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Arkansas Baptist State Convention

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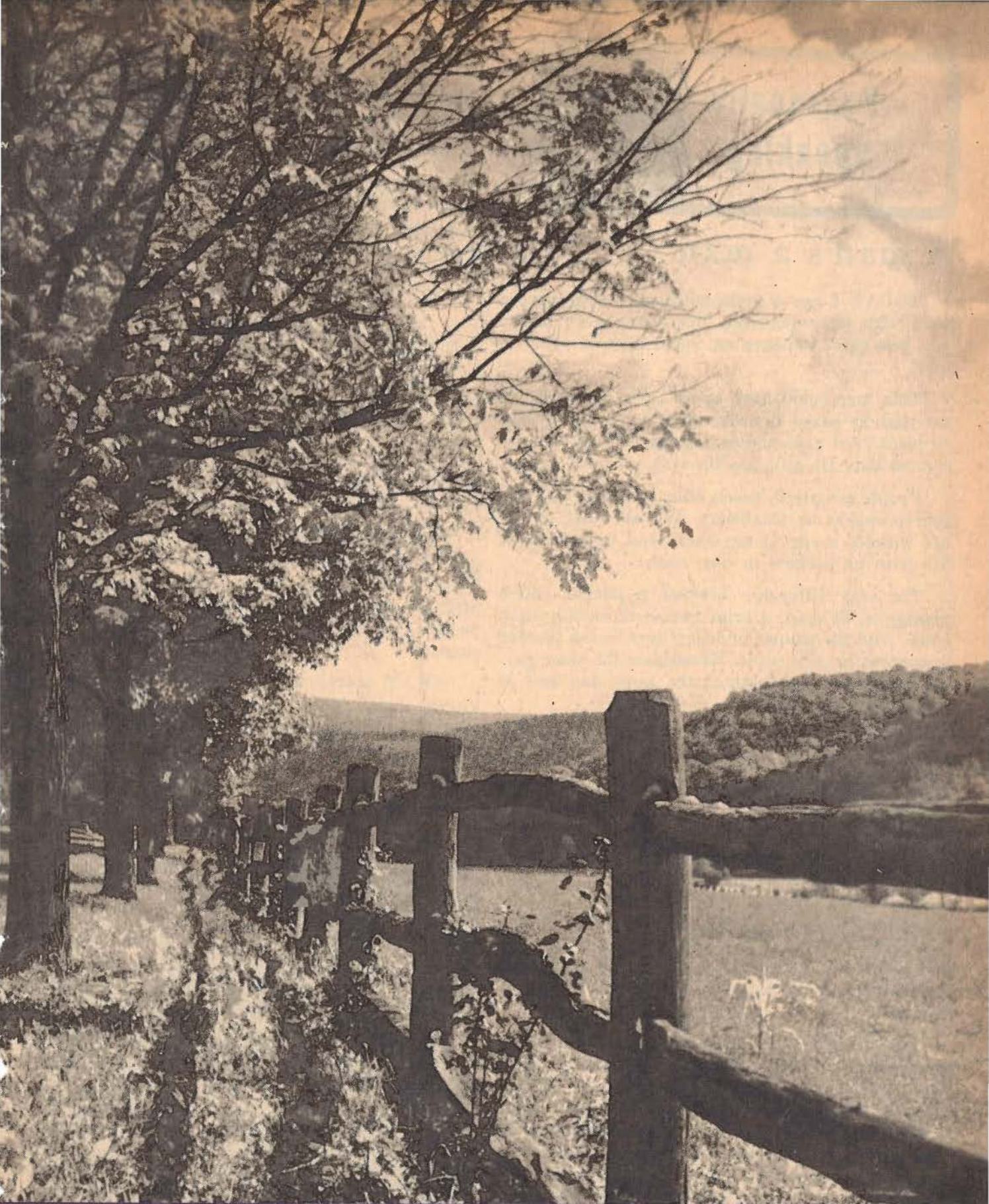
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# *Arkansas Baptist*

*newsmagazine*

AUGUST 1, 1968

## Personally speaking



### A man's a man

TODAY I saw a multi-millionaire sopping pea soup with his cornbread. There are some things you just can't improve on, regardless of your estate!

This man could have anything in the world to eat that he cared to order. And he chose to dine on black-eyed peas and cornbread! Wealth has not spoiled him. He still has his true sense of values.

People are pretty much alike, whether they are sharecroppers or financiers. We all start out in life without a rag to our backs and we go out of life with no pockets in our rags.

The only difference between a pauper and a planter is, at most, a brief period of earthly opulence. And the pauper of today may be the planter tomorrow, or vice versa. Sometimes the same person is pauper and planter the same day and at the same time.

Regardless of how much you and I are able to pile up and call ours, soon it will be gone or it will belong to somebody else. There is not much permanence in proprietorship.

Which reminds me of two young whippersnappers—nephews of mine—and some of their philosophizing I overheard just the other day. "Well," said the one who is 24, "my wife and I have decided to quit pinching our pennies. After all, we can't take it with us." "That's right," said the one who is 32, and who was trying to justify making another trip home, to visit relatives in Arkansas.

The all-wise God certainly must have taken the vicissitudes of life into account in making us so that our real requirements can be mighty simple when it comes to a showdown. After all, what is there better to breathe than air? better to drink than water? better to eat than cornbread and peas, with a ripe tomato and a glass of cold buttermilk thrown in, and—if you want to get real extravagant—two sizeable slices of salt pork fried well-done?

Consider further our well-heeled friend who still sops his pea soup. He could have his clothes

made from expensive materials from afar and by the world's most distinguished tailors. But he wears the ordinary-priced hand-me downs, even as you and I.

Mr. Burns hit the nail square on the haid:

What though on hamely fare ye dine—  
Wear hodden grey, and all o' that—  
Gi'e fools their silks and knaves their wine,  
A man's a man for all o' that!

*Erwin L. McDonald*

## IN THIS ISSUE:

A prominent Tennessee layman has come out with a strong plea that his fellow Baptists stick to evangelism and the Bible, and avoid political issues . . . and the editor of the *Newsmagazine* has an answer for him. Turn to page 12, for the SBC story, and to page 3, and our editorial, "Gospel vs. issues," for the rebuttal.

THOMAS A. Hinson, pastor of West Memphis' First Church and president of the Arkansas Baptist State Convention, recalls some important facts about his church, as well as one of its former pastors. It's on page 5, "What mean ye by these stones?"

WHAT makes a good duck season? George Purvis, in "Arkansas outdoors," tells us that it's everything that happens on the northern resting grounds. Turn to page 10 for this week's column.

SOME important annuity notes are available to our readers this week, on page 15.

COVER story, page 10.

## Arkansas Baptist *newsmagazine*

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August 1, 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.

# Handicapped speaks

A 15 year-old North Carolina girl whose arms and legs have been deformed since birth is waging a crusade against the practice of showing deformed people in carnival sideshows. And if Carol Grant, daughter of Editor and Mrs. Marse Grant of the *Biblical Recorder*, North Carolina Baptist weekly published in Raleigh, achieves her goal, as appears likely, there will no longer be "freak shows" permitted in North Carolina.

Miss Grant, whose sensibilities were offended by "freak shows" at the North Carolina State Fair, started her campaign with a letter of protest to Agriculture Commissioner James A. Graham. "People are realizing that handicapped persons are people, too," wrote Miss Grant, "with feelings and opinions like everyone else."

"Freak shows are geared to ignorant and uneducated people," she wrote, "who perhaps have a more serious problem—that of having no education."

According to an editorial in the *High Point Enterprise*, quoted recently by *Biblical Recorder*, Commissioner Graham, whose department supervises the State Fair, has agreed that freak shows no longer have a place as entertainment and that they certainly are not something to be classed as educational. Mr. Graham is reported to be looking into the possibility of cancelling that portion of midway entertainment.

Reports Editor Grant, in an editorial in his own paper: "Commissioner Graham is getting pressure from the freak show operators because Carol has hit them where it hurts—their pocket-books. If you agree that this Dark Ages practice is entirely out of place in 1968, a letter to Mr. Graham in Raleigh may help him and State Fair Manager Art Pitzer make up their minds. A number of newspapers have expressed their support and we are deeply grateful for this."

It is hoped some of our own readers will join Carol in this worthy undertaking. Those who wish to write to her direct may address her: In Care *Biblical Recorder*, P. O. Box 9325, Raleigh, N. C. 27602.

# Gospel vs. issues

Elsewhere in this issue of the paper businessman Maxey Jarman pays his respects to the Southern Baptist Convention and its new policy on dealing with social issues.

Mr. Jarman sounds a familiar note and one in which Southern Baptists generally will join when he says that our most important task is to win people to Christ. But he misses the mark in jump-

ing to the conclusion that the action at Houston relegates the preaching of the gospel to some place other than first.

He is also far afield in contending that the Convention was trying to speak for all Baptists or to impose anything on individual Baptists or local churches. The Convention was speaking for itself in the adoption of the statement on crisis of the nation and it was acting for itself, not for local churches or for individual Baptists, when it set for its institutions, agencies and commissions a policy of blotting out all racial barriers. And in taking this action the Convention was well within the bounds of Baptist polity. The Southern Baptist Convention is autonomous just as certainly as is a local Baptist church.

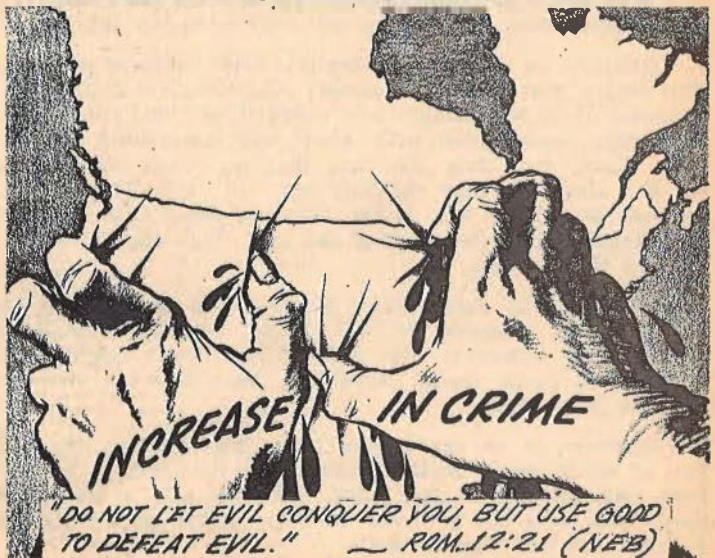
Acknowledging that "Christians do have a responsibility to society and mankind," Mr. Jarman said that he felt, however, that the Christian's responsibility to save souls is far more important.

Really, we cannot see anything to be gained in arguing which comes first, the chicken or the egg. You would not have any eggs if you did not have chickens and you would not have chickens for very long if you did not have eggs.

We would refer Mr. Jarman and others of his school to the Great Commission. As we read this, we Christians are to win people to Christ, bring them into the church, and then teach them to observe all that Christ has commanded. Certainly the latter will include applying our Christianity to all of life—politics, social issues, and all.

We are far past the time when New Testament-nurtured Christians can afford to use the old wrangle over the primacy of preaching the gospel to justify keeping themselves uninvolved in the civil rights revolution.

## GRADUALLY SQUEEZING OUR LIFE'S BLOOD



# The people speak

## Cites Arkansas' part in Greater Denver Crusade

On this Monday morning following our Central Crusade, I wanted to share with you something of the joy in our hearts at this point. We had excellent attendance all six nights, averaging twenty five percent of our total resident membership, approximately 2,500. There were 338 who professed faith in Christ, 374 who made rededications, and 12 others surrendering for specific Christian service, for a total of 724 who came forward and were counseled during the six nights.

Then in our churches on Sunday, we had outstanding services with many additions in all of the congregations. The men this morning were most enthusiastic in their praise for the evangelists from Arkansas who are preaching.

In addition to those who have already come from Arkansas that you know about, eight laymen from the First Baptist Church of Ft. Smith came over

for the past weekend for visitation. These men made over 300 personal contacts in the homes of Denver, and as a result of their visiting, four families united with the church by letter and one family was saved in the home and came for baptism. They reported that every contact they made, whether in the homes or motel or filling stations, that people had heard about the Encounter Crusade.

