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August 15, 1968

Arkansas Baptist State Convention

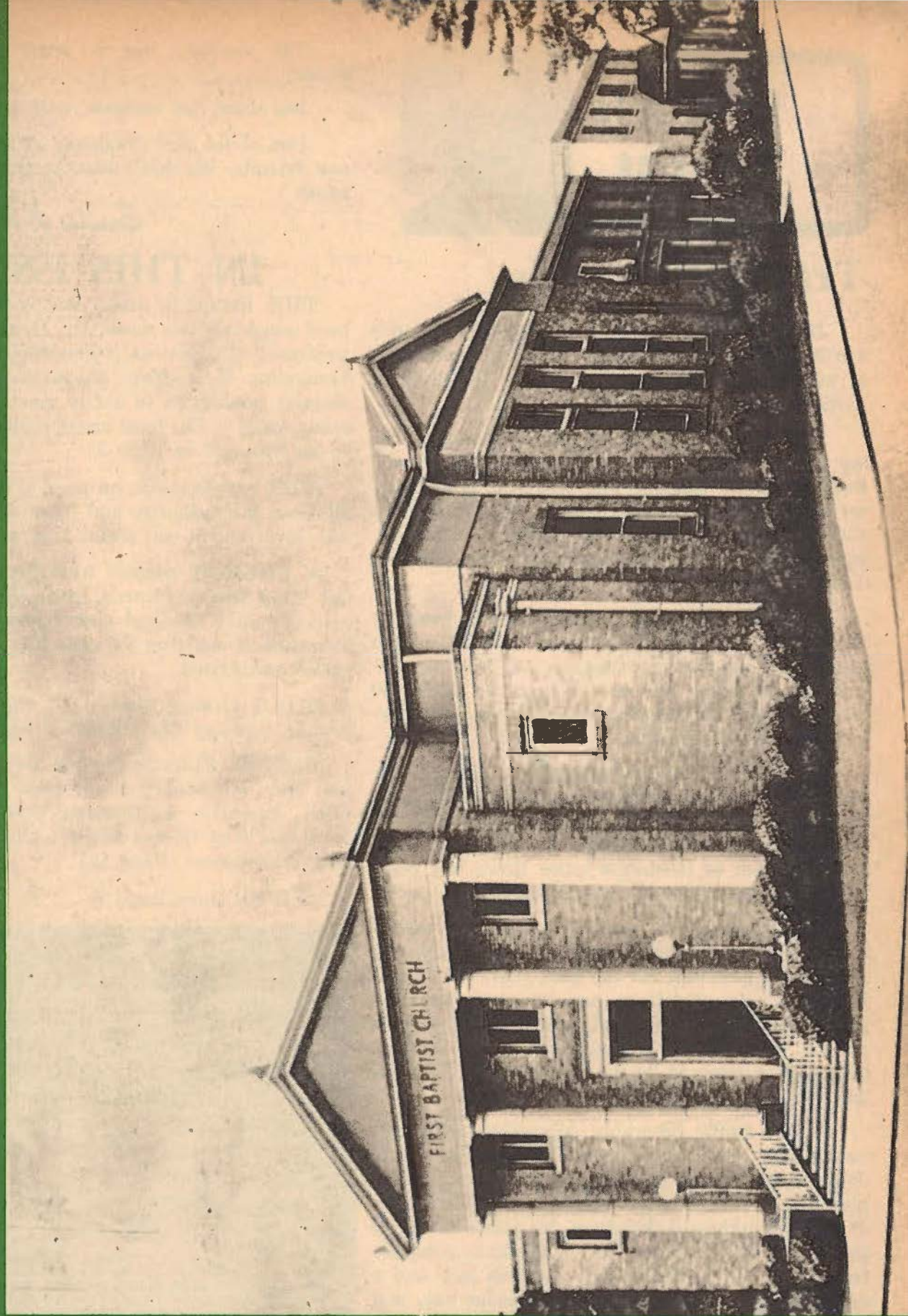
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Arkansas Baptist

newsmagazine

AUGUST 15, 1968

Personally speaking



Travel dividends

Being a Scot, I always try to get my money's worth when traveling—even at clergy half fare, as was the case on my trip recently by Frontier Airline to Salt Lake City.

Discovering that there was an accommodating airline "president's assistant" aboard the Boeing 727 on which I was traveling from Denver to Salt Lake City, I invited him to have a visit with me. He turned out to be a native Arkansan—James V. Dawson, who was born in Gravette back in 1943.

I was amazed at how well up on his company this young man was. He did not have to read a book to tell me that his company has been in business for 21 years and that it recently added 40 new cities and six new states to its area, in a merger with Central Airlines.

He informed me that Frontier is now number two among the nation's airlines in the number of cities served by regular runs, bowing only to United, and that the company ranks number four in the number of passenger miles flown last year, behind United, Eastern, and Delta, in that order.

Mr. Dawson has been with Frontier nearly three years and has served in his capacity of president's assistant for the past year. Incidentally, he is one of fifteen assistants to Frontier president Lewis W. Dymond, each of whom travels out of the company's headquarters, in Denver, four days a week to do the sort of thing Dawson was doing on my flight.

I was quite favorably impressed with this young man, not only for the efficient job he is doing in his present position, but for his ambitious planning for the future. Married and the father of an 18-months-old daughter, he plans to enroll this fall in the University of Colorado to complete two years' study that stands between him and a degree with major in marketing, income tax, and accounting.

As I sized up Dawson, I could not help thinking how wise the airline is to match its top-flight equipment with top-quality personnel.

The machine age is great and computers grand,

But what can compete with a friendly man?

One of the real dividends of travel is making new friends. We don't have to just sit there, you know.

Erwin L. McDonald

IN THIS ISSUE:

THE nation in crisis has both national and local emphasis this week. Dr. Henlee H. Barnette, professor of Christian Ethics, Southern Seminary, Louisville, Ky., offers suggestions for Southern Baptist seminaries to aid in meeting the national crisis, page 5. The local crisis is the point of focus in an editorial on page 3.

THE people speak, on page 4, to emphasize the Bible as the authority and foundation for individual involvement in social issues.

A CHURCH council workshop, page 15, on Oct. 25 at Second Church, Little Rock, will consider community life and church program structure as means of enabling the church to act responsibly rather than react.

BILLY Graham points out, on page 12, that even in this day Christianity is radical.

GOSPEL Films sponsored the Maranatha Bible and Missionary Conference in Muskegon, Mich., recently. A dramatic presentation, "The Now World of Gospel Films", climaxed the week-long conference. (Page 19).

COVER story, page 6.

Arkansas Baptist news magazine

August 15, 1968

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

The way through

This happened late Saturday afternoon in front of a North Little Rock supermarket.

Two late-model cars faced each other, head-on, in an area wide enough only for one car to pass at a time. One of the cars, facing south, was occupied by two well-dressed young Negro men. The other car was occupied by two—or was it three?—well-dressed young white men.

As we were going into the store, one of the young white fellows was shouting at the Negro men—"All right, Big Mouths!"—and something about backing their car out of the way and meeting the white fellows out where they could settle their argument.

What had been the Negroes' performance up to this point, we do not know. But they gave the appearance of being calm and were managing to smile at the diatribe, but they held their ground. Then one of them got out of his car and calmly walked over to the car of the whites, where he said something to them in subdued tones.

How the immediate impasse was finally resolved, we do not know. Perhaps a policeman appeared on the scene and required both of them to back up and clear out. At any rate, when we came out of the store several minutes later, both cars were gone.

This incident serves not only to highlight the volatility of the racial conflict in our midst, but it demonstrates the futility of blacks and whites continuing on a collision course with each demanding of the other that he back up or step aside for the other.

Mrs. Dora Ingram, the mother of 18-year-old Curtis Ingram who was beaten to death at the County Penal Farm the other day, spoke wisely last Friday night when she said to a crowd of young demonstrating Negroes assembled in protest of the Ingram death, at the Pulaski County Courthouse:

"If you're going to act this way, you are leaving Christ out and defeating the purpose of my living. Please hear me. Everything you do, think of me. I prayed hard. Do this for me. We must keep the faith in God added to what's right. God works in mysterious ways. Whatever you do, keep God in everything."

