

8-8-1968

August 8, 1968

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

AUGUST 8, 1968

**Personally
speaking**



In Mormon country

RECENTLY I spent a week in the heart of Mormon country—the greater Salt Lake City area.

It was interesting to see at close range some of the fruits of this strange blending of orthodox Christianity with alleged and bizarre revelations to Joseph Smith Jr., and his spiritual descendants.

According to the Book of Mormon, which is accepted by the members of The Church of Jesus Christ of Latter-Day Saints as being on an equal basis with the Bible, an inspired man by the name of Lehi led a shipload of fellow Hebrews from the Holy Land across the Atlantic to settle in North America about 600 B. C.—

From this settlement, goes the story, two tribes emerged—the Lamanites, from whom they say came the Indians, and the Nephites. About 400 A. D., the Mormons believe, war broke out between the Lamanites and the Nephites and in it all of the Nephites were slain except Moroni, the son of Mormon, the last of the prophets of the Nephites.

The Lord is said to have had special contact with Mormon and to have inspired him to write on sheets of gold the special revelation. This in turn was given to Moroni, it is alleged, who buried it near the present city of Palmyra, N. Y., shortly before he died and went to heaven.

Through divine revelation, it is alleged, Joseph Smith Jr., at the age of 21, was led to dig up the gold sheets, fourteen centuries after they had been buried. Moroni is reported to have appeared to him and helped him get started to deciphering the scrolls, which were in some form of Egyptian. With a friend to assist him, Smith went into seclusion. When he and the friend emerged three months later, they had a 350,000-word manuscript, which was to constitute the Book of Mormon. Soon after this, Smith claimed, Moroni came back and took away the gold scroll.

Most of the strange beliefs and practices of the Mormons come from their acceptance of the Book of Mormon as the word of the Lord.

Those of us who could never swallow this as a part of our faith and practice have to admire the Mormons for their industry and missionary zeal. They have made the desert of the Mountain

States to blossom and they have built their membership to 2½ millions. One million of these are in the Mountain States and they are constantly sending out additional young missionaries—they now have 12,000 in service around the world. They hope eventually to win the most of the other seven millions in their home area as they work to strengthen the home base for a world conquest for their faith.

The zeal of the Mormons, if not their queer beliefs, should spur on to greater zeal those of us who are orthodox in our beliefs, but lackadaisical in our practice.

Erwin L. McDonald

IN THIS ISSUE:

THE VATICAN created waves around the world this past week with the Pope's latest opinion on birth control. In response, we carry an editorial on page 3, "Pope's power," and on page 5 we feature a special article by Dr. Dale Cowling, pastor of Little Rock's Second Baptist Church. Its title: "The Pope is wrong!"

TURN to page 4 and a letter from Marion Crank, Democratic gubernatorial contender, who gives his stand on legalized gambling.

PAGE 8 features an account of Project 500 in Michigan, which is being carried out with the help of Arkansas.

COVER story, page 10.

Arkansas Baptist

newsmagazine

Volume 67, No. 31
August 8, 1968

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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.

Pope's power

THE unequivocal stand of Pope Paul against artificial birth control raises anew an issue for Catholics of far greater import than the issue at hand—just how much authority really does the hierarchy have over the people of the Catholic Church?

Although the Pope does not claim infallibility for this particular pronouncement, the encyclical is issued as "authentic teaching," and, therefore, as being binding "on the faithful."

On the question of birth control, as on all other matters, it is our own noninfallible opinion that the practice is either right or wrong before God and that what any one of us says about it does not change it a whit. And this is the case, we believe, whether the one handing down the opinion is man in the street or preacher, priest, or Pope.

The Catholic Church has made many changes for the better in recent years. We think immediately of its finally coming around to admit that there are Christians outside the Catholic fold. And we think of the growing tendency of the church to center its ministry more in the Bible and less on the pomp and pageantry picked up during the Dark Ages. The trend to get away from Latin to the language of the people is a great step forward.

But there is one more big step the church needs to make. That is to face up to the fact that the Pope is not God and that he does not have the power to cast souls into hell or to give them safe conduct to heaven; that he is just a man who, at best, is a lowly servant of God and of humanity.

Harmony restored

New Providence Church at Buckeye, near Blytheville, which broke into the news recently when several members of the church were alleged to have attacked the church pastor, has worked out its difficulties.

According to a press release carried in the daily papers Aug. 1, the minister in question, Edward R. Black, has dismissed a suit he had instituted against nine members of the church. We have it on reliable information, though we have seen nothing of it in the papers, that the persons involved have repented in public service of the church and have been forgiven by the church.

This is good news for all concerned. It points up something all of us might keep in mind: Church

membership and attendance are not just for the good folk who never err, if there be any in this category. They are also for those who sometimes fall short of their goals of godly living and who repent and, with God's help, make new beginnings.

Population change

A startling increase in two age categories of the nation—the young, and the old—is indicated for the years ahead.

According to recent studies made by the Population Research Center of the University of Chicago, the 15-to-44-year-old group will increase 57 percent, and the 65-years-plus group will have an increase of 8.4 millions to 25 million, by 1985.

In metropolitan areas there will be a dramatic increase of 67 percent for whites and 129 percent for blacks.

The total number of persons from 15 to 44 years of age is expected to reach 111.5 million by 1985, showing an increase of 40.6 million over the present total for this category.

In both the young and the old brackets, the projections show that the increases among black persons will far surpass that of whites. For example, the increase among young Negroes, 15 to 44, would almost double, increasing 92 percent. Black senior citizens would increase almost two-thirds, 63 percent, while whites in this division would increase by half.

Other challenges in the population change in store for us include:

Metropolitan areas will grow from 131 million in 1960 to 178 million by 1985, with the portion of Americans living in such areas jumping from 63 to 71 percent.

The West will replace the Northeast as the most metropolitanized region of the country, with 82 percent of its inhabitants concentrated in big cities.

The black population will increase by 14 million by 1985, to make up 14 percent of the total, as compared with 11 percent in 1960.

The largest growing rate of blacks in metropolitan areas will be in the West, where the increase will be 150 percent, while the white population almost doubles, increasing 94 percent.

The North Central states by 1985 will have the greatest geographic separation of the races within Metropolitan areas. Indications are that 90 percent of the blacks in this region will be residents

of central cities while this would be true of only 29 percent of the whites.

White suburban population of central cities in the south is expected to remain about the same in 1985 as in 1960. In contrast, white suburban population in the South is expected to grow by 140 percent, from 10 million persons in 1960 to 24.1 million in 1985.

Negroes in central cities in the South are expected to increase by 3.2 million, a gain of 82 percent, to reach a total by 1985 of 7.1 million. Negro

suburban population is expected to grow at a rate of 174 percent, from 1.3 million in 1960 to 3.7 million in 1985.

In the South, central cities are expected to be 39 percent black by 1985. This would compare with an expected 32 percent in the North Central states; 25 percent, in the Northeast; and 23 percent in the West.

All of which, we would say, makes the years ahead an interesting time to continue to be alive.

The people speak

August 5, 1968

Dr. Erwin McDonald
Editor
Arkansas Baptist Newsmagazine
401 West Capitol Avenue
Little Rock, Arkansas

Dear Dr. McDonald:

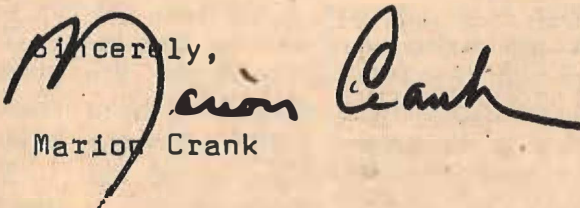
In your issue of July 25, you carried an editorial "How They Voted," calling attention to how the members of the State Legislature voted last year on a bill providing for casino gambling.

In my 17 years of service in the legislature, I have never before voted for a bill of this type, and I must say here that the decision was based upon the information presented at that time. We now know that this decision was a mistake.

I have publicly stated on numerous occasions that I am opposed to illegal gambling anywhere in the State of Arkansas and I am also opposed to legalization of casino gambling.

So, when I am elected governor, I will use the powers of my office to see that the laws of this state are enforced, including the anti-gambling statutes.

Sincerely,



Marion Crank

MC; co

The Pope is wrong!

BY DALE COWLING,

PASTOR, SECOND BAPTIST CHURCH, LITTLE ROCK

Concerned Christians must view the Pope's recent ruling on birth control with alarm. Even Catholic Christians must look upon the Pope's opinion as wrong or place their marriage in a straightjacket of joylessness or guilt.

For all of my respect for the Roman Catholic Pope and for scores of Catholic friends I cannot allow his opinion to go unchallenged. I must say the Pope is wrong. Here are some of the reasons why.

I. The Pope's ruling is biblically wrong

In the beginning God created Adam, the man, and made him master over a perfect paradise, the Garden of Eden. Though Adam lived in a perfect place the Bible tells us that God recognized that it was "not good that the man should be alone." God recognized man's need for companionship. Out of his love and concern for the man, "The Lord God said, 'I will make an helpmate for him.'"

The Genesis record shows how God made the woman, brought her to the man and joined them as husband and wife. The Bible takes care to say, "Male and female created he them." Adam exclaimed, "Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh."

The point is clear. God made the woman for companionship for the man. He made them sexual beings, complements of each other, incomplete in themselves. Companionship between them was to reach its climax of completeness and perfection in the sexual union. This sexual union is as sacred in the sight of God as when the husband and wife pray together.

The Catholic point of view sees the

sexual union only for the purpose of reproduction. It makes any other reason sin. Such an attitude destroys the beauty and joy of sexual union as the highest expression of love and companionship. At best it imposes fears, guilts and painful abstinence upon companions who love each other.

II. The Pope's ruling is psychologically and morally wrong

Across the years I have counseled with scores of people with marital problems. None of these problems are more heartbreaking than those revolving around sexual inhibitions and guilts which grow out of such an attitude toward sex and birth control as that reiterated by the Pope. In some cases the couple have more babies than they can care for.

They, especially the wife, shudder at the thought of another pregnancy. Any sexual union is surrounded by the fear of conception. Needless to say, this destroys the beauty of the relationship and any possibilities of real companionship through it.

This fear often makes the woman abhor the relationship. She becomes a guilt-ridden, nervous wreck to whom sex is a joyless burden. The husband becomes an unhappy discontent. He must thwart the God-given desires of his manhood. Hostilities arise between the husband and wife which cut the foundation from under their marriage.

On the other hand, it is morally wrong to destroy a woman's physical or mental health by continual and repeated pregnancies. It is barbaric to do so. It is inconceivable that a God of love who counts human personality as sacred could will such.

III. The Pope's ruling is inconsistent to an intelligent God

The Biblical record tells us that God commissioned the man and woman to subdue and have dominion over the earth and all that is within it. God created a hunger for knowledge in man. He willed man to explore, experiment and discover the secrets of the universe. God has revealed these secrets to man as fast as man could receive them and utilize them for the good of humanity.

One of these secrets revealed for the benefit of humanity is birth control. When the earth was properly populated God gave man the ability to control the birth rate. Are we to believe that man is to ignore this knowledge or throw it overboard? Can we think that God wills for masses of people to be born to literally crowd themselves out of existence?

