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July 18, 1968

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

JULY 18, 1968

Personally speaking



A little friend

AREN'T you glad the Lord made the mockingbird? For several mornings now in a row one of these delightful entertainers has made our



Mockingbird

alarm clock excess equipment as it has favored us with a pre-dawn serenade from a perch just outside our bedroom window. The great variety of sounds this beloved mimic can blend into song is amazing. For it does not restrict itself to the sounds of fellow birds, but occasionally will pick up something from man's technological achievements. And no two mockers have identical repertoires. These little creatures, even as you and I, are largely shaped by their environments.

There used to be a practice, I have read in a book as old as I am, of people robbing nests of fledgling mockingbirds to provide captive songsters. And, it is reported, being prisoners for life in the cramped quarters of bird cages did not dampen the ardor of the singers. Fortunately, this predatory barbarity has long since been outlawed by legislatures across the land. Bird lovers can lobby, too, you know!

The mockingbird is undoubtedly one of the most courageous of all of God's creatures. Let it get the impression that its nest or its little ones are being molested and it will mount a dive-bombing attack that can make life miserable for whatever happens to be the target.

Many a time have I seen the mockingbird venting its spleen in effective battle against the much larger jays and hawks. And just the other day I saw one dive-bombing the Ellis McCorkle tomcat. The cat, no doubt wisened by previous attacks, pursued the technique of just ignoring the bird and remaining completely immobile as it sunbathed on the patio. That must have taken some real will power, for the flogging continued for several minutes. And each time the enraged bird dived, it let out a savage screech that would have been worthy of the most uninhibited Comanche on

the warpath.

Paraphrasing what the late Ardis Tyson said about his hound, there are days when you'd feel you didn't have a friend in the world if it weren't for the mockingbird outside your window.

Erwin L. McDonald

IN THIS ISSUE:

FIRST Church, Booneville, will celebrate its centennial with a week of special events, beginning July 21. It's our cover story, and it's on page 7.

BEN Bledsoe, pastor of First Church, Atkins, has an idea or two about how to improve on the programs offered by Southern Baptist churches. Turn to page 5 for our feature story, "Sees need for church colleges."

GERALD Cound, BSU director for Arkansas A&M at Monticello, is in the limelight on pages 12 and 13, with "Running—and winning—for Christ."

FOR church deacons who might feel that a tip or two would come in handy—there's a new book on deaconship just out—and the story is carried on page 16.

Arkansas Baptist

newsmagazine

Volume 67, No 28
July 18, 1968

Editor, ERWIN L. McDONALD, Litt. D.
Associate Editor, MRS. E. F. STOKES
Managing Editor, MRS. FRED E. ASHCRAFT
Secretary to Editor, MRS. HARRY GIBBSON
Mail Clerk, MRS. WELDON TAYLOR

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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.

Church violence

VIOLENCE is so much a part of our times that we should not have been too surprised, we suppose, at its erupting the other day in one of our Arkansas Baptist Churches—New Providence Church in the Buckeye Community near Blytheville. But the tragedy of an alleged open assault of certain members of the congregation upon their pastor, an attack that injured him perhaps permanently and sent him to a hospital bed, is regrettable beyond words. If there are any people who should not need to be reminded that there is a better way of settling differences than physical violence, it is the followers of Christ, the Prince of Peace.

We are concerned not just for the image of the New Providence Church, now blackened in the eyes of the world if not in the eyes of God, but for the persons involved on both sides of the fracas. We believe this is a clear call for New Testament church discipline as outlined in Matthew 18:15-17.

As sad as the situation is, it need not be without remedy before both God and man. And there is no better approach than for those who have lost their tempers and their Christian forbearance, not to say compassion, to repent of their sin and ask the forgiveness of one another and of God. In fact, that is the one and only road out of the morass.

Baptist polling

OPINION polls taken a few weeks ago at the Houston sessions of the Southern Baptist Convention have now been compiled and released by Martin B. Bradley, secretary of the Research and Statistics Department of the Sunday School Board, Nashville, who conducted the sample taking.

Asked how they would vote on four possible candidates for President of the United States, the persons expressing opinions indicated 70.3 percent for Richard Nixon; 19.0 percent for Hubert Humphrey; 7.9 percent for Nelson Rockefeller; and 2.8 percent for Robert Kennedy. (The fact that Mr. Kennedy was assassinated mid-way of the meetings may have been a factor.)

More than three-fourths of those voting on the question of elimination of all racial discrimination—77.5 percent—indicated that they felt it a desirable goal of Christianity; 13.4 percent indicated

they were uncertain; 8.1 percent said no, and 1 percent did not say.

Sixty-seven and .8 percent indicated that they did not believe excluding Negroes (or other racial groups) from church activities would be justified in some communities. Yes, it would, said 20.2 percent; and 11.8 percent were uncertain.

Eighty-eight and .3 percent said they regarded social drinking as wrong for Christians and that churches should take a position against it. Nine and .6 percent said social drinking is neither right nor wrong in itself, that individual Christians must decide. Holding it wrong for Christians but feeling churches should take no position against it were 1.3 percent. Only .8 percent felt it not wrong for Christians.

Other questions and responses were:

Willingness to participate in the armed forces is the responsibility of every American young man who is physically fit. Yes, 91 percent; No, 9 percent.

Which of the following most nearly expresses your opinion in regard to changing the name of the Southern Baptist Convention? 1. Should not be changed, for to do so would lose identity with the theological position, 47.7 percent; 2. Should be changed to better reflect the geographical boundaries of the Convention, 24.6 percent; 3. Should be changed to make those in parts of country other than the South feel more a part, 19.2 percent; 4. Should not be changed as to do so might cause dissension, 8.5 percent.

Like to see more communication and cooperation between Baptists and other denominations: Yes, in various ways and levels, 40.5 percent; Yes, but mainly on a church and community basis only, 45.4 percent; No, 10.9 percent; Not responding, 3.2 percent.

Churches as organizations should involve themselves more in social, political, and economic issues: Yes, 64.5 percent; No, 35.5 percent.

Should race be a factor in considering applicants for church membership? No, 59.9 percent; A matter for each church to decide, 26.4 percent; Yes, 10.8 percent; No opinion, 2.9 percent.

Short shots

IN this election year we are already hearing aspirants for public office spin their wheels in the mud of self adulation.

Candidates spend more and more of their time and ours "contrasting their own haloes-and-wings with the horns-and-tails of the opposition."

'Resurrection City'

Thank you for your editorial, "Resurrection City," which appeared in the June 27th, issue of the Newsmagazine.

I am sure that many of the existent conditions in R. C. were unknown to the majority of the American public.

Thank you for this timely and informative editorial.—Rick Ingle, Pastor, Oak Cliff Baptist Church, Ft. Smith, Arkansas

Pastor available

It has come to our attention that another Arkansan, Brother Don Tallison, is graduating from Southwestern Seminary in July and will be ready for work in his native state if such is available. Any church interested in this fine man and wife should contact him at 9618 Santa Clara, Ft. Worth, Tex. 76116, or through his mother, Mrs. Stella Revis, 1616 Hickory, Benton, Arkansas.—J. T. Elliff, Superintendent of Missions and Evangelism, Baptist Building.



MR. TALLISON

ABCH staff members cited by U of Texas

Four cottage parents and the assistant director of the Arkansas Baptist Home for Children in Monticello received certificates from the University of Texas following their participation in a workshop held June 24-28 in Austin.

The workshop for personnel of children's homes was sponsored by the Southwestern Association of Executives of Homes for children, in cooperation with the Texas State Department of Public Welfare and the University of Texas Graduate School of Social Work.

Arkansans receiving certificates were Mrs. Rosa Mae Grafton, Mrs. Vivian Peacock, Mrs. Annie Mae Sharp, Mrs. Sue Darwin and Gary Gray, assistant director of the home.

The general theme of the workshop was "Serving the Child and His Family in Contemporary Society." Ten authorities in the field of child care, representing eight states, conducted the sessions, which included 334 participants from 10 states.

Bacone University*

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

Almon C. Bacone, graduate of Rochester University, went to the Indian Territory (now Oklahoma) in 1878 to teach in the Cherokee Seminary, a tribal school at Tahlequah. He soon felt that a Christian school was needed which would serve the five tribes Cherokees, Creeks, Choctaws, Shamos and Delewares). He opened such a school with three students in March, 1880.

He was made principal of the Indian Normal and Theological School at Tahlequah, Indian Territory, beginning Sept. 1, 1880. His salary was to be \$1,200 a year provided one half of that was paid into the treasury designated for his service.

In 1881 Mr. Bacone thought the school should be more centrally located and visited the Creek council, then in session at Okmulgee. He asked for a grant of land upon which to build the school. He learned that the Methodists and Presbyterians were there for the same purpose. The council promptly turned down the request. Prof. Bacone made preparations to leave but William McCombs, a member of the Creek Council and a Baptist, urged him to stay, hoping for a reconsideration the next day. Then Mr. McCombs and two native preachers, a Methodist and a Presbyterian, spent the night persuading the Creeks to change their vote. They argued that if the vote stood it would appear that the Creeks were against education. The next day the request for the grant was reconsidered and passed favorably. Principal Bacone returned to Tahlequah with a grant of 1,600 acres within the Creek nation, on which the Home Mission Society could build a school.

A committee was appointed by the Society, with Mr. Bacone as chairman, to select a new site for the school. A hilltop three miles from the town of Muskogee was chosen, and Mr. Bacone began preparing to raise funds for the school. He made a trip east and laid his plans before John D. Rockefeller of Cleveland, O. Mr. Rockefeller was so interested that he contributed \$10,000. Euclid Avenue church of the same city gave \$2,000, and another friend in the city gave \$1,000.

These funds made possible the erection of Rockefeller Hall, which became the home of the school in May, 1885, with four teachers, a matron, and 70 pupils the first year. In the first class to hold commencement exercises was a graduate named G. W. Hicks, who, after finishing Rochester Theological Seminary, came back to serve as missionary to the Indians for 40 years.

When President Bacone died, in 1896, 120 students were enrolled in the school. At his request he was buried on the campus. After his death the school was changed from Indian University to Bacone College, in his memory.