In Christ, each one is not contentious for his own way and his own rights, but for the rights and privileges of others. The center of interest is not selfish ends but God's ends: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

Down in Arkansas

My old friend Clabe Hankins is incensed at something that happened to me—or almost did—in a doctor's office the other day.

When a nurse started to give me a shot prescribed by my doctor for a sore throat, she had the audacity to suggest that I take it in a hip.

"Anybody ort to have enough gumption to know that the last place in the world a denominational feller can stand to be hurt is where he sets!" retorted Clabe.—ELM

Love in reverse

On a recent afternoon we happened to be watching the national news on one of the TV networks when a white Alabama businessman in his 60's—G. T. Miller of Luverne—was interviewed about a cruel boycott that is being inflicted on him because of his friendliness to Negroes.

It seems that Mr. Miller, who for many years had the hard and bitter attitude toward Negroes that still characterizes so many white people, had a change of feeling sometime ago and has since been trying to treat Negroes like human beings. The crux of his present trouble with the people of his community is that a child of a Negro man employed by Miller in his feed store operation has been scheduled to enroll at the previously all-white public school in the community. When some of Miller's white neighbors asked him to fire the man and Miller refused, many of his former customers quietly took their business somewhere else. Now Mr. Miller's business is no more than 30 per cent of what it used to be and if the boycott continues he will soon be forced out of business. Already he has had to let a number of employees go because of the business decline.

How cruel can people—fellow church members, in many cases—be to one another! And in such an atmosphere of hate and ill will, the command of Jesus to all of his disciples to "love one another" (John 13:34-35) so often falls on stopped up ears.

Sometimes you wonder if Christ himself, in his bodily presence, could effect any change in attitude of those whose hearts are so hard set against certain of their fellow men.

Our prayers and our genuine concern go out not only to the Millers but also in behalf of those who are perpetrating this cruel boycott. They can destroy the Miller business but they cannot hurt him. What is not so obvious to them, they can destroy themselves.

Immigration and religion

BY BERNES K. SELPH, TH.D.

PASTOR, FIRST CHURCH, BENTON

"We are far past the time when New Testament-nurtured Christians can afford to use the old wrangle over the primacy of preaching the gospel to justify keeping themselves uninvolved in the civil rights revolution." [From our editorial in the Aug. 1 issue of Arkansas Baptist Newsmagazine.]

Please give me the Bible references for the above quote.

For your perusal II Timothy 4: "For the time will come when they will not endure sound doctrine . . ." In Christian love,—Carl W. Gunter, Little Rock, Ark.

REPLY: The quotation you cite is not from the Bible. We presume you are asking us to quote Scriptures that would back up this statement.

The one you give is a good one. For those who will not endure the plain Bible doctrines that call for Christian involvement in social issues are certainly not enduring "sound doctrine."

Some other pertinent scriptures include: Luke 10:25-37, particularly the last part of verse 37; Matthew 7:21-27; Matthew 25:31-46, particularly verse 45; I John 2:7-11; I John 4:7-8, 11; James 1:22, 27; 2:9.—ELM

Missouri greetings

I am 6 miles from my church but I gave every copy of my Arkansas Baptist Newsmagazine [last year] to my pastor and his secretary. (She is from Springdale.) Each of them seem to appreciate it so much. So when my subscription ran out and I gave them the last copy, the secretary and her husband said, "You have been so grand to bring the paper to us, we are going to have it sent to you." And now I am a subscriber again and still take it to them. So your paper is being used up here.

I want to congratulate you on how much better and younger you are after 60. Also, want to tell you I regret the name of Arkansas Baptist being changed.

I am near 90. I formerly owned a nice place three miles south of the nice little city of Paragould and I still love the people in Arkansas.—T. L. Arnold, Star Route South, Houston, Mo. 65483

'Gospel vs. issues'

The article by Brother Jarman in the Aug. 1 issue should be read and heeded

To understand the evangelizing forces of the churches and missionary work in the United States one must know something of the immigration to our country from European and Asiatic countries. The new country offered great opportunities. Citizens from the old, overpopulated countries wanted to cash in on them. This situation created unique problems.

In the middle of the 18th century American colonists numbered about 1,300,000. Most of these were of English stock, though the Dutch were numerous along the Hudson and Delaware rivers. French Huguenots had settled in the middle and lower colonies. Germans settled in Pennsylvania, and the Scotch-Irish in Virginia and Carolinas. In 1730 immigration had practically ceased. It did not increase on any large scale until a century later when steamships became popular.

Those seeking the new country paid a terrible price, especially in the old days. The ships were small and crowded. Voyages often lasted from six to ten weeks. The ship on which William Penn came over lost a third of its passengers from smallpox. In 1689 the wife of the governor of Virginia complained that they were pestered with people and goods, and that death was so prevalent it was a common sight to see someone being thrown overboard. One vessel lost 30 out of 160. A shipload of Huguenot refugees in 1689 landed with fewer than 50 after a voyage of 24 weeks.

America was Europe's dumping ground for paupers and convicts. Until 1875 there was no law prohibiting immigration of paupers, and this law did not become effective until 1901. In 1831 a law in Jamaica forced ship owners to carry paupers for ten dollars each to the United States. If they refused they were fined \$300. Paupers were sent from England in 1837, and convicts from Leipzig the same year. A plan was discovered to empty the jails and workhouses in Germany. Money was pledged for this purpose.

Two political parties, the Nationalist and The Know-Nothing, strong in the 1870's, formed on the principle of combating immigration. The results were quite disturbing.

After the War of 1812, immigrants of the hardy stock of Europe poured into the country and swelled the numbers marching on the farmlands in the Ohio Valley. Between 1850 and 1860, immigrants, mostly Irish and German, arrived in numbers equaling the slave population of the South. From 1860 to 1880 the population grew from 30 to 50 millions. From 1820 to 1930 the total immigration was 37,762,012.

To understand and meet the spiritual needs of such a wide mixture of culture and background proved a real task to the churches.

*Charles L. White, A Century of Faith, (The Judson Press, Philadelphia, 1932) pp. 125-27

by all our people who are debating the 'Social Gospel' question in their minds.

Brother Jarman insists that we should be law-abiding citizens, and at the same time give primary effort to evangelistic effort. This makes good sense, for the only way to change society is to change men.

This is also according to scripture and this is what should determine our position on any question, not 'What sayeth the Public,' 'What sayeth the news media,' etc.

Scripture is very clear on Christian involvement in partisan politics and 'Social revolution.'

Jesus said, 'My kingdom is not of this world,' John 18:36. We must remember, we are not here to sow patches on this

old worn-out world, but to get folks ready for a new world.' . . .

In the great commission Jesus tells us to make disciples, baptize them, and teach them. So long as we do this, we will have the presence of Jesus and the Holy Spirit. On the other hand, if we yield to popular clamor and turn aside to politics and 'Social issues,' we shall forfeit his presence and become like certain other denominations that have become mere religious clubs.—Walter H. Watts, Ft. Smith, Ark.



**Tithing Begins With
THE TENTH**



Seminaries and the national crisis

By

DR. HENLEE H. BARNETTE

PROFESSOR OF CHRISTIAN ETHICS, SOUTHERN SEMINARY, LOUISVILLE, KY.

One of the most significant resolutions ever adopted by the Southern Baptist Convention was the one on "A Statement Concerning the Nation in Crisis" during the 1968 convention at Houston. For three reasons this statement is of great importance:

In it we confessed our sin of indifference and uninvolvedness;

It was drawn up by 75 leaders of the Southern Baptist Convention and therefore has a broad base of representation;

Its implementation was mandated largely to the Home Mission Board which has the means and is already farther out on the frontiers of Christian social action than any other agency of the Convention. Steps have already been taken by this agency to translate the rhetoric of our resolutions into righteous action.

The Home Mission Board, however, must be joined by every other convention agency in a united effort, if the agenda of the manifesto on "The Nation in Crisis" is to become a reality. The six seminaries of the Southern Baptist Convention have a significant role to play in the actualization of the Houston resolution.