This leads me to tell you that because of the funds furnished by Arkansas, added to those from the Home Mission Board, and what we were able to raise in Denver, we accomplished what we hoped in our publicity program. We have made extensive check and found less than one half of one percent who have not heard about "Encounter." I believe this Crusade and its attendant benefits will set Baptist work forward many years in metro Denver. We will try to share with you a detailed report

when the Crusade is all over.

Please express to all of your colleagues our deep appreciation for the part Arkansas Baptists played in this Crusade, and for the very personal help and assistance you have given to us.—Harold P. McGlamery, Secy of Evangelism and Brotherhood, Colorado Baptist General Convention Denver, Col.

### 'A little friend'

Your article on Personally Speaking in the Arkansas Baptist Magazine, "A little friend," the Mocking Bird, is simply wonderful and appreciated.

I read this magazine each week from cover to cover and look forward to receiving it.

So glad you have been with us at First Church Augusta. Do come when you can.

Incidentally this congregation under the pastor's leadership is really making strides as never before.

If you haven't heard our Youth Choir you should. They are just back from a concert tour of Mississippi, Alabama, and Florida.

Sunday (Aug 4th) they will conduct the 11 o'clock service in entirety even pastoring. Isn't that wonderful.

Come when you can and may God Bless and keep you.—A. F. Wiggins Sr., P. O. Box 450, Augusta, Ark. 72006.

### Arkansas' response

[EDITOR'S NOTE: The following letter was written to C. Dee Birdwell, formerly pastor of Wilmot Church, now pastor of First Church, Gentry.]

Your sending my letter to your Arkansas Baptist paper has resulted in an overwhelming response by people from all over the State of Arkansas.

We have received many books, magazines, pamphlets, newspapers, and tracts. Also, we received a check for crutches from your church. For all this we are grateful.

You seem to have an alert, responsive congregation and convention as evidenced by such prompt and generous gifts to our religious program.

Accept, please, our sincere thanks.—William K Bagnal Jr., Chaplain (MAJ) USA, Staff Chaplain, Da Nang Sub Area Command, APO 96349.

Of the Cooperative Program money received in Maryland, 40 percent is forwarded to the Executive Offices of the Southern Baptist Convention, Nashville.

### Baptist beliefs

## Only a cook?

BY HERSCHEL H. HOBBS

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

"But Martha was cumbered about much serving."—Luke 10:40

From these words many people regard Martha as a good cook but nothing more. True, Jesus did say that Mary had chosen "that good part, which shall not be taken from her" (v. 42). This does not refer to salvation; for both sisters had that. It means that fellowship with Jesus is better than a sumptuous meal. Therefore, in this there is a mild rebuke for Martha.

But was Martha only a cook? The fact that "Martha received him into her house" (v. 38) suggests that she was the elder sister and that the home was hers. She was responsible for Jesus as a guest. The fact that Mary "also" sat at Jesus' feet implies that on other occasions Martha likewise had done so.

However, on this occasion Martha "was cumbered with much serving" (v. 40). This means that she was anxiously concerned about fixing a meal. After a day of travel Jesus was hungry and needed food. This seemed not to occur to Mary. But Jesus' conversation with Mary was interrupted as Martha burst in upon Him. "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me" (v. 40). The imperfect tense of "left" suggests that Mary was in the habit of doing this. So Martha demanded that she, literally, carry her part of the load. This may have been a chronic problem between these sisters.

Goodnaturedly Jesus chided Martha that they did not need a banquet. Only one dish was necessary (v. 41). Better to have a small meal with fellowship than a feast without it. But never forget that Martha, unlike Mary, was concerned that Jesus should have food. Man does not live by bread alone. But he must have bread.

However, if one reads John 11 he sees another side of Martha. For in the face of her brother's death she retained a firm faith in Jesus (Jn. 11:27). Martha then was not only a good cook. She was also a woman of great faith. She shows that it is not a matter of being either practical or spiritual. In Martha we see that one can be both.



*STANDING beside the building which he led First Church, West Memphis, to erect during World War II, Dr. E. Butler Abington points to the stones in the sidewalk that remind the people of the day "God stood by His church."*

BY THOMAS A. HINSON

PASTOR, FIRST CHURCH, WEST MEMPHIS, AND PRESIDENT, ARKANSAS BAPTIST STATE CONVENTION

Stones have marked significant places and periods in man's history since the beginning of time. In Biblical and religious matters such stone memorials have usually meant that "God stood by His people in a time of need, and, therefore, God should have a worthy place in the hearts of His people now."

There comes such a story out of history that is being re-told around West Memphis in recent days. It relates to some white stones which can be viewed in the concrete sidewalk near the old sanctuary of the church.

During World War II, a new sanctuary and educational building were being built at a time when it was considered impossible by most people because building materials were almost unattainable.

Dr. E. Butler Abington was serving as pastor. There is no question but that this four-year pastorate in West Memphis was marked with progress both in material gains and measurable spiritual statistics.

A trip to Washington by the pastor seemed necessary to secure an educational building permit, and the government official said, "We are going to guarantee you something—and the reason is that you have not a word about recreation in your application—your building will be for worship and religious instruction." That promise came at 4 p.m. one afternoon. The same evening there had been called for 7:30 p.m. a special prayer meeting at home. "God had answered their prayers even before they were uttered," the pastor said. Dr. Abington promised the Washington officials that he would not ask for more materials, or more buildings during the war.

But just one year later the need was so great that Dr. Abington decided to return to Washington again, this time requesting a permit to erect a new sanctuary. He was completely frank with the same government official, recalling his promise not to return. After explaining urgent needs for

# What mean ye by these stones?

more buildings, he asked the official, "What would you have done?" The good Presbyterian layman in government office replied, "Just what you are doing." And the pastor left the office with the permit.

That was in 1943. Even with government approval, where could such materials be found? Everyone was busy filling government priorities.

But Dr. Abington had a friend who owned and operated a saw-mill near Paron. He telephoned this friend and learned that he had just completed his government orders, but expected more. They agreed that Dr. Abington would come early the next day to the mill, and that he would accept the order for the new church before opening his mail. After accepting the church order the next morning, his mail was opened in which there came an order for 1,250,000 feet of lumber for the government.

From these hills, near Paron, pastor Abington selected some white stones, so-called "Hot Springs rocks," and brought them home as a memorial of what God had done for His people. Dr. Abington recently said: "I brought those stones home to remind us that God had led us." They are still reminding all who know the story.

Dr. Abington was ordained in 1924, the same year First Church, West Memphis, was organized, and is preaching now in his 45th year as a Baptist minister. Besides the West Memphis church, he has served at Earle (twice), and at De Queen. He also served 16 associations in West Central Arkansas as State Evangelist for four and one-half years.

The past 20 months have been spent in California. There he underwent major surgery and also served two churches as interim pastor. Appearing in excellent physical condition now, he is ready to assist as interim pastor or supply preacher for any church that needs him.

Contacts can be made through First Church, West Memphis, (735-5241) or at his residence: 407 Gibson (735-5772).

# Arkansas all over

## Conference of Deaf holds meeting in Lake City

The first annual meeting of the Arkansas Baptist Conference of the Deaf was held last week-end at First Church, Lake City, with approximately 100 persons in attendance.

Welcome address was by John M. Basinger, pastor of the host church.

At the Sunday morning services of the Lake City church, the evangelistic message of Evangelist Joe Shaver, Memphis, who was holding a revival at the church, was relayed in sign language to the deaf conference attenders by C. F. Landon, director of state deaf missions, Arkansas Baptist State Convention.

The Conference of the Deaf was organized in Little Rock last March, at which time Robert T. Marsden was elected president. Joe D. Johnson, who has been a leader in work with the deaf in Little Rock First Church for several years, was a leader in perfecting the organization.

The conference is endeavoring to reach all the deaf persons in Arkansas interested in affiliating with the fellowship.

Little Rock deaf persons listed as charter members of the conference at

the organization meeting were: Mr. and Mrs. Arthur D. Crow, Janice Quinn, Rev. and Mrs. Joe D. Johnson, Mr. and Mrs. Jack Smith, Mr. and Mrs. Robert T. Marsden, Mrs. Bertha Mathis, Mr. and Mrs. Charles Helm, Mr. and Mrs. John L. Jackson, Mr. and Mrs. Arthur L. Smith, H. R. Cearley, Karen Thomas, Carl Thomas, Mr. and Mrs. August Petersdorf, Mrs. Cora Johnson, Mr. and Mrs. Donald B. Moore, Ernest Ligon, Mary Tyler, Nettie Ann Knight, Matilda Gillespie, Monty Ball, and Mrs. Alberta Graves.

Charter members were also reported from England, Hot Springs, Mena, Jonesboro, Paragould, Lake City, and Rosebud.

Trustees elected at the organization meeting included: Mrs. August Petersdorf, Mrs. Arthur D. Crow, and J. L. Jackson, all of Little Rock.

Besides Mr. Marsden, other officers are: John Carter, Lake City, first vice president; Jack M. Owens, Mena, second vice president; Donald B. Moore, Little Rock, third vice president; Joe Johnson, Little Rock, recording secretary; Arthur D. Crow, Little Rock, treasurer; and Charles Helm, Little Rock, parliamentarian.

of faith, 2 by letter, 26 rededications. Troy Akers, pastor.

Central Church, Jonesboro, July 14-21; Dr. Felton Griffin, Anchorage, Alaska, evangelist, Allen E. Simmons, singer; 10 professions of faith, 22 by letter. Paul McCray, pastor.

Elmdale Church, Springdale, Aug. 11, 11 a.m., 7 p.m.; Aug. 12 and 13, 10 a.m., 8 p.m.; nurseries with trained workers open for all services; Bob Harrington, the Chaplain of Bourbon Street, evangelist. Paul Wheelus, pastor.

## Crusade participant

An Arkansas layman will be among 30 men from 12 states participating in the Frontier Simultaneous Crusade Aug. 5-11, involving 11 Southern Baptist churches in Western New York and Northwest Pennsylvania.

Currey E. Coker, Harrisburg, will assist in evangelistic efforts in the Frontier Baptist Association.

The laymen will conduct surveys, engage in personal evangelism, and lead evangelistic services in various churches and chapels. Charles E. Magruder, superintendent of missions for the Frontier Association, will coordinate their work.

Each of the men is paying his own travel expense to the area. Upon arrival, each layman will report to a previously assigned church, which will become his base of operations for the seven-day crusade.

## 50th anniversary

First Church, Leary, Tex., will observe its 50th anniversary Aug. 18. In addition to the regular morning and evening services, noon meal will be served at the church, along with open house and an afternoon service at 2:30. Messages will be brought at all three services by former pastors, and special music will be provided by the choir and by former members who worked with the church music program. All members, former members, and other friends are urged to be present.—Mrs. W. H. Williams, Anniversary Program Chairman

## Youth directors hope for monthly meetings

A monthly associational youth rally was one of the topics discussed at a July 15 meeting of nine Little Rock area youth directors.

Churches represented were South Highland, Lifeline, Rosedale and Immanuel, all of Little Rock; Sylvan Hills, Graves Memorial, Central and First, North Little Rock; and First, Jacksonville.

Eddie Simpson, First Church, Jacksonville, served as moderator for the meeting.

The youth directors will meet again Aug. 5 at 1:30 p.m. at Immanuel Church, Little Rock. All those involved in church youth work are urged to attend. More information may be received from Larry Parker, youth director, First Church, North Little Rock.

## Revivals

New Hope Church, Yellville, June 24-28; Jamie Coleman, pastor, First Church, Green Forest, evangelist; 8 professions of faith, 4 for baptism, 7 dedications, 1 surrender to full-time music ministry. Lee Bowers, pastor.

Towson Avenue Church, Ft. Smith, July 12-14; James Griffin, evangelist, R. C. Meadows, song leader; 5 by letter. Gene Palmer, pastor.

New Bethel Church, Route 2, Conway, July 15-21; Ed Walker, evangelist, Gene Bryant, singer; 4 professions

## Missionary notes

Dr. and Mrs. Billy J. Walsh, on furlough from Mexico, are living in Searcy, Ark. (address: c/o H. M. Dugger, Rt. 2, Searcy, Ark., 72143). Dr. Walsh was born in Tulsa, Okla., but grew up in Little Rock. Mrs. Walsh is the former Geraldine Dugger, of Beebe. He was pastor of Murphy Church, Plano, Tex., when they were appointed by the Foreign Mission Board in 1961.