*Charles L. White, A Century of Faith, (The Judson Press, Philadelphia, 1932) pp. 84-5



CERTIFICATE winners, left to right: Mrs. Rosa Mae Grafton, Mrs. Vivian Peacock, Mrs. Annie Mae Sharp, Mrs. Sue Darwin and Gary Gray.

We've all heard of the college church. How long will it be before we begin to hear of the church college?

By church college, I mean more intensive Bible teaching and related religious education in the local church than the usual church program offers. It would be a kind of combination Sunday School, Training Union, study course, Vacation Bible School, and revival all rolled into one program. A church college would not attempt to teach liberal arts, and the only subjects beyond Bible and religious education as such would be in the social services.

I prophesy that more churches of the future will take on the following characteristics:

—a week-day program of Bible study and related subjects.

—a variety of social service projects such as day care for children of working mothers, kindergartens, clubs for the aged, and teen-age clubs.

—a larger staff of specialized ministers including a Preacher, a Program Director, a Minister of Counseling, a Financial Administrator, and in addition, age group specialists, and Professors of Specialized Teaching.

—buildings designed to accommodate the church college with heavier emphasis on daily religious education along with weekly preaching and S.S. teaching.

It seems to me that we at least owe it to ourselves, the Lord whom we serve, and the people whose money we ask, to re-evaluate our educational stewardship, and attempt to move in the direction of the church college. I have felt for a long time that the majority of our churches never get their money's worth from the buildings they construct. Thousands of dollars' worth of buildings go virtually unused for all but 2 to 5 hours of every week. By using the buildings that house our Sunday and Wednesday church meetings, we could educate and train more people for our church and denomination and get more mileage out of our building dollars.

The need or the reason for such a church college seems obvious when we examine the lack of Biblical and denominational knowledge, inadequate training for church leadership, and poor application of Christian principles to all areas of life. It isn't so much that our program of the past has failed, as it is that we just haven't done enough teaching and training, or at least made more and better opportunities available to a larger number. So many who want and need a higher calibre of teaching and training can't get it because of distance, family responsibilities, and/or excessive cost.

Daily worship services within the church college schedule can be conducted to satisfy a need for those who for some reason are unable to attend on Sunday for worship.

The curriculum for the church college would include the following general areas:

Old and New Testament surveys and specific books of the Bible; theology; Christian ethics with special courses in sex education, race relations, and stewardship; church history and policy; training workshops in soulwinning, S.S. teaching, conducting Bible study fellowships, and family living.

The classes would meet as often each week as deemed advisable and would be conducted on a graded level for different ages and groups.

To summarize a few of the advantages I see to the church college, note:

Lower-cost advanced education for a larger number of church constituents. This could in part answer a problem being faced with the denominational college.

Better reason to justify the large expenditure on educational buildings.

Providing more specialized opportunities for a wider number of ministers in the church. There are more people qualified to teach now than there are opportunities for them.

Closer involvement between teacher and student, teacher and home, and church to school than in the secondary schools and colleges.

More direct benefits to churches by receiving returns in exactly the same proportions as to their investment.

Less politics and more flexibility of control in church supervision of the religious education process.

Additional evangelistic mediums.

The future of our churches looks extremely exciting and promising. For those with vision and courage to try the progressive, the flexibility to adjust to a changing world, the humility and open-mindedness to search for better ways to minister, the results can be staggering.

Sees need for 'church colleges'

BY BEN BLEDSOE

PASTOR, FIRST CHURCH, ATKINS



Arkansas all over— Eudora dedication service is planned for July 21



EUDORA Church, which will be dedicated July 21.

Eudora Church will mark the end of indebtedness on its \$75,000 sanctuary at special services to be held Sunday, July 21.

Several of the church's former pastors will be in attendance and will participate in the programs of the day.

Rev. Homer A. Bradley, DeWitt, who was pastor of the church when the building program was begun, will deliver the message at the morning worship service. Rev. Dillard Miller of Mena will be the afternoon speaker.

Rev. L. J. Ready, who was called to the full time ministry while a member of the local church, and who is presently serving as pastor of Northside Chapel, will give the history of the church. J. P. Cheatham Sr., chairman of the building committee, will give the welcome address.

Rev. L. C. Hoff, present pastor of Eudora Church, will offer the prayer of invocation and the benediction.

A buffet lunch will be served at the church from 12 noon to 2 p.m., during the period of intermission of the morning service and the afternoon program. The morning session will begin with Sunday School at 9:45 and continue through morning worship at noon. The afternoon session will begin promptly at 2 p.m., and will be concluded at 3:30 p.m.

Eudora Church erected its first building at the corner of Myrtle and Archer streets in 1925. It was dedicated in a

special watch night service on Dec. 31, 1942, during the ministry of Rev. William B. Pittard Jr., whose pastorate was from 1942-44. Prior to his ministry Rev. Clyde Hart, now serving as director of Race Relations, Arkansas Baptist State Convention, was pastor for ten years.

Ministers of the past 26 years, and their term of ministry are: C. H. Cutrell, now associate director of stewardship, Mississippi Baptist Convention, 1944-49; Dillard Miller, presently pastor, First Church, Mena, 1950-54; Homer A. Bradley, now pastor at DeWitt, 1954-60; Roy D. Bunch, current pastor at Woodson, 1960-63. Mr. Hoff came to Eudora Church from Biloxi, Miss., in November, 1963.

In the early 1960's, the church established the Downtown Mission, later purchasing lots for constructing an educational building for the mission, which was then named Northside Chapel. The paying off of indebtedness on the physical plant of the mother church has enabled the Chapel to proceed with construction of a sanctuary.

A new brick pastorium, built in the fall of 1960, has also been declared free of indebtedness.

"The Cooperative Program is an extension of Baptist hands to a needy world."—W. E. Grindstaff in Principles of Stewardship Development (Convention Press, 1967)

Begin year's leave

Missionaries Walter and Billie Allen of the Baptist Mission of East Africa, Kisumu, Kenya, East Africa, will be returning to the States July 24 for a year's furlough. Their contact address for the month of August will be 8567 Forest Hills Blvd., Dallas, Tex., c/o Mr. Johnnie L. Egnew. Near the end of August they will locate in Arkadelphia, where their address will be c/o Rev. Clarence Allison, 1545 Center St.

Mr. Allen reports that his speaking engagements are accumulating but he will be interested in hearing from any who want to book him.

He writes:

"We have enjoyed every issue of the *Arkansas Baptist* during this term here in Kisumu. They sometimes arrive as much as six months late but it is always very welcome and we find much therein that is still news to us. We look forward to our year in Arkadelphia and will no doubt see many of you while we are home. We have a daughter who will enter Ouachita this fall and a son who will enter next fall. Our oldest son, Vernon, graduated from Southern this year."

Backus is ordained

Joe C. Backus, son of Mr. and Mrs. A. V. Backus, Springdale, was ordained to the ministry by First Church, Springdale, July 3. The ordination council was composed of Rev. Burton A. Miley, pastor, and church deacons.

Troy Ryan served as moderator and Bill Ussery as clerk. Mr. Miley led in the examination of the candidate. Marvin Carter led the ordination prayer, Ralph Crumpacker presented the ordination certificate, and Gus Eidson made the presentation of the gift Bible. Others serving on the council were Jim Wilson, W. A. Hardister, A. P. Wilson, Tracy Barrett, and Ira Simonds.

Mr. Backus is associate pastor at Calvary Church, Dallas. He is married to the former Beth Scott of Star City.

Revivals

First Church, Green Forest, June 2-9; Jamie Coleman, evangelist, Herbert "Red" Johnson, singer; 13 professions of faith, 14 for baptism, 59 rededications, 2 surrenders to mission fields; Jamie Coleman, pastor.



Booneville First is 100

The cover

First Church, Booneville, will climax a century of faith and service with a special centennial celebration July 21-28.

Early records of the hundred-year-old Church are incomplete, but it is believed to have started as part of the old Dardanelle Association with 21 charter members. In 1872, as a part of the Concord Association, the church had grown to a membership of 37. Present membership is 1,105. Originally named "Booneville Baptist Church," the congregation in June, 1930, officially recorded the name change to "First Baptist Church of Booneville." Rev. E. L. Compere, pioneer missionary, was instrumental in the organization of the church and served as its pastor in the early days.

Throughout its history, the church has sent out from its membership a number of full-time Christian workers and ministers. Mrs. John (Prudence Amos) Riffey, missionary to Brazil, grew up in the ministry of the church, and Miss Josephine Scaggs, missionary to Nigeria, was at one time a member. A partial list of those who have gone out into fields of special service includes: Erroll Westmoreland, Hermond Westmoreland, Theron Price, J. O. (Jimmy) Kincannon Jr., C. E. Bryant Jr., J. Cleo Byrd, Edward Byrd, Clyde Godfrey, Walter Watts, W. Weldon Grafton, O. M. Powell, Erwin Moshier, Ben W. Bledsoe, Harold Elmore, Charles W. Finch, Doug Dickens, Dean Dickens, Larry Heslip, William Earle Martin, Milton Graham, Lewis Daulton and Houston Graham.

For a number of weeks the program of the church has been geared toward the centennial celebration week, and each Sunday morning one of the older members of the church has spoken on the subject "I Remember When . . ." There are now 18 members with 50 years or more of continuous membership. A brief brochure of church history will be prepared for the week of observance, and a full church history is planned for publication later this year.

The exact number of men who have served the church as pastor during the century is not known, but five former pastors are still living and each of these, together with the current pastor, Rev. D. Hoyle Haire, will be guest speaker during the special week of observance. Mr. Haire will conduct the services on the opening day, July 21.

Pastor of the Booneville church in



FIRST Church, Booneville

1956 and 1957 was Rev. Doyle B. Bledsoe, who since 1957 has been pastor of First Church, Stuttgart. He will be the speaker on Tuesday night, July 23.

Rev. Wallace R. Rogers came to Booneville in 1930 and remained until 1932. During this time he married a Booneville girl, Miss Aline Westmoreland, who then served as church pianist. Dr. Rogers retired in 1967, and now lives at Charleston, S. C. He will speak at the July 24 evening worship service.

Speaker for the July 25 evening service will be Rev. Lee Nichols, pastor of the church from 1932 to 1941. Mr. Nichols now resides in Florida, where he has been engaged as program consultant of the Florida Legislative Council, Florida Probation and Parole Commission, since 1966.