Some suggestions follow which each seminary can and should do to implement the basic principles of the resolution.

The election of black men to each of the six seminary faculties. Negroes are reluctant to attend a seminary with an all white faculty. When they do, they are suspect by their own people. For there is a common saying among Negro Baptists that the Southern Baptist Convention was "conceived in sin and born in iniquity." This has reference to the fact that the Convention was born in 1845 out of the slavery question. One of the most effective ways of overcom-

ing our tarnished image among our Negro brethren is to have Negroes on our seminary faculties. When this happens, we will see more Negroes in our seminaries and sharp upgrading of the Christian ministry among the black community.

The establishment and promotion of scholarships for black students because there are few student pastorates which they can serve. It is hoped that white Baptist churches will begin to call some Negro pastors. In the meantime it should be publicized that substantial student aid is available to needy non-white students as well as whites. We have lost a number of brilliant Negro students to other seminaries because they did not know we had adequate aid for them.

Black students who are impressed with large scholarships from non-denominational seminaries (from which they may never return to lead Baptist churches) should be reminded that every student who attends one of the six Southern Baptist seminaries automatically receives a full tuition scholarship. That makes \$200 in student aid from one of our seminaries equal to \$1,200-\$1,800 from a non-denominational school.

Tutorial service for non-whites and whites who find it difficult to meet the academic level required in our seminaries. Students with inadequate academic preparation become drop-outs because they do not have personal help in their studies. This could easily be remedied by assigning the tutorial task for these students to teaching fellows.

The integration of the administrative staff with non-whites who will serve the seminaries in positions above that of custodians and yard workers. For those who serve in the more menial jobs, seminaries should pay them no

less than a minimum-wage set by law.

The integration of the Boards of Trustees of the seminaries. A number of black Baptist pastors who have their degrees from Southern Baptist seminaries are already qualified in character and competence to serve as trustees.

The preparation of more black brothers and sisters to serve on the mission fields and in denominational posts. To my knowledge there is only one Negro American serving as a Southern Baptist foreign missionary and only one in an important position in a Southern Baptist Convention agency.

The development of inner-city projects sponsored by the seminaries in cooperation with the churches, the civil authorities, and the welfare agencies. At present, fifteen Southern Baptist Seminary students are working with the poor in the West End of Louisville. Among other interesting aspects of this project is the tutoring of Negro men to prepare them to pass the test to become policemen. The total project is funded by white Baptist businessmen.

All six Southern Baptist seminaries have been sending a few students into the ghettos to serve. The time has come for the denominational grass roots to encourage more faculty members and students to climb down out of their academic ivory towers and to engage in spiritual and social action in the communities of which they are a part.

EDITOR'S NOTE: Dr. Barnette, a native of North Carolina and former pastor of churches there, has long been involved in the church's ministry in the Negro community. He was one of the first inner-city missionaries, directing a Baptist mission in Louisville's Haymarket district as early as 1942. He is also trained in sociology and theology and is the author of numerous articles in the area of Christian ethics.

First church of Marianna centennial



FIRST Church, Marianna

First Church, Marianna, Rev. Lewis E. Clarke, pastor, will observe its 100th birthday, Aug. 18-25.

Detailed and extensive plans have been made for the week-long observance. Invitations have gone out to former and non-resident members, inviting all of them to return and renew acquaintances.

During the week there will be a different speaker each night with a different type of activity giving opportunities for fellowship.

Dr. Charles H. Ashcraft executive secretary, Utah-Idaho Baptist Convention, Salt Lake City, Utah, will speak on Aug. 18 at the evening service.

Rev. Richard Vestal, pastor, First Church, Monticello, will be the speaker on Monday, Aug. 19. Mr. Vestal's father, Rev. R. W. Vestal, of Searcy, whose health does not permit him to attend, was pastor from 1936 to 1938.

Dr. James Conrad, chaplain, Arkansas State Hospital, Little Rock, will be the speaker on Tuesday, Aug. 20. Dr. Boone was pastor from January, 1917, until Sept. 1, 1918.

Rev. Delbert McAtee, pastor, First Church, Smackover, will be the speaker on Wednesday, Aug. 21.

Dr. S. J. Ezell, president of Alabama Baptist Ministerial Benefit Society, Birmingham, Ala., will be the speaker for Thursday, Aug. 22. Dr. Ezell was pastor 1913-1916. Dr. Ezell, who is now 83 years of age, will be coming to Marianna with Dr. and Mrs. Harris Lloyd of Birmingham, who live near him.

Rev. Lawson Hatfield, Sunday School secretary, Arkansas Baptist State Convention, will be the speaker for Friday, Aug. 23.

Rev. Burton A. Miley, pastor, First Church, Springdale, will be the speaker for the Sunday morning services, Aug. 25. Mr. Miley was pastor from 1947 to 1951.

Rev. D. Hoyle Haire, pastor, First Church, Booneville, will be the speaker for the evening services Aug. 25. He was pastor from the fall of 1951 to October 1963.

Robert Hall, minister of music of First Church, Henderson, Tex., will be in charge of the music for the week of the celebration.

Special events that have been planned under the direction of W. F. Curtis, general chairman of the Centennial Committee, include:

Monday, Aug. 19, an old-fashioned box supper.

Tuesday, Aug. 20, the youth of the Church will sponsor an old-fashioned ice cream supper, complete with pink lemonade.

Wednesday, Aug. 21, will find the church coming together dressed in clothes as they dressed 100 years ago. Men will dress as they did in the past with the exception of the beards. On this night the W.M.U. will sponsor an old-fashioned pie supper after church.

Thursday, Aug. 22, the church will have a dinner on the grounds of Bear

Creek Lake and will provide fresh catfish and barbeque. The ladies of the Church will bring covered baskets to be placed on long tables spread under trees. After supper the congregation will return to the church for an old-fashioned convention singing which will include quartets, trios, solos, and choirs. Groups have been invited from the surrounding area to participate.

Friday, Aug. 23, the entire church will engage in an old-fashioned watermelon-eating on the grounds.

The church invites all of its former members and friends to return and renew fellowship and see the changes that have been made in the church over the past 100 years. The slogan adopted for the Centennial celebration is "A Century of Marching Faith."

First Church is located in Lee County. Lee County was formed from four of the oldest counties, Phillips, St. Francis, Monroe, and Crittenden. It is one of the youngest counties in Arkansas.

Lee County was created by the legislature in April, 1873, and was named for General Robert E. Lee.

Marianna was made the county seat of Lee County due to the river navigation point. Marianna was first settled about 1837 by Colonel Walter Otey and the Baptist Church was established in 1848.

The church is publishing a pictorial history of the first 100 years. Mrs. C. F. Hopkins and Mrs. Jack Gentry have served as the authors.

Former Arkansan in high posts in religion and public service

A former Arkansas pastor returned recently to help First Church, Booneville, celebrate its centennial. He was Dr. Lee Nichols, who now lives in Tallahassee, Fla., where he serves as program consultant for the Florida Legislative Council's Committee on Health, Welfare, Migratory Labor and State Institutions. Since 1966 he also has served in similar capacities the Sunshine State's attorney general and the Probation and Parole Commission.

After more than 20 years in the pastorate in Daytona Beach, Dr. Nichols resigned on the 30th anniversary of his pastoral ministry and began a ministry of fund-raising for Bethune-Cookman College and building low-cost housing for Negroes. He continues to serve on the college's executive committee of its trustees (12 years as chairman) and is active in several other agencies seeking solutions for America's racial turmoil. He doubts that easy solutions can be found, but is committed to a program of Christian education.

Dr. Nichols hails the election of another native Arkansan, Dr. Paul Geren, as president of Stetson University. The cooperation of Stetson, Florida's Baptist university, and Bethune-Cookman, Florida's historical Methodist Negro college, is "an almost perfect example of interracial cooperation," he says.

While at Booneville, Dr. Nichols was elected to the Arkansas legislature. He was the author of the state welfare law, a "model bill" for the hospitalization of the indigent sick, and coauthor of a bill to provide for the tubercular sick. He served in Arkansas on the State Welfare Board, as a trustee of Ouachita College, and on the executive committee of the Baptist State Hospital.