Rev. and Mrs. Walter E. Allen, missionaries to Kenya, are scheduled to arrive in the States Aug. 2 for furlough (address: 8567 Forest Hills Blvd., Dallas, Tex. 75218). He is a native of Wylie, Tex.; she, the former Billie Metcalf, was pastor of Beck Spur Church, Forin Beckville, Tex. At the time of their missionary appointment, in 1960, he was pastor of Beck Spur Church, Forin Beckville, Tex.

## Concord Association

A TU workers conference will be held at Bluff Avenue Church, Ft. Smith, Aug. 5, at 7:30 p.m. Ralph Davis, secretary, Training Union Dept., Arkansas Baptist State Convention, will be the guest speaker.

Scranton Church will be constituted Sunday, Aug. 4, at 2:30 p.m. Rev. Jack Porter, First Church, Paris, joins Delbert Hall, Scranton Church pastor, and mission committee chairman Floyd Trisler, in the invitation.

The educational wing of Bluff Avenue Church, Ft. Smith, was dedicated July 28.—James A. Griffin, superintendent of missions

## New sanctuary begun

Brush Creek Southern Church, nine miles west and a mile north of Springdale, started construction on a new sanctuary July 16.

The new building will seat 230 people when completed, and will be centrally cooled and heated.

The R&W Construction Company of

## Gets masters in music; to teach in Kentucky

Miss Joy Vee Davis, daughter of Rev. and Mrs. Ralph W. Davis, 2121 N. Van Buren, Little Rock, received her Master of Music degree from Baylor University, Waco, Tex., May 31.

An honor graduate of Hall High School, Miss Davis received her Bachelor of Music Education degree from Baylor in 1965. As a graduate student, she served as assistant to the chairman of the department of theory for two years and as secretary to the chairman of the department of piano for the spring of 1968. She was a member of the university Chamber Singers for two years, worked as costume and props supervisor and designer for the university opera, and served the Waco community as soloist and as organist in various churches of the city.

This summer Miss Davis is employed as supervisor of the MT/ST communications center at Word, Inc., Waco. This fall she will teach secondary music in the Louisville, Ky., public schools.

North Little Rock is the contractor. Completion date is Oct. 16.

## Minister of music

Harold Jones Jr., son of Mr. and Mrs. Harold Jones of North Little Rock, was ordained to the ministry of music



by First Church, Drumright, Okla., on July 14. He has served as minister of music and youth at the church since October of last year. The ordaining council consisted of Rev. Robert Ross, pastor of the church, and the church deacons. Before entering Oklahoma Baptist University, where he will be a junior this year, Mr. Jones was a member of Park Hill Church, North Little Rock.

At Oklahoma Baptist University, Jones is a member of Kappa Kappa Psi Band fraternity and was treasurer last year of Pi Tau Chapter of Phi Mu Alpha Sinfonia Fraternity of America. He is a member of the Tuneclippers, a U.S.O. touring group, and a member of the Oklahoma All-State Orchestra.



**BOTTOM ROW:** Gerald Taylor, Mrs. W. E. Payton, W. E. Payton, Becky Payton, Mrs. Ray Pearce, Lillian Rutherford, Mrs. Pat Elder, Jan Grimes, Kristine Artymowski, Mrs. Maxie C. Hill;  
**2ND. ROW:** Mrs. P. L. Young, Mrs. Robert F. Tucker, Robert F. Tucker, Carl Marsh, Betty Pack, Mrs. Gene Brown, Gene Brown, Mark Brown, Mrs. J. W. King;  
**3RD. ROW:** Ruth Thompson, C. H. Hercher, Mrs. C. H. Hercher, Mrs. Russell Duffer, Charles Stephan, David Stephan, Sheila Stephan, Mrs. Charles Stephan, Donna St. Clair,

Carrey Cole, Mrs. W. W. Shelby;  
**4TH. ROW:** Ralph W. Davis, Mrs. Ruth Tolleson, Mrs. Faber Tyler, O. V. Ferguson, Mrs. O. V. Ferguson, Jack W. Sparkman, Mrs. Jack W. Sparkman, Mrs. Murl Walker, Murl Walker, Mrs. Alexander Best, Alexander Best, Steve Brown;  
**5TH. ROW:** Mrs. Ross Williams, Paula Gresham, Beckie Moore, Debbie Moore, Frances Ethridge, Mrs. Raymond H. Reed, Raymond Reed, Mrs. Janice Wilson, Zane Wilson;  
**6TH. ROW:** Mrs. Lawrence Green, James Dean, Mrs. James Dean.



## Arkansan among speech winners

RIDGECREST, N. C.—Three girls were named winners of the speakers tournament at the second Training Union Leadership and Youth Conference July 17-22 at Ridgecrest Assembly.

They were: Yvonne Ford, Rock Hill, S. C., who spoke on "Contemporary Discipleship"; Janice Wilson, Walnut Ridge, Ark., "My Call to Discipleship"; and Lynn Easter, Lebanon, Tenn., "Communicating My Faith."

No place distinction was made between the three winners. All seven entrants have won local church, associational and state contests sponsored annually with the Training Union Department of the Baptist Sunday School Board in Nashville. (BP)

## Postmaster General Commencement Speaker



MR. WATSON

Dr. Ralph A. Phelps, president of Ouachita University, has announced that W. Marvin Watson, Postmaster General of the United States, will deliver the commencement address to summer graduates of the school.

The program will be held Aug. 9 at 5 p.m. at First Church, Arkadelphia.

A native of Texas, Mr. Watson is a graduate of Baylor University, from which he also holds a master's degree in economics.

He was sworn into office in April, following the resignation of Lawrence F. O'Brien.

## On TV commission

Alvin Huffman Jr., Blytheville businessman, has been elected a member of the Radio and Television Commission of the Southern Baptist Convention. Huffman is president of Huffman Brothers Lumber Company and secretary-treasurer of Huffman Wholesale Supply Company, Blytheville. He is a member and past president of the Blytheville Chamber of Commerce Board, chairman of the Public Library Board, and a member of the board of Baptist Memorial Hospital, Memphis, Tenn.



MR. HUFFMAN

Mr. Huffman received his B. A. degree from Mississippi College.

## California opening

We are wondering if there is any Music and Educational Director who is presently serving a church in your state or if there is any young man in college who plans to or who would consider entering Golden Gate Seminary in the fall. The Castlewood Baptist Church of Vallejo, California is in search of such a man to work in this capacity. Vallejo is just 40 miles from the Seminary.

Our church has a fully graded choir program with some of the best talent to be found anywhere. Our membership is approximately 650, with a Sunday School enrollment of 475. If any person is interested, this position can be full time very shortly.—Bill H. Lewis, Pastor, Castlewood Baptist Church, P. O. Box 5087, Vallejo, California, 94590.

## Preacher-poet offers poems free

W. B. O'Neal, preacher poet of the Arkansas Baptist Newsmagazine, has recently had published two of his most popular poems—"About Jack and Jill" and "My Fruit Tree."

He reports that "About Jack and Jill" was composed in 1911 and published soon afterwards in the Baptist Advance, as the Baptist state paper then was designated.

"My Fruit Tree" was composed about 1926, Mr. O'Neal reports, and published in The Sunday School Times.

The poems are being offered free to all who send Mr. O'Neal requests for them, accompanied by self-addressed, stamped envelopes. The O'Neal mailing address is Route 3, Box 391, North Little Rock, Ark. 72116

"The Cooperative Program enables people around the world to learn how to fruitfully live for Christ in such a way that the individual as well as others profit by the experience. The Cooperative Program allows freedom for Christian maturity and equips the individual to respect the right of others and express loyalty toward something outside himself. Personally, I think God has given knowledge to Southern Baptists that the Cooperative Program is a blessing from God. May we share our monetary resources in supporting this Godly cause."—Jimmy H. Hipp, pastor, First Baptist Church, West Point, Miss.

## Deaths

MRS. MYRTLE VIVIAN DORRIS, 72, of 48 Silver City Courts, North Little Rock, wife of Charles L. Dorris, July 25.

Mrs. Dorris was formerly of Dermott and had lived at North Little Rock for 13 years. She was a member of the Pike Avenue Church and the TEL Bible Class.

Other survivors are two sons, Rev. R. H. Dorris of North Little Rock, former minister of the Pike Avenue Baptist Church and chairman of the North Little Rock Hospital Commission, now Director of Chaplaincies, Arkansas Baptist State Convention; and Royce H. Dorris of Florence, Ala.; a daughter, Mrs. Charline Elhis of Chattanooga, Tenn., two grandchildren and two great-grandchildren.

MRS. CARRIOLINE ANDREWS, 85, of Monticello, July 5, in a Dermott hospital.

Mrs. Andrews was the widow of W. D. Andrews, and a lifelong resident of Drew County. She was an active member of First Church, Monticello, until two years ago, when she became unable to attend services.

Survivors are three sons, Vester, Pine Bluff; J. C. and Cecil, Monticello; five daughters, Mrs. Pearl Shreve, Hot Springs, Mrs. Malvie Bawcom, Montrose, Mrs. Katie Knighten, Torrence, Cal., Mrs. Linnie La Grove, Monticello, and Mrs. Helen Moses, McGehee; 22 grandchildren, 24 great-grandchildren and 3 great-great grandchildren.

## Ordained to ministry

Ron Forsythe, 22, son of Mr. and Mrs. Owen Forsythe, Amity, was recently ordained to the ministry by the First Church of Amity.

Mr. Forsythe is now pastoring Fairview Church, Delight.

## Mr. Cooper to celebrate 50 years in ministry

A homecoming day will be combined with a celebration honoring Rev. C. R. Cooper's 50 years in the ministry, Aug. 4 at Humphrey Church.

Born in 1900, Mr. Cooper's first ministry was in connection with his school work at Mountain Home College, when he was pastor of four churches at the same time.

He completed school in 1926 and returned to his home county as principal of Franklin High School, where he served a year. He accepted the pastorate of Humphrey Church on July 1, 1928, and is presently interim pastor there. Since 1928 Mr. Cooper has served congregations in Almyra, Hagler and Des Arc.

The Aug. 4 celebration, which is open to the public, will feature an old fashioned dinner. All former pastors and members of the church are invited to attend.

## Birkhead to LR church from Memphis post

Rev. James Birkhead, who formerly served as assistant pastor of Hickory Hills Church, Memphis, has assumed the pastorate of Douglassville First Church, 36th and Walker, Little Rock, succeeding Rev. Don Grendell. Mr. Birkhead, a graduate of Ouachita University and Southwestern Seminary, Ft. Worth, is a native of Arkadelphia. He previously served as pastor of Argonne

Mrs. Birkhead is the former Jane Jamison of Little Rock.

"To me, the Cooperative Program is a seeing eye because it sees the needs in our schools, hospitals, mission fields, and in every other phase of our Lord's work."—Joe King, pastor



MISS Nancy Blair, minister of music, First Church, Osceola, and Beverly Florida, daughter of Mr. and Mrs. George Florida, Osceola, are in Berne, Switzerland, attending the seventh Baptist Youth World Conference.

## Christie new pastor of Gardner, Hamburg

Rev. Charles H. Christie, former pastor of the Calvary Church, Winnfield, La., has assumed pastoral duties at Gardner Church, Hamburg. A native of Columbia County, Ark., Mr. Christie was employed by radio station KVCL AM-FM, Winnfield, for 13 years. He also worked in radio in the Camden area.

Mr. and Mrs. Christie and their six children reside at the Gardner parsonage, 500 N. Morgan.

## Ramsey to Rogers

H. Brad Ramsey Jr. has accepted a call as music and youth educational director for First Church, Rogers.

Mr. Ramsey has been on the staff of First Church, Galena Park, Tex., as youth director, and for the past five months has been serving the church as interim music director.