The same God who helped man discover polio vaccine has helped him discover modern methods of birth control. One has to insult his intelligence to deny or denounce either.

Conclusion

Almighty God wills the maximum fulfillment of every person's personality and well-being. He has made us sexual creatures. Proper sexual fulfillment is necessary to the well-being of most normal persons. This fulfillment is maximum in the companionship of marriage. To blight it by guilts, fears and inhibitions is sinful. Thank God for the discoveries of modern methods of birth control which free husbands and wives to escape the tensions of life in the magnificent companionship of uninhibited sexual union.

Arkansas all over

Joins TU staff

Robert Holley of Montgomery, Ala., will join the Training Union Department of the Arkansas Baptist State



MR. HOLLEY

Convention as associate, on Aug. 15. He will succeed James Griffin who became superintendent of missions of Concord Association, Ft. Smith, recently. Mr. Holley has a B.A. degree from Howard College (now Samford University), Birmingham, with a major in religion and psychology. He was graduated from Southwestern Seminary in 1956 with an M.R.E. degree.

He has served as minister of education for First Church, McGehee, First Church, Conway, and First Church, West Memphis. While at West Memphis he served as district representative for the Training Union department. He is currently serving as minister of education at Ridgecrest Church, Montgomery, Ala.

Mr. Holley is married to the former Lucile Foster of Tusculumbia, Ala. She is also a graduate of Howard College. They have two daughters, Anita Sue, 11, and Debbie, 9.

Mr. Holley will do general work in the Training Union department as the associate and will work with the district representatives and district age group workers. He will also assume definite responsibility in the area of vocational guidance and will assist in the area of church administration.

Revivals

First Church, Kensett, July 21-28; Larry Taylor, San Antonio, Tex., evangelist, Don Davis, Bald Knob, song leader; 32 professions of faith, 1 by letter, many rededications. A. W. Upchurch Jr., pastor.

Harvey Chapel, Hot Springs, July 21-28; Theo Cook, North Little Rock, evangelist, Lewis Lynch, Mountain Pine, singer; 13 professions of faith, 1 by letter, 9 for baptism, 2 for special service, 70 rededications. Bill Fleming, pastor.

Truett Memorial Church, Denver, Col., July 21-28; Rick Ingle, pastor, Oak Cliff Church, Ft. Smith, evangelist, Jon Enlee, Houston, Tex., singer; 188 public decisions; 48 professions of



MR. MCKEE



MR. KINSEY

Bob McKee takes Mississippi post

Bob McKee has resigned as minister of education and youth at Park Hill Church, North Little Rock, to become minister of education for Broadmoor Church, Jackson, Miss.

Mr. McKee, a graduate of Mississippi College and Southwestern Seminary, Ft. Worth, Tex., had been a member of the North Little Rock church staff for more than 16 years. He is a native of Brookhaven, Miss.

Mrs. McKee is the former Miss Anne Clark of Brookhaven. The McKees have two children: Robin, 11; and Kathy, 10.

The Broadmoor Church has more than 3,000 enrolled in Sunday School and on its highest attendance day last year ranked second to First Church, Dallas.

The church has a staff of age-group workers and a full-time recreational director. The pastor is Dr. David Grant.

Mission pastor resigns

Rev. Paul Burris, mission pastor at Aberdeen, resigned July 14. Mr. Burris has returned to his studies at Southern College, Walnut Ridge.

faith, 125 by letter, 5 for special service, 125 rededications. Jack C. Carroll, pastor.

First Church, Devalls Bluff, July 21-28; Jesse S. Reed, evangelist, J. R. Rhodes, singer; 10 for baptism, 2 by letter, 1 by statement, 1 other profession of faith. Freeman McMennis, pastor.

First Church, Smackover, Aug. 4-11; Summer revival, 10 a.m., 7:30 p.m., Rev. Joe Shaver, evangelist, Bill Stroud, song director. D. C. McAtee, pastor.

Crystal Hill Church, Little Rock, Aug. 7-11, Youth Revival, 7:30 p.m. Jimmy Taylor, evangelist, Terry Minton, song leader. Youth pastor, Joe Hickey. Jim Blankenship, pastor.

Earns degree

Robert Michael Kinsey received the Master of Religious Education degree in summer commencement exercises July 26 at New Orleans Seminary.

Mr. Kinsey is the son of Lee R. Kinsey of Van Buren, and is a graduate of Van Buren High School and the University of Arkansas.

Ouachita professor completes study

Dr. Bob C. Riley, head of the political science department at Ouachita University, is one of 33 college faculty members who just completed a six-week economics institute at the University of Nebraska in Lincoln, Neb.

The institute, for which participants each received six hours of graduate credit, was the only one in the United States for college faculty.

It was designed for instructors other than economists who have responsibility in the training of teachers of economics and social studies.

\$11,000 scholarship goes to Ouachitonian

Thomas Wayne Bolton, a 1968 graduate of Ouachita University, has received a scholarship for \$11,000 from North Texas State University, Denton, Tex.

Bolton, who majored in voice at Ouachita, will use the money to work toward a doctor's degree, according to Dr. William Trantham, chairman of the fine arts division of OBU.

Bolton is the son of Mr. and Mrs. C. A. Bolton, Little Rock, and is a 1964 graduate of Hall High School.

At Ouachita he was listed among Who's Who in American Colleges and Universities and was a member of Alpha Chi and the Musicians Guild.

Licensed to preach

George Fink, 33, was licensed to preach by his home church, University Church, Jonesboro, June 16. Mr. Fink is available for supply or a pastorate. He is married to the former Robbie Gillingham of Nettleton. The couple has four daughters.



MR. FINK

Huddleston resigns; to mental health post

Rev. William C. Huddleston, pastor of Trinity Church, El Dorado, since Sept. 20, 1964, has resigned to accept



MR. HUDDLESTON

the position of clinical pastoral counselor with the South Arkansas Mental Health Center, El Dorado. During his nearly four years as pastor of the El Dorado congregation, the church received 137 new members, with 50 of these coming for baptism. Offerings increased, the church doubled its land holdings; construction plans have been completed for a new educational building; the church debt has been reduced from \$65,000 to \$15,000; and there have been ten volunteers for full time Christian service.

In 1967 the church sponsored a three-week tour of the Bible lands for its pastor, and this past year Mr. Huddleston was chosen as the Outstanding Young Man of the Year in El Dorado.

The minister is a native of Newport and a former associate pastor of First Church there. He is a graduate of Baylor University, Waco, Tex., and Southern Seminary, Louisville, Ky. He is married to the former Velva Vest of Batesville. They are the parents of two children, Mark, 8 and Kim, 5.

In his new position Mr. Huddleston will be a minister to the mentally ill, direct marriage counseling for the center, and lead in community mental health education.

The church has called Rev. Ben Bracken, Camden, to serve as interim pastor. A pulpit committee has been selected, and includes Louis Reed, chairman; Howard Baldwin; John Barker Jr.; Ronald Gill; Mrs. W. O. Miller; and Mrs. Homer Pirtle.

Baw ordained to ministry

John Dennis Baw, associate pastor and youth director of Calvary Church, North Little Rock, was ordained to the ministry on July 21.

There were 26 pastors and deacons assisting with the ordination. Rev. C. H. Seaton, Brotherhood director, Arkansas Baptist State Convention, brought the message. Rev. Bill Kreis, pastor of Calvary, was the moderator. Rev. Arnold Teel led the questioning. Rev. McDonald led the ordination prayer. Mr. Morris Jackson, a deacon at Calvary, presented the Bible.

59 will receive degrees at OBU graduation

A record number of 59 students are candidates for graduation from Ouachita University for the summer, according to Mrs. Laurie Rodgers, registrar.

Commencement is set for Aug. 9, at 5 p.m., in First Church, Arkadelphia. Marvin Watson, postmaster general of the United States, will deliver the address.

The candidates include:

Master of Arts—Robert E. Adams, Texarkana, music education; Doyle Glenn Combs, Texarkana, Tex., music education; Rosemary Langley, Searcy, music education; Mary Ann Todd, Mobile, Ala., sociology; William Tom Buzby, Ruston, La., American civilization.

Master of Science in Education—Benjie Stene Alexander, Prescott, elementary education; Pearlean Blakely Britton, West Helena, elementary education; Larry L. Rogers, Hot Springs, secondary education; Jamil M. Shami, Ramallah, Jordan, secondary education; Willie H. Simmons, Blevins, secondary education; Lou Ann Kelley, Arkadelphia, elementary education; and Myron Hayden Stagg, Lake Providence, La.

Bachelor of Arts—Samuel Abolade Afolabi, Iwo, Nigeria, business administration; Randy Dean Benson, Kennett, Mo., physical education; Nancy Jane Cartwright, Murfreesboro, Tenn., French; Loria Chun Chu, Memphis, Tenn., English; Mitchell Talbot Chunn, Dallas, Tex., history;

Robin Wayne Covington, Little Rock, psychology; Steven Gill Epperson, El Dorado, business administration; Pamela Ruth Ezelle, Hot Springs, sociology; Sandra June Farris, Eudora, Kan., music; Marilake Fox, Henderson, Ky., sociology and psychology; James Ausbon Graham, Hot Springs, accounting;

Larry J. Greene, Commerce, Ga., business administration; Wayne Greenwood, Willow Springs, Mo., physical education; Raouf Jamil Halaby, Beirut, Lebanon, English; Charles T. Hatch,

Little Rock, religion; Bobby Clovis Hickerson, Pine Bluff, sociology; Harold Conway Lemmons, Donaldson, business administration;

Jay C. Pickett, Florissant, Mo., psychology; Kathleen Kaye Plummer, Waldron, secretarial science; Howard R. Porter, Pine Bluff, religion; James H. Stark, Heber Springs, political science; Eric Eugene Wolber, Arkadelphia, mathematics; Robert D. (Raboo) Rodgers, Arkadelphia, English; Bonita Arleen Hatfield Estes, Arkadelphia, English; Mary Catherine Harville, Arkadelphia, sociology; and Larry Joe Beckham, Arkadelphia, physical education.

Bachelor of Science—Johnathan D. Collier, Paragould, biology; Charlotte Gay Dewey, Lavaca, home economics; Mansour Saleh Duhbibah, Mecca, Saudi Arabia, mathematics; Roger Kent Hill Little Rock, biology; Lana Jane Rankin, Eudora, home economics; Claudette Shinn, Pickens, home economics; and Jeania Vae Walker, Ozark, medical technology; Nancy Lea Goodson, Arkadelphia, biology and chemistry; and Ruth Arritta Stroope, Arkadelphia, biology.

Bachelor of Science in Education—Theo Clyde Cook, North Little Rock, secondary education; Quinton Gary Crumby, Malvern, secondary education; Nan Lou (Wynn) Hall, Alton, Mo., elementary education; Joy Hurst, Arkadelphia, elementary education; Patricia Stuckey Murphree, Arkadelphia, elementary education;

Jon Tucker Jennings, Milwaukee, Wis., secondary education; Shirley Lee Johnston, Roland, physical education; Patricia Ann Moss, Morrilton, physical education; and Gary Bruce Rider, Victorville, Calif., physical education.