Joins McClellan's staff

Winston Bryant, formerly of Donaldson, has joined the staff of Sen. John L. McClellan in Washington as a legislative assistant.

A 1960 graduate of Ouachita University, Bryant received his BS in accounting. He was listed in Who's Who in American Colleges and Universities, and was a member of the basketball and baseball teams, Delta Sigma Business Fraternity, Alpha Chi, and Phi Theta Kappa Fraternity.

He lettered in basketball in his junior and senior years and was co-captain of the team as a senior. He was also selected to the All-AIC second team.

Bryant has been an assistant United States attorney at Little Rock since 1967.



DR. NICHOLS

In Florida he has been a first vice president of the State Convention, preacher of the annual sermon at the convention, a member of the State Mission Board for nine years, director of the Centennial Crusade in 1946, and a member of many other committees and boards. Also, he has served as Florida member of the Annuity Board and of the Committee on Boards and Committees of the Southern Baptist Convention.

Dr. Nichols believes his present post as consultant for the legislative committee offers "a great opportunity for Christian witness." He is concerned greatly that "there may be presently a renewal of civil war in America if acceptable solutions are not found for our problems of poverty and racial conflict."

Mason with Manpower

David E. Mason, formerly director of Laubach Literacy, Inc., Syracuse, N. Y., has resigned that position to become eastern manager for Manpower Educational Corporation. His office is located on the 23rd floor of 1501 Broadway, N. Y.

In his new work, Dr. Mason will be involved in setting up large training programs for the unemployed in the cities of the East.

He writes that he is "anxious to continue my close contact with the churches. I want to continue attending meetings and conferences, and am most anxious to speak to churches and church groups."

To do graduate study

Mrs. Dorothy Jean Chapel, associate professor of library science at Ouachita University, has been selected as one of 30 to attend the University of Pittsburgh Graduate School of Library and Informational Sciences Institute on new media for library education Aug. 19-30.

Dr. Webb receives plaque

Dr. Perry Webb, long-time pastor in Arkansas and Texas, received a plaque at Windermere, the Missouri Baptist Assembly, on his tenth anniversary as preacher for the state Bible Conference. Dr. Webb served for many years as pastor of First Church, San Antonio. He is now retired, and has assisted in Bible conferences and revivals.



DR. WEBB

Deaths

MRS. FLORENCE MARIE ROWLAND VAUGHAN, 63, formerly of Little Rock, widow of Allie P. Vaughan, Aug. 6 at Port Arthur, Tex. She was a member of the First Church, Geyer Springs.

Survivors are two sons, Milton Vaughan of Hawthorne, Nev., and Sgt. David Vaughan with the Air Force at Mountain Home, Ida.; four daughters, Mrs. Les Thuma of Orlando, Fla., Mrs. Dallas Forrey of Meridian, Ida., Mrs. Don Cox of Brighton, Mass., and Mrs. James Swarthout of Silsbee, Tex.; a brother Jewel Rowland of Little Rock; four sisters, Mrs. Edward Clark, Mrs. C. O. Brown, Mrs. Ernest Berryhill and

Mrs. Powell Davis of Little Rock, and 23 grandchildren.

MRS. MARJORIE COLE PITTMAN, 83, widow of Dr. Frank J. Pittman, Aug. 17, in Little Rock. Mrs. Pittman had been a member of Little Rock's Second Church since 1911, and was one of the organizers of the Gleaners Sunday School class, which she served as president. She was also president of the WMU and a member of Memorial Chapter, UDC, and Bayview Club.

Surviving are two daughters, Mrs. Ed Young, Dawson, Ga., and Mrs. J. F. Ferdon Jr., Indianapolis, Ind.; a sister, Mrs. P. W. Lutterloh, Jonesboro; four grandchildren, and five great-grandchildren.

Bill Echols ordained to gospel ministry

Bill Echols, 20, was ordained to the ministry of the gospel by First Church of Leachville on Sunday, Aug. 4. The ordination council



MR. ECHOLS

was composed of Dennis Dodson, moderator, Wilburn Lovelady, clerk, C. W. Bailey, Leroy Carter, Russell Duffer, Carroll Evans, Carl Looney, F. L. McHaney, Jim Rose, Curtis Tapp, and L. J. Webb. Carroll Evans, pastor of First Church of

Manila, led the council in the examination of the candidate.

The sermon for the ordination service was delivered by Mr. Dodson, pastor of the host church. Mr. Duffer, missionary for the Current River and Gainesville associations, led in the ordination prayer. Eugene Echols, father of the candidate, presented the Bible to him. Mr. Evans led the music for the service.

Mr. Echols is a graduate of Leachville High School and has attended Southern College, Arkansas State University, and Central College. He, his wife Carolyn, and son Bryant reside in Piggott, where he is employed by the Brown Shoe Company. Mr. Echols will be serving Emmanuel Church, Piggott, as pastor.

Jonesboro church dedicated



SCHEDULED for dedication on Aug. 18 is this new church building of North Main Street Church, Jonesboro.

North Main Street Church, Jonesboro, will dedicate its new church building at 2:30 p.m. on Aug. 18.

The dedication service will be led by B. G. Crabb, pastor. R. L. Williams, a former pastor of the church, will deliver the sermon.

From an old garage building on Woodrow St. to a modern, air-conditioned sanctuary on North Main St. in 11 years—this is the record of progress of the North Main Church.

Organized in 1957 by 13 members, the church obtained land and money for the first unit in 1959. Three years later,

a second unit, designed by the Sunday School Board, was added. The funds each time were obtained through the Southern Baptist Home Mission Board.

A parsonage was built in 1965 for \$15,000, with a loan obtained from the Mercantile Bank of Jonesboro. Four lots were added at that time. This gave the church a full block of property on Main Street.

The membership is now 475. The new \$75,000 air-conditioned auditorium will seat 565.

Other program participants will be Joe Holcomb, prayer of dedication; Carl Fielder, special music; and Bud Veal, benediction.

Summer mission work of BSU-ers featured

Read "Youths 'take church' to migrant workers," a feature story by Editor Erwin L. McDonald of the Arkansas Baptist Newsmagazine, in the Aug. 18 issue of the Sunday Magazine of Arkansas Democrat.

This is the story of a special summer assignment soon to be concluded by a group of 20 Arkansas college students out West, under the direction of Gerald Cound, associate to Dr. Tom Logue, secretary of the Baptist Student department of the Arkansas Baptist State Convention.

Cooperative Program receipts from Maryland Baptists were up 8.52 percent in the first nine months of 1967 as compared to the same period in 1966.



THE youth choir of First Church, Fordyce, under the direction of Mrs. Cline D. Ellis, have completed a tour through Louisiana and Texas. Choir members shown, left to right, Row 1: Mrs. James Vineyard, Mrs. Cline D. Ellis, director; Shelia Witherington, Kathy Chandler, Tracy Gober, Cathy Curtis, Mrs. Jack Crowder, accompanist and Mrs. Martin Wilkinson, sponsor. Row 2, Mr. James Vineyard, Carol Crowder, Steve Jenkins, Chris Cardin, "Bubba" Burke, Jimmy Joyce, Sherry Smith and Miller Brashears, sponsor. Row 3, Anita Marcum, Susan Greene, Shelia Russell, Becky Vineyard, Camilla Ellis, Sandy Smith and Marcia Wilkinson. Row 4, Johnny Summers, Ross Cardin, Doug Jenkins, Jimmy Veneman, Gary Rothwell, and Danny Dunn. Not pictured are: "Chuck" Kauffman, Kristy Kauffman, Mary Wynne, and Cary Dunn.

The mockingbird

Outside my window one summer night

The mockingbird sang to me
A beautiful song of joy and light
And wonderful melody.

The tones were sweet and bell-like clear

And they rippled on and on
Until it seemed that I could hear
A message in the song.

The mockingbird was sent to bless

The lives of men and bring
Them hope with a song of cheerfulness

No other bird can sing.