The Ramseys have one son, David, 7. (CB)



## Feminine intuition

by Harriet Hall

## Colorado bound

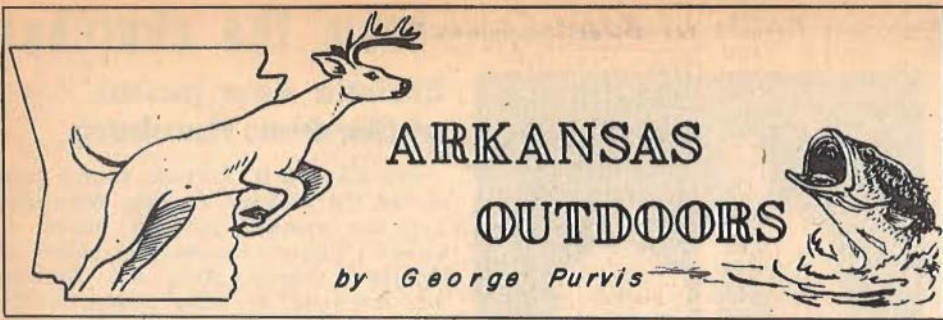
Leaving Northwest Arkansas we drove north to Joplin, Mo., then turned westward through Kansas. Near Wichita we saw some beautiful corn growing five or six feet high already. At Dodge City we stopped by Marshal Dillon's territory. We viewed "Front Street" and stepped up to the stagecoach and got on the Boot Hill train. We took a few pictures, viewed some of the other attractions, then drove on to Garden City. We were 500 miles from home and it was time to rest the car and its passengers.

We were impressed with the beauty of Garden City and felt it had been properly named. After a good night's rest we were awake by 6 with the help of some neighbors at the motel who must have thought everyone had been up for hours. One wouldn't think that one set of parents and three small children could possibly make that much noise—but they did it with ease! We were packed, through breakfast and on the road by 7, only to discover a few miles away that it was only a few minutes after 6 a.m. again. We had just passed the time zone change.

A little later we were to be thankful for our noisy neighbors because we got to the Air Force Academy just in time for morning worship. Chaplain Bill Montgomery (an Arkansan) had just gone to Viet Nam, so we heard R. M. Terry deliver the morning message. It was a real pleasure to worship in such a beautiful chapel. It is a magnificent architectural feat which brings the beauty of the western mountains inside to those who are seated in the chapel.

We now plan to visit our daughter and son-in-law in Fort Collins, Colo., for a few days. Since I'm on vacation I suppose it's time to rest—even if I do have to stop in the middle of a col..

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



## What makes a good duck season?



*THE mallard hen blends with the background—one of nature's ways of protecting the nesting bird.*

Out-of-sight, out-of-mind is generally true of ducks in the summertime, as far as most folks are concerned. Yet what happens to ducks on their northern nesting grounds determines what the fall hunts will be.

All of the species of ducks, except wood ducks, that have spent the fall and winter in Arkansas leave in early spring and return to their traditional nesting areas in the north. If there is adequate water throughout the spring and summer in Manitoba, Saskatchewan, and Alberta, then nesting success is usually high. But when drouth strikes it spells doom for young ducks that must have water.

At the present time many of the areas in the 'duck factory' are reporting drier conditions than they have had in 20 years. In all probability this means that the duck nesting success will be poor, which could mean a more restrictive duck season this year.

The U. S. Fish and Wildlife Service sets the duck season, limits, and shooting hours and will not announce them till sometime in late August.

### *Missionary notes*

Rev. and Mrs. Tom C. Hollingsworth, missionaries to Argentina, arrived in the States on June 30 for furlough (address: 1710 S. Fifth St., Waco, Tex., 76703). Mr. Hollingsworth is a native

of Gatesville, Tex. Mrs. Hollingsworth, the former Marceille Sullivan, was born in Monticello, but lived in several Arkansas and Texas cities while growing up. Prior to appointment by the Foreign Mission Board in 1950, Hollingsworth was pastor of Hosston (La.) Baptist Church.



**NASHVILLE**—*Jess Moody, pastor, First Church, West Palm Beach, Fla., will be the featured Bible study leader for the youth and leadership sections of the church recreation conference to be held at Glorieta August 8-14.*

*Guest Bible study leader for the conference at Ridgecrest August 22-28 will be Billy T. Barber, pastor, First Church, Tampa.*

*In addition to the Bible hour, there will be conferences held each day on social recreation, crafts, play production, drama and recreation music.*

*Program leaders for these conferences include Jack Terrell, associate music secretary for Texas, and his wife Beverly; Don Mattingly, minister of youth at Sagamore Hill Church, Ft. Worth; Mrs. Sarah Miller, author of several Broadman drama books and plays; and Gene Huckaby, youth and activities director, First Church, New Orleans; Frank Hart Smith, Bob Oldenburg, Bob Boyd and Cecil McGee, church recreation department, Sunday School Board of the Southern Baptist Convention.—BSSB PHOTO*

### **The cover**



*EVERYTHING is fruit to me that thy season bring, O Nature. All things come of thee, have their being in thee, and return to thee.*

Marcus Aurelius Antonius

## Spirits in missionary effort

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

American Album, How We Looked and How We Lived in a Vanished U.S.A., by the editors of American Heritage, American Heritage Publishing Company, 1968, \$17.50

From thousands of old photographs that are a thrilling part of the historical record of the United States, the editors of this book have collected a "family album" of the American nation. Found here are the faithful reflections of the views of ordinary people and the day-to-day events that were part of their lives.

Most of the photographs are rare and unusual ones. Many of them have never before appeared in print.

Unveiled here is the face of yesterday, unaltered by the words of the writer or the hand of the artist. The camera reflects the true look of America during a period of 75 years—from the time of the first surviving daguerreotype taken at Philadelphia in 1839 to the era of World War I.

The photographs have been arranged in eight chapters: when Nothing Moved, Opening the West, The Displaced Race, Getting There, Rural America, The Big City, Patterns of Life, The Pursuit of Happiness.

Some of the faces found here: Sodbusters and gold miners, fashionable ladies and frontier saloon keepers. There are scenes of growth and of change: A whaling bark dries her sails at a New Bedford wharf, a steam locomotive bulls its way through the giant snowdrifts in the Rockies. There are nostalgic objects: The barrels, bottles and jars of a country store, the horse-drawn ice wagon making its early morning rounds.

Whenever possible, the original plates and negatives have been used for fresh, sharp prints.

Here is the material for many a nostalgic travel into the days that are gone.

The Middle Atlantic States, by Ezra Bowen and the Editors of Time-Life Books, Time-Life Books, 1968, \$4.95

This new book on industrial, governmental, and urban renaissance in Delaware, Maryland, and Pennsylvania, is another in the Time-Life Library of America series.

Until recent years, the economic sickness that gripped this region during and following the Great Depression was one of the nation's main concerns. For in the coal fields of Pennsylvania, the Depression came early and stayed late. And the railroads of the Middle Atlantic States peaked in the 1920s and

If you find yourself discouraged in the fact that Christian witness is tedious and slow, unappreciated and unwanted, then know that you join hands with myriads who have gone before.

Though they gave themselves sacrificially, the missionaries of the Baptist Home Mission Society were often looked upon with suspicion. "Fancy to yourself," said one of these self-sacrificing souls, "a man obliged, through a rough country and over miserable roads, to travel from 30 to 50 miles a day, without where to lay his head; to preach, perhaps, to ten or a dozen members in open houses, and be exposed to all kinds of weather, dangers and difficulties; to be opposed and maligned by those calling themselves the children of God, and accused of preaching for lucre's sake . . . and you have some idea of a missionary."\*

Jacob Bower, laboring in Morgan County, Ill., in 1833, reported that his people liked to hear him preach and were personally fond of him—but when he reminded them that the labor was worthy of his hire, they were offended and called him a money-hunting, beggar-missionary. No wonder he complained that a missionary had to wear out his clothes, horse, lungs, voice, and spend his whole living to help people and get no help in return.

A. B. Freeman found the response a bit better. He wrote, on Sept. 4, 1833, of his appointment to Chicago in August. He found Indians walking the streets of the village. He visited and found a few Baptists, called them together and built a church costing \$600. In October he organized a Baptist church of 15 members, believed to be the first organized in the Northwest beyond Peoria, Ill. Lake Michigan provided a ready-made baptistry and there four candidates were immersed the following year.

This earnest missionary explored the surrounding neighborhoods, and ultimately established five churches. On one of his journeys over the prairies ministering to the scattered Baptists he suffered exposure, which resulted in his death. Just before he expired he sent a message to his father: "I die at my post, and in my Master's service." His resting place has never been identified.

Such faithfulness won against great odds. During the second year of the Baptist Home Mission Society, 1833-34, its workers fought against opposition to missions, apathy, cholera, and other diseases. But they reported 1,600 baptisms, 40 churches organized, 50 Sunday school, ten Bible classes, 40 temperance and 12 mission societies; and three Baptist Associations formed.

\*Charles L. White, A Century of Faith (The Judson Press, Philadelphia, 1932) p. 51

became casualties of progress. Even the region's main industry, steelmaking, so glutted the markets by overproduction that in lean times thousands of mill hands were laid off, many of them permanently.

Mr. Bowen indicates that the region is under full power in its move to regain the nation's regional leadership.





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**Jrges Baptists:**

## Stick to Bible, not politics

RIO DE JANEIRO, Brazil—Emphasizing the Bible's place in evangelism, an influential Baptist layman from Nashville, Tenn., Maxey Jarman, urged Baptists to stick to evangelism and avoid political and social issues.

[See related editorial, page 3.]

Jarman said that evangelism is so much more important than social issues that it is almost like the difference between love and hate.

Speaking to the Pan American Baptist Laymen's Evangelism Conference, Jarman took issue with Southern Baptist denominational leaders who, he charged, are putting social issues before evangelism.

"In my opinion, some individuals in some Baptist congregations, some holding responsible positions in denominational affairs, have gotten themselves turned upside down; have reversed the divine order of importance and put unimportant things before the vital essential responsibilities of witnessing for Christ and seeking new souls for the Kingdom," Jarman said.

The wealthy Baptist layman, chairman of the board of Genesco, Inc., which manufactures Jarman Shoes and other products, chided Baptist officials who "have taken it upon themselves to issue public statements to the press which are widely interpreted to express the doctrine for all Baptists."

Adding that no person has a right to speak for all Baptists, Jarman said he felt "resolutions passed by conventions or written manifestos are out of place in Baptist policy as they seem to indicate that such statements speak for all Baptists."

Although he did not refer to it specifically, many of the 646 Baptists attending the conference, including 147 from the United States, indicated they felt Jarman had reference to a manifesto on the racial crisis in the United States adopted by the Southern Baptist Convention recently after 71 top Baptist leaders signed the statement and publicized it widely.

"These statements and resolutions are written primarily to impress the general public," Jarman said.

"Such approaches are in reality a political move and express the desires of some individuals to make Baptists as a group influential in political affairs. Nowhere in the news statement do we have any example of trying to influence government," he said.

"Such policies can only lead to division and hard feelings," he observed. "We must by all means . . . stick to the supremely important obligation committed to us to spread the good news about Jesus Christ."

Acknowledging that Christians do have a responsibility to society and mankind, Jarman observed, however, that he felt that the Christian's responsibility to save souls was far more important.

"Bringing other individuals to a saving knowledge of Jesus Christ is infinitely more important than our obligation to be concerned with the problems of this evil world in trying to relieve suffering, trying to get justice, and trying to keep peace," Jarman declared.

"Our responsibilities as Christians do not relieve us of these other responsibilities, but let us put everything in its proper order and place," he said.

"The obligation that we have to serve God, by witnessing to others of the new life through Christ, is so much more important than our earthly responsibilities that it is like the difference between love and hate," Jarman declared.

All people—Christians, atheists, the poor, the wealthy, black or white—have obligations to help other human beings and be good citizens of their country, and the Christian has a natural obligation to support justice for all, to help those who are less fortunate than he, Jarman added. But the Christian's real citizenship is in the Kingdom of God, he observed.

Emphasizing the centrality of the Bible in Baptist faith and practice, Jarman said that the New Testament is Baptists' only "creed, guide and authority."

"No Baptist convention, board, publishing house, seminary, college, elected official, committee or any other body can lay down any rules for the individual Baptist congregation or for the individual Christians," he said. (BP)

## Chilean Baptist pastors study current issues



McCONNELL, WARD

Sixty-one pastors and missionaries, in conference June 7-14 at the Chilean Baptist Theological Seminary in Santiago, heard Dr. Wayne E. Ward, of Southern Baptist Theological Seminary, Louisville, Ky., lecture daily on "The Doctrine of the Holy Spirit" and on contemporary theological movements.