Rev. John W. Johnston, pastor from 1952 until 1956, is presently professor of English at Ouachita University. Mr. Johnston will be the Friday evening speaker (July 26).

Climaxing the week's program on Sunday, July 28, the guest speaker will be Southern Baptist leader and pastor emeritus of Bellevue Church, Memphis, Tenn., Dr. R. G. Lee. Dr. Lee will speak at both the morning and the evening services.

Each of the former pastors and his family will be honored with a reception in the educational building at the church following the evening's service.

Former ministers of music, William

H. Turman and Dale Keeton, and the present music director, Neal Guthrie, will be in charge of the music program for the week.

Theme for the centennial observance is "The Mighty Acts of God."



WILLIS Wagoner, left, of Wagoner Bros. Furniture, is showing Rev. D. Hoyle Haire, pastor, the sign prepared for the church's centennial celebration.

Arkansas and Project 500

Not often in a lifetime does a church have an opportunity to reproduce itself in an area where there already are four times more people than in Arkansas; where there will be six times more people by the year 2000. Perhaps not ever before in Southern Baptist history has it been so easy to accomplish such a missionary feat!

Reference is made to Arkansas' participation in Project 500 in Michigan. Project 500 is the gigantic Home Mission Board endeavor to start 500 strategically located missions in pioneer areas by 1970.

With the cooperation of Southern Baptist churches through the Annie Armstrong offering, salaries of pastors for these missions will be paid for the beginning years. The major resources of the Home Mission Board's building loan funds will be made available for first unit buildings.

Arkansas is asked to furnish 30 churches (or 30 groups of churches) to assist in this project in Michigan. We are further encouraged to secure nine associational missionaries to work with the nine men in Michigan to offer encouragement and help in this work.

Participating churches (or groups of churches) are asked to (1) take a look at the mission field in Michigan October 2-7, (2) help the Michigan co-sponsoring church (from which an arm will be extended for membership) to locate a temporary meeting place; (3) assist in getting started; and (4) undergird the Home Mission Board loan.

Regarding the loan, it will be necessary for the sponsoring Arkansas church to be prepared to help the Michigan group make its monthly loan payment only until it gets going. Since the mission will have a pastor's salary and house allowance provided, the monthly loan payments on the modest first unit and the property will be nothing like the usual burden for a beginning congregation.

Write today to indicate if (1) you



MR. KREIS

PROJECT 500

First Church Voting to Participate;

CALVARY BAPTIST CHURCH, ROSE CITY (N.L.R.)

Bill Kreis, pastor

need more written information, or (2) if you want someone to visit your church to talk with the members. Or, better still, write that you want to be one of the sponsoring churches!—J. T. Elliff, secretary Missions and Evangelism Department

Deaths

MISS MYRTLE BEST, May 4, in McCrory. A member of McCrory First Church for more than half a century, for many years she was teacher of an adult Sunday School class. During her younger years she taught Junior boys.

Until prevented by age and ill health, Miss Best was an active member of WMU.

Survivors include two brothers, A. L. Best, Indiana, and Porter Best, McCrory; two sisters, Mrs. E. N. Jordan and Mrs. Cyril Bryant, Booneville, and a niece, Myrtle Rose Best, whom she partially reared.

REV. DON ALLEN, 41, June 6, in Houston, Tex. Mr. Allen was the first pastor of Trinity Church, El Dorado, which he served from June, 1951, to April, 1954.

During his leadership the church built its first sanctuary, now an educational building, and added 54 members by baptism and 91 by letter.

Survivors include his wife, Maxine, and four children—Donna Kaye, Derrel, Deborah and Daniel.

FRED W. PERDUE, 66, June 29, in El Dorado. Mr. Perdue was an active member of Marrable Hill Church, El Dorado, from the time of its organization, in September, 1952. He was a member of the first board of deacons, and served in many capacities through the years. He was superintendent of the Sunday School Department at the time of his death.

Memorial Hospital, NLR, to have new chaplain



MR. WOMACK

Rev. Glenn Womack, a native of Concord and a resident of Winston-Salem, N. C., has been appointed chaplain at Memorial Hospital, North Little Rock.

Mr. Womack is a graduate of Arkansas State Teachers College and Southern Seminary, Louisville, Ky. He has completed a clinical pastoral education program and served his internship at North Carolina Baptist Hospital, Winston-Salem.

Prior to entering the clinical pastoral education program, Mr. Womack served as pastor of churches in Petersburg and Richmond, Va.; Columbus, Ga., and Orangeburg, S. C.

He is married to the former Jacqueline Steedly of Charleston, S. C. They have two boys, ages 15 and 5 years, and two girls, ages 12 and 7 years.

Norman Roberts, administrator of Memorial Hospital, said he was pleased to announce this additional service as evidence of Memorial's continued efforts to meet the needs of its patients and their families.

At Colorado conference

Maurice Caldwell, executive director of the Arkansas Baptist Home for Children, is attending a conference of child care executives at Vail, Col.

The conference is held annually in different parts of the country for executives who are members of the Child Welfare League of America. This year's opening address will be delivered by James Farmer, New York.

Mr. Caldwell and his family will spend a week at Glorieta Assembly before returning to Arkansas.

Bourbon St. chaplain will lead crusade



MR. HARRINGTON

Bob Harrington of Bourbon Street, New Orleans, "the chaplain of Bourbon Street," will lead a Greater North Little Rock Area Evangelistic Crusade Aug. 4-10 at Wildcat Stadium. Services will be held each night at 7:30.

All pastors of the Greater North Little Rock Area are urged to attend and lend their support. Pastors willing to help are urged to call Rev. K. Alvin Pitt, who is serving as general chairman.

Arkansans at Glorieta

Eight Arkansas coeds are among the 447 staffers serving this summer at Glorieta (N. M.) Assembly. Their jobs vary from being hostesses in the dining hall, which seats 2,500, to working in the assembly offices.

Arkansas staffers are: June Allums, Eudora; Melva Jo Bryant, Jacksonville; Anne Coppenger, Arkadelphia; Kay Dayton, Bradley; Becky Hale, Ft. Smith; Cynthia Trout, Hope; Mary Nell Williams, Hope, and Lee Zeltner, Ft. Smith.

During the non-working hours the staffers may attend classes, conferences, and services of the 12-week summer program.

Wikmans off to India as medical missionaries

Dr. and Mrs. John Wikman of Little Rock left recently for Bangalore, India, where he will open a new Baptist Hospital.

A graduate of Ouachita University and the University of Arkansas Medical Center Dr. Wikman is a former state president of the Baptist Student Union. His wife, the former Barbara Biggers, attended Ouachita and graduated from the Medical Center, where she served as president of BSU.

Dr. Wikman has recently become a member of the American Board of Surgeons.

The couple was accompanied by their daughters, Suzanne and Laura. Their India address is: 190/29A Sankey Rd., Upper Place Orchard, Bangalore-6, India.

First Church, Springdale, dedicates new parsonage

First Church, Springdale, held open house following the June 23 dedication of its new parsonage.

The red brick, story-and-a-half colonial style parsonage contains 3,394 feet of living space, and includes a patio, porch and triple garage. Heating and air conditioning units are installed on both floor levels.

Ira Simonds, building committee chairman, moderated the dedication program and presented the keys to the house to Charles West, church property committee chairman. Les Weir, com-



OFF to India—Dr. S. A. Whitlow, left, wishing bon voyage to Dr. and Mrs. John Wikman and daughters Laura, left, and Suzanne, right. Also on hand to say goodbye were 30 members of University Church, Little Rock. The Wikmans are the first missionary couple the church has had.

mitteeman in charge of construction, related items of interest about the building program. Rev. Burton A. Miley, pastor, led in the dedicatory prayer.

The Mileys are now at home in the new parsonage.



RECENTLY dedicated parsonage for First Church, Springdale

From the churches

Glen Efurd Church to build new plant

A groundbreaking ceremony was held July 7 for construction of a new plant by Glen Efurd Memorial Church, Malvern, pastored by S. A. Wiles.

The facility will be built on the Sulphur Rd. by R&W Construction Co., No. Little Rock, at a cost of approximately \$40,000. Completion is expected in September.

Glen Efurd Church was organized Aug. 15, 1965 from a mission of First Church, Malvern.

The new building will include an auditorium with a seating capacity of 140 and educational space for 150. The auditorium will be turned into a chapel at a later date, following the completion of a larger auditorium.

Taylor to Camden

Jimmie L. Taylor, pastor of Lake Hamilton Church, Hot Springs, for the past four years and ten months, is the new pastor of Second Church, Camden. During Mr.



MR. TAYLOR

Taylor's service at the Lake Hamilton church, there were 123 additions and 58 baptisms recorded. New construction included a 3,600 square-foot educational building and the completion of the old educational building. Central heat and air conditioning were added to the church plant, an addition was made to the parsonage, and church offerings increased.

At the time of his move to Camden, Mr. Taylor was serving as vice moderator of Central Association.

He is married to the former Betty Locke of DeQueen. The couple has three children: Mike, 6, Mark, 3½, and Susan, three months.

Church renovation

James Wiley, pastor, Higginson Church, reports the recent completion of an addition to the church building. Included in the new construction are Sunday School rooms, a kitchen, two bathrooms and a baptistry.

The church held its first baptismal service June 30 since its establishment in 1885.



PARTICIPATING in Glen Efurd Church groundbreaking, left to right: Deacons Bill Morgan, Earl Culpepper, Ronald Massey and W. F. Sanders; Pastor S. A. Wiles; Jack Lide, deacon. Another deacon, J. T. Williams, was absent when picture was taken.

Star City church works with Negroes

First Church, Star City, recently sponsored a vacation Bible School for Westside Church, holding classes for one week at 5:30 p.m. daily.

Mrs. Polly Buchanan, who acted as school superintendent, also conducted a training program for Westside teachers. There were 93 enrolled in the mission project, with an average daily attendance of 69. Included in the group attending were some of the children from Star City's Wade Chapel.

Serving as assistants were Miss Jo Etta Hawkins and Mrs. Jerry Glass of Star City, students at Arkansas A & M College, Monticello. Secretary was Brenda Walls, also of Star City.

A mission offering of \$30, which will be used to further the Negro work, will go to Harmony Association.

