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July 25, 1968

Arkansas Baptist State Convention

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***Arkansas Baptist***

*newsmagazine*

JULY 25, 1968

## Personally speaking



daddies. They are on your side. You see, they eat spiders. And the more spiders the granddaddies eat, the better, when you are going camping. Right? Right!

*Erwin L. McDonald*

## Life in camp

Brother Harlie Legate of Maynard has shared with me an interesting parody on "Twas the Night before Christmas." This latest literary gem was produced, I am told, by Mrs. David Norman and her girls in Cabin 4-A during encampment July 1-5 at Raven Den Springs. I understand that the girls in question were from Harrisburg. Here it is:



GRANDDADDY

'Twas the first night of camp, in Cabin 4-A

Not a girl's eyes were closed, to the counselor's dismay.

Granddaddy Longlegs hung over our heads  
While visions of them fell on our beds.

Flashlights were hung from the ceiling with care,  
In hopes that the varmints would not come near,  
When what to our tuned-in ears should we hear  
But Harlie's voice so loud and so clear:

"Go to sleep, there, girls, I'll take care of you,"  
he said,

And liked to have scared all clear out of bed.  
Now Karen, now Linda, now Kelly, now Cheryl—  
Now Terry, now Lavonne, now Ruth—  
Well, anyone else to occupy Cabin 4 A—  
We'll pray for you every night and day.

Why is it girls are so squeamish around granddaddies? These little varmints are not afraid of girls—much. Unless, of course, the girls get to waving their arms and legs, jumping half way to the moon and squealing all at the same time. Such carrying on! No wonder junior boys don't like junior girls.

Girls, you don't need to be afraid of grand-

## IN THIS ISSUE:

FOR the second year in a row, an OBU coed has been named Miss Arkansas. This year, the beauty selected was Miss Helen Gennings, OBU junior and this year's "Miss OBU." The story is on page 6.

THE Denver Crusade story is news this week, and we have pictures to go with it, on page 11.

WHAT do you know about the tail of a fish? Turn to page 19 and "Arkansas Outdoors" to see how expert you are in matching tails to species. You may be surprised.

DR. Selph tells us about home missions in Arkansas this week, in "Beacon lights of Baptist history." It's on page 4.

HOPE First Church is 100 years old, and three days of celebration are in the works. It's our cover story this week, and it's on page 5.

## Arkansas Baptist

*newsmagazine*

Volume 67, No. 29

July 25, 1968

Editor, ERWIN L. McDONALD, Litt. D.

Associate Editor, MRS. E. F. STOKES

Managing Editor, MRS. FRED E. ASHCRAFT

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

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

# How they voted

NEXT Tuesday will be primary election day in Arkansas and it is hoped that all our people will take seriously their obligations as citizens and will vote their convictions.

Some of those who are asking for high places in our state government were among those who voted to legalize casino gambling for Arkansas, just a little more than a year ago. And this in spite of the overwhelming defeat by the people of a gambling amendment in the general election of 1964.

For the benefit of those who want to have this information before them, we provide here a tally on the vote on casing gambling, in March, 1967:

In the Senate the following voted for the gambling bill: Alagood, D. Allen, R. Allen, Anderson, Bearden, Bell, Earnhart, Fletcher, Gibson, Howell, Hurst, Ingram, Lightle, Lookadoo, Sorrels, Sprick, Stafford, and White. Voting against the gambling bill were the following Senators: Chambers, Douglas, Elrod, Ford, Gathright, Griffin, Harvey, Heern, Hudson, Jones, McNiell, Moore, Nelson, Partain, Penn, and Wade. Reported as not voting: Hendrix.

In the House, the following voted for the gambling bill: Arrington, Bates, Beasley, Bethell, Boyce, Bryan, Bryant, Butler, Capps, Carter, Colay, Crank, Day, Dishongh, Durrett, Goodwin, Harrell, Harris, \*Hasley, A. Hayes, Hendrix, Hilburn, Holland, Hopson, Howell, J. Ledbetter, Linder, McClerkin, McCuiston, McDonald, McKissack, Meacham, Nance, Nicholson, Nowotny, Oglesby, Patrick, Roberts, Ryburn, Sadler, Schug, J. Smith, R. Smith, Stevens, Still, G. Taylor, V. Taylor, Thompson, Williams, Womack, and Young.

\*Representative Hasley stated for the record his intention to vote "against," but said that he had inadvertently punched the wrong button on the mechanical voting equipment and made his statement for the record too late to be counted.

Voting against the gambling bill were: Alexander, Autry, Bookout, Brandon, Brown, Camp, Collins, Conditt, Cook, Dawson, Dingler, Feild, Flanagan, Foster, Hamilton, Hammons, Harberson, Haydon, Henry, Holsted, Hunt, Kelley, Kizer, Landers, C. Ledbetter, Manatt, Matthews, Meers, J. Miller, S. Miller, Oakes, Rainwater, Rose, Rule, Shaver, Sheets, Sink, Smithers, Sparks, Stewart, Turner, and Wells.

Not voting: J. Hayes, Maddox, Sheid, Wind-sor, Spkr. Cockrill.

Listed as paired in the voting were: Davis and Murphy.

The gambling bill was passed in the Senate by 18 to 16, with one not voting; and it was passed in the House 51 to 42, with 7 not voting. But for

the veto of the measure by the Governor, Arkansas would now have casino gambling.

Enough said.

# 'Great Christian'

CALLING someone a "great Christian" is not necessarily a high compliment. It depends on who is bestowing this upon whom.

The KKK friends of a young fifth grade teacher shot dead recently when her male associate chose to shoot it out with police who had caught the two in the act of carrying 29 sticks of dynamite into the carport of a resident of Meridian, Miss., called the teacher a great Christian and patriot. Yet she was found with a KKK membership card and a loaded pistol in her possession. And her friend was firing at police with a submachine gun when he was wounded.

Now Chief of Police Gunn, of Meridian, announces that the Klan has had a secret meeting and vowed "open warfare on law-enforcement officers."

We have about all of this kind of "Christians" we can stand.

## NO STRONGER THAN THE FOUNDATION

"CHARGE THEM THAT ARE RICH IN THIS WORLD, THAT THEY BE NOT HIGH-MINDED, NOR TRUST IN UNCERTAIN RICHES, BUT IN THE LIVING GOD... LAYING UP IN STORE FOR THEMSELVES A GOOD FOUNDATION AGAINST THE TIME TO COME." — II TIM. 6:17,19



## Hamptons on furlough

We will be returning to the States for our third furlough on the 27th or 28th of July. If you have space in the Arkansas Baptist, I would appreciate your printing our Arkansas address, which will be 1210 Port Arthur, Mena 71953.

We are looking forward to seeing many of our friends and visiting in as many churches as possible in the State. We want to be of service in the churches, and will consider any invitations after August 15th.—James and Gena Hampton, Missionaries in Tanzania, East Africa

## Calling all voters

If you do not have a copy of *The Saturday Evening Post*, July 13 issue, borrow your neighbor's and read the article "The Worst Jail I Have Ever Seen," referring to Cook County Jail in Chicago, and comparing it to our own. "It's worse than Arkansas." It is time every legal voter decided to vote men in office this fall who can and will improve conditions. Conditions have greatly improved over the recent months all whom I have interviewed agree. So let us keep up the good work. Vote more men in to help the ones who need help. Where the need is God is.—Mrs. Larry Wafer, Lurton, Ark. 72848

## Lest we forget

Immediately after the 1967 session of the Arkansas Legislature passed SB391 to legalize casino gambling in Arkansas, a pastor I know advised his members to "Stay mad until election time."

Just in case some Christians may have forgotten to "stay mad" it may be in order to refresh their memory.

1. In 1964, Arkansas voters defeated by an overwhelming majority proposed Amendment 55 that would have legalized casino gambling in Arkansas.

2. On March 3, 1967, the Arkansas House of Representatives passed Senate Bill 391 to complete legislative action on a bill that would legalize casino gambling in Arkansas. This in complete defiance of the will of the people.

3. Representative Marion Crank voted for the bill and must have helped engineer its passage for he was Democratic Floor Leader.

Much in evidence on the floor of the House were former representatives Paul Van Dalsem, Ben Bynum, Glen Walther and J. H. Cottrell.

It was later learned that some members were recorded as voting "For" the measure who were not in the House that day.

## Home missions in Arkansas\*

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

The first year's operation of the American Home Mission Society saw 50 missionaries in service. One of them worked in the Arkansas Territory. David Orr was sent into our state at the inception of the Society's work in 1832, and labored here until 1839. It was the intention of the Home Mission Society to send Orr on to Texas, but ill health prevented this and James Huckins was appointed to this field.

The women of First Church, Providence, R. I., paid Orr's salary for six years, ending June 1, 1839. Thus the work in this state has a direct connection with the first Baptist church established in America.

During the 15 years the Society worked among the southern states before the Southern Baptist Convention was organized, Arkansas received 34 appointments. Dr. J. S. Rogers, in his *History of Arkansas Baptists*, lists only 10. Evidently he did not have records available, as did Dr. Robert Baker in his *Relations Between Northern and Southern Baptists*. Dr. Baker gave the larger number.

The state of Missouri was the recipient of most help from the Society, a total of 121 appointments. Tennessee ranked second with 38, and Arkansas third.

A total of 338 appointments were made to Kentucky, Mississippi, Missouri, Arkansas, Florida, North Carolina, South Carolina, Tennessee, Virginia, Delaware, District of Columbia, Alabama, Georgia, Texas, Louisiana and Maryland. Some missionaries would serve for a month or less. With this being true there is no accurate picture of the work by noting the number appointed. Nor is it possible to know how many weeks of labor were given because the years 1835-38 records are not given. But not counting these, the total is 10,396. The records may not be complete but the intent of the Society is clear. It wanted to serve the territory, if possible.

One of the sectional complaints was the unequal distribution of missionaries. This factor entered into the decision for separation which came in 1845. It is always a problem to pro-rate funds and the judgment had to be left up to the Society. Whether or not it erred was largely a matter of opinion.

Another complaint heard was that the South was furnishing more money to the Society than missionaries were being appointed. From the years 1832 to 1841 229 missionaries were appointed in the 16 states. Total appropriations were \$30,842.50. Total receipts from the South were \$29,093.50. Upon the basis of these figures there seems to be no just cause for debate. However, some argued that Kentucky, Tennessee, and Missouri were western, not southern states. If this is admitted there is quite a difference between receipts and appropriations.

There were other questions raised about sectionalism that are not pertinent to this article which seems to be valid to the conditions then existing. What is pertinent is the fact that our Baptist brethren in another section of the nation looked our way in another day and sent missionary help. For this we can be grateful, and may be indebted to them far more than we think.

\*Charles L. White, *A Century of Faith* (The Judson Press, Philadelphia, 1932) p 49

Robert Andrew Baker, *Relations between Northern and Southern Baptists*, (Doctoral Thesis, 1848) pp 32-39

Two reporters were jailed for reporting a bribe offer but no one was arrested in connection with the offer.

The Governor vetoed SB391 or it would be law today.