Bachelor of Music—Michael Mullen Clippard, Dexter, Mo., theory-composition; and Kathlyn Annelle Ramsey, Benton, voice.

Deaths

JAMES WILLIAM BOYD, 42, a lifelong resident of McGehee, July 23.

Mr. Boyd was an insurance broker and the owner of Rose Studio. He was a member of First Church, was president of the McGehee Band Association, and was a Mason.

He is survived by his wife, Mrs. Rose Boyd; a son, James Wesley, a daughter, Debbie; and his parents, Mr. and Mrs. William Boyd, McGehee.

PAUL L. BARNARD SR., 68, Little Rock, July 27. Mr. Barnard was a former legislative assistant to Sen. Brooks Hays, a member of the Pulaski County Democratic Committee, the Pulaski County Tuberculosis Association and the board of deacons and board of trustees of Second Church.

He is survived by his widow, Mrs. Mattie Elliott Barnard; a son, Paul L., Jr., and two grandchildren.

Project 500—Arkansas, Michigan



Project 500 is a gigantic Southern Baptist Convention effort, directed by the Home Mission Board, to start 500 new churches or church-type missions in pioneer areas by 1970.

These areas need an evangelical witness, and they generally represent the population centers for the future.

ARKANSAS' PART:

Aside from our generous giving to the Cooperative Program and the Annie Armstrong Home Mission Offering, we are asked to sponsor the 30 missions approved for Michigan. Michigan now has four times greater population than Arkansas; it will have six times by the year 2000.

Our participation will involve getting 30 churches or 30 groups of churches to sponsor the 30 missions through 1970. This will require encouragement, prayer, and financial help.

THE PARTICULARS:

1. No church is asked to vote to become a sponsor until after the trip to Michigan, Oct. 2-7. (Our Convention will provide travel by chartered bus for those who are going.)
2. The Home Mission Board will pay the pastor's salary and house allowance for each mission.
3. There will be a co-sponsoring church in Michigan. Since the Michigan churches are small and already burdened financially, the mission will only hold membership with the Michigan church.
4. Our Arkansas churches will be asked to: help locate and provide rent for a temporary meeting place; help locate and secure a building site; guarantee the payments on site and the first-unit building.

NOTE: The first-unit building will be standardized. The Home Mission Board will make the loans for both sites and buildings. An Arkansas church will stand ready to assist with the payments on the loans through 1970.

NOTE: A church can set a ceiling on the amount of financial support given each year. If it is not enough, another church will be enlisted to participate with them.

WRITE S. A. Whitlow or J. T. Elliff to make reservations on the bus for Oct. 2-7. About 15 churches and six missionaries are already enlisted.

My fruit tree

I have here a precious fruit tree
Full of life, with prospects bright.
Should I plant it in the shadow?
Should I plant it in the light?

Should I plant by a river
Or upon the desert sand?
Should I plant it midst the bram-
bles
Or in clear and fertile land?

'Tis my heart-life, this my fruit
tree;

Given me to live for men.
Every good deed is a fruit seed
In their hearts to live again.

It must drink God's dew and sun-
shine,

It must draw from richest soil
While it drops its golden fruit
seed

Winged by prayer, produced by
toil.

W. B. O'Neal



GLORIETA attendance—Arkansas representatives had a record attendance for the Church Music Conference this summer. Shown here are some Arkansans who attended. There were 13 churches from Arkansas represented. Absent from the picture was the large group of young people from First Church, Fouke. Plans are being made now to charter a bus for music directors and their wives to next year's Music Conference.—Hoyt Mulkey

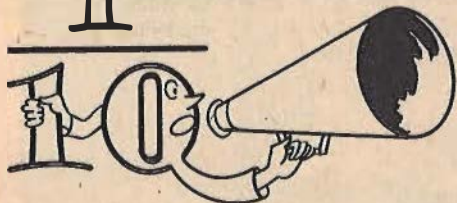
Ordained to ministry; to serve at Prattsville

Chester Black was ordained to the ministry in a recent ceremony held at Grand Avenue Church, Hot Springs, of which he was a member. Rev. Jesse Holcomb, church pastor, acted as moderator. Mr. Black was presented by W. E. Bridges, and Charles Van Pelt was secretary of the ordaining council. Hugh Owen led the questioning. The Bible was presented by W. W. Otwell.

The message was brought by Clarence Shell Jr., pastor, Piney Church, Hot Springs. The ordaining prayer was led by Harry Woodall.

Mr. Black has been called as pastor of Buie Church, Prattsville.

**YOUR TITHE
MAKES POSSIBLE**



**PROCLAMATION
AND WITNESS**



PICTURED above are Dr. Raymond Coppenger, professor of Philosophy and Religion at Ouachita University, and the members of his group which attended the Baptist World Youth Congress in Berne, Switzerland, July 22-28. They were due back today (Aug. 8) following a tour of several European countries. Tour members include: Mark Coppenger, Cheryl Hasley, Mrs. Albert Mathews, Craig McCone, Neal Sumerlin, Mrs. Rose Margaret Summers, Mrs. Thurman Watson and Denise Watson, all of Arkadelphia; Nancy Maddox, Camden; Barbara Stricklin, Gurdon, Shirley Colbert, Lepanto; Ruth Ann Harris, Newport; James Hill, Pine Bluff; Donna Shults, Pine Bluff; Sandra Hobgood, Hot Springs; Mrs. Senora M. Johnson, Hot Springs; Yolanda Gutierrez, Panama; Carolyn Johnson, Chilli-cothe, O.; Mrs. John Spencer and Patricia Spencer, Pleasanton, Tex.

"The Cooperative Program provides a help carry out the Great Commission channel through which each church may given by the Lord."—Courts Redford

From the churches-

Dedication is held for Warren parsonage



EBENEZER Church parsonage, Warren

A noteburning and dedication service was held recently by Ebenezer Church, Warren, for the pastor's home.

The home is of brick construction, and contains three bedrooms, two baths, and 1,800 feet of floor space.

Curtis Pennington is pastor of the church.

The cover



CONGRESS GROUP IN THE GIANT FOREST, SEQUOIA NAT'L PARK, CAL.

PHOTO BY GENE AHRENS

O come, let us sing unto the Lord... In His hand are the deep places of the earth: the strength of the hills is his also...

O come, let us worship and bow down: let us kneel before the Lord our maker.

Psalm 95:1, 4, 6



Feminine intuition

by Harriet Hall

What is a vacation?

One dictionary definition of "vacation" is "freedom from activity." If that's the test, we flunked this year! If we may define it as "time away from regular responsibilities" we made a little better grade.

We enjoyed our days in northern Colorado visiting our daughter and son in-law. The TV weatherman called the weather there "hot." I talked back to him and remarked, "You haven't been down South lately!" Actually the weather was delightful and was only warm during the noon hour.

We enjoyed many varied activities and for a few days we truly had a change of pace. Being out of my own kitchen was nice, but to realize that my daughter had turned out to be a good cook was an added pleasure. We enjoyed driving a short distance from Ft. Collins to get a beautiful view of the snow-capped Rockies overlooking a lovely lake below.

I recalled the words of Jesus when he said, "Let us go off by ourselves to some place where we will be alone and . . . rest awhile." (Mark 6:31—from the "Good News for Modern Man" version of the New Testament).

Our Master knows that men and women must turn aside now and then from their usual responsibilities. These days were not "freedom from activity" in either mind or body. We took along some good books and found a little time to enjoy their pages as well as the new vistas of mountains and lakes. Colorado is a colorful state and the climate is invigorating. We are prayerful concerning the Denver Crusade, which will be history as this is read. Our own church youth choir had a part in this venture as did a number of others.

After we left Colorado we returned by way of St. Louis, where my husband had the opportunity to preach in the historic Third Baptist Church. We also watched the Cardinals win a ball game before we left to visit Silver Dollar City near Branson, Mo. We visited Marvel Cave and were told when we arrived at the bottom that we had walked down nearly 800 steps or the equivalent of a 40-story building. We were glad to be informed that an electric cable-car was waiting to take us back up to the top. I wouldn't call 800 steps "freedom from activity" but it was something different, to say the least. We enjoyed the trip of 10 days and 2,500 miles of driving—now all we need is a little rest!

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



4th NATIONAL RA CONGRESS

Oklahoma City, Okla.

August 13-15, 1968

CIRCLING the Oklahoma Fairgrounds Arena like a cowboy's lariat, a lofty monorail track will serve as a vivid reminder of progress for the 12,000 Baptist boys and leaders expected to attend the Fourth National Royal Ambassador Congress Aug. 13-15 in Oklahoma City.

Policeman-priest shares experience

SEASIDE, Calif.—Today's policeman takes a lot of guff while sincerely adjusting to his new role in community relations, says a priest who has served a two-year stint as a gun-carrying reserve officer.

His bishop has suspended the Rev. Terence J. Mangan, 30, for serving in a position which made him a "scandal to the people." So the clergyman expects to join the Seaside police force full time Aug. 1.

"Part of the job, as a police officer today is taking a regular dose of verbal and physical abuse," said Father Mangan. "The patron saint of today's policeman officer probably should be Job. The white officer is in a difficult position in the face-to-face confrontation in the street with the Negro because in the Negro view the policeman is a paid representative of the white population." (EP)

Gillham elected editor for Arizona

PHOENIX, Ariz.—The Executive Board of the Arizona Southern Baptist Convention, in a special called session, elected M. Frank Gillham, an Arizona pastor and former Southern Baptist missionary, as editor of the 10,000-circulation Arizona Baptist Beacon.

The post was vacated recently by J. Dee Cates, who became director of public relations for Scottsdale Baptist Hospital after six years as editor of the Baptist state paper.

Gillham, pastor of Southside Church in Tempe, Ariz., will assume the position Aug. 15. In addition, he will serve as director of public relations for the state convention.

Prior to coming to the Arizona church 3½ years ago, Gillham was for eight years a foreign missionary, serving in East Pakistan and Japan. His last assignment abroad was that of pastor of Yokohama International Baptist Church in Yokohama, Japan.

During 1962, Gillham served as missionary coordinator for the Asian New Life Movement, assisting the Baptist General Convention of Texas, the SBC Foreign Mission Board, and the Japan Baptist Convention in coordinating the evangelistic crusades in seven Asian nations.

Gillham is a graduate of Howard Payne College, Brownwood, Tex., and Southwestern Seminary, Ft. Worth.

Thirty-six years old, Gillham is married to the former Wynon Holmes of Brownwood, Tex. They have a son, Mark, 13, and a daughter, Marsha, six. (BP)

Your State Paper is Vital

Without the Arkansas Baptist Newsmagazine you have in your hand, and other Christian literature, the Christian cause would suffer greatly.

Sounds fantastic, doesn't it? However, history assures us that this is true.

The Arkansas Baptist Newsmagazine is blind, cannot taste or smell, and yet it, along with other Christian literature, including the Bible, is one of the things of great importance in the Christian world.

Why?

Because, without Christian literature ignorance would be widespread. In the matter of a few generations, mankind would again be in the "Dark Ages."

Maybe this is the reason that God in Christ said, "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, 'till all be fulfilled" (Matt. 5:18).

The apostle Paul knew some of the value of Christian literature when from his jail cell he requested of Timothy, "When thou comest, bring with thee . . . the books" (2 Tim. 4:13).