Commencement exercises were held at the conclusion of the program, with Rev. John Fuqua, pastor, North Side Church, Star City, as special guest and speaker.

Rev. Don Cooper is pastor of First Church, and was instrumental in the promotion of the mission project, with the cooperation of Rev. Green, pastor, Westside Church, who saw the need of missions and training for his church members.

First Church received a citation award with a red seal for their work.

Pastor available

Rev. Carl P. Nelson has retired from his pastorate at Mt. Defiance, Ariz., and is now located in Huntsville.

Mr. Nelson announces that he is available for supply, revival or interim pastorates.

Lake Salem mission organized as church

Lake Salem Mission, sponsored by First Church, Benton, was officially organized as an individual Southern Baptist Church on June 23, and is now known as Salem Baptist Church.

The organizing council was made up of members of sister churches, with Rev. F. M. Robinson, Salem Church pastor, as temporary moderator. Rev. Bernes K. Selph of First Church, Benton, brought the message and charge.

The new church is beginning with 102 charter members. Mr. Robinson announced that the roll will remain open as a charter roll for 30 days from the date of organization. Anyone wishing to join the church during this period will automatically be a charter member of Salem Church.

It was also voted that all officers of the Lake Salem Mission continue as the regularly constituted and elected officers of Salem Church, with Rev. Robinson as pastor-moderator.

Clear Creek news

BY PAUL E. WILHELM, MISSIONARY

Harold Biggs, minister of music and education at Van Buren First Church, resigned June 23, to become minister of music, education, and youth at Harvard Avenue Church, Tulsa, Okla., beginning July 21. During the three and one-half years Mr. Biggs was at Van Buren First, a fully graded choir program was instituted and total enrollment has reached 220. A choir for beginners has been started. Choirs have participated in state festivals and received awards of excellent and superior in competitions.



MR. BIGGS

The kindergarten enrollment has increased 50 percent, with one additional teacher.

Attendance records in Sunday School and Training Union were set April 14, with 546 present in Sunday School and 254 present for Training Union.

A three-state youth choir tour was conducted in 1967, with 41 young people taking part, 21 of whom were church-related vocation volunteers.

Mr. Biggs is presently associational Sunday school superintendent. He led the music at Baptist Vista the last three years. He has taught special courses in music at Baptist Vista and as a member of the Seminary extension faculty.

Mrs. Biggs is a registered nurse and has been camp nurse at Baptist Vista two years. Mr. and Mrs. Biggs have two children, Shirley and Blake.

George W. Domerese, pastor of Concord Church near Van Buren, resigned recently to become pastor of Northside Church, Muskogee, Okla. Mr. Domerese came to Concord Church from Second Church, Clarksville, in December, 1963. During the four and one-half years he was pastor at Concord there were 122 additions to the church, half of them by baptism. The church purchased a building site, and built and paid for a \$15,000 parsonage during this time.



MR. DOMERESE

A new Sunday School record of 146 was set. Three deacons were ordained, and one Training Union department



AT the conclusion of a recent revival, Kendall Black, pastor, West Fork Church, baptized three generations into the church membership. From left to right: Mrs. Jessie Sipes, mother and grandmother; Debbie Sipes, granddaughter and daughter; John Sipes, father of Debbie and son of Mrs. Sipes, and Mr. Black. The pastor baptized 14 in this particular service.

Native Arkansans named to new missionary posts



MR. and Mrs. J. Allison Banks (left) and Mr. and Mrs. J. O. Terry Jr., pause during a stroll over the grounds of Ridgecrest (N. C.) Assembly, where they were appointed missionaries by the Southern Baptist Foreign Mission Board on June 18. Mrs. Banks and Mrs. Terry were born in Arkansas.

TWO native Arkansans, Mrs. J. Allison Banks, now of Boynton Beach, Fla., and Mrs. J. O. Terry Jr., now of Ft. Worth, Tex., have been named missionaries by the Foreign Mission Board of the Southern Baptist Convention.

Mrs. Banks, with her husband, recently returned to the States after a year of volunteer mission work in Israel. She

added.

The budget has increased, recently showing an average of \$270 per week.

Domerese was moderator of the Association for two terms, associational Sunday School superintendent, and chairman of the Baptist Vista Assembly Board. The Domereses have three children; Billy, Teresa, and Sylvia.

and her husband will now be employed by the Southern Baptist Foreign Mission Board to return as missionary associates to Israel.

Mrs. Terry and her husband have been appointed missionaries to the Philippines.

Mrs. Banks, the former Sue Bradley, was born in Bradley, Ark., and grew up in Florida, where she lived in several places before her family settled in Lake City. She and Mr. Banks lived in Lake City several years before moving to Pompano Beach and then on to Boynton Beach.

Mrs. Terry is the former Mabelle Worthen of Fordyce. She spent the most of her childhood in Baton Rouge.

Running —and winning— for Christ



MR. COUND

BY JOHN BRUTON

DEACON, TYLER STREET CHURCH, LITTLE ROCK

Gerald Cound (rhymes with Pound) is a lean ex-track star who hasn't stopped running—and winning. As director of the Baptist Student Union, Arkansas A & M, Monticello, Gerald is an active figure among A & M's athletic 'Boll Weevils,' running daily with some of the state's top athletes.

Cound's ardent self discipline is equally tuned to active Christian service involving BSU students, who in turn have responded in kind.

A case in point is this past spring, when Cound and 12 A & M students spent their Easter vacation in New Mexico helping construct a Southern Baptist Mission church on a Navajo Indian reservation site. After a 27-hour trip, the 12 bone-tired students crawled into their sleeping bags to catch some sleep. Cound ran a half mile, then crawled into his sleeping bag.

Cound's aptitude for track came to public attention following his transfer from a junior college in Oklahoma to State College of Arkansas, Conway, where, in 1962, he won the mile as well as the half-mile in conference competition. Also winner of the half-mile in the NAIA meet, Gerald won the coveted "Best Amateur Athlete for 1962" title. "Cound," in the words of Dr. Silas Snow, President of SCA, "is a legend to track fans at SCA and to coaches and athletes who understand the price which must be paid to become great."

In 1960-61 while at SCA, Gerald became involved in BSU. During this period, he met his future wife, Bitsy, a music major at SCA. Gerald and Bitsy discovered within themselves a common concern for the need of America's poor and primitive people.

Upon graduation, The young couple married and applied for the Peace Corps. They were accepted for work in Venezuela and attended Springfield College, Springfield, Mass., for eight weeks of training. Gerald and Bitsy went to Venezuela in the summer of 1963 and served through the summer of 1965.

While in South America, the Counds held assignments at San Cristobal, Venezuela, teaching in a secondary school. Gerald taught physical education and served as basketball coach. The young Peace Corps coach had four state teams (the country is divided into states, similar, but not in size, to the United States). One of the teams won the national tournament held at Maraquá, Venezuela.

While stationed at Caracas, the capitol city, Gerald worked with a national track team. He also served as an instructor at the YMCA school. During this time, he set a national mark in track at Venezuela.

Returning to the states, the Counds taught school at Crown Point, N.M.. Bitsy was a Head Start teacher, with a class of 21 Navajo Indian children, 18 of whom could not speak English.

Upon inquiring how she communicated with these 18 American aborigines, Bitsy, now a mother of two, (Mike, age three and Chela, one), explained, "Children are all the same—they respond to love and understanding." She simply directed her non-English speaking children with her eyes.

Gerald was a teacher of social studies and coach for the elementary and junior school with an enrollment of 300 reservation children.

An extraordinary gift in human service is one now in progress at Burley, Ida. Cound sold the summer missions committee of the Arkansas BSU on a project among the Spanish American migrants working in the beet crops of Idaho. Twenty Arkansas students, along with the four Counds, have journeyed by school bus to Burley, one of the Home Mission Board's 500 projects. Cound and most of the students spend the day as laborers in the field. The remainder run a day-care center for the children of migrants. At night there is recreation and Bible study.

"Running and winning" is Gerald Cound, but "serving, running and winning" describes the new breed of college students who serve as they learn and earn.

Working as a Peace Corps volunteer in South America, and having been in close touch with America's primitive reservation people, Cound makes an

ideal leader for a new breed of college young people. The students are fast recognizing that the educated citizens of today are educated to serve as they learn and earn.

This is evident in many ways at A&M, where a happy spirit prevails. A part of the spirit is the shy director with his flashing smile. The students cannot help but respond to Cound's personal challenges for Christian living.



A&M students serving as BSU summer mission workers—Bruce and Linda Bond, David Wood, David McLemore, Theresa Deleo, John Johnston, Beth M'arus, Kay Mosses, Jim Lockhart, Ken McCain, C. W. Martin. Not shown: Linda Trotter.



GOING to Glorieta—Students Edith White, left, of Fountain Hill, Donald R. Hunter, Pine Bluff, and Ted Keen, Crossett.



SENIOR forestry student Troy Grey, left, Texarkana, with Annette Birchfield, a junior business education major from Dermott, and Mr. Cound.



GERALD Cound—He combines ardent self-discipline, a flashing smile, a concern for the need of America's poor and primitive people, with personal challenge for Christian living.

Southern Baptist datelines

800 laymen are expected to attend Crusade Congress

RIO de JANEIRO, Brazil—More than 800 Baptist laymen from 26 countries in North, Central and South America are expected for the Pan American Baptist Laymen's Evangelism Congress slated here July 15-21, the first such international laymen's meeting of this kind.

Advance registration figures indicate that about 200 are expected from the United States, about 400 or 450 from Brazil, and the remainder from 24 other countries in South and Central America.

The chairman for the Congress, Owen Cooper of Yazoo City, Miss., said he was pleased with the overall response to the idea of the meeting.

Cooper, the brainchild of the hemispheric wide laymen's congress who has pushed it from the beginning and campaigned to raise funds for the meeting, said he hoped that the end result would be more involvement of laymen in the Crusade of the Americas evangelistic effort.

"I hope that laymen will accept the fact that they have a place in the crusade, and that they will be inspired to do so," said Cooper, president of the Mississippi Chemical Corp., and recently elected vice president of the Southern Baptist Convention.