—Carl Ferrell



CHAIRMAN of Deacons Jeff D. Newkirk (right) of Central Church, Hot Springs, presents L. W. Princehouse, 81, with plaque honoring his 29 years of service as church clerk. Mr. Princehouse is a charter member of Central Church and at the time of his resignation (for health reasons) was a member of the active board of deacons, on the finance committee and held other places of responsibility in the church. James E. Hill Jr. is pastor of the church.



ARKANSAS was well represented at the second Sunday School Leadership Conference at Ridgecrest July 25-31, with approximately 120 in attendance. Rev. Don Cooper, associate in the State Sunday School Department, was in charge of

the delegation. Sixty-five of the 120 Arkansans were Intermediates and Young People from First, Walnut Ridge and Pulaski Heights, Little Rock. Approximately 2,750 Southern Baptists attended the leadership conference.

From the churches

Swifton church dedicates new educational building



RECENTLY dedicated educational building of Swifton Church.

A new educational building for Swifton Church was dedicated July 28, with J. T. Elliff, secretary, missions and evangelism department of the Arkansas Baptist State Convention, delivering the dedicatory message.

A brief history of the church was presented by L. B. Mason, and the vow of dedication was led by church pastor Dr. E. Fred Savage Jr.

The new air conditioned structure is of buff brick, and was designed for the church by the SBC Sunday School Board's department of architecture. It was built at a cost of \$24,000, is 44 ft. x 60 ft., and contains Sunday

School rooms, a fellowship hall which divides into classrooms, a modern kitchen and restrooms.

Plans for construction of the building were begun in 1959, when two church members, Mrs. Hoyt Willmuth and Herbert Runsick, each gave \$5,000 to start a building fund.

Those on the building committee included all the active men of the church, led by L. B. Mason.

Dr. Savage, who has been church pastor since 1963, is chairman of the department of religion at Southern College, Magnolia.

Rhodes ordained

A. C. Rhodes, pastor, Douglas Church, Harmony Association, was ordained to the ministry at Central Church, Pine Bluff, July 28.

Pastor Grady Estes, Central Church, led the interrogation and preached the ordination sermon. Special music was by the church choir, under the direction of Mrs. Andy Jenkins.

Harold White, superintendent of missions in Harmony Association, delivered the charge.

The ordination prayer was led by Andy O'Kelley, pastor, Temple Church, Crossett.

A Bible was presented to Mr. Rhodes by Andy Jenkins, chairman of the deacons, Central Church.

Mr. Rhodes and his family live at 1720 Claude Rd., Pine Bluff.

GA mission work

Intermediate GA's from Beech Street Church, Texarkana, pastored by Milton Du Priest, recently completed a week of mission work at Genoa Church.

The girls conducted a vacation Bible School for 61 children, with women from Genoa church providing daily refreshments and aiding in different departments. Barbara Morton, another Genoa member, served as secretary.

Girls participating in the project were Barbara Lewis, Kathy Meek, Nita Collins, Charlotte Jones, Julia Brisco, Nancy Lindsey, Sandy May and Debra Harrison.

M. T. McGregor, Hope Association missionary who helped the group find the project, served as principal. Mrs. Earl Jones Jr. is GA intermediate leader.

Genoa Church is pastored by C. D. Ross.

Homecoming service at Rowe's Chapel, Monette

A 25th anniversary homecoming service will be held at Rowe's Chapel Church, Monette, Sept. 1.

The day's activities will begin with Sunday School at 10 a.m., followed by an 11 a.m. worship service. A former pastor of Rowe's Chapel, Bill Holcomb, will bring the morning message.

Pot luck lunch will be served at noon, with singing and a testimony service from 2 to 3:30 p.m.

Training union will be held at 6 p.m., followed by the evening service, which will be held at 7 p.m., with James Moore,

Birthday cakes provided by WMU

WMU members of First Church, Monticello, have been given a list of children's names and birthdays at Arkansas Home for Children and are making birthday cakes for all of them.

One child said after receiving his birthday cake, "This is the first birthday cake of my very own I have ever had." It was his fifteenth birthday.

current church pastor, delivering the sermon.

L. E. Sanders is chairman of the event.

Revivals

Immanuel Baptist Church, Rogers, July 22-28; Jamie Coleman, pastor of First Church, Green Forest, evangelist; John Gardner, Siloam Springs, song leader; 14 professions of faith, 15 for baptism, 2 by letter, 47 rededications. J. M. Johns, pastor.

First Church, Lake City, July 21-28; Joe Shaver, evangelist; Paul Owens, singer; Mrs. Ann Owens Herring, soloist; 17 professions of faith, 12 for baptism, 2 by letter. John M. Basinger, pastor.

Pastor's Annual, 1969, by T. T. Crabtree, Zondervan, 1968

Featuring a planned preaching program for the year, this annual carries sermon outlines for 52 morning and 52 evening services and includes illustrations. There are also mid-week meditations and programs, services for special days, funeral meditations, communion themes, wedding ceremonies, and offertory prayers. The author is pastor of Putnam City Baptist Church, Oklahoma City.

Living Documents in American History, Vol. 2, from Reconstruction to the Outbreak of World War I, Edited by John Anthony Scott, Washington Square Press, 1968, \$7.95

Traced here is the continuing struggle for an interracial democracy in the United States—from the aftermath of the Civil War, through the Gilded Age and the rise of America as a world power, to the Progressive Era.

Great True Spy Stories, Edited by Allen Dulles, Harper & Row, 1968, \$6.95

This collection of 39 of the world's great true spy adventures ranges in time from Greek antiquity into the Cold War. The book is divided into sections of intelligence work, such as networks, counter-espionage, double agents, penetration, evaluation, codes and ciphers, and the technology of espionage. Included are accounts of elaborate military deceptions, underground exploits, defections, and clandestine encounters.

Anything But the Truth, by William McGaffin and Erwin Knoll, Putnam, 1968, \$5.95

No subject is hotter, no controversy stormier, than the alarming growth of the "credibility gap," "managed news," and the government's "right to lie."

News management is not new. Every president since Washington has liked to see his image projected favorably. But Americans have always prided themselves on the fact that they forswore the Big Lie and told the truth to the world.

This book reports how the managed news in the Kennedy administration has escalated into the full-blown Credibility Gap that has become a major issue in the Johnson administration.



Feminine intuition

by Harriet Hall

Memory time again

A few weeks ago I wrote about some of my recollections—things that were common during my childhood which now have changed. Many of you commented on that column and I'll have to admit that some of your recollections are even more interesting and go a little farther back than mine. For example:

Remember the old Blue Back spelling book and McGuffey's readers and Reed and Kellog's Grammar and Ray's Third Part Arithmetic?

Remember the Friday afternoon speeches and spelling matches, and the "rest rooms" in the woods, and the old spring that bubbled out of the ground not far from the schoolhouse, and the old wooden bucket and one dipper for all to use?

Remember the stick candy treats on the last day of school and the "Exhibition" on the last night, and how it was a very happy occasion when the teacher came home with the youngsters?

Remember when children respected and obeyed their parents and when night came the entire family was present or accounted for? Now on a certain TV channel each night we hear at 10 p.m. the question, "do you know where your children are?" I often wonder how many parents can answer, "Yes."

Remember when the old rooster was the alarm clock each morning?

Remember when mail was carried on horseback before the coming of the automobile?

Remember when a day's work was ten hours and there was no such thing as a coffee break?

Remember the old time picnics with horse-drawn swings? I've heard my father tell about these and how he envied a boy named Mart Furr because he could play a banjo, so he got to swing all day for nothing. C. E. Stephenson of Marshall says he remembers when they would yell, "Ice cold lemonade, made in the shade, stirred with a spade, good enough for any old maid!" My father said he liked it best when they yelled, at the close of the day, "All the lemonade you can drink—only five cents!"

Let's hope we never get to going so fast in this space age world that we don't pause now and then to remember the influence of those who got here a little before our time. They have helped us set our sights higher because they believed in God and in each other.



Southern Baptist datelines

Experts say Georgia colleges will require double support

ATLANTA, Ga.—If the Georgia Baptist Convention is to continue to operate six colleges and universities, it must double its income within the next eight years.