Can we afford to entrust the Governor's office to a man who sided with the gamblers against the people?—A Concerned Citizen

**ORGANIZED**  
**TO SERVE**  
**COOPERATIVE PROGRAM**

# Hope First Church observes centennial

BY LEONARD F. ELLIS, CENTENNIAL PUBLICITY CHAIRMAN

First Church, Hope, Rev. Gerald W. Trussell, pastor, will observe its 100th birthday July 26, 27 and 28.

The three-day centennial event will get underway the evening of July 26 with a church-wide picnic, at which the principal address will be by Dr. John H. McClanahan, pastor of First Church, Pine Bluff, and a former pastor at Hope.

The night of July 27, 100 years of history will be unfolded with a pageant in the church sanctuary. More than 50 persons are expected to participate in the pageant.

Sunday, July 28, pulpit sermons will be by two former pastors, Dr. Wallace Rogers, now of North Charleston, S. C., and Dr. S. A. Whitlow, executive secretary of the Arkansas Baptist Convention. Dr. Rogers will speak at the morning service and Dr. Whitlow at the evening service.

First Church, Hope, first known as Siloam Baptist Church, was organized in 1868 three miles west of the town. John Aaron, a native of Georgia, led in constituting the new church.

The church was moved to the town of Hope in 1876 and re-named First Baptist Church. It was located on the corner of North Walnut and East Avenue B, and the building was one long room.

Mr. Aaron served as pastor until 1879. He was followed by M. D. Early and C. W. Callahan.

The building on this lot was used until a new location was purchased on the corner of Third at Main Street, where the new educational building now stands. This was a frame building consisting of one long room with a steeple and a bell.

Others serving as pastors from 1884 to 1903 included: G. W. Reeves, J. W. Harris, D. J. Jamison, W. T. Box, J. B. Searcy, J. L. Thomas, a Mr. Williams, T. G. Swafford, J. G. Henry, L. E. Barton, I. P. Langley and W. A. Freeman.

During the pastorate of A. H. Autry (1903-1906) a new building was erected, out of concrete blocks. It had beautiful stained-glass windows. This church had the largest auditorium in town and many public functions were held in its building.

The father of Mrs. Annie Black Haynes, the oldest living member of the church—Captain J. H. Black, served as deacon and Sunday School superintendent.

In January 1906 the membership to-

taled 244 members. In July 1968 the church has a membership of over 1,300, an annual budget of \$100,000, of which 20-plus percent goes to the Cooperative Program to be channeled to Baptist mission causes around the world.

Pastors serving from 1906 to 1944 included: W. T. Dorris, W. M. Bostick, T. D. Brown, A. Fox, Gaston Duncan, Lemual Hall, F. W. Cornett, Charles T. Ricks, W. A. Bowen, Wallace Rogers, and W. H. Hamilton. During the ministry of Dr. Rogers Faith Hall was

## The cover



FIRST Church, Hope

built. The building was named in tribute to the faith of this young preacher during the depression years.

Dr. S. A. Whitlow served as pastor for the next 12 years and the present beautiful church sanctuary was erected during his ministry. A mission now known as Calvary Baptist Church of Hope was begun during Dr. Whitlow's ministry.

Dr. John H. McClanahan came as pastor in 1957 and under his leadership the new educational building was completed. Dr. George Balentine served from 1963 until May 1966.

Rev. Gerald W. Trussell began his ministry in January 1967. He comments that the people are still exhibiting the faith and loyalty it takes to make a great soul-winning church and describes the future for First Church as being "as bright as are the promises of God."

Those going from the church as Home Missionaries include Mrs. Wanzell Nit Rodriguez and Earnest Whitten. Both are working with the Spanish-speaking people in San Antonio Tex. Those entering the ministry include: H. B. (Barky) Fuller Jr., H. A. Fisk Jr., and Lloyd Garland.

The present church staff consists of the pastor, Mr. Trussell; Roy E. Chatham, minister of music education; Mrs. Frances Miller, educational secretary; Mrs. Charles Reynerson, financial secretary; Mrs. Hubert Thrash, secretary; Mrs. H. A. Spraggins, organist; Mrs. Jewel Moore Jr., pianist; and Mr. and Mrs. J. E. Little, custodians.



GERALD W. Trussell, First Church pastor, left, with Roy E. Chatham, director of music education for the church.

## Miss Arkansas 1968 crown goes to Ouachita co-ed



MISS GENNINGS

For the second time in a row, top honors in the annual Miss Arkansas pageant have gone to a Ouachita University co-ed.

Winner this year is Helen Rose Gennings, Batesville, a member of West Batesville Church and a music education major at Ouachita.

The crown was placed on Miss Gennings' head at the close of the pageant in Hot Springs, by Sharon Ann Evans, North Little Rock, who had held the title during the past year and who is continuing her education at Ouachita.

The Ouachita queens have a lot in common. They both are juniors. They belong to the same social club, Gamma Phi. Both are freckle-faced and both are tall. Sharon, who is 6 feet tall, was the tallest in the contest last year, and Helen, at 5 feet 10 inches, was the tallest competing this year.

Back from a USO tour in Greenland with the Ouachita Serenaders, Helen is reported to have "brought down the house" at Hot Springs with her singing of "I Know a Place" and "What Now, My Love?"

The new queen is the daughter of Mr. and Mrs. Ben Gennings, Batesville. Mr. Gennings, who is 6 feet 4 inches, is assistant postmaster in Batesville.

Blue-eyed and brown-haired, Helen said of her new

role: "It's more than an honor, it's a job."

She told reporters that she planned to overhaul her talent presentation and the costume that goes with it, before the Miss America pageant contests in Atlantic City.

The beauty title brings with it \$1,800 in scholarships, which Miss Gennings plans to use in furthering her education. But because of the heavy schedule she will have as Miss Arkansas, she plans to take the coming year off from meeting classes.

Last summer Helen helped pay for her college education by tagging grade-A chickens at a Batesville poultry processing plant.

"For eight and nine hours a day I tagged chickens," she recalls. "They would come by on revolving belts and it was my job to make sure each one received a tag of certification."

Although she has had a full schedule at Ouachita, where she works part-time in the library, Helen "loves to work with children, take walks in the woods, and identify with nature." Skiing and paddle ball are among her favorite forms of recreation.

Prior to the Miss Arkansas contest, Helen was crowned Miss Ouachita University, on March 15, with Dr. Ralph Phelps, Ouachita president, doing the honors. —Reported by Lamar James

## Nelson Wilhelm called to First Church, Waldron



MR. WILHELM

First Church, Waldron, called Rev. Nelson Wilhelm as pastor, effective July 7, from First Church, Lingleville, Tex.

Mr. Wilhelm is a 1965 graduate of Ouachita University, and received his Master of Divinity degree from Southwestern Seminary, Ft. Worth, in May.

## Little Rock couple to take K. C. posts

Mr. and Mrs. W. L. Garner, Little Rock, will join the staff of Midwestern Seminary, Kansas City, Aug. 1. Mrs. Garner is the new director of the Child Care Center and Mr. Garner will serve as housing manager.

Mrs. Garner has been the director of the kindergarten-nursery of Second Church, Little Rock, for the last 13 years. She also taught public school for 10 years prior to her work with the church in Little Rock.

In a resolution adopted by the deacons and Second Church, it was stated that under her leadership the nursery school-kindergarten day care program of Second Church had provided "a spiritual, social, emotional, physical ministry to hundreds of children, giving them a happy environment while preparing them for public school education."

Mrs. Garner will be responsible for the selection of Child Care Center personnel as well as the administration of the activities of this ministry of the seminary life.

Mr. Garner will supervise the single student's residence hall. He has been in sales for many years and is a deacon and active worker in Second Church, Little Rock.

## Vaught to visit Africa

Dr. W. O. Vaught, pastor, Immanuel Church, Little Rock, will leave Aug. 4 on a visit to Southern Baptist mission stations of a dozen African nations. Dr. Vaught will arrive in Monrovia, Liberia by Pan American jet on Aug. 6, and before his return to the States will visit Liberia, Ghana, Nigeria, South Africa, Rhodesia, Zambia, Mozambique, Tanzania, Kenya, Ethiopia, and Egypt. On his return from Cairo, Egypt, he will visit briefly in Athens, Rome, and Madrid.

Dr. Vaught, who is Arkansas' member of the Foreign Mission Board of the Southern Baptist Convention, will represent this board in a number of mission meetings in Africa.

The purpose of the journey is three-fold: First, to visit the Baptist mission stations and Baptist missionaries in Africa and to learn of the progress of this work; Second, to retrace some of the steps of David Livingstone and visit the memorials established to him in certain African centers; Third, to make a photographic record of the trip so it can be shared with the people of Immanuel and others.

In Monrovia, Liberia, Dr. Vaught will visit with Missionaries Robert and Pat Bellinger, and the president of the Baptist World Alliance, Dr. William Tolbert. In Nigeria he will be met by Missionaries Amanda Tinkle and Jo Scaggs and will be driven by car to Ibadan, Ogbomoso, and Abeokuta to visit Southern Baptist schools and hospitals. He will visit Dr. Ayorinda of First Church, Lagos, and Rev. Emmanuel Dahunsi. Dr. Vaught also plans to spend a week with Missionary Bud Fray and his family in Rhodesia. The Fray family spent their furlough recently in Little Rock and Immanuel Church. By car and Missionary Aviation plane, Dr. Vaught will be taken to Victoria Falls and other places discovered by David Livingstone.

In Lusaka, Zambia, Dr. Vaught will be met by Missionaries Kendall, Bonnell, Stocks and Wood and will be taken by car through Zambia to the memorial site where David Livingstone died. He will visit several of the annual mission meetings in several of these nations and will preach in these mission stations.

Returning through Dar Es Salaam, Nairobi, and Ethiopia, he will visit with Missionaries Dr. and Mrs. Sam Canata in Addis Ababa and on Sunday, Sept. 1, he will preach in the Baptist Church of Cairo, Egypt and visit with his friend, Rev. Seddik Girgis.

On his way to Africa Dr. Vaught will spend one day in New York City with his son and family, Dr. and Mrs. Carl Gray Vaught, and their two young daughters. Dr. Carl Vaught is in his



DR. VAUGHT

second year of teaching in the philosophy department of Penn State University.

Following his return to Little Rock Dr. Vaught will show film to his congregation for four Sunday night services, and will report the progress being made in the various Baptist missions of Africa. He is also taking recording equipment with him so he can bring back the actual voice and message of many of these missionaries and native people of Africa.

## Journalism scholarship

Charles Ward, son of Mr. and Mrs. Charles B. Ward, Emmet, has been awarded a \$100 journalism scholarship to Ouachita University, which he will enter as a freshman in the fall. Ward served as editor of the Hope High School newspaper last year and is a member of Quill and Scroll. He attended Boys State and served as a page to the Arkansas State Senate in 1967. He is



MR. WARD

a member of the National Honor Society and Mu Alpha Theta Math Society and was an honor graduate. He serves as superintendent of his Sunday School at Emmet's First Church, and also is church pianist. This summer he is working at KTPA broadcasting station, Prescott.

## Beach resigns pastorate

Rev. Phil Beach resigned as pastor of First Church, Rison, June 30.

Mr. Beach announced that he is taking his retirement early upon the recommendation of his doctor.