A part of the basic purpose in meeting in Rio de Janeiro, he added, is to bring Baptist laymen from differing cultures in the rest of the hemisphere to the spot where the idea for the Crusade of Americas was born, and to learn from the "highly successful evangelistic programs being used in Brazil" where laymen take a major lead in evangelism.

A key part of the Pan American Baptist Laymen's Congress will be putting into practice the things they discussed during the week's meeting, said Cooper, explaining that immediately following the congress, the laymen attending will divide into teams to conduct weekend laymen-led revivals in churches throughout Brazil.

The evening sessions will be aimed at the general public in Rio, and will feature evangelistic messages by top Baptist leaders and evangelists. Cooper said that local officials hope to fill the 33,000-seat Maracanazinho Auditorium.

Principal speakers for evening sessions will be David Gomez, pastor in Rio de Janeiro, Samuel Libert, pastor in Argentina; Baker James Cauthen, head of the Southern Baptist Foreign Mission Board, Richmond, Va.; and Nil-

son Fanini, pastor in Niteroi, Brazil, just across the bay from Rio.

Morning sessions Monday through Friday, July 15-19, will meet at the First Baptist Church of Rio de Janeiro, where John Soren, pastor, will be featured Bible study leader each morning. Afternoon sessions will be sectional and special-interest meetings.

Major addresses are also scheduled by Rubens Lopes of Sao Paulo, president of the Crusade of the Americas; Amelio Giannetti, evangelism secretary of the Brazilian Baptist Convention; and Henry Earl Peacock, general coordinator of the crusade; all speaking on aspects of the Crusade of the Americas.

Music will feature sacred concerts by Metropolitan Opera Soloist Irene Jordan of New York; businessman Russell Newport of Springfield, Mo.; Negro Baptist Convention official Robert Bradley of Nashville, Tenn.; and a Negro Baptist choir from Mississippi.

Advance registration, Cooper reported, includes 190 from the United States; 40 from Uruguay; 30 from Ecuador; 14 from Venezuela; 12 from Chile; 10 each from Argentina and Paraguay; and numbers ranging from two to ten from Colombia, Costa Rica, El Salvador, Guatemala, Honduras, Mexico, Nicaragua, Panama, Peru, Antigua, the Bahamas, Bolivia, Haiti, Jamaica, Puerto Rico, Dominican Republic and Trinidad.

Advance registration figures from Brazil were not available, but officials estimated attendance by Brazilian laymen would be about 400 to 450. (BP)

Cates resigns as Arizona editor

PHOENIX, Ariz.—The editor of the weekly state paper published by the Arizona Southern Baptist Convention, J. Dee Cates, has been named director of public relations for the Scottsdale Baptist Hospital here.

A native of Texas, Cates had been editor of the Baptist Beacon for the past six years.

His resignation was announced in a column published in the Baptist Beacon written by Charles McKay, executive secretary of the Arizona convention. McKay praised Cates' service in the column, saying "He has done his job well." (BP)



NASHVILLE—Program personalities for the Student Conference to be held at Glorieta Assembly, Aug. 22-28, are: (left to right) Top row, Clyde Fant, associate professor of preaching, Southwestern Seminary, Ft. Worth, evening speaker, and Daniel B. McGee, associate professor of Christian ethics, Baylor University, Waco, Bible teacher; second row, Lyn Elder, professor of pastoral psychology, Golden Gate Seminary, Mill Valley, Calif., and Robert R. Soileau, associate professor of theology, New Orleans Seminary, directors' conference leaders; third row, Glenn T. Boyd, minister of music, Highland Church, Lubbock, Tex., music director, and Julian C. Bridges, director of department of student work, National Baptist Convention of Mexico, morning speaker for August 23.

Other morning speakers (not pictured) are: Louis Cobbs, associate secretary for missionary personnel, Foreign Mission Board (Aug. 24); Riley Eubank, pastor, Seventh and James Baptist Church, Waco (Aug. 25); Joe Coleman, architect, Tulsa (Aug. 26); Milton Hughes, minister to Baptist students, University of Southern California, Compton, and UCLA, Los Angeles (Aug. 27); Bill Glover, associate pastor, University Baptist Church, Austin (Aug. 28). Evening speaker (not pictured) for Aug. 25 is Hardy Clemons, pastor, First Church, Georgetown, Tex. —BSSB PHOTO.

Home Board funds alcohol-drug study

ATLANTA — A 13-month research project on alcohol-drug addiction and addict rehabilitation has been funded by the Southern Baptist Home Mission Board here.

John M. Price Jr., dean of the school of religious education at New Orleans Seminary, is on sabbatical leave to direct the project.

The Home Mission Board's Christian social ministries department has budgeted \$11,800 to cover operational expenses.

Hugo Culpepper, director of the Home Mission Board's division of missions, said the project will include study and evaluation of many church-related and secular treatment-rehabilitation programs.

In addition, Price will formulate and implement an experimental program "in a selected community where adequate concern for such persons exists on the local church or associational level, and where one or more programs of care and reestablishment are in operation."

Formal objectives of the study are:

1. To discover some patterns of need common to dependent persons (alcohol-drug addicts), their families and their churches.
2. To determine some major trends in attitude, treatment and rehabilitation of such persons.
3. To thoroughly study one or more church-led programs.
4. To design a program of "church-treatment team" rehabilitation for individuals and groups of dependent alcohol-drug addicts.
5. To implement and evaluate this innovative program in a selected community sometime during the 13-month period.
6. To formulate a report of the findings and suggestions for the Home Mission Board.

The research and statistics division of the Sunday School Board will be the primary resource for know-how in the area of questionnaires, sampling surveys and interviews.

Implementation of the findings will be up to the Christian social ministries department of the Home Mission Board, which includes juvenile rehabilitation youth and family services, weekday ministries, ministries to ex-prisoners and migrant missions. (BP)

Resource on social issues provided for SBC leaders

NASHVILLE—Nearly 53,000 Southern Baptist leaders have been mailed a complimentary 272-page **Resource Guide to Current Social Issues** in an effort to help Baptists come to grips with current social problems, from abortion to war.

Provided by the Christian Life Commission of the Southern Baptist Convention, the book was prepared by William M. Pinson Jr., associate professor of Christian ethics, Southwestern Seminary.

The book is designed to be a handy reference to suggest resources for helping Southern Baptists to deal with whatever current social issue that they might be concerned about, said Foy Valentine, executive secretary of the Christian Life Commission.

He added that it is the first time that the commission has distributed its material to all SBC professional leadership (pastors, church music and education workers, and denominational leaders) without cost.

The free book and mailing was made possible, Valentine said, through increased allocations to the commission from the SBC Cooperative Program budget, and because of a \$5,000 gift from a North Carolina layman and Baptist deacon.

Frank E. Strider, an automobile salesman from Hendersonville, N. C., made the gift following a decision

about a year ago in a revival at First Church, Hendersonville, to dedicate his life and money in a new way to the cause of Christ, Valentine said.

The book contains 42 main topics and 43 sub-topics. Among the many subjects included are aging, alcohol, artificial insemination, capital punishment, citizenship and political action, Communism, crime, decision making on moral issues, divorce, juvenile delinquency, economics, euthanasia, extremism, gambling, homosexuality, leisure, narcotics, planned parenthood, population explosion, pornography, poverty, race, sex, etc.

"This exhaustive work not only lists selected, annotated resource books on these topics, but also selected journals, periodicals, organizations, printed materials, and audio visuals," said Valentine.

"The commission views this project as one of the most potentially significant things ever done by this agency to help Baptists in the area of applied Christianity," he added. (BP)

"Cooperative Program's record of performance during more than forty years of its existence is amazing. All Baptist mission work has been enlarged in a way that was not possible before the plan came into being."—W. E. Grindstaff in *Principles of Stewardship Development* (Convention Press, 1967)



LAYMAN donates book fund: The executive secretary of the Southern Baptist Christian Life Commission, Foy Valentine (right), examines a bank book showing a cash contribution of \$5,000 to finance printing and mailing of a resource book on current social issues. The book will be mailed to all Southern Baptist leaders. The contribution came from Frank E. Strider, automobile salesman from Hendersonville, N. C. (center). Looking on is Mack Goss, pastor of First Church, Hendersonville, where Strider is a deacon. (Photo courtesy Christian Life Commission)



HELP SMOKEY
BEAR PREVENT
FOREST FIRES
IN THE SOUTH

Administrator writes book on deaconship



MR. FOSHEE (BSSB PHOTO BY ROBERT JACKSON)

NASHVILLE—The first book on deaconship has been released by Convention Press.

The Ministry of the Deacon by Howard B. Foshee, secretary, church administration department, Sunday School Board of the Southern Baptist Convention, was 12 years in moving from concept to printer's ink, Mr. Foshee said. It is a book that resulted from intense discussions with many pastors and deacons across the nation.

The author discusses the basic tasks of the pastoral ministry of a church and shows the deacons' responsibility in fulfilling these tasks.

Topics for the seven chapters include "Deacons Yesterday and Today," "Evolving Concepts of Deacons' Service," "Proclaim the Gospel to Believers and Unbelievers," "Lead the Church to Proclaim Its Tasks," "Care for Church Members and Other Persons in the Community," "Organize for Effective Service," and "Deacon Election, Ordination and Rotation."

Foshee said the purpose of "The Ministry of the Deacon," is to challenge churches to take a new look at the ministry of the deacon today.

The author began his work with the board in April, 1956, as editor of church administration material. In 1958 he became secretary of the church administration department.

A member of Nashville's Crieveewood Church, he teaches an adult Sunday School class and has served in various leadership capacities, including the deaconship.

Baptist beliefs

The death of a city

BY HERSCHEL H. HOBBS

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

"And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell [hades]"—Luke 10:15

Jesus had just spoken words of condemnation upon Chorazin and Bethsaida which had rejected Him. In the judgment it would be more tolerable for Tyre and Sidon. For the former had sinned against a greater opportunity (vv. 13-14).

Then Jesus pronounced judgment upon Capernaum, the city which was His headquarters during the Galilean ministry. Despite all that Jesus had done in that city it had not as such received Him.

Actually Jesus asked a question. "Shalt thou be exalted to heaven?" The form of the question invited a negative answer. Capernaum was an important city in Galilee. Jesus' question reflects its pride. But instead of being exalted, it will "be thrust down into hell" or "hades."