So says a special report on "Baptist Higher Education in Georgia," which may reflect the struggle over education and the mission dollar in other states.

The report was made by the Associated Consultants in Education, Inc., of Tallahassee, upon authority of the Georgia Baptist Convention Executive Committee, which called for the study last December.

Doak S. Campbell, retired president of Florida State University, is chairman of the consultants who made the study. He was also leader in the Southern Baptist Convention's Baptist Education Study Task (BEST).

Campbell's 86-page report said, "While the total expenditures have increased in each of the six Baptist institutions, they still remain inadequate for sustaining an educational program of high academic quality."

The report projected that by the year 1975-76, the colleges must have a minimum of \$9,345,000 for current operating expenses, which would be an 87 per cent increase over the 1966-67 total of \$5,206,993.

Campbell's study, however, recommended a seven per cent annual increase which would mean \$10,955,000 for current operating expenses in 1975-76, or a 119 per cent increase over 1966-67.

The report said, "In the absence of substantial increases of income from sources other than tuition, the private colleges will tend to price themselves out of business." (BP)

Christianity 'radical' says Billy Graham

BERNE, SWITZERLAND—Billy Graham called upon Baptist youth in sessions here to go to the Bible and find there the radical nature of the Christian movement.

Speaking to the closing worship service of the 7th Baptist Youth World Conference, he told the young people from 60 nations that there is an even deeper affinity between Jesus and today's youth than the fact that he wore long hair, a beard and walked about with a group of followers.

In Berne's Festhalle, with many German-speaking Bernese present, Graham said, "I would like to see youth than the fact that he wore ment Christianity in all of its audacity and challenge."

"Nearly all of the great movements of history have started with young people," he observed.

"Then the adults get a hold in the movement, intellectualize it, put it into an institution, then the movement dies," he said.

In calling the young people to live a vigorous Christianity, he warned, "We are like toothless tigers, going about talking of Christianity and knowing nothing of it."

Asking the group of Baptists from around the world to dare greatly for their faith, he stated, "When you learn how to die you learn how to live!"

He compared the revolt of youth in various parts of the world to the discord of a symphony orchestra tuning up. When Christ is the conductor and is allowed to step to the center of the stage to lead the talents of youth, he said, "discord becomes glorious music."

Graham spoke to the international gathering of young Christians of the believer's certainty of triumph in the cause of right and justice.

"Martin Luther King's great dream will come true," he said. "The lamb and the lion will lie down together, and little black children and little white children in Alabama will walk together, and poverty will be eliminated."

About 250 young people and adults responded to Graham's invitation for a public commitment to new zeal "in service to Christ as Saviour and Lord." (BP)

'One day's pay' urged for Africa

MONROVIA, Liberia—Baptists of the world will be given opportunity to "contribute at least one day's earnings in 1968-69 for the cause of world relief."

A resolution adopted by the Executive Committee of the Baptist World Alliance expressed "deep concern for the many people of the world who are presently suffering hunger and who are in great need of other necessities of life."

It recognized "the generosity of the developed countries that already are supplying large amounts of surplus food to remove this need."

The resolution further expressed the "fervant hope" that governments in the countries where "there are still large supplies of surplus foods going to waste or being destroyed . . . will do everything possible to make this food available to welfare organizations and that these states will provide shipping costs when necessary."

And then it urged "all Baptists around the world to put forth every effort to meet the needs of hungry people."

"We recommend," the resolution continued, "that each member of our Baptist churches be challenged to contribute at least one day's earnings in 1968-69 for this cause to the relief fund of the Baptist World Alliance or the national Baptist relief agencies in their area."

In a companion resolution, the committee noted "tragic needs of Nigeria at

Religion and politics

NASHVILLE—Two identical seminars on Christian Action in Practical Politics will be held at Clorieta (N. M.) and Ridgcrest (N. C.) Baptist Assemblies this summer under the sponsorship of the Southern Baptist Christian Life Commission. Delivering the lectures will be Daniel R. Grant, political science professor at Vanderbilt University, Nashville, for the past 20 years,



DR. GRANT

and a Baptist deacon.

The Conference at Glorieta Baptist Assembly is slated Aug. 7-13, and at Ridgcrest Baptist Assembly, Aug. 21-27.

The Conference is being held, said Christian Life Commission Secretary Foy Valentine, in an effort to help Southern Baptists, in an election year, to understand "real issues, the positions of the candidates, and how to sift the important from the unimportant in fulfilling responsible citizenship."

this time," and instructed Baptist World Alliance General Secretary, Josef Nordenhaug, to send \$6,000 immediately "as a first step . . . to meet the needs of suffering people in Nigeria." It urged also that all 81 constituent bodies of the Alliance "respond now to the present crisis." (BP)

Baptist men approve magazine, record budget

GLORIETA, N. M.—Directors of the Southern Baptist Brotherhood Commission have approved a record \$628,886 operating budget, authorized two new magazines, and voted to begin construction of an operations building in Memphis, Tenn.

James K. Pace, Memphis insurance executive, was elected chairman of the Southern Baptist agency at the annual meeting of the directors at Glorieta Baptist Assembly here preceding the World Missions Conference. He succeeds Taylor O'Hearn, a Shreveport, La., attorney.

Clifford Carter, Washington, D. C., layman, was chosen vice chairman, and Earl Mullenax, a sales executive from Shawnee Mission, Kan., as recording secretary.

The budget, an increase of \$81,246, included a 30 percent hike in free materials for use by Brotherhood groups in associations and churches, George W. Schroeder, executive secretary-treasurer, explained.

Directors asked the Brotherhood Commission to begin publishing the two new magazines for use in the churches in October, 1970. Schroeder said the publications are needed to meet anticipated requests for guidance materials for Royal Ambassadors and, particularly, for boys ages six to eight.

Effective October, 1970, the Brotherhood Commission will offer *Crusader Life*, a monthly magazine for boys 6-11, and *Pioneer Life*, a monthly missions magazine for boys 12-17.

The new two-story operations building will be constructed on the east side of the existing Brotherhood Commission structure. It will house the supporting services department of the agency which regularly provides four magazines and other materials and merchandise to Brotherhood units in 15,000 churches.

Money for the building was voted almost two months ago by the Southern Baptist Convention. It is payable over a five-year period, beginning in 1968.

Directors also approved salary increases of four to seven percent for the 70-member staff and liberalized vacation and insurance benefits.

In other action the directors authorized a national camping conference in September, 1968 and a national conference on world missions for Baptist men, in the early 1970's. Both will be sponsored by the Brotherhood Commission. (BP)

Says birth control decree of pope denies freedom

WASHINGTON—A Baptist leader here declared that Pope Paul VI's statement reaffirming a ban on artificial methods of birth control for Catholics denies individual freedom and responsibility under God, and ignores the reasoning of Vatican Council II.

"In the name of 'the church' he (the pope) steps in between husbands and wives, and between married couples and their God, to tell them what their freedoms and responsibilities are and what these mean in the most private of human relationships," said C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs here.

The Baptist leader added that it appears that the pope "finds it impossible to think in terms of human beings who are directly free and responsible under God."

Carlson charged that the pope "largely ignored" the reasoning of Vatican Council II and "unfortunately forgot" the declaration of religious freedom worked out in that council.

The encyclical on birth control raises major issues on religious liberty and church state relations, Carlson observed, and furthermore has prompted a protest from 134 Catholic theologians in the United States who declared the encyclical "is not an infallible teaching."

Carlson added that not only did the pope deny individual freedom of choice, but was not even content to leave Catholics with the teachings of 'the church.' He pointed out that the pope called upon governments to direct these relationships by public authority.

Carlson referred to part of the encyclical where the pontiff appeals to public authorities and which says, in part, the following:

"To rulers, who are those principally responsible for the common good, and who can do so much to safeguard moral customs, we say: do not allow the morality of your peoples to be degraded; do not permit that by legal means practices contrary to the natural and divine law be introduced into that fundamental cell, the family. Quite other is the way in which public authorities can and must contribute to the solution of the demographic problem: namely, the way of a provident policy for the family, of a wise education of peoples in respect of the moral law and the liberty of citizens. . . . May all responsible public authorities—as some are already doing so laudably—generously revive their efforts . . ."