## Summer missions aid

Bartholomew Association churches have been helping provide materials for Vacation Bible Schools in the day care centers conducted by BSU summer missionaries in migrant regions.

Items prepared included 150 health kits, VBS materials and materials for use in sewing classes.

Churches participating in the project are First Church, Monticello, Second Church, Monticello, and First Church Warren.

Mission action groups from these participating churches included the WMU & Brotherhood mission action groups.

## Mrs. Davis to direct OBU Center at Camden

Mrs. Alvin R. Davis has been named director of the Camden Extension Center of Ouachita University.

Dr. Ralph Phelps, OBU president, said Mrs. Davis would succeed Robert Burns, who has retired after serving the center for three years.

Mrs. Burns holds a B. S. E. from the University of Arkansas and has done part-time teaching in the Camden public schools. She is a member of the PTA, Band Auxiliary, League of Women Voters, and the nominating committee of the Conifer Council.

## Licensed to preach

James Robert DeBusk has been licensed to preach by First Church, Heber Springs. Mr. DeBusk is a graduate of Heber Springs High School. He plans to attend Ouachita University this fall.



MR. DeBUSK

## Deaths

HAROLD L. ANDERSON, 66, president of Anderson Insurance and Real Estate Company, Heber Springs, July 20, at Heber Springs.

Mr. Anderson was a past president of the Arkansas Baptist Brotherhood Association, a member of the Arkansas Baptist Executive Board and a deacon in the First Church. He was a member of the Heber Springs Rotary Club and the Gideon Society.

Survivors include his wife, Mrs. Bernice Wahl Anderson; a daughter, Mrs. Phyllis Tarkington of Little Rock; a sister, Mrs. R. G. Moore of Georgia, and a grandchild.



**OFF TO BERNE**—Dr. and Mrs. Tom Logue visited with Dr. and Mrs. Jerry Muse, Piggott, top, just before Dr. Logue and his party took off for the Baptist Youth World Congress currently meeting in Berne, Switzerland. Below, members of the party leaving from the Little Rock airport.

Making the trip with Dr. Logue, director of the Baptist Student Union of Arkansas Baptist State Convention, were: Dr. and Mrs. Muse, Janice Myrick, Odessa, Tex.; Ancel Hatfield, Fayetteville; Katherine Price, Jonesboro; Ann Woodward, Marianna; Jim Gorham, Waco, Tex.; Penny Peach, Waco, Tex.; Dorothea Nutter, Little Rock; Catherine Adams, Magnolia; Jerry Garrison, Fordyce; Susan Rogers, Hope; Rieta Parker, Little Rock; Carol Koelling, Little Rock; Teresa Watson, Wesley; Mr. and Mrs. James Smalley, Magnolia; Judy Bird, Little Rock; Fran Ables, Little Rock; Annette McKinney, Rison; Rhonda Kay Wiley, Piggott; and Larry Ross Norred, Piggott.—ABN Photo



MR. PETTY



MR. TALLISON

## New music minister for First, Pine Bluff

Amon Baker has been named minister of music for First Church, Pine Bluff, pastored by John H. McClanahan.

Mr. Baker is a native of Thornton, Tex. He graduated from East Texas Baptist College, from which he holds a Bachelor of Music degree. He received the Master of Church Music degree from Southwestern Seminary.

He has served churches in Mississippi, Texas and Oklahoma. For eight and a half years he was minister of music at Immanuel Church, Little Rock, which he left in 1966 to become a member of the faculty of Southern College, Walnut Ridge, where he was director of vocal study and choral director.

Mr. Baker has served on the faculty of the Ouachita music conferences every year since coming to Arkansas. He has served as music director for the Southern Baptist Pastors Conference (1960), and has written for the *Church Musician*. In 1965 he directed the Arkansas Choral Society and the Arkansas Symphony in Handel's *The Messiah*.

Mr. Baker is married to the former Joynelle Gammon of Longview, Tex. They have three daughters, ranging in age from 2½ to 16 years. (CB)

## Head to Smithville

Rev. George Head has been called as the pastor of Smithville Church and has moved into the parsonage there.

A native of La Grange, Ky., Mr. Head attended Clear Creek Baptist School in Pineville, Ky. He will enroll at Southern College, Walnut Ridge, in September.

He is married and has two children, Helen and George Jr.

## Hold youth camp

Second Church, Little Rock, was among the three churches from Texas, Louisiana and Arkansas participating in a joint youth camp at the Ozark Boys Camp near Mount Ida, July 15-20.

Theme for the weeklong encampment was "You . . . God . . . Today."

Other churches were South Main, Houston, Tex., and First, Shreveport La. Fifty young people from Little Rock were included in the 175 in attendance.

Rev. Bill Stowell, pastor, Emmanuel Church, Shreveport, was camp pastor. Thad Roberts of South Main Church, Houston, led the music, and Jim Maloch, director of youth education at Second Church, Little Rock, was camp director.

A highlight of the encampment was the Bible study period, conducted by Dr. Dale Cowling, pastor of Second Church, Little Rock.

Worship services each night were led by Rev. Stowell and Mr. Roberts.

## Bottoms to enter seminary

Farland Bottoms, who has served for the past two years and three months as music and youth director for Geyer Springs Church, Little Rock, has resigned to enter Southwestern Seminary, Ft. Worth, where he will attend the seminary's school of music.

Geyer Springs has 224 enrolled in eight choirs, and an active youth program.

Mr. Bottoms is a graduate of East Texas Baptist College.

TWO from Arkansas received degrees from Southwestern Seminary, Ft. Worth, Tex., during the annual summer commencement exercises held July 19. Julius E. (Gene) Petty, formerly of England, received the doctor of theology degree, and Don H. Tallison, son of Mrs. Stella Revis of Benton, was awarded bachelor of divinity degree.

## Named BSU director at Henderson State



MR. CLARK

Benny Clark of Gideon, Mo., is the new Baptist Student Director at Henderson State College.

A graduate of Southern College, Walnut Ridge, Arkansas State University, and Midwestern Seminary, Mr. Clark comes to the Student Department from Brunswick, Mo., where he was pastor of Brunswick Church.

While a student in Arkansas he served as a 1964 summer missionary to Uganda, East Africa. His wife is the former Ella Claire Heustess, Forrest City, a graduate of Arkansas State University and a summer missionary to Seattle in 1963.

Mr. Clark succeeds Mrs. Nancy Phillely Russ, for the past five years director at Henderson State.



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

Area-wide crusade, Newport News, Va., June 22-28, 44 sponsoring churches; Jack Hazlewood, one of the evangelists, Warren Taylor, music; over 350 professions of faith, 1,000 other decisions. Charlie Hogan, crusade chairman.

North Little Rock, city-wide youth rally, June 29; Jack Hazlewood, evangelist, Calvary Crusaders, Central Church, No. Little Rock, music, Dennis Baw, music director.

Welch Street Church, Little Rock, July 8-15; Jack Hazlewood, evangelist, Mike Atkinson, song leader; 9 professions of faith, 2 for special service, 60 rededications. Charles Atkinson, pastor.

Higginson Church, southeast of Searcy, June 16-23; James Wiley, evangelist, assisted by Danny Jackson; Larry Nettles, music director, Mrs. John C. Moore, pianist; 12 rededications, 14 for baptism. James Wiley, pastor.

Anchor Church, Brown Springs, July 28-Aug. 4, 7:30 p.m.; Dan Sanford, Calvary Church, Camden, evangelist, Truett McCurry, song leader. Truett McCurry, pastor.

Rowe's Chapel Church, Leachville, Aug. 26-31; Sonny Simpson, evangelist. James Moore, pastor.

Archview Church, Little Rock, July 7-14; Jesse S. Reed, evangelist, Mark Short Sr., Paris, Tex., singer; 6 for baptism, 1 by letter, 2 professions of faith. Allen T. McCurry, pastor.

### Green Valley

Green is the valley down below  
The rough and rocky hill  
Where crystal waters gently flow  
Past the old water mill.

My father's old log cabin stands,  
Deserted and so still,  
And idle now are the farm lands  
That once we used to till.

On many a long, hot day in June,  
More times than I can tell,  
I took a cooling drink at noon  
From that old spring-fed well.

No other place is quite so dear  
In all my memory  
For those I loved one time lived  
here  
And made a home for me.

—Carl Ferrell

# Who is my neighbor?

BY HERSCHEL H. HOBBS

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

*"But he willing to justify himself, said unto Jesus, And who is my neighbour?"*

—Luke 10:29

In answer to a Jewish lawyer's question as to how he might inherit eternal life, Jesus said that he should love God supremely, and "thy neighbour as thyself" (v. 27). A neighbor was a "nigh-dweller." But Jesus did not regard Gentiles or Samaritans as neighbors. So the lawyer asked, "Who is my neighbour?"

In the parable of the Good Samaritan Jesus was answering this question, not how to inherit eternal life. On the Jericho road a man, evidently a Jew, was beaten and robbed. He was almost dead. Both a priest and a Levite (Jews) came along. Literally, they saw the man, and went around him so as to escape ceremonial defilement by touching a wounded or maybe a dead man. They went without rendering aid.

"But a certain Samaritan" came along. Unlike the others, he rendered aid. He bound up his wounds, treated him with oil and wine (an antiseptic), put him on a donkey and took him to an inn. He cared for him through the night. On leaving the next day he provided funds to care for the man.

Why did Jesus choose a Samaritan as the hero of the story? Jews and Samaritans mutually hated and despised each other. A Samaritan was the most unlikely person to aid a Jew. Implied is that he was a Christian. Only God's Spirit could so change a man.

Who would Jesus have chosen today for the hero? Anyone whom you hate and despise and who returns the feeling. In modern America would it have been a Negro helping a white man?

Obviously my neighbor is anyone who needs my help. But in reply to Jesus' question as to which of the three was a neighbor to the man, the lawyer said, "He that shewed mercy on him" (v. 37). He would not say, "The Samaritan." He gagged on that word. Truly, prejudice dies a hard death. But God's Spirit can save us from such.

## Finds 'way back'

Pastor W. F. Pannell of Immanuel Church, Carlisle, recently received a letter of appreciation from serviceman Jesse D. Hart with Company A of the 299th Engineers Battalion in Vietnam. Wrote Mr. Hart:

"I am so thankful that my wife and children have fine people like you to worship and share God with. I have been away from God for a long time, but I have found my

way back since coming over here. My prayer is for everyone to accept God and enjoy the peace of mind and happiness that I know. I pray that they will not have to face the fear of death to find him, but if so let it be that way.

I am looking forward to meeting you and your congregation when I come home."

Mr. Hart's address is APO San Francisco 96318

## New subscribers

Church

Pastor

Association

Three-months free new church:

Runyan, N. Little Rock - Eugene F. Irby

North Pulaski

# 782 decisions recorded in first week Denver Crusade

Total decisions for Christ for the Denver Encounter for the week of July 14, with John Bisagno, pastor of First Southern Baptist Church, Dell City, Okla., as evangelist, stood at 782. Of these, 321 were professions of faith.

Beginning Sunday of this week, the crusade is in its final week, with simultaneous services in 31 of the 34 Southern Baptist churches of the Denver area.

Attendance for the Bisagno services totaled 14,000, Sunday through the closing night, Friday. This was some less than leaders had hoped for, but the number of decisions was greater than expected.