Dr. H. Cecil McConnell, Southern Baptist missionary and president of the Chilean seminary, reports that in a seminar which he led more than 20 men presented papers on different phases of the conference theme, "A Deepening of the Believers' Spiritual Life."

The conferees considered the turmoil that characterizes this generation and released to the press a statement concerning the role of the church in the present crisis.

The statement expressed their conviction that man's basic problems are moral and spiritual, that churches cannot give detailed solutions to most social problems, and that other entities striving toward human betterment are to be encouraged.

The statement outlined the threefold task of churches in dealing with the social crisis: to produce men of vision who will face social problems with a Bible-based orientation; to uphold ideals and principles that should guide human conduct, as well as to point out flagrant deviations from these norms; and to identify with the needy and do what they can to relieve suffering and provide means for a better life for all.

The pastors declared their belief that the church's greatest contribution is in lives transformed by personal experience with Jesus Christ and developed under the leadership of the Holy Spirit.

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*through the*  
**COOPERATIVE PROGRAM**

## 'Mini-conference' at Ridgecrest

RIDGECREST, N. C.—In keeping with today's world of mods and minis, Ridgecrest Baptist Assembly has experienced a Southern Baptist mini-conference.

The meeting of the Eastern Religious Education Association lasted two days and recorded an attendance of about 100. It followed by a day a two-week long "maxi-conference" — the Training Union Leadership and Youth Conference, which had a total attendance of over 8,400.

The education association conferees voted unanimously to change the name of the organization to the Eastern Religious Education Association and elected Howard Foshee of the Baptist Sunday School Board as president. (BP)

## Vietnam-bound airman works at Glorieta

GLORIETA, N. M.—Mark Keyes, airman first class in the United States Air Force, worked here at Southern Baptists' assembly grounds until his leave expired and he was sent to South Vietnam.

The former Glorieta staffer from San Diego, Calif., said he couldn't resist the chance to work again at Glorieta.

"I wouldn't take my leave to come here if I didn't love the people, the atmosphere, the things that make up the spirit of Glorieta," he said.

Keyes, a jet aircraft mechanic from Luke Air Force Base in Arizona, worked in Holcomb Auditorium, the focal point for meetings and services.

He went from Glorieta to Phan Rang Air Base in South Vietnam. (BP)

## King James version still in favor

NASHVILLE—James L. Sullivan, executive secretary-treasurer of the Sunday School Board of the Southern Baptist Convention, has reaffirmed that agency's position supporting the use of the King James Version of the Bible as basic in the Board's lesson materials.

The reaffirmation followed reaction from individuals, churches and associations against the omission of the printed scripture text in young people's quarterlies in the life-and-work and uniform-lesson Sunday School series.

The Board leader told Baptist Press of response which indicated a mistaken belief that the Sunday School Board has taken a position against the King James Version of the Bible.



**INTERNATIONALS.**—Over two million Internationals come to the United States each year to remain for awhile. They include government officials, businessmen, students, representatives to international organizations and tourists. Some may be living or visiting in your community. In addition to the Internationals, there are 35 million language persons who live permanently in the United States. Will your church have a Christian influence upon them? Why not make a special effort during Language Missions Week, Aug. 26-Sept. 1, to express Christian friendship to these people? Welcome them to your church. Invite them to visit in your home.—Home Mission Board Photo

Sullivan explained that the printed lesson passage has been omitted in these quarterlies for two major reasons. "We feel first of all that the young people are thus further encouraged in the actual use and study of their own Bibles," said Sullivan. "This is not always the case when the Bible text is printed in the quarterly. Second, more space is available in the quarterly for interpretive material, giving the young people greater study aid. The number of pages in any quarterly is limited, and their use is carefully planned."

A statement in one of the quarterlies has been interpreted to suggest that the Sunday School Board considers the King James version offensive. "That is just not so," said Sullivan. "The statement was that omission of the printed scripture passage means that we no longer offend the young people who disliked the King James Version. It spoke to the response we have been receiving from many young people, not to

our own attitude regarding the translation."

Sullivan appealed for wide response from church and religious education leaders on the subject of printing the Bible lesson passage in quarterlies. "Any decision to return the text to these quarterlies or to remove it from other quarterlies cannot be implemented for about a year after the decision is made," Sullivan explained.

"Our policy remains to use the King James Version when the text is printed. However, we do allow, and have through the years allowed, quotations from any translation of the Bible so long as the passages quoted are faithful to the original Hebrew or Greek.

"We have a great appreciation for the King James Version translation," stated Sullivan, "and until another translation is as widely available and as widely accepted among Southern Baptists, the 1611 translation will remain basic in our lesson materials." (BP)

## State TU workshop

This is the first of 11 articles giving information about the 11 workshops to be conducted Oct. 25. During the year beginning October, 1968, the Church Recreation Department of the Sunday School Board plans to conduct church recreation instructors' courses for eight states. One of these will be in Arkansas, on Oct. 25, at Second Church, Little Rock. This will be one of 11 workshops promoted by the Training Union Department during the one-day State Workshop. The purpose of the instructors' course is to develop qualified teachers for the new text in church recreation, *Recreation for Churches*, by Bob M. Boyd. A second purpose of the course is to develop conference leaders in the various areas of recreation. Leading this workshop will be Joe Mason, consultant with the Church Recreation Department Sunday School Board. He will be assisted by Jim Maloch of Second Church, Little Rock, who serves as state-approved recreational worker. In this special workshop, Mr. Mason will discuss the philosophy of recreation in a church, and will suggest teaching approaches for such areas as social recreation, crafts, sports, camping, drama, and the organization and administration of a church recreation program. Attention is also given to recreation resources, calling attention to resources furnished by the denomination and resources available outside.

Those participating in the course do so by invitation only. They must have some recreation experience and be willing to teach a recreation course in their associations or elsewhere.

Next week: Workshop for Workers with Mentally Retarded.—Ralph W. Davis



MR. MASON

fellowship at North Texas State University, Denton. He has been a church pianist since the age of 13; was accompanist and student director of the Furman Singers for four years; was staff pianist at Ridgecrest in 1966, and served as organist at the Arkansas State Music Camp, 1967.

Dr. Edwin McNeely, who will have charge of the evening worship services, is a native Texan and the son of a pioneer minister. He is a graduate of Haskell State School of Agriculture, Oklahoma, and Southwestern Seminary, and has done graduate work at Union Theological Seminary, New York; Cincinnati Conservatory, Ohio; TCU; Chicago Musical College, and Boguslawski College of Music, Chicago, Ill., from which he holds a doctorate in music. He has also done private study in voice, and has served as minister of music in several Texas churches. Dr. McNeely has been professor of voice and minister of music for 40 years at Southwestern. He has written texts for courses in hymnology, ministry of music, congregational song leading, and history of music in the Christian church, and has published many magazine articles as well as an epic poem, *The Symphony of God*.

He was named Distinguished Alumnus of Southwestern Seminary in 1967.

Mrs. Edwin McNeely, a native of Mississippi, is a graduate of Belhaven College, Jackson, and Southwestern Seminary. She has done graduate study at Southwestern, and at the University of Southern Mississippi, Hattiesburg. She has been a teacher of public school music and voice, and is presently professor of voice, music education and music history at Clarke Memorial College, Newton, Miss.

Mrs. McNeely has served as minister of music for First Church, Greenwood, Miss., and First Church, Louisville, Miss., setting up the first music programs in these churches. She has directed children's choirs in Texas and Mississippi, and has conducted graded choir clinics in Mississippi, Oklahoma, Arkansas, Florida and Texas. She has served as festival judge in state music festivals in Mississippi, Louisiana and Texas, and has been on the faculty in music camps of Mississippi, Arkansas, Tennessee, Louisiana, Florida and Ridgecrest.

## Junior Music Camp



MR. LEACH



MR. SHOOK



MR. BLOCKER



DR. McNEELY



MRS. McNEELY

Rev. O. Damon Shook, pastor of Park Place Church, Hot Springs, will serve as camp pastor when the junior music camp is held Aug. 5-8 at Ouachita University and First Church, Arkadelphia.

The massed choir cantata, "A Child is Born," will be under the direction of Bill F. Leach, editor, Junior and Intermediate music materials, Church Music Department, Baptist Sunday School Board. Mr. Leach will also direct the

11-12 year choir. A native of Oklahoma, he is a graduate of Oklahoma Baptist University and holds a master of sacred music degree from Southwestern Seminary, Ft. Worth. Before coming to the Sunday School Board in 1959, Mr. Leach was minister of music at Red Bank Church, Chattanooga, Tenn.

Robert L. Blocker, who will serve as camp organist, received a BA in music from Furman University, Greenville, S. C., and has been awarded a teaching

## On to Oklahoma City

Less than two weeks remain before the National Royal Ambassador Congress Aug. 13-15, in Oklahoma City. There is still time to make reservations and attend, but it must be done now. Send \$3.00 registration fee for each person planning to attend to: Royal Ambassa-

dor Congress, 1548 Poplar Ave., Memphis, Tenn. 38104, giving hotel or motel of your choice or requesting camping space if you desire to camp out.

The program will begin on Tuesday night, Aug. 13. The big chuckwagon supper will be on Wednesday evening. Missionaries, radio and TV personalities will be included on the program, along with many, many other features of interest to boys. Part of the program will feature the history of Indians in Oklahoma. Several tribes will participate.

There will be sightseeing trips of the city and also a side trip to Anadarko, better known as Indian City U.S.A. This trip and town is very interesting and will be worth the time and effort.

If you have not already made plans to attend do so now. Attend the Congress for an unusual experience.—C. H. Seaton

## From South Dakota

Judy Ann Davis, summer missionary in South Dakota, wrote the following letter to Baptist students in Arkansas.



MISS DAVIS

Judy, daughter of Mr. and Mrs. Galen J. Davis of Stephens, Ark., is a secondary education major at Southern State College. "Dear Arkansas BSUers: As you can see by the enclosed report, I have participated in only one vacation Bible school so far, although today started the second one. We had one week of orientation at a camp on the other side of Mt. Rushmore. It was a very beautiful place. There were 49 of us, all from the South except one. There are seven of us stationed in South Dakota. The rest went to other of the states of the Northern Plains Convention. The orientation period was extremely well planned and enjoyable. The missionary to Montana once lived in Arkansas, so he made me feel at home. Until he came along, I was beginning to think people thought I was from a foreign country. We spent three fun-filled, learning-filled days there. The last day we went sight-seeing and then on to our first assignment. My first place to go was Sioux Baptist Chapel in Rapid City, S. D.

Upon arrival at Rapid City, we found that the four of us girls, plus the pastor's nine-year-old daughter, were to stay at his house and he and the boy would camp out at the church a couple of blocks away (his wife is dead). I was the only one of the four girls who could cook, so I began the task of planning three meals a day for seven people for the next week. We had a very limited budget to work with, of course, and I have never cooked at high altitudes before. Nevertheless, we made it fine.

# Annuity notes

Delay in joining can cost you in benefits. A major provision in Plan "A" of the Southern Baptist Protection Plan, titled, "Penalty for Delayed Participation," goes into effect January 1, 1969. Many prospective members will be affected by it; current participants are not.

The provision states:

"Penalty for Delayed Participation—There will be a reduction in any Disability Retirement Benefit, Widow Benefit, Dependent Parent Benefit, and Education Benefit if the member delays participation beyond one year from: January 1, 1968; his twenty-fifth (25th) birthday; or his date of eligibility; whichever is the latest. This reduction will be the ratio which the years of delay bear to the total years from the latest date to the normal retirement date, or actual retirement date if later."

Let's see what this provision could mean to you. Suppose you are 26 years old. You were in the active ministry on January 1, 1968, the inauguration date of Plan "A." If you join the Plan by January 1, 1969, and pay dues of \$400 a year thereafter, you will be entitled to full benefits. These benefits would annually include: Retirement at age 65, \$2,340; Disability, \$2,340; Widow or Dependent Parent, \$936; Child, \$351; and Education, \$600.

But, suppose you wait until you are 28 years old to join. To show how much such a delay would cost you, let's compare the annual benefits you would be entitled to with those of another 28-year-old who just becomes eligible for coverage.