Thus, observed Carlson, the policies of governments "are subjected to 'the

church's' interpretation of 'natural law.' And the church's interpretation is subjected to the personal judgments of a man who disavows his study commissions and his scholars."

"With the full stroke of one impossible statement, he (the pope) has left his people little to choose except freedom," Carlson stated.

The Baptist leader cited the controversy within the Catholic Church on the matter of birth control and the protests spelled out by 134 Catholic theologians in the United States following the release of the pope's statement.

This group, representing nearly two-thirds of the Catholic teaching theologians in the nation, issued a statement listing ten criticisms of the pope's stand and the "ecclesiology implied" and "methodology" used in arriving at that stand.

Carlson said the several points raised for debate within the Catholic Church take on "a vital concern for all people when 'the church's' inadequacies are proposed as guidelines for public authorities and for public policies."

He praised the theologians who, he said, "rose to their responsibilities" and concluded that "spouses may responsibly decide according to their conscience that artificial contraception in some circumstances is permissible and indeed necessary to preserve and foster the values and sacredness of marriage."

Carlson pointed out that while the Catholic theologians in their protests of the pope's statement did not face up to the religious liberty aspects of the encyclical, "they obviously will."

"In the discussions that lie ahead it is earnestly to be desired that objectivity, accuracy and good will prevail. If handled with maturity and responsibility this will be one more chapter in the history of freedom," Carlson concluded. (BP)

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Your state convention at work

World mission conference

The second World Mission Conference, sponsored jointly by the Brotherhood Commission, Woman's Missionary Union, and the Home and Foreign Mission Boards, is now history. However, the inspiration and information received by the 1,700 people attending the conference will live on in their hearts for time to come.

Sixty-one people, representing 12 churches in Arkansas, were in attendance at the conference. A large number of those attending were young people. Churches represented in the group were Calvary, Little Rock; Joyce City; First, Camden; First, McGehee; Second, Conway; First, Marvell; Lakeshore Heights and Lake Hamilton, Hot Springs; Oak Cliff, Ft. Smith; First, Malvern; Third, Malvern; and Forrest Park, Pine Bluff. "This is one of the finest weeks I have ever experienced," was an expression heard many times, not only from the Arkansas group but from many others.

Plans are already being made by the Brotherhood Department to try to take a special busload of singing Royal Ambassadors to the conference in 1970, to be followed, perhaps with a mission tour to Mexico. This, of course, will take time to be developed.

Time is growing short for the enlistment of associational Brotherhood officers. A Brotherhood director and Royal Ambassador leader should be selected now so that they may begin making plans for the new year. All church Brotherhood officers, including director, Baptist Men's president, and Royal Ambassador leader, should be selected and elected now. Time is growing short for them to plan for the beginning of the new year on Oct. 1.

Call on the Brotherhood Department if we may be of service to you in planning for missionary education for men and boys.—C. H. Seaton

'Eat my hat'

I can help you become a good, effective and happy Bible teacher in six months.

I cannot make you or change you into a good Bible teacher by my own personal efforts alone. Obviously.

However, I can offer you a few simple guidelines that will satisfy your desire for measurable results, or I'll eat my hat!

Ready? O. K. Check out this list.

1. Get some one to teach. Accept the class your church offers you, or ask for the opportunity to teach, or ask for the privilege of starting a new class.

2. Read the Bible passage frequently. Read and reread the scripture lesson again and again. It will soon come apart at the joints for you.

3. Pray as you prepare to teach.

4. Read the teacher helps for background and explanation.

5. Think about your class members. Their needs and interests will help shape your lesson.

6. Decide on what one major idea you will try to explain and apply from the lesson.

7. Visit a prospective member.

8. Discuss the lesson with another teacher. A teacher and officer meeting is a helpful place to share teaching ideas.

9. Practice the lesson truth you want to teach.

10. Guide with enthusiasm your pupils in discussing the lesson.

Here are ten commandments I thought of which have helped me be a happy teacher.

There is a lot more to teaching and learning, but keep it simple and short.

Or I'll eat my hat.

P. S. Attend the state Sunday School Convention, Sept. 30-Oct. 1 at Immanuel Church, Little Rock.—Lawson Hatfield, state Sunday School Secretary.

Dr. Cossey to speak at witnessing retreat

Dr. J. I. Cossey, pastor, First Church, Harrisburg, will speak on physical fitness and evangelism at the personal witnessing retreat to be held at Camp Paron, Sept. 5-6. The retreat will begin with lunch on Sept. 5, and will close after lunch, Sept. 6. We cannot be at our best in preaching or in personal witnessing if we are physically below par. Dr. Cossey believes in and practices physical fitness.



DR. COSSEY

My personal conviction is that the greatest need of our pastors today is to be personal witnesses themselves and then to lead their people to do the same.

Many people have marveled at the rapid growth and spread of Christianity in the early days. The secret of their progress is found in this scripture: "They that were scattered abroad went

everywhere preaching the word." Acts 8:4.

People were being persecuted. Most of the Christians were driven out of Jerusalem. These were the laymen, not the apostles. Wherever they went they told about Jesus and His power to save. This does not mean that each one of them gathered a congregation into a church house and preached a sermon. But in the market place, in the shops, the stores, the homes, on the country roads—anywhere and everywhere they could get an audience, they bore witness to the saving power of Christ. All the members of the churches scattered abroad engaged in personal witnessing.

Personal witnessing is needed now. This does not mean we are to lessen our efforts to reach souls in our regular services. It means that we must depend more upon individual efforts to win the lost to Christ. The personal witnessing retreat is aimed at doing this.

Send in your \$5.00 reservation fee now. Limited to 150.—Jesse S. Reed, Director of Evangelism

Letter from Alaska

Linda Trotter, summer missionary to Alaska, wrote the following letter to Arkansas BSUers. Linda, daughter of



MISS TROTTER

Mr. and Mrs. Clarence Trotter of Monticello, attends Arkansas A&M College in Monticello, and plans to be a teacher. "I never thought that these weeks would go so fast! It's sad for me to think that my work here in Alaska will soon be over. Since my last letter to you, I've had many new experiences. For one thing, I broke my ring finger on my right hand. It's been really something to try to play the piano with a splint that keeps clinking on all the keys. But it adds a little variety to the services! Another new experience is eating bear meat! (I haven't seen a live bear yet!)"

Last week my partner, Karen Hone, and I were at camp. The Tustumena Baptist Association rented a camp from the Church of God and had their first RA and GA camp. I had a wonderful time as a junior counselor, life guard, Bible study teacher, and general handy girl. We really experienced a revival; there was only one profession of faith made but I feel that there are more who will make their experiences public soon. We had four young people to sur-

render their lives for special service and then two rededicated their lives. The Lord really blessed me this past week for letting me witness his wonderful spirit working.

We will be taking survey in the First Baptist Church here in Kenai and then we will be going to Kokiak. In Kenai almost everyone lives in a trailer. People never know when they might have to move and they are very unsettled. Taking survey up here has made me aware of the hard cold facts; I didn't realize that so many people weren't even aware of the simple plan for salvation.

I've gotten homesick a couple of times but I guess that's to be expected. I really love it here. There's so much work to be done for the Lord. I hope you will continue praying for us here as I know you have been.—Sincerely, Linda Trotter"



Share CHRIST
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through the

COOPERATIVE PROGRAM

State TU workshop

October 25, 1968

Second Church, Little Rock

Dr. Charles Tidwell, professor of Church Administration, Southwestern Seminary, will direct the church council workshop on Oct. 25 at Second Church, Little Rock. This workshop will be for all church council members.



DR. TIDWELL

Included are pastors, educational directors, Training Union directors, Sunday School superintendents, WMU directors and Brotherhood directors. Dr. Tidwell has written the new book, *Working Together Through the Church Council*. As we face 1969 and the 70's, more than ever our churches will need functioning church councils. This need will be evident because of the radical changes coming about in community life and church program structure. Planning through the church council will enable the church to act responsibly rather than to react. Planning through the church council will enable the church to make the best use of resources such as time, leadership, facilities and finances. Planning through the church council will enable the church to meet emergencies such as community or church crisis.