Attendance ranged from 3,200 on the opening night to 2,100 on Tuesday night of the first week. Approximately 3,000 attended the final service of the week.

Cost of the crusade was \$50,000, of which \$25,000 was provided by the Home Mission Board; \$13,000 by the Denver Association and the Colorado Convention; \$10,000 by the Arkansas Convention; and \$2,000 from Concord Association, Ft. Smith.

Directing the music for the central revival was Bill Souther, of the New Orleans Seminary faculty. Piano-organist was Betty Jean Chatham, of the faculty of Kentucky Southern College.

Arkansans participating in the simultaneous meetings are: Paul Roberts, pastor of First Church, Little Rock; R. V. Haygood, superintendent of missions, Pulaski Association, Little Rock; Alfred Sparkman, pastor, Levy Church, North Little Rock; Russell Clearman, pastor, Gaines Street Church, Little Rock; Bailey Smith, pastor, First Church, Warren; Clifford Palmer, pastor, Grand Avenue Church, Ft. Smith; Bob Wright, pastor, First Church, Harrison;

William Bennett, pastor, First Church, Ft. Smith; Rick Ingle, pastor, Oak Cliff Church, Ft. Smith; James Millikin, professor, Southern College, Walnut Ridge; Vernon Dutton, pastor, Matthews Memorial Church, Pine Bluff; P. E. Claybrook, pastor, First Church, Paragould.

Roy Hilton, pastor, Immanuel Church, El Dorado; David Stevens, pastor, First Church, Cotton Plant; Charles Skutt, pastor, Spradling Avenue Church, Ft. Smith; Kenneth Gray, evangelist, Hot Springs; Joe Denton, pastor, First Church, DeQueen; Don Moore, pastor, Walnut Street, Jonesboro; Paul Myers, pastor, First Church, Bentonville; Thomas A. Hinson, pastor of First Church, West Memphis, and president



*DENVER CRUSADE—Top, Evangelist John Bisagno gives invitation on Wednesday night, July 17. Those responding to the invitation stand in front. Bottom, part of the 69 persons accepting Christ and 42 rededicating their lives, in response to the invitation on Tuesday night, July 16.—Photos by Phil Card*

of Arkansas State Convention; Herbert Hodges, pastor, South Highland Church, Little Rock; George Pirtle, pastor, Sylvan Hills First Church, North Little Rock; Bruce Cushman, pastor, First Church, Van Buren; L. H. Coleman, pastor, Immanuel Church, Pine Bluff; and Carl Overton, superintendent of missions, Ashley County Association, Hamburg.

Youth choirs participating include choirs from Immanuel Church, Little Rock, and from First Church, West Memphis, and a youth team from First Church, Little Rock.

## Booneville story

A paragraph was inadvertently omitted from the First Church, Booneville, centennial story in last week's paper:

Norman Lerch was pastor of the Booneville church 1957-1965. Mr. Lerch, now pastor of Berean Church, Tulsa, Okla., was the featured speaker at the centennial service Monday night, July 22.

## Crusade committee reaffirms concern for social problems

SAO PAULO, Brazil—The Central Coordinating Committee of the Crusade of the Americas meeting here reaffirmed as a basic crusade purpose "establishing of true moral and spiritual bases for the betterment of mankind's economic, social, and physical welfare."

### Purposes emphasized

The action put emphasis on all three purposes of the Crusade of Americas as set forth in "The Cali Declaration" adopted by the committee in 1966 in Cali, Colombia, and augmented it with what it called "The Sao Paulo Declaration."

"We declare ourselves as deploring injustice, prejudice, and greed in the hearts of men, especially in the hearts of believers," said the Sao Paulo Declaration adopted to reaffirm the earlier statement.

"We believe that the gospel of Jesus Christ accepted and lived is the only permanent solution to the problems which confront our generation," said the declaration.

"Therefore, we dedicate ourselves in the Crusade of the Americas to the proclamation of the gospel of Jesus Christ which involves the regeneration of the individual man, and his development in the service of Christ, thus enabling him to make his Christian influence felt in destroying every phase of man's inhumanity to man," said the statement.

On an amendment from the floor, the committee also reaffirmed two other purposes—individual salvation and Christian growth—but the intent of the original motion appeared to be reaffirmation of the social issues purpose.

### Expression of concern

The statement was adopted in response to a brief speech by Southern Baptist Home Mission Board evangelism associate John Havlik, who expressed concern because "we have said little or nothing about the third objective of the Cali declaration."

Havlik told the 56-member committee, comprised of one representative from each national Baptist body participating in the hemisphere-wide crusade, that he felt the Crusade of the Americas should seek to reach the underprivileged as well as the privileged.

Havlik said he had seen the slums and ghettos of the United States, the barrios and slum areas of Bogota, Colombia; Lima, Peru; Santiago, Chile;

and Buenos Aires, Argentina; and had been deeply moved by the conditions there.

"I have felt personal guilt for the failure of the white man in my own country—his failure to give his black neighbor equal opportunity and rights," he said.

Havlik added that Christians need to tell these people about the love of Christ, they should show real compassion and "declare ourselves with them—to stand in their shoes, to weep their tears."

The Baptist evangelist added that it was "good to seek the good will of presidents, governors, and other authorities, but do we have the good will of the disinherited, dispossessed, discouraged, destitute masses?"

Owen Cooper, vice president of the committee who was presiding while President Reubens Lopes of Sao Paulo was visiting the Sao Paulo mayor, appointed a three-member committee to draft a statement in response to Havlik's suggestion.

Appointed to the committee were Herschel H. Hobbs, pastor of the First Church, Oklahoma City, Okla.; Jose dos Reis Pereira, editor of *O Journal Baptista*, in Rio de Janeiro, Brazil; and Augusto Cotto of Santa Ana, El Salvador.

### Report sparks debate

When the committee report was presented, debate centered over the question of whether it would be interpreted as a concern for social and moral conditions, rather than as concern for the "individual salvation of sinners."

Gordon H. Anderson, home missions secretary of the Baptist General Conference in Chicago, said that the statement ought to emphasize that man's greatest need is to be saved, and "our primary responsibility is to take the gospel to save man."

He argued that some people would take the statement and make it say something it is not saying.

An amendment offered by Cooper added to the statement this sentence to clarify the intentions of the committee: "The Cali Declaration expressed the purpose of the Crusade of the Americas as the deepening of the spiritual life of believers and the bringing of lost men to God through belief in the Lord Jesus Christ. To this end we rededicate ourselves."

## Knight will edit new BSSB publication

MIDDLETON, Ky.—George Knight, assistant editor of the *Western Recorder* here, has resigned to help establish and then edit a new publication of the Baptist Sunday School Board in Nashville.

Knight has served with the Kentucky Baptist publication for two years. The Alabama native is a graduate of Southern Seminary, Louisville, Ky., and the University of Alabama in Tuscaloosa.

According to Howard B. Foshee, secretary of the board's church administration department, "Knight will spearhead development of new products for pastors, deacons and church staff members. Part of his responsibility will be to edit the new magazine for deacons to be released in the fall of 1970." (BP)

## Name new missionaries

Registration for the foreign mission conference at Ridgecrest (N. C.) Baptist Assembly, June 13-19, reached 2,482. During the week 295 persons responded to invitations to make Christian commitments, nearly half of them indicating concerns for overseas missions.

A number of persons who had made life decisions at Ridgecrest in previous years were among 20 new missionaries and missionary associates commissioned by the Foreign Mission Board.

A similar conference, without a Board meeting, will be held at Glorieta (N. M.) Baptist Assembly, Aug. 15-21. The Foreign Mission Board is sponsor of both.

The amended statement as finally adopted added: "The Cali Declaration also set forth one of the basic purposes of the Crusade of the Americas as 'the establishing of true moral and spiritual bases for the betterment of mankind's economic, social, and physical welfare.'"

"Love thy neighbor as thyself" is the Lord's injunction with respect to the believer's relation to all men."

The statement then deplored injustice, prejudice and greed, offered Christ as the solution to problems of our generation, and asked for dedication to proclamation of the gospel involving both the regeneration of individuals and destroying every phase of man's inhumanity to man. (BP)

# Inner-city study reveals need for program changes

WASHINGTON — Southern Baptist churches must abandon their "go-it-alone" attitude before they can accomplish much in the inner-city, a special committee studying the ministry of urban churches has declared.

The research group, a part of the seminar on urban studies, said it was imperative that Baptists in metropolitan areas work closely with other religious groups and with private and government agencies for a more effective ministry to the urban community.

The seminar on urban studies, sponsored by Southeastern Seminary, the Home Mission Board and the District of Columbia Baptist Convention, enrolled 22 persons for the second pilot study. The four-week seminar was designed to study the special needs of metropolitan areas.

In recommending more cooperation with non-Baptist groups, the study group on "the churches ministry in an inner-city, multi-problem area" said that neither theology nor principles need to be sacrificed.

It pointed out that the problems of the inner-city are so staggering that only the combined resources of all interested parties can hope to cope with them.

The students presented their findings and recommendations after an intensive, on-the-spot study of one of the riot-torn sections of the capital city.

The students' report spelled out various programs that need to be developed by metropolitan-area churches, either working alone, with other churches of the same faith or in ecumenical projects.

It suggested that church educational programs be enlarged to include:

- \* Literacy programs for adults and immigrants who need help with the English language;

- \* Opportunities for deprived adults to get birth control information and to learn domestic skills;

- \* Courses in Negro history, week-day study halls and field trips for ghetto children.

In addition the study group said churches should get involved in programs that provide employment information, day care for ghetto children, housing assistance for low income persons and more recreation facilities.

Citing the special needs for ghetto children who are starving for a little "elbow room," the report said that

churches could help meet their need "by taking the padlocks off the church parking lots" and turning them into week-day playgrounds.

"Our churches must further refuse to allow their buildings to be large vacant barns from Monday morning until Sunday morning," the researchers said.

The report indicated that many church buildings could house indoor recreational programs while they all could provide opportunities for such activities as learning basic domestic skills.

Churches were urged to undertake a sweeping campaign to inform ghetto residents about services already available through government and private agencies. It was suggested that local ghetto residents be used in this program, and that local persons be given a vote in what new projects will have priority.

In concluding their statement on churches in multi-problem areas, seminary students said their study had revealed that the policy of "letting everything go before the deacons or before the congregation" before anything can be done is an "obsolete" method of deciding what a church will do.

Task forces should be set up within the churches, the group suggested, and should be given freedom by the con-

gregation and deacons to determine the action needed in a particular situation.

In making its report, the seminar students praised the programs of two Baptist churches in downtown Washington — National Baptist Memorial, located two blocks from one of the areas torn by riots last April, and Calvary Baptist Church, serving in another part of the inner-city.

In a summary report on guidelines for elements of strategy in urban ministries, the seminar participants agreed on the need for some kind of clearing-house in metropolitan areas to maintain communication with various organizations both private and public, and to assist churches with information and help in implementing programs.

A spokesman for the seminar said the students felt this could be either a denominational agency or office, or a committee set up in cooperation with other denominations in a particular metropolis.