Note that the word is not *Gehenna* or hell. It is "hades," the abode of the dead. In I Corinthians 15:55 it is translated "grave." So the thought is not that the city as such will go to hell. Its inhabitants who refuse Jesus will. But the city itself shall die.

As one views the ruins which were once Capernaum, its death is evident. The desolation is such that we are not absolutely certain as to its locations. Probably Capernaum is Tell Hum. Chorazin may be Karazeh nearby. Even so they long since became dead cities.

We look at our modern cities and say that it cannot happen here. But the Middle East abounds with the almost forgotten ruins of what were once mighty cities. No nation, city, or person can reject Christ or His Messengers with impunity. For when one rejects the messenger he rejects Christ, even the Father which sent Him (v. 16).

If the punishment of these cities was in proportion to their opportunity, how great it must be for cities in America! They, yea, the nation, must receive Christ. Or else they too will go down to the graveyard of history.

Noted musician gives testimony

TAMPA, Fla.—Internationally famed pianist Van Cliburn, a Baptist, gave an impromptu sermonette just before playing the piano at a Southern Baptist Church here, urging young and old alike to put faith in "the unseen Christ."

Cliburn was in Tampa recently to perform with the Tampa Philharmonic. While in the city, he attended the worship service at Seminole Heights Baptist Church.

In recognizing the musician, Pastor John S. Wimbish asked him to play for the congregation.

Before playing Robert Schuman's "Devotion," Cliburn gave an impromptu devotional thought to the Baptist congregation.

Recalling a sermon on "The Unseen Christ," Cliburn asked the crowd: "How many times have we sought for the right answer, or the right thought, or the right

idea, or the right avenue, and how many times have we wondered if we were doing the right thing?

"When we go through various stages in our lives, pass through many doors as we make this trek through life; the times when we are young and need certain types of counsel; there stands at our beck and call the unseen, but very visible, Christ," Cliburn said.

"So I want to say to you," Cliburn said, "that if you are young, you might want to consider this unseen Christ, this Master who can be very real in your life. Then if you are in the middle period of maturity, you have certain other pressures of life and you might enjoy taking that very real person into your heart. Then if you are in the last period of life, it's even more interesting, because you can look back and have assurance that you have walked with the unseen Christ."

The bookshelf

New paperbacks include:

The Local Church Looks to the Future, A Guide to Church Planning, by Lyle E. Schaller, Abingdon, \$2.75

Man in God's Milieu, by Bastian Kruithof, Baker, \$1.95

A History of Preaching (Vol. 1), From the Apostolic Fathers to the great Reformers, A.D. 70-1572, by Edwin C. Dargan, Baker, \$3.95

The Book of Micah, A Study Manual, by T. Miles Bennett, Baker, \$1.75

Set Forth Your Case, Studies in Christian Apologetics, by Clark H. Pinnock, The Craig Press, \$1.50

Morality and the Mass Media, by Kyle Haselden, Broadman Press, \$2.50

Neighbors Yet Strangers, The Jews and Christian Witness, by A. Jase Jones, Broadman Press, \$1.75

The Sermon, Its Homiletical Construction, by R. C. H. Lenski, Baker, \$2.95

Blueprint for a Balanced Sunday School, by L. H. Raney et al, Baker, \$1.50

The Secret of Effective Prayer, by Helen Smith Shoemaker, Word, 1967, \$3.95.

Mrs. Shoemaker not only affirms the reality of answered prayer but shares the "secrets" of praying which she has discovered in her continuing efforts know and do God's will in her life.

Hymns, and the Faith, by Erik Routley, Eerdmans, 1968, \$4.95

Less historical in nature than earlier volumes in the field, this book offers much to excite the imagination, confirm belief, dissipate doubt, and please both religious and literary tastes.

Spurgeon, Heir of the Puritans, by Ernest W. Bacon, Eerdmans, 1968, \$3.95

Some new facts and stories concerning the great English preacher's ministry and philanthropic works are included here, along with a charitable reappraisal of the famous "Down Grade" controversy which caused such a storm in Spurgeon's later years.

New BJU stadium

GREENVILLE, S.C.—Alumni of Bob Jones University are raising funds to complete a \$70,000 athletic stadium at the campus here.

The new stadium, to be lighted for night games, will seat 4,000 around a quarter-mile track and is scheduled to be opened this fall. (EP)



Feminine intuition

by Harriet Hall

Timely talk

At Florida State, Cambridge, and Yale universities, some psychological tests have been conducted to find out which part of the day is best for what. According to their studies there is a best time for almost everything.

What is the best time of day to make an important decision?

At midday students were most capable of viewing events of the past in clear perspective.

What is the best time of day to convince someone of something?

Studies show that there are three half-hour danger periods and these are just before mealtime. A man's personality changes when he is hungry and his temper is more likely to flare then than at any other time.

What is the best time of day to convince someone of something?

It will not surprise many wives to learn that while her husband is enjoying a good meal is the best time to use her feminine powers of persuasion. So the salesman who talks to his prospect over an excellent steak is following a sound principle. And the little wife who may have trouble convincing her husband that something in their budget is a necessity rather than a luxury (does this hit close to home?) had better start fixing his favorite food a little more often.

Is there a best time of the day, even if you have the blues?

Studies reveal that nearly everyone at some time feels blue without knowing why. Unless this is severe depression it tends to lessen as the day progresses.

What's the best time to get up in the morning?

Most of us couldn't snooze another hour if we wanted to, but the studies reveal that we should get up as soon as we wake up. It is not helpful to lie there thinking of all the things you have to do and sometimes imagining situations which may never occur. Though the day's schedule may include something you don't think will be very pleasant, hiding under the cover is not going to solve things.

An unknown author has given us timely advice in the little couplet:

I think I know the secret after many a troubled way—
You must meet God in the morning if you want Him through the day.

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

New subscribers

Church	Pastor	Association
New budget after free trial:		
Pilgrims Rest, Batesville	Hal Gallop	Independence

A search for prospects

July and August are designated for a nationwide search for the unsaved and unchurched all over the Southern Baptist Convention. Many of our churches need some new blood. Actually the only way Baptists grow is by winning their own recruits. This research for prospects is to find people, know where they live and get their spiritual history. It is an inspiration to any pastor to see new faces in the services. They may be faces of lost people, unaffiliated Baptists, or back-slidden church members.

If your church has not already taken a census in preparation for the Crusade of the Americas in 1969, it should be done at once. In some cases a revival may break out before the Crusade revival dates.

When Jesus was on earth He made it His business to help people. He never lost sight of the needs of people. Perhaps Baptists have been putting emphasis on steeples instead of people. We shall spend more this year on buildings than we give to missions. Many Baptist churches have built beautiful buildings and yet the churches are gradually dying. Why? It may be we have forgotten who we are and what God expects us to do. When we lose sight of people, we lose our compassion. We must know why we exist.

The best way we have found to discover people is through a community survey. After the survey is completed, a file of prospects should be made and kept up-to-date, alive and workable. We need to realize that every name on a card represents a soul. Get a burden on your heart. These prospects must become real people to us. If we really show a concern for people, and the lost and unchurched know we care, we shall be able to help many of them.

Do you know someone that needs Jesus? How long has it been since you have won a soul to Christ? How long has it been since you have attempted to win a soul to Christ?—Jesse S. Reed, Director of Evangelism

RA. Camp happenings

Many things happen at State Royal Ambassador Camp as boys from across the state come together for a week of missionary education, worship, Christian fellowship and fun.

Following are the visible results of spiritual happenings at camps this year as a total of 288 boys, representing churches from 20 associations, came together for three weeks of camp.

Junior Music Camp

August 5-8

Ouachita University and 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 registrations fees, plus name, age, and sex of campers and counselors to:

Church Music Department

401 West Capitol Ave.

Little Rock, Arkansas 72201

A total of 30 unsaved boys enrolled for camps; of this number, 26 made a public profession of faith in Christ, expressing their intention of uniting with the church on their return home. We have had several reports from those who have done so. More than half of those making decisions were 11 years of age or older. A large number were teen-agers. There were three young men who surrendered to be preachers and three made known their decisions to be missionaries. A total of 14 boys surrendered to full-time Christian vocation work but were not sure of the field of service God wanted them to enter. In addition to these decisions, 77 made rededications of their lives to the Lord, each expressing a desire to be a better Christian and witness for Christ. The total visible results were 123 decisions for Christ and His causes.

We are grateful to God for His blessings upon the camps and for the work of His spirit in the hearts of all those attending the three sessions. Will you pray for those who made decisions in and for the program of Royal Ambassador work in every phase of its activities?

Christian missionary education and involvement in mission action is an absolute necessity in all our churches if we are to have mission-minded men in our churches tomorrow.—C. H. Seaton

Faculty is selected for jr. music camp

The faculty has been selected for the 1968 session of the Junior Music Camp, which will be held Aug. 5-8 at Ouachita University and First Church, Arkadelphia.

Bill Leach will direct the 11-12 year choir and the massed choir cantata, "A Child is Born," by David Williams.

The evening worship services will be in charge of Dr. Edwin McNeely, who will lead a discussion with the music directors on "The Ministry of Music."

The 9-10 year choir will be under the direction of Mrs. Edwin McNeely, who also will teach a class in graded choir leadership.

Organist for the cantata and worship services will be Robert L. Blocker.

Rev. O. Damon Shook, pastor of Park Place Church, Hot Springs, will be the camp pastor—Hoyt Mulkey, secretary, Church Music Department



Missionary notes

Rev. and Mrs. Richard E. Walker were scheduled to return to Brazil on June 17 following furlough in the States (address: Caixa Postal 278, Manaus, Amazonas, Brazil). He was born in Texas City, Tex., and lived in Carrol County, Ark., while growing up; she is the former Beatrice Rodgers, of Bauxite, Ark. They were appointed by the Foreign Mission Board in 1964 while Mr. Walker was pastor of Northwest Church, Atlanta, Ga.

Rev. and Mrs. Ray T. Fleet, missionaries to North Brazil, recently returned to the States on furlough. They may be addressed at 2008 W. Broadus, Ft. Worth, Tex., 76115. Mr. Fleet is a native of Memphis, Tenn.; and Mrs. Fleet, the former Ruby Edson, was born in Foreman, Ark., and lived in Belton, Tex., and Memphis as a teen-ager.