But why is the Arkansas Baptist Newsmagazine of such great importance?

Because without this paper you would know far less about the Kingdom's work beyond your own community. In a matter of months your mission work around the world would suffer because of the lack of money through the Cooperative Program.

Your Arkansas Baptist Newsmagazine has a circulation of 60,000. With the circulation of other Baptist state papers across the United States, hundreds of thousands of homes and millions of Baptists will benefit from your state papers by adding to "faith . . . knowledge" (I Pet. 1:5).

We encourage all Arkansas churches to provide the state paper for their members by including an item in the church budget to make it possible. This can be done for only 16 cents per month per family, or \$1.92 per year. Many churches have found that over a long period of time the state paper will more than pay its own way because of the increased interest among those who read it.



NASHVILLE—Southern Baptists' use of "We Hold These Truths" is discussed by James L. Sullivan (center), executive secretary-treasurer, Sunday School Board of the Southern Baptist Convention, and two employes of the board's Training Union department, Gant Acklin (left), manuscript editor, and James W. Hatley, supervisor, both of the department's adult section, which produced the unit. "We Hold These Truths" is a special Training Union resource unit concerning deprivation, poverty, race relations, housing and related topics.—BSSB Photo

Your state convention at work

Young at State music clinics



MR. YOUNG

Arkansas church musicians and choir members will have the unusual privilege of working with Dr. Gordon Young in choral clinics throughout the state the last week in August.

Generally recognized as one of the most brilliant organists and prolific composers of church music of our time, Gordon Young has some 150 published works appearing in the catalogs of 16 American publishers. His anthems and organ works are performed weekly in churches from coast to coast and his name is known and respected wherever fine church music is admired.

Educated in this country under both American and European artists, Young has given recitals throughout both the United States and Canada. He has served as choirmaster in noted churches in Philadelphia, Kansas City and Detroit and also on faculties of several large universities.

The schedule for the clinics with Dr. Young is as follows: He will meet daily from two to four with ministers of music and adult choir directors. In the evening, from 7 to 9, he will meet with all of the church choirs. The itinerary will be:

First Church, West Memphis, August 26; First Church, El Dorado, August 27; Second Church, Little Rock, August 28; First Church, Fayetteville, August 29.

This is the chance of a lifetime for directors and their choir members to take advantage of one of the most outstanding musicians of our time. We will be singing and working on some of Dr.

Young's own compositions, as well as those of many other composers.

The Church Music Department is sending out a registration form for these conferences which the music directors will return, indicating your attendance in each of these areas.—Hoyt A. Mulkey, Secretary, Church Music Department

Teachers' aid books

Four teachers' aid books have been released by Broadman Press this month and are available at the Baptist Book Store.

"The Life and Work Lesson Annual, at \$3.25, and "Teaching Resources for Life and Work Lessons" for 1968-69, at \$2.75, or \$5.50 for both, from Convention Press; "Studying Life and Work Lessons" by H. H. Hobbs, \$1.50; and the 4th quarter "Broadman Comments" are newly released editions of familiar aids used by many Sunday School teachers.

Comments and practical applications make "The Life and Work Lessons Annual" and "Teaching Resources for Life and Work Lessons" useful year round handbooks.

The last three months of the International Sunday School Lessons for 1968 are outlined in "Broadman Comments," with bibliographies and visual aid suggestions included.—Lawson Hatfield, State Sunday School Secretary

Witnessing retreat

Rev. Herbert Hodges, pastor, South Highland Church, Little Rock, will be the Bible teacher for the personal witnessing retreat to be held at Camp Paron, on Sept. 5-6. The retreat will begin with the noon meal, Thursday, Sept. 5, and close after the noon meal, Sept. 6. Dr. C. E. Autrey says, "The lifeline of the early disciples was individual evangelism. They would continue to advance only as long as they personally held forth the way of life in Christ.



MR. HODGES

"The one-by-one method is God's prime method. One cannot reach one hundred unless he can reach one. The most effective witnessing in the world is witnessing to the individual. If the world is ever brought to Christ, it will be done

by the one-by-one technique. We accept or reject Christ individually.

"History fails to record a single great awakening that was not preceded and accompanied by vigorous, personal soul winning."

Jesus dealt in person with: Nicodemus—the moral, religious man who nevertheless needed the new birth; the Samaritan woman who was bad but did not know it—she merely conformed to the standard of her social set; the man borne of the four. He knew he was helpless and needed what Jesus could do for him.

We should never allow our public ministry to take the place of personal witnessing.

How long has it been since you have won a soul to Christ? Please send your \$5.00 reservation fee for the retreat. This offer is limited to 150 people.—Jesse S. Reed, Director of Evangelism

Letter from Missouri

Miss Glenda Kaye Coston, a history major at Southern State College, wrote the following letter from St. Louis, Mo., where she is, serving as a summer missionary. Kaye's parents are Mr. and Mrs. Glen T. Coston of Camden. "Dear Arkansas BSUers: We have really been working hard lately. We have started our summer program. It's called "Operation Splash," which means summer play with learning activities and special happenings. This week Splash is meeting every morning for Bible study, games, and handcrafts. In prayer this morning, Wayne asked the Lord to bless our Bible School, and he almost got shot. The older kids that are coming to Splash wouldn't come to Bible School.



MISS COSTON

The first Friday we were here, we went to see the Cardinals play and took a tour of the city. We stopped to eat at the Whitecastle, which is in the La Salle area just across from us. All 50 of the summer missionaries were there on a bus. Some teen-agers came up and began pestering us. One of the boys was a dope. He began to start trouble and lead some others in with him. He tried to get on the bus, began to grab some of the girls, and caused a lot of excitement. Needless to say, this upset us four girls in La Salle. This could have ruined our entire program from the very beginning had someone decided to be a hero. However, the Lord was with us and the only thing that came of it was a special caution for all summer missionaries to play it cool.

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We are feeding a small army each day now. In our preparation for Splash we had to clean up the education building of the church. This just took us three days!! We had all the kids we met helping us. At lunch time, we told them to go home because their mothers would be expecting them for lunch and they could come back after lunch. They told us their mothers weren't expecting them. Just as long as they got home before dark their mothers didn't care. After they'd worked for us all morning we just had to feed them. Some ladies of the church heard about this and are sending us lunch meat for them.

Amanda is our next door neighbor. She is six years old. She lies a lot. She told us that she made cars and if they didn't work right she drowned them in the Mississippi River. She also insists that she saw President Kennedy shot and that all this took place at Bett's Place (wherever that is.) She asked us if we saw any little girls at the funeral because she was there. Amanda told us that her mother said she wasn't there, but she was. She lies like this to everyone. We don't know why. A good guess is for attention. One afternoon she told us she was going to keep everyone off our steps. We asked her why, and she said so nobody could bother us. She considers herself a bully, but the kids laugh at her. Please pray for her. She hasn't come to Splash. She said she's been sick and her mother is feeding her ice cream so she will get well. I pray we can reach her.

We have had trouble at our Goodwill Center with the kids just walking in asking for things. We started saying "I'm sorry, I didn't hear you knock. If you had knocked I would have answered the door." This works really well.

We've visited the housing projects across the street. The kids responded real well. We walk over there now, and they all run out to greet us. A lot of them are coming to Splash. They just want someone to care for them. At Splash we are really having a time with some of them getting out of hand. They want attention and this is the only way they know how to get it. Our enrollment at Splash grows each day. Today we had 141.

Ya'll work hard for our trip to Glorieta. I'm really excited about it. Pray for us and God bless you and your summer program.—Sincerely, Kay Coston



**Tithing Begins With
THE TENTH**

State TU workshop

Second Church, Oct. 25, 1968, 10 a.m.-3:30 p.m.
Workers with mentally retarded



MRS. MONROE

One of the 11 workshops on Oct. 25 will be for people who are interested in leading their churches to explore the possibilities of a definite ministry to the mentally retarded. Several churches are already at work in this area. Almost every community has people of this category and in most cases no church is assuming any responsibility. Your state Training Union department has been assigned this task and is interested in helping churches in developing a ministry to the mentally retarded. Some resources are already available and others will be prepared. Mrs. Doris Monroe, consultant, work with exceptional persons of the Sunday School Board, will direct the Oct. 25 workshop for workers with the mentally retarded and for people who are interested in this area of work. Who cares that three percent of our population is mentally retarded? Who cares that six million homes have retarded children in them? Who cares that mentally retarded is the number one health problem among children today? Who cares that 90 percent of the mentally retarded live in the community and only ten percent are in institutions? Who cares that a church membership of 500 has a minimum of 15 who are mentally retarded?

Southern Baptists care, your state Training Union department cares, your Sunday School Board cares.

That is why one of 11 workshops on October 25 will deal with this problem. Let us hear from you if you plan to be in this workshop.—Ralph W. Davis

McCartneys complete work at university

Two fine people who have contributed much to the lives of many University of Arkansas Baptist students are leaving us this summer. They are Mr. and Mrs. Jesse McCartney. Both are natives of Velma, Okla., and graduates of Oklahoma State University. Mr. McCartney has completed his doctoral studies in English at the University of Arkansas except for a little work on his dissertation. He will join the faculty of the University of Southern Mississippi in Hattiesburg this fall.

Mrs. McCartney has served as secretary at the Baptist Student Center for more than four years. She has been more than a fine secretary. She has been a valuable all-around assistant. She has a real love for students, and they in turn love her.

The McCartneys have been effective workers and leaders in First Church. Their work with both married and single students in Training Union has been outstanding. Mrs. McCartney has also been faithful and effective in working with primaries in Sunday School. McCartney has been a member of the choir and has served as director of the teacher training Program for one year. He was ordained as a deacon.

Prior to the end of the spring semester, our students honored the McCartneys with a reception. They presented

Arkansas winners

Miss Debbie Moore of Hope, who represented Arkansas at Ridgecrest in the July 13 convention-wide sword drill, won the special citation award. First and second place winners were not selected at Ridgecrest, but the special citation award was given only to those who were outstanding sword drillers. Congratulations to Debbie Moore!

In the Speakers' Tournament at Ridgecrest, Janice Wilson of Southern Baptist College was selected as one of three to speak in the Saturday night session before the entire assembly.—Ralph Davis

Called to ministry

Bengie Thompson, son of Mrs. Dewey Thompson, Raynor Grove community, has announced his call to the ministry.



BENGIE THOMPSON

Bengie's father, who died last year, was a Baptist preacher and served as pastor of several of the churches in Calvary Association. Rev. Martin Ausburn is pastor at Raynor Church.

them with a coffee service, a silver tray, and a set of William Barclay's commentaries on the New Testament.—Jamie Jones Jr., director, Baptist Student Union, University of Arkansas

Southern Baptist datelines

World Baptist Youth urged to face current world crises

By W. C. FIELDS



BERNE Switzerland—Some of the big issues facing mankind—disease, hunger, poverty, illiteracy, hatred, racism, restricted freedom and war—were lifted up as major challenges to young Christians by the keynote speaker at the 7th Baptist Youth World Conference here.

Robert S. Denny, associate secretary of the Baptist World Alliance, Washington, D. C., told 5,300 young people from 65 nations that progress is being made in eliminating these human misfortunes but that the strength of youth is also needed in the fight.