The faculty for this summer's seminar on urban studies included: Thomas A. Bland and E. Luther Copeland, both professors of Southeastern Seminary, Wake Forest, N. C., George A. Torney, Home Mission Board, Atlanta, Ga., and Walfred H. Peterson, Baptist Joint Committee on Public Affairs, Washington, D. C.

## Distribution of SBC funds 1969 Cooperative Program

	Operating	Capital Needs	Total	Per Cent to Total
Foreign Mission Board	\$13,836,619		\$13,836,619	50.57%
Home Mission Board	4,984,000	\$400,000	5,384,000	19.68
Annuity Board	125,000		125,000	.46
Golden Gate Seminary	525,000	32,500	557,500	2.04
Midwestern Seminary	475,000	55,500	530,500	1.94
New Orleans Seminary	875,000	55,500	930,500	3.40
Southeastern Seminary	693,000	55,500	748,500	2.73
Southern Seminary	1,148,000	55,500	1,203,500	4.40
Southwestern Seminary	1,887,000	55,500	1,442,500	5.27
Southern Baptist Foundation	80,000		80,000	.29
Southern Baptist Hospitals	36,000		36,000	.13
American Seminary Commission	95,000		95,000	.35
Brotherhood Commission	260,000	25,000	285,000	1.04
Christian Life Commission	170,000		170,000	.62
Education Commission	125,000		125,000	.46
Historical Commission	102,000		102,000	.37
Radio & Television Commission	1,250,000	65,000	1,315,000	4.81
Stewardship Commission	83,000		83,000	.30
Joint Committee on Public Affairs	111,400		111,400	.41
Convention Operating Budget	200,000		200,000	.73
	\$26,561,019	\$800,000	\$27,361,019	100.00%

All money received above the 1969 Cooperative Program goal be divided 52 percent to the Foreign Mission Board, 18 percent to the Home Mission Board and 30 percent to the 1969-73 capital needs program.

## Massachusetts letter

Gary Dennis, summer missionary in Massachusetts, wrote the following letter to Baptist students in Arkansas.



MR. DENNIS

Gary, a Biology major at Arkansas Tech in Russellville, is the son of Mr. and Mrs. Z. B. Dennis of Rogers, Ark. "Dear Arkansas Baptist Students: I spent the past two weeks with Rev. Thomas Hathcote at the Bethany Baptist Church in Bellingham, Mass. This

church is primarily composed of young people and I have found a great challenge there. The young people are responsive and eager. I have had so many simply wonderful experiences in just the two weeks that it is not possible to relate even a small portion on paper. The Southern Baptist work here is very close to the people; at least the church is trying to minister to the needs of the people in the most effective ways. I personally have been inspired by the spirit and dedication of Brother Tom Hathcote, and I feel that this church is doing a real service to the people it ministers to and is helping the young people to see and to accept the love of Jesus when their own parents refuse to give them even a meager portion of love and concern.

During this time I helped in repair work on the church property, or more correctly, the property the church is using; organized data obtained in a previous survey of the area; started a new sample survey of the Milford, Mass. area (producing 18 possible prospects and one new Southern Baptist family of six whose children have already been enrolled in vacation Bible School); led in the first of a series of four meetings with the junior age youth; participated in two meetings with area young people; made preparation to lead a series of five discussion forums with the young people; participated in several committee meetings in preparation for VBS; along with pastor met with a group of college young people from Georgia who are staying at the Worcester Chapel about a week-end youth emphasis consisting of a Friday and Saturday night coffee house type drop-in for all area youth, three socials with young people, an afternoon of survey and worship services on Sunday all carried off with the leadership and talent of above mentioned young people, with pastor and I making the preparation. During this two weeks period I taught a combined Intermediate Sunday School class and preached last

Sunday. I spent each week in a different home. Many plans have been made for the remaining three weeks of my stay at Bellingham. Pray for our work in New England.—Sincerely, Gary Dennis"

## Missionary education must be planned

Missionary education for men and boys doesn't just happen—it must be planned. Planning and providing a program of missionary education for boys and men nine years of age and up is a responsibility of the church.

Missionary education materials and methods are available through the Brotherhood organization to provide an adequate program of education and mission action for boys and men.

To properly begin missionary education for boys and men the church leadership must recognize the need and importance of this training and lead the church to make it part of its educational program. Someone must then be responsible for the work. The Brotherhood director is the officer, elected by the church, responsible for leading in providing the necessary unit organizations to adequately provide for all boys and men in the church.

Every church would need Royal Ambassadors and Baptist Men units. The Brotherhood director is responsible for searching out a qualified Royal Ambassador Leader and a president of Baptist Men to head up the two units.

Now is the time to secure a qualified man to lead in planning for missionary education for the men and boys in your church. Material to assist churches in starting a program of missionary education for boys and men is available on request from the Brotherhood Department. Call on us if we may be of service to you.—C. H. Seaton

## Three assemblies report

One of the most important projects of the year for Arkansas Baptists is the Arkansas Baptist Assembly. In terms of cooperative program money spent and measurable results reported, the Arkansas Baptist Assembly is one of our most effective programs of work.

During three recent weeks, three similar programs were conducted.

There were four distinct areas of Bible teaching and religious education; the Children's Building for children from birth through the 3rd grade, the Junior Assembly for those in the 4th through 6th grade, the Youth assembly for those in Junior and Senior High

and Adult Leadership courses.

Three general periods included a morning watch, an 11 a.m. denominational emphasis, and an evening worship period.

One outstanding accomplishment was the production of the Christian folk musical, "Good News," which was presented Friday evening.

Representatives of denominational agencies found opportunities to meet with the young people, our church leaders of tomorrow and with many of our leaders of today.

Snack shack time and recreational periods were popular times in the schedule.

During the three weeks the following results are reported from the written statements of those who made decisions for Christ:

During the first week 605 registered, with 17 conversions, 21 commitments for special service and 184 rededications.

During the second week 670 registered, with 13 conversions, 42 for special service and 132 rededications.

In the third week 840 registered, with 27 conversions, 21 special service and 131 rededications. In all three weeks 2,115 registered, with 57 conversions, 84 for special service and 447 rededications, or 588 recorded decisions.

A new feature at the assembly this year was the recognition of four Honor Campers. During the third week these were nominated by the dormitory counselors. All nominees wrote a short essay and were interviewed by a committee.

Two each were selected from the Junior section and from the Youth section.

Beth Langford of Second Church, Conway, and Hal Graves of First Church, Fordyce, are the 1968 Junior Honor campers.

Carol Hallum of Levy Church, North Little Rock, and Ross Carden of First Church, Fordyce, are the Youth Honor campers. These four receive scholarships to attend the Arkansas Baptist Assembly in 1969. The Honor Camper program will be expanded to all three weeks in 1969.—Lawson Hatfield, Program Director

## A swap-out

Brother pastor, have you ever thought about swapping out with a fellow pastor in a visitation and personal witnessing program? The idea of exchanging fields with a different fellow-pastor for one half day a week has tremendous

potential, in my estimation. It seems to me that each of you would get good ideas from the other.

If you have a dollar bill and I have a dollar each. However, if you have an you give me yours, we still have only a dollar bill and I give you mine and idea and I have an idea and we exchange ideas, we each have two ideas.

You should take plenty of good, attractive tracts and when you have won someone to Jesus leave a tract on baptism and encourage him to unite with a church and follow Christ in baptism. It seems to me that a program like this would offer encouragement to each other. Perhaps pastors can share happy and glorious experiences and at the same time share their problems. You can spend some time in prayer and fellowship. This should give a struggling pastor a new lease on his pastorate. It should give him new confidence and a new spirit. I challenge you, my dear brother pastor, to explore this idea. After all, many of you play golf together and do many other things together. Why can't you find a way to visit together?

If you try this and God blesses your efforts, let me know. I am always looking for new ways and ideas to help in bringing people to Jesus.—Jesse S. Reed, Director of Evangelism



## Feminine intuition

by Harriet Hall

### What can one person do?

A recent cartoon pictured a man in pajamas standing in an open doorway. As the snow and cold wind were causing him to shiver he looked down at the cat perched on the threshold. His expression as he gazed on the animal seemed to say, "Well, make up your mind!" The caption for the cat's reply was, "I don't want to go in or out. I just want to sit here and whine."

Perhaps we have all been a little like that cat. But certainly many of the world's problems will continue to go unsolved if we all just "sit here and whine." Then comes the classic reply, "But what can one person do?"

A recent letter from the editors of *McCall's* suggests that we can and should complain about the outpouring of violence and sordidness on our television screens and in the motion-picture theaters. Have you seen a program which sickens or repels you? Here are the names of the top men in television: Julian Goodman, president of NBC, 30 Rockefeller Plaza; Frank Stanton, president of CBS, 51 West 52nd Street; and Leonard Goldenson, president of ABC, 1330 Avenue of the Americas—all in New York City, N. Y. Have you been particularly pained by some movie? You can write to Jack Valenti, Motion Picture Assoc. of America, 522 Fifth Ave., New York, and voice your feelings.

The guns that killed John and Bobby Kennedy and Martin Luther King have wounded all of us. We must do our best to help stem the flood of violence. The decisions that these top men in the mass media make will be influenced by your letter and mine—if enough of us put in our six cents' worth.

It is my feeling that there is a time to complain and also a time to commend. When we view some of the fine programs that the networks provide we should be just as prompt to commend these efforts.

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

### State Missions film

A professionally produced 17-minute filmstrip and disc on State Mission work will be available September 1st for \$5.00 postpaid. This is an undated film and will be useable for several years.

Orders may be placed now with the State Missions Department.—J. T. Elliff, Director

**BAPTIST BOOK STORES  
WILL BE CLOSED  
FOR INVENTORY  
ONE DAY ONLY  
WEDNESDAY, JULY 31**

**BAPTIST  
BOOK STORE**  
*Service with a Christian Distinction*  
**Coast to Coast**

The 1968 Cooperative Program goal for Alabama Baptists is \$4,870,000.

## The bookshelf

**The Week That Changed the World**, by Herbert Lockyer, Zondervan, 1968, \$2.95

Dr. Lockyer describes the far-reaching and transforming influence of Christ's death at Calvary and the Lord's prophecy that if He was lifted up from the earth on a cross that He would draw all men to Himself.

**Voice of the Morning**, by Alan L. Wilson, Zondervan, 1968, \$2.95

This is a vivid and dramatic account of Africa as it is today—as seen through the eyes of the African. It is documented by Mr. Wilson's many years of service as a missionary.

**With God in the Garden**, by J. Earl Mead, Broadman Press, 1968, \$2.50

Glorieta's Terraced Gardens kindled these inspirational messages by the pastor of Cliff Temple Baptist Church, Dallas, now retired. Dr. Mead for five years led in the early morning meditations at the Southern Baptist Assembly in

New Mexico.

**His Bright Designs**, by Eileen N. Mitson, Zondervan, 1968, \$2.95

This is the story of the Coombes Family, and how it dealt with undercurrents common to many modern families. It is the author's first adult novel to be published in book form.

**Strange Facts about the Bible**, by Webb Garrison, Abingdon, 1968, \$4.95

The author undertakes to excite the reader's curiosity and satisfy his many questions about the lands and times of ancient biblical people—dealing with their customs, superstitions, cultures, cults, and prophetic visions.