At the time of their appointment by the Foreign Mission Board in 1964, Fleet was a music and education worker at First Church, Mansfield, Tex.

Mr. and Mrs. J. Allison Banks, missionary associates, left the States July 10 for Israel, where he will work on the 60-acre cattle and citrus farm at the Baptist Village near Petah Tiqva (address: Baptist Village, Mobile Post, Central Sharon, Israel). Before their employment by the Foreign Mission Board in June, 1968, they were volunteer agricultural workers at the farm for a year. He was born in White Springs, Fla., and lived there and in Perry, Fla., while growing up; she, the former Sue Bradley, was born in Bradley, Ark., but lived in several Florida towns, including Lake City, during girlhood. A former mayor of Boynton Beach, Fla., he farmed in the Boynton Beach-Pompano Beach area nearly 20 years.

Rev. and Mrs. C. Thurman Braughton, missionary appointees to Pakistan, will serve in Malaysia while waiting for Pakistan visas to be granted. They planned to leave the States July 1 (address: 53K Choong Lye Hock, Penang, Malaysia). He was born in Altus, Okla., but grew up in Hot Springs, Ark.; she is the former Kathleen Blount, of Little Rock, Ark. They were appointed by the Foreign Mission Board in 1967 while he was pastor of Westside Baptist Mission, Antlers, Okla.

Rev. and Mrs. Ben E. Hope, Southern missionary appointees, planned to leave the States for Brazil on June 30. They will study language in Campinas for a year (address: Caixa 758, Campinas Sao Paulo, Brazil). He was born in Grant County, Ark., but lived in several Arkansas towns, including Little Rock, while growing up; she is the former Berdie Moose, of Oklahoma City.



Born free? Far from it!

'Born free' and 'free as a bird' are common expressions—but wild animals and birds are not really free. They are confined by many laws of nature which restrict them as surely as if they were caged.



Wild animals and birds are plagued by disease, parasites (internal and external) and predators of many kinds, which threaten their existence by day and night. But this is nature's way, since only the healthy, strong and alert ever survive in the wild. As a result, diseased, weak, crippled and slow specimens are seldom observed. The few that are will not live long.

Often an animal's or a bird's activities are controlled by its habitat and food requirements. These can be very exacting and restrictive.

Many animals and birds establish territories and do not allow others of the same species to enter.

Wild animals and birds do not go and come as they please but are controlled by environmental factors, habit, and by an invisible force which man calls instinct. When all of these things are considered one must conclude that they are far from 'free.'



American flag

stamp

BY MERCEDES BUCK

The most important symbol of a nation is its flag.

One of our Presidents said: "The American Flag may be only a piece of bunting, sewn by human hands, but it symbolizes the very meaning of this great nation—our determination to go on developing a free society with abundant opportunities for every citizen and to keep extended the hand of friendship to all peoples everywhere."

The American flag is both impressive and unique. It conveys in a meaningful way the story of our nation's growth.

The flag has thirteen stripes. That number was chosen because our country began as thirteen divided, squabbling, subject colonies.

There are fifty stars. The number grew from thirteen to fifty, a growth that has shown this nation is one of infinite possibility.

The flag is a lesson in philosophy, in political science,

in history. It is a badge of American courage and purpose. It is honored for what our country stands for and the men who have given every measure of devotion to maintain our nation against its enemies.

On January 24, 1968, the Post Office Department issued the six-cent flag stamp at a ceremony in the postmaster general's reception room in Washington, D. C. This flag stamp replaces the five-cent flag stamp.

The flag is printed in its natural colors. It towers over the White House, detailed in blue and surrounded by green trees.

Flag stamps have always been popular. The millions of Americans who will use this stamp will literally be showing the flag—the flag that so often in history has signaled the rescue of nations, the defeat of tyrannies, and the breaking of light where no sun would shine.

Consider the lilies

BY JOANNA C. MILLER

"Look at the wild lilies in the fields around you." Jesus said something like this to his followers. "See how beautiful these flowers are! God has put, on those small green stalks, blossoms more beautiful than any royal robe ever worn by King Solomon."

These are not Jesus' exact words; but they do give us a picture of what he meant. Probably he was referring, not to lilies in particular, but to all flowers. He may have been sitting in a place where the ground was gay with blossoms. We can imagine he pointed to them as he spoke. Perhaps you have wondered what kind of flowers grew in the fields where Jesus was teaching.

It would have made small difference which part of the country he was in, nor whether the time was spring or summer. There are many beautiful

flowers in Palestine. They bloom at different times of the year, just as flowers do in our own country. Suppose we single out just a few.

We grow in our gardens some of the same flowers which Jesus knew. The anemone, or windflower, is one of these. In early spring their blossoms sometimes cover the ground near the Sea of Galilee with a bright carpet of reds and purples.

Another of our springtime friends which Jesus probably knew is the tulip. The variety which grows wild in the Holy Land is known as the Sharon tulip. It has bright-red flowers. Some people think it is the rose of Sharon which is mentioned in the Bible.

Narcissus, which most of us have seen either in the garden or in a pot from the greenhouse, grows wild in the

desert of Palestine. There its blossoms are usually bright yellow.

Iris, or flag, which grows in almost everyone's yard, was likely another flower which Jesus knew. In Palestine it grows only along riverbanks. It looks a little different from the kind we find in our gardens. It grows only a foot high. The stem is covered with leaves right up to the blossom. The flowers come in soft shades of lemon and light orchid-blue.

It would be fun to take a trip to the land where Jesus once lived; "Israel" we call it now. But we can see some of the flowers he talked about in our own gardens. That's a short trip. But it doesn't cost a thing and we can be home in plenty of time for dinner.

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Learning from family situations

Life and work
July 21, 1968
Luke 10:38-42
John 11:18-27

BY C. W. BROCKWELL JR.
MABELVALE, ARKANSAS

"In the beginning God created the home."

That is one summary of Genesis 1 and 2.

"And it came to pass that man let the home fall apart."

That is one summary of Genesis 3.

God has been putting it back together again ever since through Jesus Christ.

Why? Of what benefit is the home to mankind? And does it serve a useful purpose for the Christian? Our lesson texts provide some answers to these questions.

Guess who's coming to dinner? (Luke 10:38-42)

Almost every homemaker who also serves as chief cook in the home can be somewhat sympathetic with Martha. Friends and special guests always seem to bring out the best in every cook. Husbands and children alike never fail to appreciate "Sunday dinner" during the week, either. That's what complicates the matter. It seems so right and proper to entertain guests as best we can.

But not at the expense of something better! There is something better here that Jesus needed more than food and that Martha needed more than service. The clue to understanding what it is can be found in where Jesus was going.

He was getting very close to the cross, to death, to apparent defeat in the eyes of many. The pressure of compromise to save his own life was increasing. People dogged his every step, expecting everything and giving nothing. Trick questions infested every conversation he held with the religious leaders. Jesus withdrew to a friend's home for rest and refreshment. He wanted friendship, understanding, someone who believed in him. The food was fine, to be sure, but it just wasn't appropriate. Mary may have needed to learn to help her sister, but now was not the time for that lesson. Mary had chosen to do the right thing.

"So often," says William Barclay, "we want to be kind to people—but we want to be kind to them in our way; and should it happen that our way is

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not the necessary way, we sometimes take offence and think that we are not appreciated. If we are trying to be kind the first necessity is to try to see into the heart of the person we desire to help—and then to forget all our own plans and to think only of what he or she needs."

Though Jesus no longer comes to dinner in the flesh, his servants still do. And that is just the opportunity we need to refresh them with the abiding joys of friendship and true interest in their lives.

The graduate (John 11:18-27)

Luke tells us Martha was a woman of action. At times her action seemed out of place. However, there is another side to Martha. Back of that action was a rugged faith.

Jesus allowed his friends to taste disappointment and grief. He had not come to see Lazarus before he died and the sisters suffered alone. Whatever dead faith they possessed couldn't last long in those circumstances. Thus when

Jesus appeared on the scene, Martha's reaction was critical. Her words revealed her heart.

There was disappointment. "Sir, if You had been here, my brother wouldn't have died" (Living Gospels). She couldn't understand at this point why Jesus had delayed, and she told him so. God never rebukes honesty. He just bides his time until we catch up with him.

There was faith just beneath the outer layer of frustration. "And even now it's not too late, for I know that God will bring my brother back to life again, if You will only ask Him to" (Living Gospels).

On the most crucial question of all, Martha passed with flying colors. "Yes, Master," she told Him. "I believe You are the Messiah, the Son of God, the one we have so long awaited" (Living Gospels). Martha had truly graduated. In fact, as Herschel Hobbs asserts, "her response was the greatest confession of faith in Jesus as the Messiah which is recorded in the gospels. Yes, even greater than that of Peter (Matthew 16:16). For he made his confession from the pinnacle of exhilaration...but Martha made hers from the pit of despair" (The Gospel of John).

Here then are two lessons from family situations. (1) The lesson of kindness in the way it is needed. (2) The lesson of faith in the darkest moments. We will learn these lessons only when we try them out in our own family life.

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Challenge to responsibility

International

July 21, 1968

Ezekiel 18:26-32; 26-28

By VESTER E. WOLBER

PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

The prophetic work of Ezekiel began in the fifth year after the capture of Jerusalem during the reign of Jehoiachin in 597 B. C., some six years before the final fall of Jerusalem to Nebuchadnezzar in 587 B. C. Ezekiel and Jeremiah were convinced that Israel could not realize her national ambition to become a great and powerful nation politically: Israel's power was in her holiness, and when the nation's holiness had been depleted the nation's purpose was defeated.

Sour grapes and sharp teeth (18:1-25)

Ezekiel was called of God to deliver his message to the exiles of Judah who were in Babylon (3:11-15). While in captivity the people of Judah developed an irresponsible attitude, saying that they were innocent victims of their father's wrongdoings. Their attitude was expressed in a proverb which they liked to quote: "The fathers have eaten sour grapes, and the children's teeth are set on edge" (Ezekiel 18:2-4; Jeremiah 31:29-30). What they meant was that they suffered innocently and helplessly for the sins of their fathers before them. The prophet said that the proverb was no longer applicable, but that "the soul that sins shall die." He goes on to say that if a man is righteous he shall live (18:5-9). If he has a wicked son, the wicked son of a righteous man shall die and his blood will be upon himself (10-13). If this wicked man then has a righteous son, that righteous son of a wicked man shall live (14-18).