Good news continues to arrive for the human family, Denny said, with advances in education, scientific technology, family planning, and in the fight against poverty and disease.

"It is a great day to be alive," he told a capacity crowd in Berne's Festhalle. "So let us seek first the Kingdom of God, whether or not anything else is added to us."

"The meek may or may not inherit the earth," he told the youthful delegation, "but you as youth certainly will."

Denny also pointed out that Baptist relationships with other religious groups including Roman Catholics and Jews "are better than they have ever been."

Applause greeted the reading of a

telegram from President Lyndon B. Johnson commending the conference theme, "One Lord, One World, One Witness" as an effort toward unity among people in a strife-worn world.

Max Jarman, Baptist layman and business executive from Nashville, Tenn., donated to each conference participant a copy of Good News For Modern Man, a new translation of the New Testament produced by the American Bible Society and translated by Robert Bratcher, a Southern Baptist.

The young men and women were urged by conference leaders to give these copies of the New Testament to persons in Berne and other European cities who are not Christians.

The Swiss-born artist, Annie Vallotton, who illustrated the new Bible translation with simple sketches of Bible scenes, presented devotional messages to the youth delegates each evening using drawings, singing, and wry humor.

Music for the conference was directed by William J. Reynolds, Nashville, Tenn., with assistance from an 800-voice choir from First Church, Dallas, and other music groups.

Gunnar Hoglund of Chicago and Joseph A. Adegbite of Lagos, Nigeria, served as chairman and vice chairman of the seven-day meeting.

Baptist World Alliance staff members

Radio-TV Commission names newsletter editor

Jimmie R. Cox, for the past ten years an editorial writer for the Ft. Worth Star-Telegram, recently joined the staff



MR. COX

of the Radio and Television Commission as an associate in the promotion department, C. Edward Shipman, director of promotion, has announced. One of Cox's chief responsibilities will be as editor of BEAM International, the Commission's new monthly newsletter to the broadcasting industry.

Cox has 16 years of newspaper experience, beginning with two years as police reporter and night news editor with the Waco (Texas) News-Tribune.

In 1953 he moved to the Star Telegram as a copy editor. He served briefly as an assistant news editor before joining the paper's editorial writing staff four years later.

Cox attended Baylor University two years, majoring in journalism, and holds a B. A. in history and English from the University of Texas, Arlington.

Pastor pleads guilty to \$150,000 theft

SAN BERNARDINO — After lengthy litigation, Rev. Harry Loving, 39, pleaded guilty to two counts of grand theft totalling \$150,000.

The pastor of Emmanuel Baptist Church here admitted that he pocketed \$125,000 in a loan from a Texas firm and \$25,000 in a loan from Security First National Bank.

He used church property as collateral in both cases. Only \$27,000 of the total thefts was recovered.

Loving faces the court again Aug. 30 to learn what his sentence will be. (EP)

estimated that the final registration would be 3,800 from North America with the majority from the United States, 1,000 from Europe, and 500 from the rest of the world.

The Baptist Youth World Conference meets every five years—Prague (1931), Zurich (1937), Stockholm (1949), Rio de Janeiro (1953), Toronto (1958), and Beirut (1963). (BP)

Says token gestures to poor adding insult to injury

BERNE, Switzerland—Revolution over the world is filling a vacuum left by the church's weak witness to its faith, participants in the 7th Baptist Youth World Conference were told here by a prominent Negro educator.

Samuel D. Proctor, academic dean at the University of Wisconsin, told young Baptists from 65 nations that the church's failure had been in practicing "a brand of Christianity that left injustice unchallenged, that let exploitation run rampant, that left babies dying of malnutrition, that blinded itself to slavery, usury, and sweatshops, that permitted racism to become a chronic, worldwide disease."

Proctor, an ordained Baptist minister, told the 5,300 young people that what is now being called for by secular forces over the world was first called for by the Old Testament prophets and by the Sermon on the Mount.

"What now seems radical is the same message that caused the prophets to be stoned and that brought Jesus to Golgotha," he said.

Preaching the Christian gospel without practicing it invites the poor and the downtrodden to be cynical, he observed.

"They then become vulnerable to political and ideological schemes that promise to meet their need for all of the wrong reasons."

Token gestures at the poor are an insult adding to their cynicism, Proctor stated.

"It is high time that we abandon the labels that divide us," he said, "and think of love in action, meeting needs on a long-term basis, with the necessary changes to assure such action."

Proctor described as "a bewildering phenomenon" churches that sanction the status quo, bless unsatisfactory social and economic conditions, fear change, and carry in their memberships people whose comforts are not negotiable.

The result has been, he stated, that in black communities, on college campuses and elsewhere the activities on behalf of the poor have come mainly from those who deny any interest in religion.

"They have taken our agenda from us," he said.

Characterizing this "secular Christianity" as "the fruits of the spirit without the roots," Proctor asserted that it is inadequate for the task ahead.

"The secular arguments for sharing the things of life are self-defeating.

They operate at the lowest level of human instinct, mutual self-preservation. They accept greed as life's rule and then serve the poor only to keep them from threatening our own advantages," he said.

He challenged the young Baptist conferees from around the world "to insert creative love into the human equation."

Proctor formerly headed the institute for services to education, an American agency to promote equal opportunities in higher education. Prior to that he served in top administrative posts with the Office of Economic Opportunity, the Peace Corps, the National Council of Churches, and as president of Negro colleges in Virginia and North Carolina.

"Today in America," he told the young audience, "there is a high national resolve to create upward mobility for the poor, to share the abundance of that rich land with the deprived at home and abroad. If the churches encourage this movement, it will succeed. If the churches pray their way around it, it will fail."

Calling upon the youths to lead the way in reclaiming the cause of the poor in all lands in the name and spirit of Christ, Proctor said, "Each must find his own Jericho Road for himself in the modern world. He must bind up the wound that he sees and lift up the fallen around him."

He concluded that "only this love, relevant and implemented, can create the climate for the renewal we seek, the healing we yearn for and the order that precedes peace." (BP)

Missionary notes

Rev. and Mrs. Avery T. Willis Jr., missionaries to Indonesia, arrived in the States on July 29 for furlough. (Until Sept. 1 they may be addressed: c/o Rev. A. T. Willis, 1310 N. Cheyenne, Tulsa, Okla., 74106; after Sept. 1: Rt. 1, Box 313 Burleson, Tex. 76028.) He was born in Lepanto, Ark., but lived in several states while growing up; she is the former Shirley Morris, of Nowata, Okla. He was pastor of Inglewood Church, Grand Prairie, Tex., at the time of their appointment by the Foreign Mission Board in 1964.

Dr. and Mrs. W. Carl Hunker, missionaries to Taiwan, arrived in the States on July 8 for furlough (address: 429 Wilson, Liberty, Mo., 64068). Born in Lakeview, Ore., he lived in Marshall,

Birthday joy

BY MARY HUMPHRIES



MRS. DAN

Mrs. Nguyen Thi Dan wanted to share her joy. She had been a Christian exactly a year.

First she went to the home of Southern Baptist missionaries Bob and Ida Davis. They brought her to visit my husband Jim and me. The "birthday party" was complete except for Sergeant Henry Burke, who was on leave in Australia.

Mrs. Dan is a secretary in a U. S. military office in Saigon, Vietnam. There she met Sergeant Burke (of Columbia, S. C.), who told her about Christ and invited her to English-language Trinity Baptist Church, where Jim is pastor. She attended and heard the gospel preached for the first time. After the service she lingered to tell Jim she would like to know how to become a Christian. This was something for which she had been searching a long time, she said.

Bob Davis counseled with her in her own language, and in a few weeks she professed faith in Christ and was baptized. Since then she has been one of Trinity Church's most faithful members. She has witnessed to everyone in her large family and to many friends, and she prays daily that they will soon come to know Christ.

Her first birthday as a Christian, Mrs. Dan told her missionary friends, was the happiest birthday of her life.

*EDITOR'S NOTE: Mary Lookingbill (Mrs. James F.) Humphries, native of Springdale, Ark., is a Southern Baptist missionary associate in Saigon, Vietnam.

Mo., and Canon City, Colo., during boyhood; she, the former Jeanette Roebuck, was born in Texarkana, Tex. (She lived on both the Texas and Arkansas sides of town while growing up.) They were appointed by the Foreign Mission Board in 1946.

Clean, neat, but empty

BY HERSCHEL H. HOBBS

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

"AND when he cometh, he findeth it swept and garnished."—Luke 11:25

In recording the same story Matthew says, "Empty, swept, and garnished" (12:44).

Jesus had just cast a demon out of a man. The Pharisees (Matt. 12:24) said that He did this by the power of Beelzebub or Satan. After condemning them for their spiritual darkness, Jesus told the story of an unclean spirit leaving a man. After a while he returned to find the man swept and garnished, but empty. So he brought seven other demons to occupy the man with him. So that the man's latter condition was worse than the former.

The implication is that the Pharisees also claimed to cast out demons. They led a man, perhaps a pagan, to accept Judaism. It was a negative religion. The Pharisees led a man to forsake evil but gave him nothing to take its place.

This is seen in "swept and garnished." Both are perfect participles, showing how completely these things were done. All of the evil was swept out. And the life, like a house, was adorned with ritual and ceremony. But it was "empty." It had no spiritual power. Nature abhors a vacuum. So where positive good does not exist, it is an invitation to negative evil to come in. The seven additional demons suggest this with emphasis.

The man's latter condition was worse than the former. He had forsaken his paganism to accept Judaism. But he had found no spiritual meaning. He received only negative rules of living and more ritual than he had known before. Nothing more. Thus disappointed in Judaism he was left without hope—worse than before.

It is not enough merely to be "swept and garnished"—but empty. Christianity is more than merely negative goodness. It involves more than "Don't do this or that." It is a positive way of life. Failure to be filled with the good works of God is an invitation to the evil works of Satan.

We must not be content to be *good for nothing*. We must be *good for something*. For faith without works is dead (James 2:14ff.).

World-wide crusade

SAO PAULO, Brazil—The Central Coordinating Committee of the Crusade of the Americas approved after lengthy discussion here the idea of a world-wide crusade in 1974 or 1975 as a climax to the hemispheric-wide crusade in 1969.

The action was one of two major decisions which drew extensive discussion during the four-day meeting here.

Earlier, the Central Coordinating Committee reaffirmed the three purposes of the Crusade of the Americas—personal salvation, spiritual growth, and social involvement—with emphasis on the social aspect, but not to the neglect of the others.

The 52-member committee, composed of representatives from each of the 38 participating Baptist conventions in North, Central and South America, made it clear that both actions expressed the personal views of the members and not those of the conventions represented.

In addition to approving the idea of a world-wide crusade in the 1970's, the committee also accepted a committee report which called for letters to participating Baptist conventions and to the Baptist World Alliance Executive Committee concerning the world-wide crusade.

The committee recommended that letters be sent to each of the Baptist conventions in the Crusade of the Americas asking if they favored a world-wide crusade.

A letter was also authorized to the Baptist World Alliance Executive Committee asking for time on the program of the 1970 Baptist World Congress in Tokyo for a report on the Crusade of the Americas and other campaigns, with possible discussion of the feasibility of a world-wide crusade.