**Witness to the Resurrection**, by Elmer E. Parsons, Baker, 1967, \$2.95

Attention is focused on the people who selected and arranged the material about the resurrection, as well as on the reported witnesses of resurrection events and appearances.



# Institutions ————— Arkansas Baptist Medical Center MEMORIAL HOSPITAL PLANS 30 BED ADDITION



MEMORIAL HOSPITAL NORTH LITTLE ROCK ARK.

**Norman L. Roberts, Jr., Administrator** of Memorial Hospital, announced that the hospital would add 30 rooms to the present facility by extending the two patient care wings. Roberts said it would be necessary only to provide patient rooms as the present nursing stations will be sufficient for the operation of these additional beds. He indicated that occupancy for the year of 1968 had aver-

aged 86% and that there had been an acute demand for private rooms. He said the increased number of patients would necessitate the expansion of storage facilities and remodeling of some ancillary clinical and service areas. Roberts said the clinical areas to be relocated and expanded include the clinical laboratory, tissue laboratory, coronary intensive care addition to the

existing intensive care unit, prayer chapel and family room. Service areas to be relocated and expanded include the kitchen, cafeteria, employee dining, maintenance shop, central stores, housekeeping, central sterile and service elevators. The expansion program is expected to cost approximately one-half million dollars. Bids will be opened July 16, 1968.

## Floor Hostess



Donna McNair

The Center's new floor hostess is Donna McNair, a native of Texarkana, Texas. She received her Bachelor of Science degree in Education from the University of Arkansas on June 1, 1968. As a freshman at the University, she was one of twenty girls selected to become

a member of the "Chimes", a freshman honorary organization. She is married to Rick McNair, a sophomore student at the University of Arkansas School of Medicine. They live at 314 N. Elm Street. Donna says that she likes her job very much. "Since Rick is studying to be a doctor, I felt that I wanted to learn as much as possible about hospitals. I feel like I have learned a lot and the patients seem to appreciate the service we provide," she said. When asked about her hobbies, she said, "Lately it has been attending the weddings of all my friends."

## Laboratory Announces New Affiliations

Odare Murphree, Clinical Laboratory Supervisor, announced that Harding College and College of the Ozarks had affiliated with the Center in order to offer a B. S. degree in Medical Technology. The curriculum calls for 90 semester hours of pre-clinical work at the institution offering the degree and 12 to 15 months of clinical experience at the Center's clinical laboratory. Upon

satisfactory completion of the clinical training, the student will be eligible for an award of a Bachelor of Science degree in Medical Technology and eligible to take the national registry examination for membership in the American Society of Clinical Pathologists. The Center's laboratory is now affiliated with five institutions awarding such a degree. These institutions are: Harding College, Searcy; College of the Ozarks, Clarksville; Little Rock University, Little Rock; Ouachita Baptist University, Arkadelphia and State College of Arkansas, Conway.

## Gifts To ABMC

Recent contributions to the Auxiliary Scholarship Fund of ABMC, in memory of Mr. O. B. Lovell, were made by Mr. and Mrs. John P. Eckstein, Mr. John H. Stephan, Mr. and Mrs. Reuel Roberts, Mrs. Henry C. Thomas and Mrs. Gertrude J. Meier. A contribution to the Open Heart Surgery Charity Fund was made by the W. M. S. of Immanuel Baptist Church in Little Rock. Mrs. Ida McCollum Webb made a contribution to the Pediatrics Department.



ABMC's School of Practical Nursing graduated its eighth class at exercises held July 5, in the Student Union Building. Pictured above, left to right are: Carol Kuhn, Roberta Vanderplaat, Pat Bradley, Ina Standley and Joann Glover. This brings to 133, the total number of practical nurses graduated from the school since the first class was admitted in September, 1964.

The general chemistry section of the Center's laboratory has been cited for its excellent performance by the American College of Pathologists. The laboratory participated in a voluntary survey of unknown chemicals sent out by the American College of Pathologists, designed to test the accuracy of clinical laboratories. The test results are recorded in three levels: (1) Good performance; (2) Acceptable performance, and (3) Unacceptable performance. The Center's laboratory scored Good in all 25 tests and was awarded a certificate of Excellence.

**LeMaster Is President-Elect**

Robert LeMaster, ABMC Purchasing Agent, was elected president-elect of the Society for Arkansas Hospital Purchasing Agents at their annual meeting held June 6 in Hot Springs. There are approximately 29 hospitals represented in the Society.

David Laffoon, Ouachita Memorial Hospital in Hot Springs, was inducted as president of the organization. Howard Edwards, St. Vincent's Infirmary, is treasurer and Miss Joan Lively of Hempstead County Memorial Hospital in Hope, Arkansas is secretary.

**Mrs. Hartwick To Retire**



Minnie Hartwick

In addition to being a good cook, Mrs. Hartwick is an excellent seamstress. For her daughter's wedding in February, she made her wedding dress and the dresses for the bridesmaids and flower girl.

She estimates that she has between 30 and 40 recipes for pastries which she admits she developed herself. Her recipe for hot rolls is one that she learned from her mother when she was a child.

After her retirement, she plans to visit her children and her twelve grandchildren. She also plans to become more active in her church. She is a member of the Mount Olive Missionary Baptist Church in Guy, Arkansas.

Mrs. Minnie Hartwick, one of Memorial's original employees, is planning to retire July 23.

Mrs. Hartwick came to work at Memorial as a pastry cook when the hospital opened in January, 1962. She has been cooking since she was a child and was well qualified when she came to Memorial. Mrs. Hartwick has four children and in addition to cooking professionally, she prepared three meals a day while raising her family.

**Center To Establish Eye Bank**

In this day and age of temptation, transplant and trauma, the Center continues to demonstrate its capacity to cope with the progressive challenges of modern medicine and meet the needs of its patients.

For years the Center's Ophthalmology Department has been transplanting corneas into the eye and restoring sight to a once sightless eye. Because the cornea is clear and free of blood vessels, it does not have the rejection characteristics of a kidney, lung or heart. For this reason, the cornea is an excellent tissue to transplant. In

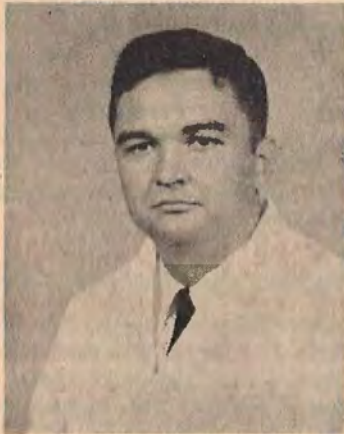
transplanting a cornea, the tissue adheres and begins to grow with the return of normal nourishment. In a relatively short period of time the patient's sight begins to improve.

When transplanting a healthy cornea tissue into a healthy eye, the patient can expect to recover a large percent of his normal eyesight within six to eight weeks.

The donor tissue should be transplanted into the recipient eye within a relatively short period of time — but the transplant could wait as long as 48-72 hours with reasonable probabilities of a successful transplant.

The Center currently could transplant eight to ten corneas a month if they were available. Therefore, a campaign to "Donate your eyes — So that others might see," has been started at the Center. Once the program is underway, patients who need cornea transplants can be admitted to the hospital with the expectation of having a cornea donated within a reasonable period of time. With the advance in technology, no cornea will be wasted. The tissue can be processed for an indefinite period and be used for reinforcing a weak cornea or sclera.

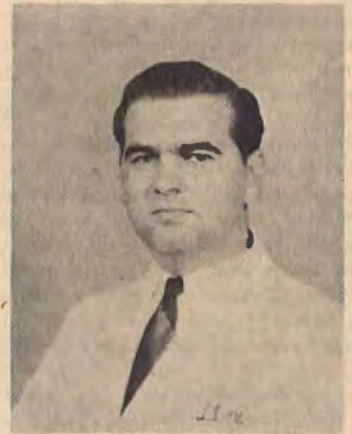
# 1968-1969 HOUSE STAFF



**Dr. J. Perry Jordan**  
(Intern)



**Dr. Vandee Van Deusen**  
(Intern)



**Dr. Herschel B. Dean**  
(Intern)



**Dr. Otis E. Cutler**  
(First Year)  
Radiology Resident



**Dr. Richard Johnson**  
(First Year)  
Pathology Resident



**Dr. Lou Persic**  
(Second Year)  
Radiology Resident



**Dr. Henry W. McGowen**  
(Second Year)  
Radiology Resident



**Dr. Ralph Starks, Jr.**  
(Third Year)  
Radiology Resident



**Dr. George R. Grimes**  
(Third Year)  
Radiology Resident

...Teen-age shoplifting is on the increase. Professional security consultants estimated that there are about 100,000 teen-age shopliftings a week as compared with only a few thousand a decade ago. FBI statistics show that shoplifting arrests have increased by almost 80 percent in the last five years... There are no geographic boundaries to the current epidemic of teen-age shoplifting. It is ranging in every town and city in the United States according to the National Retail and Merchants Association. One six-store chain in the New York area reported more than 4,000 juvenile arrests last year; in the Atlanta area where \$2 million a year is stolen from merchants, a police lieutenant says that no less than 70 percent of those caught shoplifting are juveniles. . .Sociologists blame teenage shoplifters with a twisted sense of morals. The twist is caused in part from what is called "peer group influence" and the "I dare you" factor.

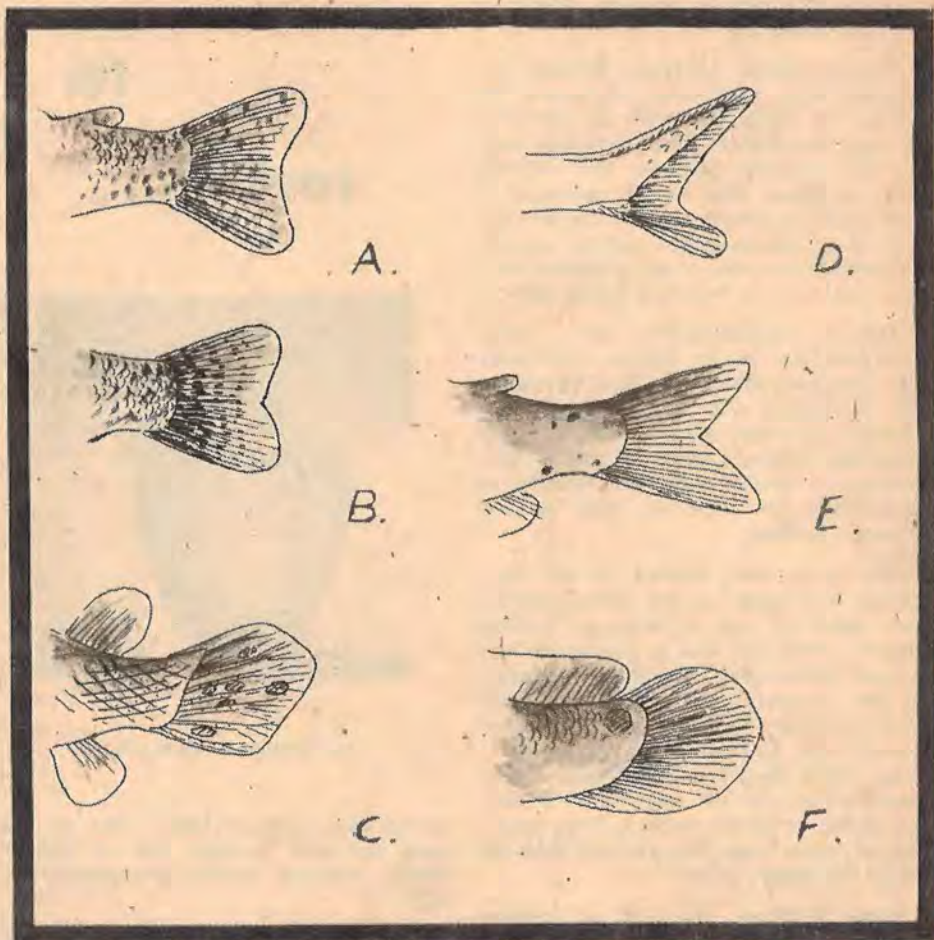
...The business of making oneself beautiful these days is big business. It is estimated that \$7 billion was spent in 1967, divided equally between beauty parlors and the makers of toiletries and cosmetics. The beauty business has grown at 10 percent or more each year. In fact it is almost immune to recession, because a woman with worries needs more reassurance. Volume grew by 6 percent in the recession year of 1958 and then spurted 13 percent when things got better the next year.