28-year-old who failed to join when first eligible: Retirement at age 65, \$2,220; Disability, \$2,106; Widow or Dependent Parent, \$842; Child, \$315; Education, \$569;

28-year-old who joined when first eligible: Retirement at age 65, \$2,220; Disability, \$2,220; Widow or Dependent Parent, \$888; Child, \$333; Education, \$600.

Of course, the longer you delay, the more you would lose in benefits.

You may wonder why this is so, when the Retirement Benefit does not appear to be affected. The Plan is basically a retirement plan. Like most retirement plans available, Plan "A" is designed so retirement benefits can be built with dues paid during the active years of a member. But Plan "A" offers the benefits itemized above, which usually are not available in retirement plans. These benefits would be extremely expensive if bought separately, and some would require a physical exam; no physical exam is required in Plan "A," however. To provide these benefits at the present cost, either a physical exam or the delayed participation provision was mandatory. Delayed participation was chosen in order to give every minister an equal and fair opportunity for full coverage at a minimum of cost.

Make sure you have the multi-benefits of Plan "A." Fill in the spaces on page 3 and mail now. Floyd B. Chaffin, associate secretary in charge of Development Division, Area I, will see that you get information needed to get you protected before the delayed participation provision affects you on January 1, 1969—or write T. K. Rucker, 401 W. Capital Ave., Little Rock, Ark. for information or application.

We found out on Friday morning that we would take over the vacation Bible school Monday morning, and that we did. We had two other women to help us. I was in charge of the Junior department. I found some stuff that was "Christmas in August" contributions, and from that I concocted some hand-work ideas. The first day was quite an experience. Our main problem was discipline. Indian children just do not know the meaning of the words "no" or "be quiet" or "sit down" or "do not" or any other corrective syllables. We had plenty of children, as you can see by the report.

The mission is not all Indian. There were several Negro families' children involved, as well as several children who

were half Negro and half Anglo. There were three white families who work very faithfully in the mission. One of them was from Arkansas. We did have one profession of faith. However, the girl was not allowed to join the church, as her family background is Lutheran.

On Thursday of last week, we went with Mr. Davis, our supervisor, out to the Pine Ridge Indian Reservation, where he holds Bible study groups each week. The group is made up of only one family, but he has more hope, faith, and trust than any man I have ever seen. We met in a one room house with no windows, one door, no lights or other

(Continued on Page 23)









| Churches              | Cooperative Program | Designated | Churches            | Cooperative Program | Designated | Churches                  | Cooperative Program | Designated | Churches  | Cooperative Program | Designated   |
|-----------------------|---------------------|------------|---------------------|---------------------|------------|---------------------------|---------------------|------------|---|---------------------|--------------|
| Sunnyland Chapel      |                     |            | Vanderbelt Avenue   |                     |            | Weiner                    | 240.00              | 181.00     | Low Gap Mission                                     | 46.00               | 1.22         |
| Timbo Mission         | 178.56              |            |                     | 142.81              | 130.22     | West Ridge                |                     |            | Total   | 33,535.02           | 17,038.94    |
| Total                 | 4,908.47            | 1,442.78   | West Memphis 1st    | 71.00               | 17.75      | Total                     | 10,566.11           | 3,676.90   | <b>WHITE RIVER</b>                                  |                     |              |
| <b>TRI COUNTY</b>     |                     |            | West Memphis 2nd    | 15,302.60           | 2,323.44   | <b>WASHINGTON-MADISON</b> |                     |            | Antioch   | 30.13               |              |
| Antioch               | 28.16               |            |                     | 493.08              | 160.71     | Berry Street              | 781.39              | 48.35      | Bruno   | 73.30               | 29.73        |
| Barton Chapel         | 97.43               | 38.93      | Wheatley            | 100.00              | 546.24     | Bethel Heights            | 45.22               | 118.69     | Cotter 1st  | 500.45              | 443.71       |
| Beckspur              |                     | 364.41     | Widener             | 5.00                |            | Black Oak                 | 72.00               | 188.74     | East Oakland  |                     | 24.22        |
| Burnt Cane            |                     |            | Wynne 1st           | 5,499.96            | 1,999.05   | Brush Creek               | 472.91              | 141.81     | East Side   | 606.04              | 203.25       |
| Calvary, West Memphis | 3,007.92            | 660.00     | Total               | 51,106.27           | 15,865.70  | Calvary, Huntsville       | 36.99               |            | Flippin   | 318.65              | 129.30       |
| Cherry Valley         | 525.40              | 221.05     | <b>TRINITY</b>      |                     |            | Caudle Avenue             | 284.02              | 124.88     | Gassville   | 50.00               | 46.25        |
| Colt                  | 50.00               | 17.00      | Anderson-Tulley     | 31.09               | 3.40       | Combs                     | 5.00                |            | Hopewell  | 326.78              | 92.00        |
| Crawfordsville        | 448.62              | 324.07     | Bethel              | 6.00                | 25.00      | Elkins                    | 30.00               |            | Lone Rock   | 45.02               | 16.73        |
| Earle                 | 4,111.23            | 1,473.38   | Black Oak           | 114.41              |            | Elmdale                   | 3,439.97            | 1,121.20   | Midway  | 972.61              | 62.55        |
| Ellis Chapel          |                     |            | Calvary, Harrisburg |                     |            | Farmington                | 493.51              | 230.26     | Mountain Home                                       | 2,500.00            | 1,483.45     |
| Emmanuel              | 27.00               | 215.80     |                     | 296.00              | 185.26     | Fayetteville 1st          | 8,098.44            | 7,032.65   | New Hope  | 180.02              | 145.00       |
| Fair Oaks             | 437.31              | 150.00     | Corners Chapel      | 386.27              | 143.24     | Fayetteville 2nd          |                     |            | Norfolk 1st   |                     |              |
| Fitzgerald            | 453.86              | 133.04     | East Side           |                     |            | Friendship                | 34.69               |            | Oak Grove   |                     |              |
| Forrest City 1st      | 13,340.80           | 4,411.29   | Faith               | 65.87               | 57.00      | Hindsville                | 23.00               |            | Peel  |                     |              |
| Forrest City 2nd      | 307.53              | 43.10      | Fisher              | 255.89              | 135.40     | Huntsville                | 447.09              | 5.00       | Pilgrims Rest                                       | 72.00               |              |
| Fortune               | 16.66               |            | Freer               | 129.50              | 7.42       | Immanuel, Fayetteville    |                     |            | Pyatt   | 81.61               |              |
| Gladden               | 40.00               |            | Greenfield          | 286.24              | 228.20     | Johnson                   | 198.48              | 602.96     | Summitt   | 72.64               |              |
| Goodwin               | 96.62               | 26.00      | Harrisburg 1st      | 2,964.87            | 845.58     | Kingston                  | 395.05              | 113.85     | Tomahawk  | 44.01               | 1.85         |
| Harris Chapel         | 120.00              | 9.25       | Lebanon             | 161.21              |            | Liberty                   | 318.18              | 107.25     | Whiteville  | 81.93               | 95.29        |
| Hudrick               | 12.00               |            | Lepanto             | 1,237.49            | 900.00     | Lincoln                   | 1,000.33            | 627.43     | Yellville   | 563.18              | 451.68       |
| Ingram Boulevard      | 2,162.05            | 912.05     | Maple Grove         | 76.00               | 194.89     | New Hope                  | 6.00                |            | Arkana Mission                                      | 34.05               |              |
| Jericho               |                     |            | Marked Tree         | 325.00              |            | Oak Grove                 | 299.80              | 68.50      | Big Flat Mission                                    | 17.68               |              |
| Madison               | 74.00               | 20.00      | McCormick           |                     |            | Ogden                     |                     |            | Bull Shoals Mission                                 | 45.15               | 61.52        |
| Marion                | 1,445.72            | 552.00     | Neala Chapel        | 106.57              |            | Prairie Grove             | 255.75              | 465.22     | Eros Mission  | 28.91               |              |
| Mays Chapel           |                     |            | Neiswander          | 52.00               | 50.12      | Providence                | 401.91              | 12.76      | Hill Top Mission                                    | 82.62               | 39.00        |
| Midway                |                     |            | Pleasant Grove      | 613.12              |            | Ridgeview                 | 693.69              | 32.62      | Rea Valley Mission                                  | 39.22               |              |
| Mt. Pisgah            |                     |            | Pleasant Hill       | 88.00               |            | Silent Grove              | 22.23               |            | Table Rock Mission                                  | 25.05               |              |
| Palestine             | 48.00               | 111.25     | Pleasant Valley     | 150.74              | 72.19      | Sonora                    | 25.00               |            | Total   | 6,791.05            | 3,325.03     |
| Parkin                | 1,823.77            | 656.94     | Providence          |                     | 11.07      | South Side                | 86.57               |            | <b>CHURCHES NOT BELONGING TO LOCAL ASSOCIATIONS</b> |                     |              |
| Pine Tree             | 24.00               | 94.30      | Red Oak             |                     |            | Springdale 1st            | 13,073.58           | 3,447.90   | Russellville 1st, Russellville                      |                     |              |
| Shell Lake            | 47.87               | 52.04      | Riverdale           | 11.00               |            | Spring Valley             | 227.28              | 96.70      |   | 5,892.48            | 1,637.66     |
| Tilton                |                     |            | Spear Lake          |                     |            | Sulphur City              | 230.55              | 175.77     | Total   | 5,892.48            | 1,637.66     |
| Togo                  | 277.53              | 159.40     | Trumann 1st         | 121.24              | 322.40     | University                | 916.67              | 1,854.78   | Miscellaneous Contributions                         | 75.92               | 19,066.42    |
| Turrell               | 257.28              |            | Tyronza 1st         | 2,629.51            | 350.06     | West Fork                 | 298.20              | 108.83     | Grand Total   | \$1,188,091.70      | \$566,847.25 |
| Union Avenue          | 211.06              | 52.99      | Valley View         | 174.38              | 14.67      | Winslow                   | 544.94              | 275.97     |   |                     |              |
|                       |                     |            | Waldenburg          | 42.71               |            | Greenland Mission         | 99.13               |            |   |                     |              |

# FMB appoints 32; enters southwest Africa

The Southern Baptist Foreign Mission Board, meeting at its Richmond, Va., headquarters on July 11, appointed 24 career missionaries and employed eight missionary associates, bringing its overseas staff to 2,363.

Dr. Baker J. Cauthen, executive secretary, noted that 69 missionary journeymen are currently in training at Virginia Interment College, Bristol, and that those who successfully complete training will be commissioned on Aug. 8 for two-year assignments overseas.

Dr. Cauthen expressed appreciation for the life and work of Dr. Chester L. Quarles, Board member and executive secretary-treasurer of the Mississippi Baptist Convention, who died of a heart attack in Cuzco, Peru, July 6, while enroute to Argentina and Brazil for meetings related to the Crusade of the Americas.

Dr. Cauthen announced that the Board's two new area secretaries, Dr. R. Keith Parks of Southeast Asia and Rev. Charles W. Bryan of Middle America and the Caribbean, expect to set up headquarters in Richmond in August. They were elected to the administrative staff in June.

## Whitsons in Windhoek

Dr. H. Cornell Goerner, secretary for Africa, reported that Rev. and Mrs. Charles D. Whitson (of Lafayette, Ala.), the Board's first missionaries to Southwest Africa, have been granted visas and have begun their ministry at English-language Windhoek Baptist Church. (Windhoek is the capital.)

Southwest Africa is about the size of Texas and Louisiana combined. A German colony before World War I, it was turned over to South Africa as a mandate under the League of Nations and is now administered as a dependency of South Africa. The Windhoek church is related to the Baptist Union of South Africa.

## New missionaries

The new career missionaries, their native states and fields of service, are: William J. Bickers and Annette Clark Bickers, both of Louisiana, for Paraguay; J. Beryl Boswell, Virginia, and Linda Lester Boswell, West Virginia, for Peru; James O. Brandon, Texas, and Barbara Williams Brandon, Oklahoma, for Brazil; Roger W. Brubeck, Missouri, and Carol Wallace Brubeck, Kansas, for Uganda; Richard B. Douglass and Marilyn Lacy Douglass, both of Oklahoma, for Brazil;

Roy T. Edgemon Jr., and Anna Marie Wilson Edgemon, both of Texas, for Okinawa; Maury J. Fisher and Ann Andrews Fisher, both of Georgia, for Southeast Asia; E. Price Mathieson and Mary Darde Mathieson both of Texas, for Japan; Billy R. Peacock and Teresa Mazzara Peacock, both of Louisiana, for Korea; John E. Schoolar, Mississippi, and Clara Huckaby Schoolar, Texas, for Okinawa; Bob A. Teems, North Carolina, and Mary Ann Yoder Teems, South Carolina, for the French West Indies; and J. Ross Thompson and Leveta Jones Thompson, both of Missouri, for Colombia.