One last meeting of the Central Coordinating Committee was scheduled for sometime in April of 1970 to study the results of the letters to the participating conventions, results of the crusade itself, and to decide on whether the committee still favors the world-wide crusade idea. Date and place of the meeting was not decided.

Most of the discussion centered, not around whether the members favored a world-wide crusade, but around the proper procedure for staging such a campaign.

Numerous questions were posed asking whether it was within the province of the Crusade of Americas Central Coordinating Committee to recommend such a world-wide effort. Two top Southern Baptist leaders took differing positions.

Ray Roberts, executive secretary of the Baptist State Convention of Ohio,



TEAMWORK ahead—Four newly-elected officers of the Brotherhood Commission pledged themselves to a team effort shortly after their election at the close of the annual meeting of the Brotherhood Commission directors at Glorieta (N. M.) Baptist Assembly July 25. They are (from left) George L. Schroeder of Memphis, Tenn., executive secretary-treasurer; James K. Pace, Memphis, chairman; Clifford Carter, Washington, D. C., vice-chairman, and Earl Mullenax Shawnee Mission, Kan., recording secretary.

said that the Southern Baptist Convention had taken no action on a world-wide crusade, and had appointed the SBC members only to deal with the hemisphere campaign. It would be out of order to petition the Baptist World Alliance without approval from the Southern Baptist Convention, and even then it would not be necessary to go through the Crusade of Americas committee, he observed.

Herschel H. Hobbs, pastor in Oklahoma City, said that since the SBC had not delegated any authority to the members, they should feel free to express personal opinions with the understanding that it does not bind the respective conventions.

The debate took even longer because of the language barrier, and the necessity of translating every sentence into either English or Spanish. A motion in Spanish recommending that "we have a world-wide crusade" (English translation) was unacceptable to English-speaking representatives who argued that the committee should only "commend the idea of a world-wide crusade."

Reubens Lopes, president of the Crusade of Americas, who was presiding, observed that "we have a communication problem," and interpreted both motions to be the same in spirit.

The world-wide campaign idea was scheduled to come up on Friday afternoon, but was delayed because of lack of time to a special session at a reception on Saturday afternoon. After two hours of discussion, the question was still not settled, and a committee was appointed to come back with a recommendation to a second called session.

When the committee report was presented, a motion was made that it be approved without discussion or debate, and the vote was unanimous. (BP)

Win writing awards

Three awards were presented during a Southern Baptist writers' conference at Ridgecrest Baptist Assembly.

Mrs. R. L. Councilman, Burlington, N. C., received a first-place award for her magazine article entitled, "His Name." Second place award in this category went to Mrs. Helen Louise West, St. Louis, for "Family Makes Halloween Different."

First place award in poetry went to Mrs. Councilman for her poem, "For Winter's Bread."

Three honorable-mention awards were presented to two Georgia women: Mrs. Frances C. Wakely of Marietta, Ga., for a magazine article and for fiction writing, and to Mrs. Erma Smith Downs, Stone Mountain, Ga., for a poem (BP)

Beacon lights of Baptist history

Nosieral L'herisson*

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

When artist Nosieral L'herisson was doing a picture one day he asked his Baptist pupil at what hour of the day Jesus talked to the woman at the well. The young student loaned him a Bible and told him to read for himself.

The occasion for this incident grew out of the artist's desire to show his gratitude in painting a picture for the Catholic church in his home town in Haiti. He wanted the lights and shadows to be absolutely correct. Following the invitation, L'herisson began reading the Bible with growing wonder and interest. One day he discovered the Commandments in Exodus 20, and was brought to a sudden stop. The plain expression read that no likeness was to be made of God. He was painting a picture that was to be hung in a church for people to worship. He took up his brush to destroy the picture but was prevented from doing so by his pupil.

The young man persuaded the artist to give him the unfinished picture, and hung it in his home as a reminder of the struggle in the teacher's heart. L'herisson gave up Romanism. He and a young doctor, who had become an atheist, began studying the Bible together. They both were converted without attending any religious services, went to the Baptist chapel, declared their faith and were baptized. He later became an outstanding pastor among his people.

L'herisson was born of French ancestry. He was reared in Haiti and trained for the Catholic priesthood before being sent to Paris to complete his education. Here he decided to become an artist. His father reluctantly consented, and supported him for awhile. Later, when he insisted on a business career for his son, the latter took a position in Liverpool, where he continued his education for two years. Early in the 1880's he went back to Haiti and gradually became involved in the stormy politics of his country. His father was cast into prison, where he contracted smallpox and died. The son carried on the business until he was forced to flee to Jamaica. The political picture changed, and he was permitted to return home. It was because of his gratefulness for the turn of events that he wanted to paint the picture for the Catholic church.

*Charles L. White, A Century of Faith (The Judson Press, Philadelphia, 1932) pp. 213-14



RECEIVES doctorate—Julius (Gene) E. Petty, pastor of First Church, Richardson, Tex., received the doctor of theology degree from Southwestern Seminary, Ft. Worth, during commencement exercises July 19: Left to right, are Jesse J. Northcutt, dean of the School of Theology; Robert A. Baker, professor of church history and chairman of the graduate committee for the School of Theology; Petty; and Robert E. Naylor, president of the seminary, Petty's wife is the former Shirley Ann Tipton of Fordyce. His parents were the late Mr. and Mrs. Julius E. Petty of England and Stuttgart.

. . . with the Kneisels, missionaries to Guyana

BY BETH HAYWORTH

On a hot Sunday afternoon, I went to interview Harvey and Charlene Kneisel at their furlough home. They and their four daughters served in the newly-independent nation of Guyana, a small country on the northeast coast of South America formerly known as British Guiana.

"Why did you choose to serve in Guyana?" I asked.

"Before our appointment," Mr. Kneisel explained, "we considered several countries. Then we heard that Otis and Martha Brady had opened work in 1962 in the British Colony of Guiana. So, because of the needs and the opportunity to go there, we felt this was where we should serve."

My next question was, "What led to the country's gaining independence and have conditions changed since then?"

"There was a long period of agitation—riots and demonstrations against the British. The country had had a Communist premier since 1953. But before granting independence on May 26, 1966, the British were able to get him out; so there is much less Communist activity now. Also, whereas before the Anglican and Catholic churches prohibited other denominations from preaching in the interior, now we have 'freedom of religion with no limits.'

"But," added Mr. Kneisel, "50 percent of the people are Hindu and Moslem, for the population consists of many East Indians and Africans, as well as Portuguese and Chinese.

"In fact, we couldn't have started work in Guyana if it hadn't been for some Chinese who were won by our early missionaries in Southern China. Brought to Guiana as laborers in the 1960's, they registered their new church as the Southern Baptist Church, USA. So we and the Bradys were allowed to enter the country only as Chinese Baptists!"

"How fascinating!" I exclaimed. "Has the work grown much in these five years?"

"Yes. It started with this one Chinese church, and now we have four churches and five missions.

"Nearly three years ago we started a church in a Communist-dominated community. At first, we were thrown out of houses; often gangs with clubs and staves broke up the services. Sometimes I wouldn't have given a dime for our chances of getting out alive! People refused to make decisions. But the Holy Spirit began working, and there were about 100 conversions in three days!

"Three students who came to jeer were converted instead, and within two weeks they were themselves being persecuted because they were Christians. Two of them are now preachers. My wife won a girl who was a terrorist; now she teaches Sunday School.

"With mission gifts from America, the church members bought a farm one and one-half miles long and forty-five feet wide! They cultivated this land and earned enough to repay half of the gift and to build a small, rustic church. In my opinion, this is the kind of work we need—indigenous, where the people bear their own burden."

I agreed and then asked, "Did you have other duties besides pastoring?"

"My primary job was Director of Mass Communications. We broadcast two radio programs supplied by the Radio & Television Commission and several local programs. Charlene handled our correspondence Bible courses.

"A headmaster in the city of New Amsterdam first heard of Baptists on the air and wrote us about our beliefs. When a missionary later contacted him, he found that a Sunday School, which has now become a church, was meeting in his home."

Mrs. Kneisel added, "The people are responsive to the Gospel, but it takes a long time for them to understand Christianity without preachers and mature Christians to teach them. Radio can help these people."

Your Cooperative Program gifts support this expanding radio ministry and made it possible for the Kneisels to serve in the promising country of Guyana.



Black History, Edited by Melvin Drimmer, Doubleday, 1968, \$6.95

Before 1945, American Negro history was almost non-existent. But since then, and particularly in the 1960's, Negro history has been attracting some of the brightest and most able scholars in American history. Books for high school students have appeared in great volume as civil rights groups press to have Negro history appear in the school curricula.

The most important reason for this change has been the civil rights revolution and the rise of Negro import as the colored peoples of the world have come into prominence.

This is a collection of essays emphasizing the Negro's role in American history. Among the outstanding contributors are John Hope Franklin, C. Vann Woodward, Benjamin Quarles, and Arthur M. Schlesinger Jr.

To Hell in a Day Coach, by Peter Lyon, Lippincott, 1968, \$5.95

The author, a lover of railroads, tells here the whole sordid story of how the railroads have fallen from a feared and favored place in society, in the early 1900's, to be today like "a kitten that has fallen down a well and . . . whimpers piteously to be pulled out."

Whoever is to blame for their plight, the railroads have descended to a point of having to scramble now for as much as 1½ percent of the gross national product, Lyon asserts. Carrying less than half the nation's freight, they now carry fewer passengers "than any other mode of transportation, unless you count pogo sticks."

Those Vintage Years, by Margot Benary-Isbert, Abingdon, 1968, \$3.75

Here is a celebration of age and of life—the joys and disappointments, the solitary satisfactions, the times of change and beginning again. The author shares her perceptive thoughts on family, friends, travel, education, and writing, as well as the realities of loneliness and loss.

Guaranteed Annual Income, The Moral Issues, by Philip Wogaman, Abingdon, 1968, \$3.50

In the barrage of opinion and controversy, the author sheds needed light on an issue supported by both conservative and liberal political thinkers. The question is not whether guaranteed income is possible, but whether it is ethical. The author examines the arguments for and against guaranteed annual income and its possible effects if adopted.



Arkansas trout



WADING and fishing for trout is possible in state-stocked streams, but most trout fishing is done from boats.

Trout fishing is one of Arkansas' most exciting types of angling. Each year many thousands of anglers enjoy this sport.

Two federally owned and operated trout hatcheries, one below Norfolk Dam and the other below Greers Ferry Dam, provide over 1¼ million trout that are mostly 10 inches long. These fish are stocked by the Game and Fish Commission in the state's coldest waters.

The principal trout waters include: The White River, Norfolk, Little Red, Little Missouri, and the Ouachita River (below Blakely Mtn. Dam). In addition trout have been stocked in the lower parts of Ouachita, Bull Shoals, Norfolk, and Greers Ferry Lakes.

Most of the trout that are caught are from 10 to 14 inches long, but each year many thousands are caught that weigh from three to 10 pounds—trophy fish anywhere.

Trout fishing is exciting because trout are strong fighters. There, too, an angler never knows what size fish he may catch. (The state record rainbow is 15 lbs. 8 ozs.)

