	663	209	3
Sixteenth Street	48	32	
Sylvan Hills	227	73	
Paragould East Side	232	119	3
Paris First	359	212	1
Pine Bluff			
Centennial	196	84	1
First	657	160	10
Green Meadows Mission	80	43	
Second	198	76	
Watson Chapel	174	104	
Rock Springs	77	45	
Springdale			
Berry Street	91	31	1
Elmdale	295	77	6
First	365	95	1
Oak Grove	65	43	
Van Buren First	440	170	7
Warren			
First	398	89	
Southside Mission	80	53	2
Immanuel	226	68	
Westside	70	60	
Wesson	33	17	
West Memphis			
Calvary	254	104	4
Ingram Boulevard	271	97	

A Smile or Two



I BELIEVE in selective Christianity—observing only those tenants you REALLY believe.

—ARK-E-OLOGY by Gene Herrington

Safety first

"Waiter," exclaimed the angry diner, "you've got your thumb on the steak!"

"I know," was the reply, "I don't want it to fall on the floor again."

That should do it!

A little boy, caught in mischief, was asked by his mother: "How do you expect to get into heaven?"

He thought a minute, then replied:

"Well, I'll run in and out, and in and out, and keep slamming the door 'til they say, 'For goodness sake, come in or stay out.' Then I'll go in."

His turn to cut

A surgeon received a phone call from a doctor friend inviting him to a card game, but he had promised his wife he would be in that night.

"Do you have to go out" asked his wife, who thought it was an emergency call.

"Yes, I do," he replied. "It's an urgent case. There are three doctors there already."



"How shall they preach, except they be sent?"

COOPERATIVE PROGRAM

Attendance Report

June 30, 1968

Church	Sunday School	Training Union	Ch. Addns.
Alexander First	59	28	
Berryville			
First	166	60	
Freeman Heights	116	51	
Camden First	438	106	2
Crossett			
First	563	145	18
Mt. Olive	242		6
Dumas First	234	49	
El Dorado			
East Main	314	90	
Ebenezer	135	49	1
Victory	78	40	
Forrest City First	503	125	7
Fort Smith			
First	1,192	386	6
Townson Avenue	150	91	10
Gentry First	191	81	2
Greenwood First	259	113	
Green Forest	150	81	1
Gurdon Beech Street	132	49	
Harrison Eagle Heights	191	96	
Hot Springs Piney	222	108	1
Jacksonville Marshall Road	280	124	2
Jonesboro			
Central	399	132	1
Nettleton	247	108	
Little Rock			
Gaines Street	403	156	5
Geyer Springs	441	161	6
Life Line	421	106	8
Rosedale	192	74	1
Magnolia Central	574	177	1
Manila First	134	76	2
Marked Tree Neiswander	103	57	
Monticello			
First	265	82	
Second	204	103	
North Little Rock			
Calvary	392	158	5
Central	240	120	8
Levy	447	154	
Park Hill	749	209	2
Sixteenth Street	48	22	
Paragould East Side	244	94	3
Pine Bluff			
Centennial	209	102	
First	734	128	3
Green Meadows Mission	90	43	
Second	211	75	
Springdale			
Berry Street	91	44	4
Brush Creek	72	50	
Caudle Avenue	98	33	
Elmdale	303	81	7
First	354	109	6
Van Buren First	424	143	
Warren			
First	375	96	
Southside Mission	95	64	
Immanuel	208	82	
Westside	73	46	
West Memphis—			
Ingram Boulevard	264	94	

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"Don't call me Father!"

Suspended Catholic priest shares views on needed reform

For generations, many Protestants have looked skeptically upon the mystique of celibacy, garb and form of address of Roman Catholic priests. Now one of them has stepped forward to agree that the whole system should be changed.

"We must be willing to give up the idea that the priest stands between God and the people," writes the Rev. George J. Hafner in the June 29 *Saturday Evening Post's* section "Speaking Out." The New Jersey clergyman says he is galled when called upon to offer an "official" prayer at public functions because "the efficacy of any other person's prayer is evidently suspect." He wants the priest demythologized . . . wants him to be accepted as a man . . . wants him to support himself in a measure and to wear his priestly robes only when performing the service.

Warning that the whole idea will sound like sheer heresy to catechism-educated Catholics, the author states: "The whole Catholic theology of the sacraments and blessings will have to come in for serious reconsideration if the role of the priest is to be detached from its quasi-magical position . . . These ideas are not new. Theologians have been discussing them for a decade. It is time they were discussed openly."

Clergyman Hafner sets forth a four-fold plan of action to promote the "demythologizing" of priests and to help

Catholics move to a more realistic appreciation of the priest's true role in the church and in the world:

Clothing: "It seems absurd to continue wearing clerical attire when dining out, at the movies or at a cocktail party. An off-duty mailman would look silly wearing his uniform to a concert . . . The priest would then be able to be himself in social life, and the laity would not be scandalized by his acting like an ordinary human being."
Self-support: "The parish is no longer the center of people's social life. There is no longer a need, then, for a group of priests on full-time duty managing the plant."
Celibacy: ". . . Because there are no married priests, a mystique is built up . . . If the mystique is to be broken, optional celibacy is essential."
Form of address: ". . . While the newly ordained priest, in his 20's, is free to call distinguished men of his parish by their first names, he is addressed as 'Father' before he has done anything to earn their admiration or approval. Dropping the paternalistic title would play a considerable part in the badly needed democratization of the Catholic Church."

The priest, recently suspended by his bishop for establishing an unauthorized experimental parish, continues to conduct services at the parish, according to the *Post* article.—Norman B. Rohrer, Director, EP News Service.

Adopts Protestant texts

NEW YORK—Another ecumenical breakthrough has occurred with the announcement that thousands of Protestant and Roman Catholic teen-agers in the U. S. will begin studying about the Bible and basic Christian beliefs from textbooks originally prepared by Protestants.

The notice came from the United Church Press, publishing arm of the United Church of Christ, and Herder and Herder, publishers of Roman Catholic books.

Six paperback texts on Christian beliefs and Biblical themes as they relate to social issues will be used. The study materials were originally prepared by the United Church Press for confirmation classes. (EP)

Says end is near

SAN ANTONIO, Texas—"Everybody feels it! Everybody knows it! It's in the air!"

Thus Evangelist Billy Graham predicted the end of the age in a sermon which concluded a four-day Hemis-Fair Crusade here, taking its name from the San Antonio fair now in progress.

Twenty-six civilizations have risen and fallen in history, Dr. Graham said. "There is no reason to believe ours will last forever. This world as we know it will come to an end. This cosmos is going to come to an end by a gigantic convulsion, revolution, and renovation," he added.

Police estimated the number of persons attending the crusade at 96,500. (EP)



PAN American Laymen's Evangelism Congress site: First Church, Rio de Janeiro, Brazil, will be the meeting place for the morning and afternoon sessions of the Pan American Baptist Laymen's Evangelism Congress, July 15-21. About 750 Baptist laymen from throughout North, Central and South America are expected to attend.—BP Photo

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