The missionary associates are Rev.

and Mrs. James W. Hawkins, Macon, Ga., employed for Brazil; Mr. and Mrs. Floyd I. Mayberry, Mountain View, Mo., for Japan; Rev. and Mrs. Thomas A. Rose, Salinas, Calif., for Liberia; and Mr. and Mrs. Melvin A. Wells, Long Beach, Calif., for Zambia.

Mr. and Mrs. Wells, who will be dormitory houseparents, are joining their three children in church-related work. Their daughter, Mrs. John D. Hopper, is a missionary in Switzerland; another daughter is a pastor's wife; and their son is a music and educational director.

Mr. and Mrs. Hawkins have spent the past four years in Porto Alegre, Brazil, as missionaries of Tabernacle Baptist Church, Macon, their home congregation.

Mr. and Mrs. Mayberry lived in Japan for three years (1958-61) while he was in the U. S. Air Force. They assisted with English-language Baptist churches and became interested in the job to which they are now assigned—houseparents at a dormitory for missionary children in Tokyo.

"One church alone could not finance a college, but it can help provide major support by working with other churches. Educational institutions share in the Cooperative Program because schools are essential to missions and evangelism."—W. E. Grindstaff in Principles of Stewardship Development (Convention Press, 1967)

## The

# just-for-fun party

BY JOANN LONG

Susan could smell bacon frying as she dressed quickly in her blue jeans and plaid blouse. She glanced out the window, then bounded down the stairs to find her mother in the kitchen.

"Oh," she exclaimed, "it's a beautiful sunshiny day."

"Indeed it is," her mother replied, smiling as she laid three strips of crisp bacon on Susan's plate. Susan buttered a slice of toast.

"This would be a nice day for something special," Mother said. "How would you like to have a party?"

Susan looked puzzled. "It isn't my birthday. And I don't think any of my friends have a birthday today."

Mother laughed. "Parties aren't only for birthdays. Perhaps the best parties are the ones we plan just for fun."

Susan thought for a moment. "Why don't we have a picnic party?" she asked.

"That's a fine idea," Mother agreed. "We'll drive to the lake, if you'd like."

Susan finished her breakfast, then hurried next door to tell Tom and Jan the party plans. Then she called Ronny Green and Patty Thompson on the telephone.

"They can go, Mother. There will be five children, and you make six," Susan reported. "I'm ready to make lemonade for our picnic party, because that's my favorite job."

Mother made chicken salad sandwiches and wrapped them in waxed paper. Susan squeezed the lemons into the Thermos jug. Then Mother helped add sugar and water until the lemonade tasted just sweet enough.

"You may pack sandwiches and potato chips in the picnic basket, Susan,"

Mother told her. "What do you suppose your friends would like for dessert?"

"Let me think," Susan said, putting her hand to her forehead. "How about cupcakes with cream filling?"

With the brown-and-white cupcakes tucked into the picnic basket, Mother and Susan loaded food, blankets, and baseball equipment into the car trunk. Tom and Jan piled into the back seat with Susan. Then Susan's mother drove to pick up Ronny and Patty.

"Hi," Patty exclaimed, climbing into the car. She turned to Susan and asked, "Is this your birthday, and you didn't tell us?"

"Oh, no," Susan insisted, "it's just a for-fun party."

Minutes later, the car was parked beside the cool lake. Five children climbed from the car. Tommy and Ronny immediately raced to the top of a nearby hill and back.

Patty and Jan spread the blanket beneath a large elm tree. Susan helped Mother get out the food and Thermos jug.

"C'mon" Susan called, "let's have a ball game before lunch."

After three rounds of work-up, Mother sighed tiredly. "That's all for me. Who's hungry?"

"Me!" five voices shouted at once.

As Mrs. Campbell set paper plates on the blanket, Jan poured lemonade into paper cups and Patty set a cup beside each plate. Then everyone sat around the blanket edges. They had the blessing, and everyone began to eat eagerly.

"Chicken sandwiches are my favorite," Ronny exclaimed.

"Wait till you see dessert," Susan told him. Sure enough, Ronny liked the chocolate cupcakes. Only Jan insisted

that she preferred the white ones.

"Well," Patty commented at last, "we've eaten everything but the crumbs."

"And these ants will do that!" Tommy exclaimed, jumping to his feet.

Quickly, the boys picked up papers and cups and carted them to the trash can. Mother and the girls shook the blanket until all the crumbs and ants flew away. Then they spread the clean blanket on the ground again.

"Let's lie down and rest," Susan's mother suggested.

Susan frowned. "But we want to play."

"We all need a short rest after eating," Mother told her. "I know a game that we can play." Then she explained the game to the children.

"Tommy, you be first. Choose a cloud. Decide what it looks like to you. Then let the others guess what you have named it."

Tommy looked at the blue sky thoughtfully. He pointed at a pile of fluffy clouds.

"It's a sky castle," Susan exclaimed. But Tommy shook his head.

"Then it must be a pyramid," said Ronny.

"No-o-o," Tommy said, shaking his head. No one else had an idea what it might be, so Tommy explained. "It's a polar bear standing up to beg for food."

The children laughed loudly at Tom's explanation.

"Look at that long, low cloud," Patty said, pointing high. Mother guessed it was a divan. Jan guessed it was a crouching tiger.

Suddenly Ronny cried out, "It's a sport car!"

Patty looked surprised. "How could you tell?" she asked.

"It looks like a car," Ronny laughed.

Soon the children had discovered a giraffe, a white rose, an Indian chief's face, and a fluffy kitten in the clouds.

Then Mother interrupted them. "It's time to go home, children."

As they packed away the basket and blanket, Patty said happily, "Susan's picnic was really fun, and the cloud picture game was great, too."

Then the children clapped their hands to thank Susan and her mother for the just-for-fun party.

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## Responding to human need

By C. W. BROCKWELL JR.  
MABELVALE, ARKANSAS

Life and work  
August 4, 1968  
James 2:8-17

At one time it was relatively safe to mention the word "discrimination." But not anymore! This is true whether you are talking about replacement of a county sheriff, employment in a super-market, or the election of a group of deacons. Violence can erupt on the courthouse steps, in the parking lot of a business or even in the vestibule of a church.

All of this proves that the writing of James is up to date for his book speaks of this very word: discrimination. Obviously, he saw it in action in the church at Jerusalem. It was revolting to his Christian conscience and he spoke out against it. Yet in doing so he did not just shout it down with fancy words. Instead, he challenged his brothers in Christ to respond to human need.

### Compassion according to law

One cannot read the book of James without sensing his awareness of people's needs. As a Christian in his day, he had suffered abuse from without the church. He belonged to a minority group and was looked down upon by many in Jerusalem. "Let us not make the church a miniature world society where people are recognized by what they have and appear to be," he pled. He offered three suggestions for preventing this from happening.

1. Religion must go on outside the church as well as inside it (1:26-27). Worship must become more than a ceremonial gathering in an appointed place. It should be a way of life in all places. Consider the matter of conversation. James says that if we profess a strict doctrine while permitting our tongue to run loose, our religion is vain or empty. The reason is that the head which proposes the doctrine, hasn't gotten the word from the heart about what it really believes, and the heart controls the tongue. No matter how hard we try if our heart is corrupt, the tongue is going to tell it. It is a case of the tattletale tongue telling the truth! On the other hand, true religion is showing kindness to those in need and living a personal life of purity. How refreshing it is when such a combination is obvious in one person!

2. People should be treated as people at all times (2:1-7). James cited the best example he could think of as discrimination. Two people (members?) attend the same church. One appears to be wealthy

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and the other appears to be poor. In God's eyes, both are people; nothing more. But the church falls into the devil's trap by treating them as something other than people. One is made to feel his importance, the other to feel his unimportance. Can the two possibly worship God in the same church? If they do, it will be in spite of that church and not because of it. Sometimes it is hard not to be partial but it is always right to treat people as people in every place.

3. The royal law must be kept in its entirety (2:8-13). Mr. Gallup would have no trouble compiling a list of the ten greatest sins a person could commit. Let's see, there would be murder, adultery, theft . . . and so on. Many would be convicted right away. Others would only total up their righteousness.

"But wait a minute," James interrupts. "If you show partiality to someone you are just as much a lawbreaker as the one who commits murder. You see, there is a law higher than the code of Moses. It is the spontaneous obedience of the believer to the revealed will of God. It is by that we shall be judged. Thus under God's government men reap

what they sow. If you discriminate against others, you will be discriminated against" (Cf. Matthew. 6:14, 25:31-46).

A rural schoolteacher taught some of the terrible effects of discrimination to her third grade recently. She divided them into two groups, according to the color of their eyes. When favors were given one group over the other, the favored pupils felt arrogant and proud while the disfavored students felt depressed and rejected. It was a powerful lesson.

### Compassion according to faith

Faith re-programs a person's heart to respond to God's will and man's need. Should it not do that much, it would be a useless faith indeed for we would be left in our selfish state.

It is not that works generate faith, as water flowing over a dam generates electricity. Rather, it is that faith produces action as electrical current supplies energy to a motor so it can operate.

What James contends is that "faith which has no practical output in life and conduct is a hollow mockery, and that no one is justified before God who is not justified practically before men (See Tit. 1:16, 3:7-8)." No man, it has been stated, is justified by faith unless faith has made him just. And the just person will not witness human need and ignore it with his life.

The reason why genuine faith causes a person to respond to the needs of other people is very simple. God cares for all men and those who live close to him will likewise care. You either do or you don't!

### Conclusion

The word "help" is engraved somewhere in every person's life—jumbled and often unspoken, to be sure. The faithless man puzzles over people's behavior and lets well enough alone. The faithful man deciphers the coded cry and responds freely, deliberately, and "Christly" to meet the need as God gives him the grace and wisdom to do so.

Don't expect Christ to remain at church all week!

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# Ruler of men and nations

International  
August 4, 1968  
Isaiah 45

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

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Divine intervention in world affairs is not enlisted in proportion to the number of his people who ask him, but in proportion to the intensity of their desire for his help. Do you suppose that modern Christians really ache for God's intervention as deeply as the ancient people of God ached for it while in captivity? How intense is your desire for God to assert his authority? Could it be that the Almighty is waiting for his people to become earnest in their prayer?

2. The Lord promised to go before Cyrus to make him effective. He was to lead him by the hand as the strong lead the weak; subdue nations and disarm kings, open unlocked doors and hold them open, and break down doors that resist him. If the Lord is not having his way in world affairs, it is not because he lacks wisdom or power. There are some things which wisdom and power cannot do. God works through grace, and grace is made effective as it generates faith (Ephesians 2:8).

3. The Lord sought through his work to reveal himself to Cyrus. God, as Sovereign, does not "use" a man without seeking to enrich his life. (1) He wanted Cyrus to know that it was he, the Lord, who enabled him to do what he did. God plants talents within one, guides one in developing his talents, and makes him effective in their use (v. 5). (2) He also wanted all men to know that it was he, the Lord, who made Cyrus effective (v. 6). God has revealed himself through nature, through Christ, and through holy history; but one never really comes to know God for himself until he comes through the redemptive experience.

It may be that Cyrus was willing to do some of the work which his Sovereign wanted done, but was not willing to become through trustful submission what the Lord wanted him to become; if so he was like many modern men who are more concerned with doing than they are with becoming.

(3) The Lord also wanted Cyrus and all men to know that he, the Lord God of Israel, was one universal God, and that there was no other (3, 5, 6). Twice each he says in two verses that there is no other God, and that there was none beside him.

In the early centuries of Israel's history the Israelites seemed to think of the Lord as their tribal God, while

other nations had their own tribal God; but Isaiah drove home the truth that the God of Israel was creator and sovereign of the entire universe.