Skippy

BY ANNA LEE COPLELAND

Skippy was a little brown rabbit with long silky ears and a puffy white tail. He lived near the edge of the carrot patch with his mother and father. Skippy had two little brothers named Hippity and Hoppity.

Skippy's mother and father were proud of Hippity and Hoppity. Skippy was proud of them, too. Their ears stood up straight, and they could hop almost as fast as Father Rabbit.

No one was proud of Skippy. He could not hop. He skipped! And his ears wouldn't stand up at all. For hours every day, Skippy practiced hopping and holding up his ears.

"Watch me," called Hoppity. "It isn't hard to hop."

Skippy tried to hop the way Hoppity did. It was no use. Every time he started to hop, his feet skipped.

"Keep trying," said Hoppity, and he hopped away.

Hippity tried to help Skippy hold his ears up straight.

"Wiggle your nose, Skippy," said Hippity. "That makes your ears stand up straight."

Skippy wiggled his nose. At first nothing happened.

"Try again, Skippy," said Hippity.

"I am trying," said Skippy.

Skippy wiggled his nose as hard as he could. Finally one ear stood up straight. He kept trying harder and harder.

"It's no use, Hippity," cried Skippy. "I can only make one ear stand up."

"Keep trying," said Hippity, and he hopped away.

Skippy worked hard for two days. His feet were tired from skipping. His nose was tired from wiggling. And his ears were tired from standing up one at a time. He was so tired, he fell asleep.

The next morning Hippity and Hoppity hopped in to wake Skippy. Hippity pulled on Skippy's ear.

"Hurry, Skippy," he cried. "This is Grandfather Rabbit's birthday. We are going to visit him."

Skippy rubbed his eyes. Grandfather Rabbit lived far away—past the carrot patch, past the apple orchard, and halfway through the wheat field.

"Come on, Skippy," called Hoppity.

"We have to start early because you are so slow."

"I'm sorry," said Skippy. "Oh, if I could only learn to hop!"

Soon they were on their way to Grandfather Rabbit's.

"I will go first," said Father Rabbit. "We must be careful. I saw Old Haggie Hawk flying over the apple orchard."

Skippy and his brothers were afraid of Old Haggie. Mother and Father Rabbit were afraid of Old Haggie, too. They knew he liked to eat little rabbits.

"We will be careful," promised Hippity, Hoppity, and Skippy.

When they came to the carrot patch, Father Rabbit pulled a big carrot to take to Grandfather. Then they all hopped on through the apple orchard toward Grandfather Rabbit's house. But the others hopped so fast that Skippy was getting far behind.

"Wait for me," cried Skippy.

Just then a big dark shadow ran over the path. It was Old Haggie Hawk!

"Hurry to the wheat field," shouted Father Rabbit. "Old Haggie can't find you there!"

It took Hippity and Hoppity three long hops to reach the wheat field. It took Father Rabbit and Mother Rabbit

two long hops to reach the wheat field.

Skippy saw the dark shadow coming down over him. He looked up and saw Old Haggie's claws reaching for him!

Skippy had never been so frightened in all his life. Suddenly his ears popped up straight. Before he knew it, he hopped all the way into the wheat field with one hop!

"Skippy," cried Hippity. "How did you do that?"

Skippy was as surprised as the others.

"I don't know how I did it. I didn't have time to think," he said.

"Look at Skippy's ears," cried Hoppity. "They are standing up straight!"

Everyone was proud of Skippy. Grandfather Rabbit was the proudest of all.

When they were all nibbling on the carrot, Grandfather said, "I have thirty-seven grandchildren, and Skippy can hop farther than any of them." He pulled Skippy's long silky ears.

"Yes, sir," he said, "I believe Skippy can hop farther than any other rabbit in the country!"

Skippy didn't know about that, but he was sure he was the happiest rabbit alive.

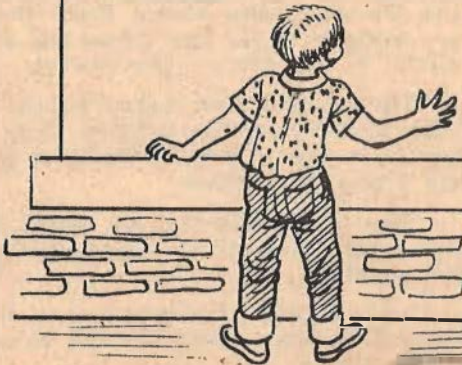
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Pet puzzle

Pet Shop

- | | |
|-------------|------------|
| 1. STERHAM | 2. KEYNOM |
| 3. RROTAP | 4. PPPYU |
| 5. HSIFGOLD | 6. BBITAR |
| 7. TTLEUR | 8. AAETPRK |

BY EARL IRELAND



Unscramble the groups of letters in the pet shop window and spell out the names of eight different pets that you might find in this shop.

Answers: 1. Hamster, 2. Monkey, 3. Parrot, 4. Puppy, 5. Goldfish, 6. Rabbit, 7. Turtle, 8. Parakeet.

Mind what you say

Life and work

August 11, 1968

James 3:1-12

BY C. W. BROCKWELL JR.

MABELVALE, ARKANSAS

Medical doctors measure physical health by how the tongue looks. The Great Physician measures spiritual health by how the tongue acts.

The tongue is tied down at one end, walled in on two sides and it still gets hot. Little wonder James was concerned about its use.

Key to maturity

An old Negro woman once used to say: "I always taste my words before I speak them." Such must we do if we are to grow up into Christ.

James began his discussion of the tongue with a few remarks about teachers. Helpful teachers were held in high respect in his day as they are now. Likewise, many wanted to be teachers, some just for the honor, probably none just for the pay. But these did not realize the responsibility that went with teaching. This is true whether one teaches the Bible or physical education. A teacher (any kind) can help build a life or help ruin a life. It all depends on the teacher. Therefore, we must not take lightly or be indifferent to such a small thing as the tongue or such an easy thing as a word spoken, James concludes.

1. Control the tongue and control the body. The principle is similar to that of a bit in a horse's mouth. The horse follows his head, which, unfortunately, men sometimes do not. We often follow our feet and get into even more trouble. But if we mind what we say, we can usually mind what we do.

2. Control the tongue and meet any obstacle. Look what an ocean liner must face constantly . . . waves, wind, heat, rain. Yet it moves steadily toward its destination because the rudder is controlled and directed. Isn't it true that what we say often determines the outcome of a situation? Jesus spoke the truth of God's word and resisted temptation. Words can incite a man to double his fist or extend his hand. The right word at the right time is a real measure of maturity. And a wrong word at a wrong time can wreck any meeting, in the world or in the church.

3. Control the tongue and go to the head of the line. People stand back for anyone who knows what to say and how

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

to say it. We are seen for what we are in what we say. "Speak, friend," declared Socrates, "that I may see thee." What you say always puts you at the head of the line. If your words are full of support and kindness, people will vie to be near you. If your words are full of poison and destruction, people will despise everything about you. But only God can measure the lasting effect that words have upon people, either for good or bad. And He will, be sure of that!

Package of power

The importance of the tongue is completely out of proportion to its size. Because it is such a small member of the body, we may easily neglect it. "Beware!" warns James. The tongue has range . . . it can destroy at a distance. It has speed . . . it can strike before its victim can defend itself. It sends forth words impossible to stop or back. Did you ever try to kill a rumor?

The tongue is the lever the Devil uses to gain control of the heart. It is a colony of evil that spews the Devil's propaganda like Castro's Cuba spews communism. It nourishes gossip which is a beast of prey that does not even wait for the death of its victim it devours.

And no man can tame it. It is too unpredictable, for one thing. Just when it starts to preach love and kindness to strangers, it begins to snap impatiently at relatives. Just after it speaks piously on Sunday, it has been known to curse a squad of men on Monday. How treacherous it is!

Instrument of God

God knows what to do with the tongue. Throughout the Scriptures he reveals his will for the tongue. Clyde Francisco has called a few of these to our attention.

1. The tongue is for confession. Paul emphasizes in Romans 10:9-10 that confession with the mouth is an important part of salvation. People can see our works but they also need interpretation our words can give. You might be sur-

prised at what your salvation means to you when you try to express it.

2. The tongue can calm hostility. Proverbs 15:1 states the principle. A person with this gift is rare and greatly to be desired. If you know such an individual, pray that his tribe may increase.

3. The tongue imparts knowledge. People want to hear the truth in language they can understand.

4. The tongue encourages. Read again Paul's word of exhortation in I Thess. 4:1-8, 5-11. If everyone had just one person to encourage him constantly, there would be no limit to his endurance, no end to his joy. Of course, the place to start is to be that someone to another.

Conclusion: James is not pleading for a silent tongue but a controlled tongue. Go ahead and say it, but mind what you say and how you say it!

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Exile's return home

BY VESTER E. WOLBER

PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

In beginning the study of Ezra and Nehemiah for the next four lessons, it is well to keep in mind that (1) the Hebrew Bible, followed by the Greek Septuagint, presented the two books as one; and (2) the author of Ezra consciously carried forward the records in Second Chronicles (compare 2 Chr. 36:22-23 and Ezra 1:1-2).

The prophecy and the proclamation (1:1-4)

The writer was careful to connect up the work of those who returned from captivity to rebuild the temple with the foresight of Jeremiah.

1. The decree. King Cyrus issued a decree which called for a temple to be erected in Jerusalem.
2. Date. It was during his first year as king of Persia that Cyrus saw fit to issue the decree, in about 538 B.C.
3. Inspiration. Whether consciously or unconsciously, Cyrus was moved by the Lord to do what he did. The book of Exodus and the writings of Paul both indicate that God sometimes makes good use of those who openly oppose him (Exodus, chapters 3-6; Romans 9:14-18). This fact should encourage modern believers who sometimes feel that God has been forced out of the social order.

4. Fulfilment. Jeremiah had prophesied that after 70 years the Lord would bring his people back from captivity (Jer. 29:10). One lesson from this study ought to come through to us and help fortify our faith; God has his own purposes for the human race, and he works through the historical order toward their accomplishment. In ancient days he sometimes saw fit to reveal to the prophets a portion of his purpose. Through prayerful study of the Scriptures modern believers can discover the general purposes of God, and can in turn direct their efforts in line with his will so as to help work out the pattern of God's purpose.

The proclamation (1:2-4)

1. King Cyrus said that "The Lord, the God of heaven" who had given him all the kingdoms of the world had instructed him to build a temple in Jerusalem.
2. Cyrus challenged those who worshipped the Lord (the Jews) to return unto Jerusalem and carry out their

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Lord's command.

3. The king challenged the Jews who chose not to return to support the program. They were to give of their money and their supplies, and were to make a freewill offering for the temple.

4. King Cyrus backed up his decree by gathering up the temple vessels which had been carried away by Nebuchadnezzar. These he delivered unto the returnees who carried them back to be placed in the new temple (1:5-11).

The offering (2:68-69)

Because of the changing value of money it cannot be determined just what modern value should be placed on the gifts which the heads of families made, but it can be known that: (1) the offering was spontaneous and freewill, without pressure; (2) it was in proportion to their ability to pay; and (3) it was liberal and sufficient. When God's people are characterized by a spirit of liberality, are moved by the Spirit of God, and give in proportion to their ability, it's usually enough.