...Perhaps a third of future humanity will at some time during the course of their lives need an organ transplant Terminal patients, victims of fatal accidents, condemned criminals who might be persuaded to will their healthy organs to society, and suicides, who number 22,000 a year in the United States, all die anyway. It will be a tragic waste if their organs are not made available to patients whose lives could be prolonged. With certain obvious qualifications, obtaining these organs involves questions of legal and social machinery rather than basic morality.



## Fish tail quiz

Many species of fish can be identified by their tails alone. See if you know these six fish before reading further.



- A. An adipose fin, scales, and a forked tail with spots make this a rainbow trout.
- B. Scales, irregular spots, and a forked tail make this the tail of a black crappie. (All sunfish have a similarly shaped tail)
- C. Dorsal and anal fins near the tail which is not symmetrical (when divided in the center horizontally) makes this a gar.
- D. The tail of a sturgeon—only a paddlefish or spoonbill catfish has a similar tail.
- E. No scales, an adipose fin makes this a catfish. The deeply forked tail makes it either a channel or blue catfish. The spots make it a channel catfish tail.
- F. Only the grindel or bowfin has a tail like this and since the spot on the tail has no border this is a female.

If you were correct in identifying 4 or more fish you must be a fisherman.

"Johnny Applesseed has come to town!"

If you or I had been one of the pioneer American settlers and had one day seen Johnny come into our community, we might not have known what to make of him. Even for those days of homespun suits and coonskin caps, he was a strange-looking figure. Sometimes he wore only a coffee sack, with holes cut out for his legs and arms. On his head, instead of a hat, he would be wearing the old tin pan in which he did his cooking.

Yet, for all his odd ways, Johnny Applesseed was welcomed wherever he went. For forty-six years he tramped all over the Middle West, bringing seed to the frontier farmers and helping them to plant their apple orchards. If fine fruit is grown in that country today, it is because this curious apostle of horticulture carried on a tireless mission well over a hundred years ago.

Johnny Applesseed's true story emerges from much legend and hearsay. His real name was John Chapman. His birthplace was Leominster, Massachusetts. He was only a babe in arms when the cannon roared at Bunker Hill. Nothing is known about his boyhood or about how he came to take up his strange calling.

The first clear picture of our hero shows a slender young man, twenty-five years of age, arriving in Licking County, Ohio. He had a packhorse and a load unlike that of any other visitor to that frontier country. Around 1800, most travelers would have been burdened with guns and knives and notions. That wasn't what Johnny Applesseed carried. All the way from Pennsylvania, he had come with a large quantity of apple seed that he had obtained from the cider mills!

After clearing the land in various places along Licking Creek, he planted the seed in neat, even rows. As time passed, the warm sun and the rich soil transformed those plots into valuable nurseries—the basis of the Middle West's great fruit industry. But Johnny Applesseed was miles away by then. In 1806 he made a remarkable journey down the Ohio River traveling in a strange craft consisting of two boats lashed together.

Everywhere Johnny went, it was with the same purpose in mind. He must have carried an inexhaustible stock of apple seed. He started nurseries all along the Ohio River's tributaries. When his old boat would not serve, he

## "Johnny Applesseed

has  
come  
to

town!"



BY VINCENT EDWARDS

would slip a bag of apple seed on his back and hoof it down the old Indian trails, planting tracts throughout the hills.

His nurseries thrived beyond his fondest hopes. No longer did he have to make long treks back to Pennsylvania cider mills for more apple seed. His own trees were producing seeds. But that meant that all those farflung places had to be carefully tended. Until his death, Johnny Applesseed was always on the move.

He was never too busy to help the frontier farmer set out apple seedlings. Johnny hoped that some day he would have nurseries along the farthest of the Great Lakes. The Indians, too, must be shown how to grow these trees, which provided food to balance their heavy meat and fish diet.

As time went by, Johnny Applesseed became almost a legendary figure. One night he would be sleeping alone in the wilderness; the next, he would be at some Indian's lodge; and on the third, he might be at some remote settler's cabin.

Besides his apple seed, he always carried his Bible. When Johnny came as a guest to a frontier cabin, he read the Scriptures aloud to the family. Then he explained the meaning, according to his views, until far into the night. When it came time to retire, he asked for only a quilt. He curled up in comfort by the fireplace. Long before the family rose in the morning, he was off for a new stopping place.

Because Johnny Applesseed had always been a quiet, peace-loving man, the Indians did not molest him when they rose to help the British in the War of 1812.

Many frontier homes were put to the torch. The savages prowled through the Ohio and Indiana wilderness. Johnny could not sit by quietly when he heard that they planned to wipe out his friends, the settlers. He quickly went about, warning many families to seek refuge in the blockhouses. When word came that the Indians were about to attack an Ohio town, he made the thirty-mile journey to fetch an American relief force and then guided the soldiers back to the scene, all in a single night.

When more and more people began to move into Ohio, Johnny Applesseed longed for lonelier country. His last years were spent in Indiana. He had done a great service for the frontier farmers. He should have been content. Over an area of 100,000 square miles, the apple seed he had planted had grown into trees bearing fruit. His wilderness mission had been faithfully carried out.

Johnny still roamed from cabin to cabin. One dusk, in 1847, after a twenty-mile tramp, he arrived at a friend's home near Fort Wayne, Indiana. His hosts brought him bread and milk as he rested on their doorstep. Then, in return, he read aloud the Beatitudes. But that night, as he slept in his quilt by the hearth, Johnny Applesseed quietly died.

No spring now comes to the Middle West without bringing back his memory as hundreds of apple orchards shower their fragrance over the countryside.

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# Facing trials and temptations

Life and work

July 28, 1968

James 1:1-15

By C. W. BROCKWELL JR.

MABELVALE, ARKANSAS

Do you know what the world is saying to many Christians? "You Christians seem to have a religion that makes you feel bad. You are like a man whose head hurts. He does not want to get rid of his head. But it hurts him to keep it."

To all who have a splitting religious headache, these next five lessons are for you. On the other hand, if your beliefs do not arouse any conflict in your daily living habits, you will not be able to understand the book of James at all.

"Lessons in Practical Christianity" is the title for our unit of study through August. And our purpose is this: to encourage holy living in the midst of the trials and temptations to which Christians are exposed. Since we usually holler first about that which hurts us, James treats this subject first.

What will testing do to you?

James was no traveling man as was Paul, so he didn't write to churches in various places. Instead, he wrote to all his Christian brothers and sisters scattered everywhere. They had been transferred to all parts of the world by their employer, the Lord, but not in the usual way people are transferred today. Many of them had been driven out by persecution. Some had gone to find more comfortable surroundings.

But all Christians are tested to make them better. In fact, says Peter, it is the normal thing, not some strange consequence (I Peter 4:12). Jesus plainly warned that "in the world ye shall have tribulation" (John 16:33). Just what, then, will this tribulation do to you?

(1) It will give you joy. It is a means of showing to the world that your faith in God is not founded on favorable circumstances. Trouble helps you get rid of false purposes, for in it you come face to face with what you really are. You may not rejoice about the heartache and sorrow, but you can rejoice in it. Elsewhere in Scripture we are told that "no chastening for the present seemeth to be joyous, but grievous. . ." (Heb. 12:11). But who is living just for the present anyway? It is the "afterward," the future prospect, that we are reaching for. And God has chosen this method, the method of trials and tribulation, to get us there. Sin is never conquered easily.

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(2) It will grow you up! A strange expression this may be, but a familiar truth this is. We may well desire to be "made into the image of Christ" until God starts the making process. He shapes us through constant testing so we can be what he has designed us to be. In due time, the trials will end but fortunately God controls the "due time." He knows better than we how much we can take, as well as how much we need. Maybe some of us just never seem to learn. We may take consolation in the fact that Paul suffered all of his Christian life, but look what a jewel he was in Christ's crown! So don't give up or give in but give more of yourself to the Lord.

Endurance, maturity, sufficiency; these are the fruits of affliction. Ask any Christian you admire and he will tell you the road of faith is never paved for smooth travel. But it does get you to where you are going.

How can this be?

When a man is born into this world he is endowed with two words. These words steer him through life. And they are both questions: why and how. James dealt with the why in verses 2-4. Verse 5 begins his answer to how.

How do you turn tribulations or troubles into good? If you know, God has told you. If you don't know, ask God and he will tell you how to use your experiences in the best possible way.

(1) Ask in faith. Otherwise you will stagger through life as a drunk man, wavering between belief and disbelief. The doubter receives much, and often confusing advice from men, but, as verse seven tells us, he never receives anything from the Lord.

(2) Get down so that you can get up. Most of us find it easier to rejoice when wealth comes than when it goes. Perhaps it is because we are ignorant of our position and possessions in Jesus Christ.

Real humility has nothing to do with the size of our bank account, unless we

let it. The richest man can be humble and grateful and the poorest man can be proud and arrogant. To the poor the Gospel says "arise." To the rich, the Gospel says "come down."

(3) Stop blaming God. James let it be known in no uncertain terms that God does not lead a man astray. Yet when we blame our sin on circumstances we are saying just that. The poor man says he is dishonest because of his poverty. The drunken man says he is that way because of his companions. The rebellious child says he is made so by his parents. But underline this: No man is ever driven to sin by the circumstances in which God has placed him.

We sin because of inward desire and outward enticement. It is when we are drawn away from God by these that we get into trouble. The only way out for the Christian is to ask God for power to resist them. He will gladly give it.

Conclusion

Verse 12 seems to be the central verse. "The man who patiently endures the temptations and trials that come to him is the truly happy man. For once his testing is complete he will receive the crown of life which the Lord has promised to all who love him" (Phillips).

"Yield not to temptation, For yielding is sin; Each victory will help you Some other to win; Fight manfully onward, Dark passions subdue; Look ever to Jesus, He'll carry you through."

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# Praying in a crisis

BY VESTER E. WOLBER

PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

International

July 28, 1968

Daniel 9:1-23

The book of Daniel, like the Revelation of John, is from a class of literature known as apocalyptic. These books reveal God's Word in visions and symbols, and were intended to impress the reader with the majesty and power of God so as to give assurance to those who trust and obey God.