Evidently the prophet was thinking altogether about judgment imposed by God when he said, "The son shall not suffer for the iniquity of the father, nor the father for the iniquity of the

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son" (v. 20). As a matter of fact people do suffer, and terribly, for the sins of their relations; but that suffering is confined to this life: in the final accounting each person will be judged and rewarded on the basis of his own record.

Divine justice and human responsibility (18:26-32)

The argument in these verses is that God is just in making men responsible for the way which they choose. If they choose to live a righteous life they are rewarded, and if they choose to live a wicked life they are punished. The emphasis is that they are rewarded or punished in keeping with their deliberate choices.

In a strong admonition (30-32) Ezekiel called on his people to "repent... and get yourself a new heart and a new spirit" because God has no pleasure in death by punishment.

In calling for repentance he meant for them to develop a changed attitude toward their past patterns of conduct. It involved inward conversion and transformation, which Ezekiel called "a new heart." The heart, in Scripture, is the center of one's being: the seat and center of thought and will, and is the headquarters of the whole personality where decisions are made. The "new heart" in Ezekiel and Jeremiah, and in the New Testament, is not gained by transplanting a good heart for a bad one, but by transforming the old heart (person) into a good one.

A new heart and a new spirit (36:26-28)

These three verses read like they might have drifted out of Romans and got lost in Ezekiel. Had some ancient scribe inserted these words of Ezekiel near the end of Romans eight no one would have known the difference. No Old Testament writer had a better insight into the nature of regeneration than did Ezekiel.

In a former passage the prophet called on men to get a new heart, but in this passage God promises to give them a new heart. If John were writing this lesson he would probably say that Ezekiel meant that they must seek to experience a new birth from above (John 3:3-6), if Paul were writing it he would probably say that they must seek to become a new creation (2 Corinthians 5:17), and if the writer of Hebrews were writing it he would probably say that they must get themselves a new High Priest (Hebrews 7:23-25).

Whatever terminology is used to express the idea, Ezekiel meant that (a) God must be allowed to renovate the old house, and (b) the Spirit of God must be allowed to move in.

The spiritual renovation which Ezekiel and John (3:5) talked about is not a redecoration job, and is not a new paint and paper job. The Word of God must be allowed to do in the human heart what Luke said the Christians through their Gospel did in Greece—turn it upside down (Acts 17:6). The new heart of flesh as contrasted with the old heart of stone responds and yields to the will of God.

In saying that God would put his spirit in them, Ezekiel probably meant that God's disposition would be given to them and they would therefore will to obey God.

A new people in the old land (36:28)

Ezekiel foresaw a transformed and Spirit-led people moving back onto the old land which had been given unto Abraham. The words spoken to Israel before the Ten Commandments were given—"You shall be my people, and I will be your God"—took on more meaning when He spoke them through the prophet and promised a new heart and a new spirit. Spiritual Israel gained more in the restoration than was lost in the captivity—much more.

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SEEMS like the air conditioner always goes on the blink every time he preaches on the torments of the damned.

—ARK-E-OLOGY by Gene Herrington

July 7, 1968

Church	School	Training Union	Ch. Addns.
Alexander First	57	32	2
Berryville First	156	56	
Freeman Heights	117	47	
Camden First	440	126	1
Crossett First	515	245	8
Mt. Olive	284	130	1
El Dorado Ebenezer	114	71	1
First	606	354	
Victory	82	44	
Fort Smith First	1,156	396	11
Towson Avenue	144	96	2
Gentry First	183	78	
Green Forest First	150	88	
Greenwood First	261	110	
Gordon Beech Street	143	57	1
Harrison Eagle Heights	181	68	
Hope First	442	161	
Hot Springs Piney	208	98	2
Jacksonville Bayou Meto	125	80	
First	442	148	6
Marshall Road	254	118	
Jonesboro Central	384	182	2
Nettleton	217	99	1
Little Rock Gaines Street	422	159	1
Geyer Springs	398	167	6
Rosedale	210	82	1
Magnolia Central	560	147	
Marked Tree Neiswander	87	52	
Monticello First	278	81	
Second	223	113	
North Little Rock Baring Cross	587	151	1
South Side Chapel		18	4
Calvary	406	153	
Central	239	136	4
Harmony	53	29	
Park Hill	708	185	5
Cherokee Mission	59		
Sylvan Hills	223	93	1
Paragould East Side	269	109	
Paris First	371	115	
Pine Bluff Centennial	220	92	
First	778	187	7
Green Meadows Mission	68	40	
Second	212	67	
Watson Chapel	213	71	
Rock Springs	68	42	
Springdale Elmdale	298	90	5
First	340	104	2
Oak Grove	62	41	
Vandervoort First	50	38	
Van Buren Oak Grove	146	94	
Warren First	891	147	
Southside Mission	72	71	1
Immanuel	195	72	
Westside	70	51	
West Memphis Ingram Boulevard	211	90	

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Learned a lot

A father was telling a friend how he cured his son from going late to school every day by buying him a car.

"How did that help?" the other man asked.

"Well, he had to get up early in order to find a parking space," the wise dad replied.

A common malady

Doctor: You've got a slight case of Dunlop's disease.

Patient: Is it serious?

Doctor: Not very. Your stomach's done lopped over your belt.

Outlived them all

Ancient citizen: "Yup, I'm 94 years old, son, and I'm proud to say I ain't got an enemy on earth."

Reporter: "That is a very beautiful thought, sir."

A. C.: "Yup. Last one petered out 'bout a year ago."

"The Cooperative Program is a year-round plan of mission involvement."—W. E. Grindstaff in *Principles of Stewardship Development* (Convention Press, 1967)

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In the world of religion

Straight talk to couples is conference feature

FOREST FALLS, Calif.—Either American Christian families will get their spiritual compasses locked on “true north” or the United States will plunge into anarchy and follow the way of all civilizations, a featured speaker told some 90 couples attending the first 1968 Family Conference June 23-29 in the Forest Home Christian Conference Center's 81st year of service.

Dr. Edward (“Ted”) Cole, pastor of First Church, Pomona Calif., stressed in his week-long lecture series the importance of the Lordship of Christ over the home, the marriage, the discipline of children and other relationships peculiar to the Christian family.

“A nation is only as strong as its homes,” he said, “but somehow in the area of marriage we don't learn from the past. Keep God out of the home, as the United Nations struck Him from its charter, and you are headed for a history of frustration and failure.”

Adding new dimensions to the theme of the Lordship of Christ were other featured speakers including the Rev. Stanley Collins, formerly pastor of both the Moody Church in Glasgow, and the Moody Church of Edinburgh, Scotland, and Ralph L. Byron Jr. M.D., Chief of Surgery, Oncological Department, City of Hope Medical Center in Duarte, Calif.

The British evangelist based his series of vigorous talks to the congress of affluent, professional people on Acts 2:36 while Dr. Byron centered his morning expository messages in the Book of Genesis.

Family Conference was the second feature in Forest Home's nine-week-long summer conferences for 1968 which will end traditionally with the College Briefing Conference Sept. 1-8. (EP)

Reject rule change

KANSAS CITY, Mo.—The Church of the Nazarene left unchanged a church rule that in accepting divorced persons for membership, only the aggrieved person with scriptural grounds (adultery) for divorce is eligible.

An attempt to liberalize the rule was tabled during the denomination's 17th quadrennial General Assembly here.

The Church also voted to phase out its separate Gulf Central district (19 Negro Nazarene churches in 13 Southern states), and to transfer, on approval of the congregations, the churches into the normal geographic districts.



THIS little Baptist church is located in the small resort village of Meana, on a hillside in the Susa Valley west of Turin, Italy, almost at the French border. Around the year 1400, Waldensian martyrs were burned or hanged in this beautiful area at the foot of the Alps Mountains. Despite Roman Catholic opposition in the village, Baptists began in a modest way in Meana around 1900 and built this church in 1904. Ground adjacent to it is now being developed into a camp and summer meeting place for Baptists in the surrounding Piedmont region of Italy. Standing at the base of the steps is the present pastor, Eldo Mattone. (SBPS Photo)

Pope: 'Peter's bones'

ROME—Human bones discovered in 1958 excavations here have been identified as those of St. Peter, according to Pope Paul VI.

Most patient and accurate investigations were cited by the pontiff as evidence to back up his decision about the martyr whom Roman Catholics look upon as the Prince of the Apostles.

The remains represent about 60 percent of the skeleton of a man, probably the most holy relic for the Roman Catholic faithful.

The conclusion of researchers was based on anthropological tests, analyses of the soil in which the bones were found and historical factors which produced “a convergence of proof.”

Tradition says Nero ordered Peter crucified head down and Catholics call the Apostle the first pope. (EP)

Reports to the quadrennial Assembly noted that as of Jan. 1, the Church had a world membership of 453,187 (with more than 5,000 churches and 383,000 members in the United States), and that member giving for all purposes during 1967 was more than \$70 million over the previous year. (EP)

Rule nun-teacher must not wear habit

NEW ORLEANS—Roman Catholic leaders here have rapped a ruling which requires a nun to wear secular clothing when employed in a program conducted in a public school building.

The controversy centers around Sister Maria Andre, who has been employed for the past two years by the Orleans Parish (county) public schools in a federally-financed program.

Archbishop Philip M. Hannan of New Orleans called the decision “clearly an act of unjust discrimination.”

“I have often expressed my condemnation of all types of discrimination and I consider this kind to be particularly harmful,” the prelate declared.

Although Sister Marie had been given a verbal commitment from the school board about employment this summer, she was later told she could not be employed if she wore religious garb while working in a public school building. (EP)

Missionary pastor killed

TELLURIDE, Colo.—A truck slipped off a jack here, accidentally killing Denver James Bennett, 38-year-old Southern Baptist missionary in the mountains.

Funeral services were held June 22 at the First Church of Telluride, where Bennett had been pastor since 1966. He leaves his widow, Lou Ella Mills Bennett, and three children. (EP)

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Attach the address label from your paper to a postcard, add your new address including the zip code, and mail the card to us.
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