Mixed emotions (3:10-13)

In the seventh month after their return Joshua and Zerubbabel called the sons of Israel from all the villages of Judah to assemble in Jerusalem. They erected an altar and began the daily sacrifices, morning and evening (3:1-7). Early in the second year they appointed Levites to specific tasks in overseeing the temple which was to be built (3:8-9).

1. The occasion was the laying of the foundation of the temple. It was a meaningful event and evidently one for which they had fervently longed. The return from captivity was not so meaningful to them as the rebuilding of the temple.
2. Careful preparation had been made for the ceremony. Priests appeared in full dress uniform, bearing trumpets; and Levites came on equipped with cymbals. Meaningful occasions must be prepared for.
3. The ceremony had been thoughtfully designed and probably rehearsed. Priests and Levites sang responsively in praising and thanking God for his

goodness and mercy toward Israel, and "all the people" shouted at the climax when the foundation was laid in place.

4. Emotions ran high. They were also varied. Priests, Levites, and heads of houses—all older men who remembered Solomon's temple—were singled out by the author for particular attention. Some of them wept, and some of them shouted for joy. Why? The usual answer has been that those who wept were saddened because they remembered the glory of Solomon's temple and saw, by contrast, the inferior temple which was to be built. It may be, however, that one group wept aloud for joy and the other group shouted aloud for joy. When meaningful memories are recalled and deep emotions are aroused, people react in different ways, each in keeping with his own emotional pattern.

Emotion has its place in religion, an important place. There have been eras in Christian history—and there are now groups of Christian believers—which have given undue emphasis to emotional expression in public worship. In the present era and among most Christian groups the emotions have been stifled. Paul seemed to have in mind the matter of emotional expression in public worship when he wrote "the spirits of prophets are subject to prophets" (I Cor. 14:32). The emotions must be disciplined but not discarded.

International

August 11, 1968

Ezra 1:1-4; 2:68-69;
3:10-13

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PIGGOTT ARK

A—Arkansas Baptist State Convention: Holley named to TU department p6; Arkansas outdoors: Arkansas trout p19
 B—Beacon lights of Baptist history: Nogerl L'herisson p17; Bookshelf p19; Boyd, James dies p7; Barnard, Paul L. dies p7; Baw, John ordained to ministry p7; Baptist beliefs: Clean, neat, but empty p16
 C—Candidate Crank opposed legalization of gambling (L) p4
 F—Fink, George licensed to preach p6
 G—Gillham, Frank named Arizona editor p10
 H—Harmony restored (E) p3; Huddleston, Rev. William to mental health post p7
 K—Kinsey, Robert earns degree at Southwestern p6
 M—McKee, Bob to Park Hill, NLR, p6; Missionary notes p15
 O—On location with the Kneisels in Guyana p18; OBU graduation p7; OBU scholarships p6
 P—Personally speaking: A little friend p2; Pope's power (E) p3; Population change (E) pp3, 4; Petty, Julius E., receives doctorate p17; Project 500—Arkansas, Michigan p8; The Pope is wrong! p5
 R—Riley, Dr. Bob C., completes study p6
 S—Southern Baptist Convention: World-wide crusade, pp16, 17, New Brotherhood Comm. members p16; Baptist Youth World Conference p15

Good for something

"I simply can't stand my husband's nasty disposition," wept the young wife. "Why, he's made me so jittery that I'm losing weight."

"Then why don't you leave him?" asked her friend.

"Oh, I'm going to," replied the bride. "I'm just waiting until he gets me down to 120 pounds."

No static

Pat: "I never saw a married couple that gets along so well together as Mr. and Mrs. Lovelace."

Matt: "I know how they manage that. Each of them does exactly as she likes."

Scaled down

A larger-than-average woman stepped on the scales, not knowing they were out of order. The indicator stopped at 75 pounds.

A small boy, watching her intently, suddenly blurted out: "Whaddaya know! She's hollow!"

Said the sexton as he rang the bells louder and longer: "If they ain't coming to church, they ain't sleeping either."

Church	July 28, 1968 Sunday School	Training Union	Ch. Addns.
Alicia	66	66	
Berryville			
First	128	64	
Freeman Heights	105	34	
Camden			
Cullendale	430	104	1
First	411	76	1
Second	100	61	
Crossett Mt. Olive	218	118	2
El Dorado			
East Main	266	66	
Ebenezer	130	54	
First	614	375	1
Victory	78	46	
Forrest City First	526	147	2
Fort Smith			
First	1,086	370	1
Towson Avenue	153	90	3
Gentry First	193	70	
Greenwood First	256	112	
Guridan Beech Street	127	41	
Harrison Eagle Heights	138	58	
Hicks' First Ashdown	49	34	
Hope First	482	203	10
Hot Springs Piney	219	101	
Jacksonville			
Bayou Meto	125	78	
First	403	111	2
Marshall Road	317	142	1
Jonesboro			
Central	419	174	2
Nettleton	241	112	1
Little Rock			
Geyer Springs First	450	146	2
Rosedale	243	86	1
Magnolia Central	560	152	2
Manila First	140	71	1
Marked Tree Neiswander	112	60	
Monticello			
First	288	78	
Second	235	108	
North Little, Rock			
Baring Cross	586	171	
South Side Chapel	29	12	
Central	239	119	
Levy	426	127	
Park Hill	757	201	1
Cherokee Village Baptist	73		
Sixteenth Street	47	23	
Sylvan Hills	218	85	
Paragould East Side	255	106	
Paris First	375	139	6
Pine Bluff			
Centennial	218	86	
First	644	126	4
Green Meadows Mission	78	41	
Second	186	75	4
Watson Chapel	219	113	
Rock Springs	61	42	
Springdale			
Caudle Avenue	104	30	1
Elmdale	314	92	7
First	361	100	
Oak Grove	59	37	2
Van Buren			
First	436	141	
Oak Grove	149	97	
Vandervoort First	62	63	
Warren			
First	393	127	
Southside Mission	90	65	
Immanuel	206	66	
Westside	70	42	1
West Memphis Calvary	293	123	5



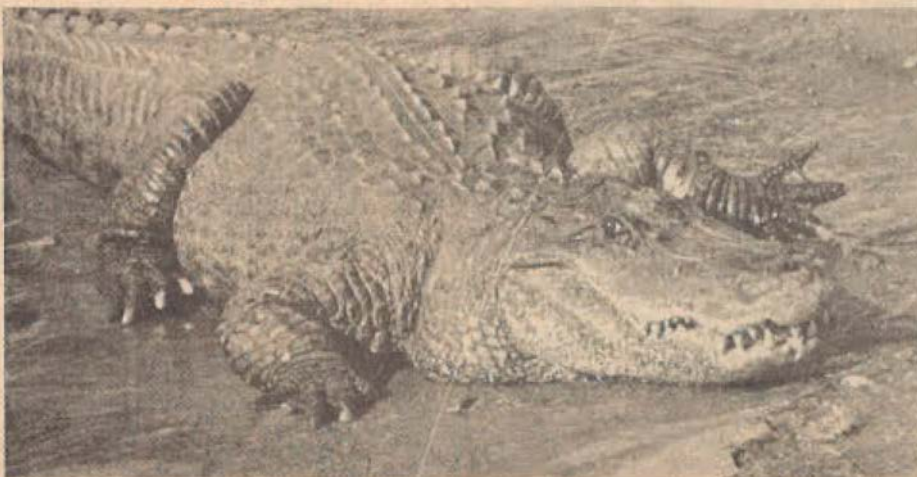
YOUR

Arkansas Baptist

news magazine

IS

GOOD NEWS



IT'S much easier to sing "Living for Jesus" than to put it into practice.

—ARK-E-OLOGY by Gene Herrington

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—

Haggai name change

"Evangelism International" has been adopted as the new name of the world outreach program of the Haggai Evangelistic Association, based in Atlanta.

Evangelist John Edmund Haggai of Atlanta announced the new name following the semi-annual meeting of the trustees in Atlanta. The Haggai Evangelistic Association is the official channel through which Haggai conducts interdenominational city-wide crusades in this country and abroad. Organized in 1962, it numbers 33 trustees in 12 states.

"Total Evangelism — Plus" was adopted by the trustees as the motto of the Association under the new world outreach program. Haggai said that the "plus" refers to training for evangelism to assure the continuity of the work.

Four international crusades are planned each year, each including a training seminar, plus one-night "spectaculars" and weekend rallies in this country. Area laymen will organize these efforts in the U.S.A.

"Americans cannot evangelize the world," Haggai told the trustees. "Nationals must do the job, but we can show them how."

A Bible seminar for pastors and evan-

gelists in Indonesia next spring will be the next major overseas project of the Association, Haggai said. He told the trustees that more than 7,500 decisions for Christ have now been verified in the four-week campaign held in Djakarta, the capital of Indonesia, last April and May. This was the pilot project in the program of world evangelism-missions adopted by the trustees last January.

Haggai said that the Association's second overseas project, held in Beirut, Lebanon, in May-June, was the largest evangelistic effort in that city in a decade. He also reported an urgent desire by friends in the Middle East for a "total evangelism" project to be held in Beirut similar to the one conducted in Djakarta.

The next Haggai city-wide campaign in the United States is scheduled in San Diego, Cal., Sept. 15-29.

'Silent prayer' legislation passed

HARRISBURG, Pa.—Legislation authorizing Pennsylvania public schools to have a period of silent prayer or meditation before the beginning of the school day, was passed unanimously by

Blasphemy law

WESTMINSTER, Md.—A 245-year law against blasphemy is being challenged in Maryland courts. The law dates back to 1723 and was enacted by the lord proprietor of Maryland.

The challenge stems from a fight on the Main Street in this town of 6,100 persons. As a result, Irving K. West, 20, received sentences of 30 days each for resisting arrest and because he "shouted profanities and used the Lord's name in vain in a public place."

When the law was enacted in 1723 the offender could have been "bored through the tongue" for his offense. Were he to be convicted a second time, he could be "stigmatized by burning in the forehead with the letter 'b.'" The third time around could bring him "death without benefit of clergy."

In addition to the consecutive terms imposed on Mr. West, he was fined \$25 on each charge by the Carroll County court.

The Maryland branch of the American Civil Liberties Union is assisting Mr. West in the appeal. (EP)

the State Senate and sent to the house.

Senate Majority Leader Stanley G. Stroup said the U. S. Supreme Court decision outlawing prayers and Bible reading in public schools did not rule out periods of silent meditation. The bill specifically states that the exercise is not intended to be a "religious service" but rather a period of silent prayer "by those . . . so disposed," or a moment of "silent reflection on the activities of the day."



LAYMEN'S Congress—Owen Cooper, right, Yazoo City, Miss., businessman, speaks in Rio de Janeiro, Brazil before the 646 delegates to the Pan American Baptist Crusade of the Americas. At left is interpreter Walter Kaschel, a pastor from Sao Paulo, Brazil. Laymen from 26 countries in the Western Hemisphere were at the meeting. The group formed a permanent organization called the Pan American Union of Baptist Men, which will meet every five years, and elected Cooper president. (BP Photo by Floyd Craig)

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