Two of the chief benefits to come from the captivity experience of Israel were the increased use of Scripture and of prayer. While in captivity the Hebrews collected some of the Holy Scriptures—especially the books of law—and established the first section of the old Testament. They also learned how to pray and worship without depending on the temple or the priests. In a time of crisis Daniel turned first to the writings of Jeremiah, and from the writings of Jeremiah he turned to prayer. Since that time God's people in their troublous times have turned to the written Word and to prayer to find the path of wisdom and strength to walk on it.

## Daniel's study (9:1-2)

Daniel's difficulties began when he read in Jeremiah that 70 years were to pass "before the end of the desolation of Jerusalem" (9:2). He sought the Lord and confessed his sins and those of his people, and as he prayed Gabriel came to help him interpret the Scripture (9:23).

It will suffice to say that Daniel was driven to prayer in an effort to interpret God's Word and understand his purposes, and that any of life's problems which drive one to his knees serves a good purpose; but it is especially good for one to pray in seeking to understand God's long-range purposes. It's far more rewarding for the Christian to study the prophetic literature of the Bible, seeking to understand God's long-

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range purposes, than it is to try to find out his means for reaching these purposes. In studying Daniel and Revelation it is much easier to understand the chapters than it is to understand the verses. These portions of the Bible are to be read with a telescope rather than with a microscope.

## Daniel's reverence (9:3-4)

He addressed his prayer to "the Lord my God . . . the great and dreadful God," the covenant-keeping and merciful God. Our generation could learn from Daniel: he did not pray to a democratic God, but to a sovereign, almighty, and fearful God. Only those who approach God in reverent awe really get through to Him.

## Daniel's confession (9:5-6)

1. He confessed rebellion. Their kings, princes, fathers, and all others had "sinned . . . done wrong . . . acted wickedly . . . and rebelled." It is serious and wrong for people to be so blindly loyal to their forefathers as to defend their actions while perpetuating their blindness and mistakes. It is equally serious and wrong for a generation to become so rebellious toward the past as to destroy all traditions simply because they are old. The pharisees of the first century were examples of the former, and there are vast numbers of living Americans who exemplify the latter. Traditional views must not be perpetuated simply because they are old; neither must traditional views be destroyed simply because they are old. Daniel confessed his sins and those of his nation, past and present.

2. He confessed disobedience. He and his people had turned aside from God's commands.

3. He confessed disregard for the prophets. Although God had spoken to them through the prophets the people had ignored and dismissed their messages. The Word of God which comes to men cannot be disregarded with impunity. God's word is self-authenticated, whether mediated through the written Word, a human spokesman, or the indwelling Holy Spirit; and it must be received with sincerity and a desire to obey.

## Daniel's petition (9:17-19)

The prophet's zealous pleas can be summarized in three petitions:

1. Hear our prayers and look upon our situation. When people are suffering they are tempted to conclude that God does not know or does not care, but if they know that God knows and cares they gain strength to endure. If the Lord is sometimes slow to answer our cry of distress, it is not because he lacks the necessary resources, and it is not because he lacks the necessary concern for our need; the delay is directly related to God's over-all, long-range purpose to be achieved through the situation, including his desire to employ the experience to deepen and enrich our character.

2. Our plea is not based on our righteousness but on your mercy. The best of men and nations must stand empty-handed before the Lord, for at best we are but unprofitable servants. But the heart of God is full of mercy—grace to change and grace to cure.

3. Pardon us and deliver us because we are yours. Jesus taught us to pray in his name and for his sake, meaning that we are to pray and work as his representative and for his interests. In prayer—indeed in all living—the Christian is to fuse his will into the will of God and lose himself in the work of God.

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Oklahoma Baptists have a plan to provide the \$2 million additional needed within the next five years to meet minimum needs of O.B.U. and B.S.U. work. The plan is structured within the framework of the Cooperative Program.

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 B—Baptist beliefs: Who is my neighbor? p10; Bottoms, Farland to Southwestern p9; Baker, Amon to Pine Bluff as music minister p9; Beacon Lights of Baptist history: Home missions in Arkansas p4; Beach, Rev. Phil resigns p7  
 C—Clark, Benny Henderson BSU director p9; Calling all voters (L) p4; Children's nook p20; Cover story p5  
 D—Davis, Mrs. Alvin named director, OBU extension center p8; DeBuck, James licensed to preach p8; Denver Crusade p11  
 F—Feminine intuition: What can one person do? p15  
 G—Green Valley (poem) p10; Gennings, Miss Helen named Miss Arkansas 1968 p6  
 H—Head, Rev. George to Smithville p9; Hampsons on furlough (L) p4; Hope First Church centennial p5; How they voted (E) p4  
 K—Knight, George to edit BSSB publication p12  
 L—Lest we forget (L) p4  
 P—Petty, Gene receives Southwestern degree p9; Personally speaking: Life in camp p2  
 S—Southern Baptist Convention: Inner-city study reveals needs p13; SBC funds distributed p13; Crusade committee reaffirms concern p12  
 V—Vaught, Dr. W. O. to Africa p7  
 W—Wilhelm, Nelson to First, Waldron p7; Ward, Charles receives journalism scholarship p7

DON'T try to sell that evolution bit to me!  
 —ARK-E-OLOGY by Gene Herrington

**Involved**

Jones—"Good evening, old man. Thought I'd drop in and see you about the umbrella you borrowed from me last week."

Brown—"I'm sorry, old man, but I lent it to a friend of mine. Were you wanting it?"

Jones—"Well, not for myself, but the fellow I borrowed it from says the owner wants it."

**No uncertain terms**

Woman to marriage counselor: "That's my side of the story—now let me tell you his."

**Company crisis**

A tired-looking man dragged himself through his front door and slumped into a chair. "Busy day at the office, dear?" his wife asked sympathetically.

"Terrible," he sighed. "The computer broke down in the middle of the afternoon and we all had to think."

**How to succeed**

In a manufacturing plant the management offered a \$25 cash award to all employees who offered suggestions as to how the company could save money. One of the first awards paid was to a Scot who suggested that in the future the award be cut to \$10.

July 14, 1968

Church	Sunday School	Training Union	Ch. Adms.
Alexander First	67	36	
Berryville Freeman Heights	119	43	
Camden			
Cullendale	389	103	
First	422	154	1
Crossett			
First	512	198	2
Mt. Olive	242	134	4
Dumas First	319	69	9
El Dorado			
Ebenezer	174	71	
First	616	361	2
Victory	79	46	1
Forrest City First	489	134	4
Fort Smith First	1,176	388	7
Gentry First	144	62	4
Greenwood First	248	110	2
Gurdon Beech Street	130	46	2
Hope First	449	180	
Hot Springs Piney	211	84	
Jacksonville			
Bayou Meto	124	84	1
First	424	124	1
Marshall Road	276	122	
Jonesboro			
Central	464	174	6
Nettleton	233	96	2
Little Rock			
Geyer Springs	444	157	5
Life Line	403	131	1
Rosedale	193	84	
Manila First	146	64	
Marked Tree Neiswander	98	58	
Monticello			
First	300	77	
Second	247	100	5
North Little Rock			
Baring Cross	576	152	4
South Side Chapel	20	15	
Levy	458	144	3
Park Hill	695	194	
Cherokee Baptist	72		
Sixteenth Street	36	26	
Slyvan Hills	235	102	3
Paragould East Side	255	113	
Paris First	384	115	4
Pine Bluff			
First	668	133	8
Green Meadows Mission	68	40	1
Second	139	69	
Rock Springs	83	36	
Springdale			
Berry Street	97	43	
Caudle Avenue	103	24	
Elmdale	304	81	3
First	371	92	7
Oak Grove	58	43	
Van Buren			
First	423	142	
Oak Grove	146	38	
Vandervoort First	60	31	
Warren			
First	453	116	
Southside Mission	72	63	1
Immanuel	224	71	1
Westside	63	52	2
West Memphis	257	123	2

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# In the world of religion

## 'According to Alsop'

WASHINGTON, D. C.—Under his "Affairs of State" column in the July 27, 1968 *Saturday Evening Post*, Stewart Alsop praises the Biblical text as good reading in troubled times and pities young people who have abandoned it.

"They are missing some fine and mordant wit," says Alsop. "They are missing also a sense of the mystery and terror of life and death which only Shakespeare conveys with the sudden terrible force of the Bible."

Finding the colorful characters of the Old Testament true-to-life, nice guys, he treats with admiration the love songs of the Song of Solomon and gathers from all his reading this simple deduction:

"After reading bits and pieces of the Bible I almost always come away with a feeling that God will keep His promise to Noah—'Neither will I again smite every living thing'; that people will go on acting like people; and that the seasons of the earth will go on changing through the years, in the way that so delighted Solomon's Shulamite." (EP)

## The American I.O.U.'s

WASHINGTON, D. C.—At the end of May this year, each U. S. citizen owed \$91 more as his share of the nation's debt than he did on the same



WOMAN and daughter watch through the window of the East Danang Baptist Center, located in a refugee settlement in Vietnam. The woman was the first person to profess faith in Christ at the center. (Photo by J. T. Purcell)

day in 1967.

That amount, according to Tax Foundation, Inc., represents the difference between the per capita U. S. debt on May 31, 1967: \$1,676; and on May 31, 1968: \$1,767.

On May 31 this year the total U. S. debt was \$353 billion—\$21 billion higher than on the same day a year earlier. (EP)

## Bargain for good samaritans

Despite initial problems and less federal money to assist local communities than anticipated, the Community Action Program division of the Office of Economic Opportunity (OEO) is moving ahead progressively—for two reasons, both unique.

First, notwithstanding considerable misunderstanding, our approach is designed to get people off welfare rolls and into self-sustaining situations through outreach programs which place the disadvantaged into educational counseling and job training programs most likely to help. Second—and also despite misunderstanding—the Community Action Program probably gives more consideration to local wishes and ideas than any other tax-supported socio-economic improvement program.

When a clergyman asks: "How can my church help make our Community Action Program more effective?" we have replied: Here are the things we need—maybe not in this order, and maybe not every item in every situation, but we need:

- (1) Space for head start and our neighborhood centers
- (2) Full or part-time workers to serve as outreach workers and in many other ways
- (3) Money
- (4) Understanding and good will—encouragement for people to visit OEO programs and get acquainted

Obviously it is easy to get into doctrinal or theological disputes with clergymen about social action, but I find no purpose or reason for this. You see, we have another common interest—the support for the kind of action which extends a helping hand to the disadvantaged—a hand up, not a hand out. This is the sort of action I believe Christ must have had in mind when He said, "In as much as you have done it to the least of these my brethren, you have done it unto me!" —Ralph Creger, Field Representative, Community Action Program

## 'Jesus saves' pencils

SEATTLE—In the "Notes & Quotes" section of the *Seattle Post Intelligencer* the editors ran a story and asked its readers to work out of it their own moral.

The secretary of an east Seattle church kept losing pencils (absent-minded parishioners walking off with them) until she had a gross printed with the words "Jesus Saves."

Not one of the new lot has disappeared since. (EP)

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