## The Creator (45:18)

The thrust of verse eighteen is to emphasize the fact that the Lord created heaven and earth. Like Genesis one, the prophet makes a distinction between the heavenly bodies and the earth. The earth was developed and prepared especially as a dwelling place for men.

God's relationship with the universe as lord grows out of his relationship with it as creator. Because God made the world he has the right to rule over it and over all its inhabitants.

## The Redeemer (45:22-23)

1. God issues an ultimate invitation. It is universal in scope, being offered to "all the ends of the earth"; and is identical in demand. He offers one salvation to all men on identical terms: men are to turn in faith and submission unto God. Moreover, God is exclusive in his claim to be the only God there is. God calls all men to meet him on God's terms.

2. God backed up his word with an oath; he swore by himself. Thus what God said is fortified by his character.

3. God stated his ultimate purpose: every knee to bow, and every tongue to confess. Paul made use of this verse in one of his great passages on the person and authority of Christ (Philippians 2:5-11). Since it is inevitable that every man will ultimately submit himself unto God on his terms, it makes good sense to do that now.

More than any other section of Old Testament writings the second half of Isaiah emphasizes the unity and supremacy of God. The prophet contended that the Lord is one undivided God, he is creator and sovereign over all the nations of earth, and there is not another.

## The sovereign Lord (44:28-45:6)

The prophet saw the hand of God in history and foresaw him working through international affairs to accomplish his purposes.

1. The Lord called and made good use of Cyrus who did not know God. His-

tory knows him as Cyrus the Great, founder and mighty ruler of the ancient Persian Empire. In about 539 B. C. his forces captured Babylon, and the Hebrew captives who had been carried to Babylon instituted a policy of restoration which permitted captives to return to their native soil to establish puppet states subject to his authority. Under this policy a remnant of the Jews were allowed to return to Jerusalem and rebuild the temple.

The evidence from archaeology indicates that Cyrus continued to worship his native god, but was tolerant of other religions, including the Hebrew religion.

The central lesson to be gleaned from this passage is that God could make good use of a world figure who did not know him (45:4). He called Cyrus God's "shepherd" and "his anointed." Since our Lord in ancient times worked through an earthly empire and employed its heathen ruler to accomplish his purposes, we modern Christians need not despair if world leadership seems not to be moving toward God.

"More missionaries preach the Word of God as a result of Baptists' unified support of their schools through the Co-operative Program. By pooling their efforts, churches prevent duplication and promote economy of operation in all areas of work."—W. E. Grindstaff in *Principles of Stewardship Development* (Convention Press, 1967)

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(Continued from Page 15)

facilities. That's where I will be living the last week I am here. On the 75-mile trip back to Rapid City we got into a tornado, which was frightening to say the least. I found out later that many of the Indians on that reservation still live in tents, or teepees.

We left Saturday and came to Pierre, the capitol of the state. It's a pretty town about the size of Magnolia. This week we are at Capitol Heights Church for a VBS. My partner and I will be here for two weeks. This church has no pastor. A nice little lady from Arkansas is our supervisor and is leading the VBS. She's not much older than we are. I might add that she has it very well organized although there are only about 20 enrolled, counting workers. We visited all afternoon and hope that tomorrow we will have many more. Pray for our work in South Dakota.—Sincerely, Judy Davis"

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Arkansas Baptist  
Newsmagazine

401 West Capitol Ave.  
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## A Smile or Two



*I hate to admit it but I didn't study my lesson again.*

—ARK-E-OLOGY by Gene Herrington

### 'Mouths of babes . . .'

LEBANON, Ky.—A local medical doctor who teaches a Sunday School class here asked one of his pupils what must be done for a person to enter heaven.

"Die," the youngster replied.

"True," said the physician, "But what must we do before we die?"

The child mused. "Well," he finally concluded, "get sick and call for you, I guess." (EP)

### And slice it thin

"Say, mister," said the bright youth to the butcher, "your ad says you have cuts of meat to suit all purses. Is that right?"

"Sure is, son," said the butcher. "What have you for an empty one?" persisted the youth.

"Cold shoulder," replied the butcher.

### Good investment

"Has your son's college education proved of any value?"

"Yes, indeed. It cured his mother of bragging about him."

Prosperity is buying things we don't want with money we don't have to impress people we don't like.

## Attendance Report

| Church                   | July 21, 1968 |                |           |
|--------------------------|---------------|----------------|-----------|
|                          | Sunday School | Training Union | Ch. Adns. |
| Alexander First          | 62            | 57             | 3         |
| Berryville               |               |                |           |
| First                    | 135           | 50             |           |
| Freeman Heights          | 93            | 23             |           |
| Camden                   |               |                |           |
| Cullendale First         | 404           | 111            | 3         |
| First                    | 390           | 92             | 1         |
| Crossett                 |               |                |           |
| First                    | 515           | 161            | 2         |
| Mt. Olive                | 227           | 119            | 5         |
| Dumas First              | 248           | 58             |           |
| El Dorado                |               |                |           |
| Caledonia                | 44            | 19             |           |
| East Main                | 266           | 72             |           |
| Ebenezer                 | 174           | 73             | 3         |
| Victory                  | 82            | 39             | 1         |
| Forrest City First       | 443           | 133            |           |
| Fort Smith First         | 1,155         | 378            | 1         |
| Gentry First             | 166           | 76             |           |
| Green Forest First       | 143           | 44             |           |
| Greenwood First          | 274           | 104            |           |
| Gurdon Beech Street      | 148           | 36             |           |
| Harrison Eagle Heights   | 198           | 58             | 2         |
| Hicks First Ashdown      | 40            | 27             |           |
| Hope First               | 478           | 178            |           |
| Hot Springs Piney        | 191           | 82             |           |
| Jacksonville             |               |                |           |
| Bayou Meto               | 125           | 58             |           |
| First                    | 405           | 120            |           |
| Marshall Road            | 303           | 142            | 8         |
| Jonesboro                |               |                |           |
| Central                  | 456           | 136            | 24        |
| Nettleton                | 238           | 93             | 1         |
| Little Rock              |               |                |           |
| Geyer Springs            | 600           | 193            | 11        |
| Life Line                | 393           | 115            | 2         |
| Rosedale                 | 199           | 87             |           |
| Magnolia Central         | 633           | 194            | 7         |
| Marked Tree Neiswander   | 98            | 71             |           |
| Monticello               |               |                |           |
| First                    | 800           | 75             | 1         |
| Second                   | 265           | 83             | 1         |
| North Little Rock        |               |                |           |
| Baring Cross             | 616           | 157            | 1         |
| South Side Chapel        | 29            | 12             |           |
| Calvary                  | 388           | 130            | 3         |
| Central                  | 249           | 137            |           |
| Harmony                  | 44            | 38             |           |
| Levy                     | 384           | 83             |           |
| Park Hill                | 744           | 189            | 4         |
| Cherokee Village Baptist | 82            |                |           |
| Sixteenth Street         | 55            | 28             |           |
| Sylvan Hills             | 213           | 103            |           |
| Paragould East Side      | 243           | 109            | 4         |
| Paris First              | 373           | 120            | 3         |
| Pine Bluff               |               |                |           |
| Second                   | 189           | 68             |           |
| Watson Chapel            | 198           | 110            | 3         |
| Rock Springs             | 67            | 49             |           |
| Springdale               |               |                |           |
| Berry Street             | 93            | 38             | 2         |
| Caudle Avenue            | 105           | 22             |           |
| Elmdale                  | 295           | 87             | 3         |
| First                    | 361           | 107            |           |
| Oak Grove                | 68            | 46             |           |
| Van Buren                |               |                |           |
| First                    | 422           | 169            | 1         |
| Oak Grove                | 172           | 99             |           |
| Vandervoort First        | 50            | 36             |           |
| Warren                   |               |                |           |
| First                    | 403           | 120            |           |
| Southside Mission        | 61            | 46             |           |
| Immanuel                 | 207           | 70             |           |
| Westside                 | 80            | 44             |           |
| West Memphis Calvary     | 286           | 101            |           |

### Postcards, please

WANT to save a penny a week and make our job simpler, too?

We would appreciate it so very much if our churches would send in their attendance reports on standard five-cent postcards.

All reports that reach us by early Wednesday morning will appear in the following week's report.



# In the world of religion

## Graham and Nixon

WASHINGTON, D. C.—In a review of religious issues affecting the major Presidential candidates this year, the news editor of Christianity Today says it was Billy Graham, perhaps more than anyone else, who persuaded Richard Nixon to run again as a candidate for public office.

The crucial decision was made in Florida last winter where the evangelist was invited by the politician to a beachside hotel for consultation, says Richard N. Ostling in the July 19 edition of the fortnightly journal.

The two are reported to have spent long hours reading the Bible together, praying and discussing the future as they walked the sandy ocean beach." The newsman said Graham doubted Nixon could win but urged him to run anyway.

The article also held that Mr. Graham had played a role in bringing together Mr. Nixon and Sen. Mark O. Hatfield (R.—Ore.).

The magazine said Mr. Nixon has been the "most outspoken" candidate in support of amending the First Amendment to allow religious exercises and non-sectarian prayer in public schools and has favored construction aid and tax credits to help church-related colleges. (EP)

## Glenn urges control

NEW YORK—"I'm John Glenn, chairman of the Emergency Gun Control Committee, and I've got a word for hunters and sportsmen and gun collectors and...I'm one myself."

So begins a televised commercial appeal by the famous astronaut which he has been spreading since the awful day in June when his friend Robert Kennedy was shot.

Urges Glenn: "Let's make the new gun bill tough to kill."

He says America needs a gun law with two points: "First, a ban on interstate and mail order guns. Second, licensing and registration of all guns. Write or wire your senators and congressmen now."

Every two minutes, Col. Glenn has pointed out repeatedly, a gun is used to kill or wound an American citizen. In an average week, 140 people are murdered with guns, 210 commit suicide with guns and 2,520 robberies, assaults or rapes take place at gunpoint. There are 8,000 gun murders in this country every year, he said. (EP)



*THE Baptist Publishing Department in Norway celebrates its 80th anniversary this year, and its office in Oslo features a display of literature by and about the late Martin Luther King (Junior), Negro Baptist minister and American civil rights leader. Discussing the exhibit are Odd Joo, left, interim Minister of First Baptist Church, Oslo, located in the same building with the publications office, and Peder A. Eidberg, teacher at the Baptist seminary in suburban Oslo. (European Baptist Press Service Photo)*

## Role of the roach

NEW YORK—Scientists have succeeded in measuring the escape reaction of the cockroach, putting the fast break at three-thousandths of a second.

The research shows that an impulse travels directly from the motion detecting hairs on the insect's back to its strong hind legs without detouring through the brain.

Already discussed: a science film on the amazing roach! (EP)

## Mormon 'inspiration' hits major snag

SAN FRANCISCO—A theological and archaeological debate has arisen among Mormon leaders which could turn into a divisive sociological issue.

In question is the divinity of the inspiration of Joseph Smith Jr., the Mormon prophet, who said he translated the sacred "Book of Abraham" from the "reformed Egyptian" allegedly found on gold plates to which the Angel Moroni had led him.

Papyrus fragments about 2,300 years old given to the Mormons last November by the Metropolitan Museum of Art

## Salvation Army begins new century

NEW YORK—October, 1968, is the month The Salvation Army begins a new century of evangelism through the printed word.

The Army's present roster of 127 periodicals had their beginning in 1968 with a small unillustrated monthly magazine titled the East London Evangelist. In 1870 the work had spread far from London's East End so the name was changed to The Christian Mission Magazine, and, nine years later, to The Salvationist.

On Dec. 27, 1879, The War Cry was adopted and a new style of religious journalism begun.

Today 1,965,178 copies are printed per issue of the 127 periodicals. (EP)

In New York have opened the debate about whether Joseph Smith's "translation" could be relied upon.

The "Book of Abraham" is the source of the Mormon church's practice of excluding Negroes from full participation in church activity. The rule developed from a phrase by Joseph Smith forbidding admission of Negro men into the priesthood. The phrase occurs in a passage tracing the lineage of the kings of Egypt. Pharaohs were descendants of Ham and of Egyptus, it is alleged. To Mormons, this means the pharaohs were part Negro.

Exclusion from the priesthood means that Negro men and their families are excluded from the innermost areas of Mormon religious practices. (EP)

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