Planning through the church council will enable the church leadership to anticipate problem areas and to offer the best solutions.

For four and one half hours Dr. Tidwell will discuss with the council members how to begin a church council, how to plan and conduct the work of the church council, and how to make the church council effective in the local church.

Next week: Nursery Workshop.—Ralph Davis

WMU Interpretation Meeting

For: 1968-69 Local Church WMU Leadership

* * *

AUGUST 22

10 A.M. — 3 P.M.

* * *

IMMANUEL BAPTIST CHURCH

1000 Bishop St.

Little Rock

* * *

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WMS Directors and Presidents

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WMS Missions Book and

Round Table Group Leaders

Current Missions and

Bible Study Group Leaders

Mission Action Group Leaders

YWA Directors and Leaders

Junior GA Leaders

Intermediate GA Leaders

Beginner Sunbeam Band Leaders

Primary Sunbeam Band Leaders

(GA Directors and Sunbeam Band

Directors choose conference)

* * *

NURSERY for Pre-School Age Children

NO PROVISION FOR SCHOOL-AGE CHILDREN!

Bring Sack Lunch

Sidelights throw light on world youth conference

BERNE, Switzerland—Berne capitulated!

Not since Duke Berchtold von Zahringen founded the place in 1191 and named it after a bear had the city seen anything like the July invasion of 5,600 Baptist young people.

The city council ordered the streets bedecked with all of the festive flags and banners, and then the city fathers kept their fingers crossed.

The "best preserved medieval city in Europe" had heard about student shenanigans at the Sorbonne in Paris, at Berlin, Berkley and Columbia University. They were braced for the worst.

"7th Baptist Youth World Conference" had little meaning to a town that didn't even have a Baptist church.

But like the man said—"Veni, vidi, vici"—they came, they saw this charming capitol in the bend of the Aare River, and they conquered it, like Joshua at Jericho, with a lot of marching around the walls during seven days and a lot of singing and trumpeting all over the place for seven nights.

Ernest Hegner, director of the Berne Tourist Bureau, told the assembled throng at the end of the week, "You have conquered Berne!"

'Please come back'

He said, "Your good behaviour won the friendship of our people. We hope that one day you will come back!"

Simultaneously, at the city's Zoological Institute, The 6th International Convention of the Union For the Study of Social Insects was going on. But the bug people were lost in the swarms of young social creatures who congregated ever and anon at the Festhalle.

Many of the young people stayed in Swiss homes. One woman called up the housing office and said, "I have two of the young Baptists in my home. They are so nice I would like for you to send me two more."

An American girl boarded a streetcar and discovered that she had lost her red-and-gold Youth Conference badge which enabled all Conference registrants to ride public transportation free. She had no money with her and no other Americans were around. Sensing her difficulty, the Bernese passengers quickly took up a collection to pay her fare.

Another American girl riding a streetcar asked a woman passenger who only understood German how to get to a certain address. The woman conveyed to the girl instructions to get off the streetcar with her. They went to her home, where

she got her car and drove the girl to the proper address.

'Stay with us'

Some students arrived in Berne late at night, received their home assignment and rode a city bus off into the night to find the place. They became lost and knocked on a residence door to get help locating the proper address.

Many of the host families, almost none of whom were Baptists, treated their young guests to dinners of fondue, a Swiss specialty, volunteered to drive them to the meeting hall, and took them on tours of the city.

Some guests at the Bellevue Palace Hotel woke up the first morning to hear soft flute music floating up among the balconies. A party of 80 young Baptists had arrived in the night and through some mixup had no place to stay. The hotel let them sleep in the richly carpeted lobby. In a corner a boy was quietly playing his flute unperturbed and happy.

In a dormitory used for youth visitors, the hot water ceased to function. Some of the students got out their rusty Deutsch-English dictionaries and figured out from the German instructions how to repair it.

Like other travelling groups, the Baylor University Band had their moments of consternation along the way. In London one of the girls broke her leg, and soon had the most autographed cast in England or Switzerland. When the band turned up at Berne's Festhalle for their first rehearsal, they—with feeling—played first, "I Believe in Miracles."

In Athens, prior to the conference, four from one party were in a hotel elevator when a cable broke and the elevator plunged four floors into the basement. Wonder of wonders, no one was hurt.

Obliging Red guard

Jean Ann Cox, a member of the Wordmasters from Georgetown (Baptist) College in Kentucky, left her handbag containing her passport beside a Russian memorial in East Berlin. Her bus was about to pass through Checkpoint Charlie when she realized what she had done. She faced the likelihood of two or three days' detainment in East Berlin until a substitute passport could be provided by the American authorities in West Berlin.

The bus returned to the site, and after considerable searching and inquiring, the bag with the passport was found. Returning with it, the East German guide was surprised and pleased

with a burst of applause from the busload of students. The guide said, "We East Germans are not so bad after all, eh!"

Over 4,000 youngsters and their leaders from the United States attended the Berne meeting. All of them visited other points in Europe. Some went to the Middle East and a few made it around the world. Some hitch-hiked where they could, with faith that they really could "see Europe on \$5 a day." Others took tours costing up to \$2,500.

One anonymous gift of \$1,000 in a Washington, D. C., Baptist church led eventually to 14 young people from that church attending the conference.

Student groups across the USA gave money for Baptist students in underdeveloped countries to attend the conference.

Wide publicity

The conference was publicized widely in the Swiss press. There was considerable interest in the event from both the youth and adult segments of Berne and Switzerland.

A woman stopped Editor Robert Hastings of Illinois and asked him about the possibility of her attending the session when Billy Graham spoke. He told her that she would be welcomed. She said her pastor had urged the members of her church (Swiss Reformed) to learn from the Baptists about Christian education methods, particularly in Sunday School.

Pastor Jack Robinson of First Church, Augusta, Ga., was late to dinner one night in his hotel. The hard-pressed waiter scolded him for his tardiness. After the meal Robinson sought him out and apologized for causing him inconvenience. The man thanked him for his thoughtfulness. The next day the waiter said to Robinson, "Do you have a book about the Baptist faith? I want to know about people like you."

Throughout the week the young people tried to put into practice the conference theme, "One World, One Lord, One Witness." The theme was emblazoned in English and German (Eine Welt, Ein Gott, Ein Zeuge) on a large banner stretched over the stage of the conference hall. Flags of the nations, loaned by the United Nations office in Geneva, added color and atmosphere to the international gathering.

Language difficulty

At the opening session of the conference the lighting technician, a jolly and rotund Swiss who understood not a word of English, smiled serenely on as the presiding officer frantically asked four times (in English) for the

house lights to be turned out for a film presentation.

The youth applauded briskly at the reading of messages of greeting from the President of the United States, the Federal Chancellor of West Germany, the U. S. Ambassador to Switzerland, and others.

The bulletin boards in the lobby of Festhalle, where the conference sessions were held, was soon covered up with notes of all kinds. There were notes in a dozen languages of people trying to locate friends, groups trying to stay grouped, special meetings and events, gathering of campers, nurses, alumni, ham radio operators, etc. Others were like the one which said, "Anyone here from Pomona, California?"

'Lost and found'

After a few days the Lost and Found Department began listing on the bulletin board items which had not been claimed. Among them were color film, an Instamatic camera, a French-English Dictionary, several umbrellas, "a blue Swissair bag full of dirty laundry and purchases," one French franc, "a red bag including playing cards," a key-ring of some tour group's suitcases, one earring from West Germany, scarfs of assorted colors, and on and on.

There was a list placed on the bulletin board by some student for those to sign who did not approve of applause during the sessions. Later a list appeared for those to sign who did not approve of those who did not approve of applause!

The second day of the conference this note appeared on the crowded board: "Important notice to all those who bought or plan to buy one of the souvenir medallions (sic) of the conference. Note that Baptist is spelled 'Babtist.' A local firm had goofed. The note asked the delegates, "What should we do about this revolting problem?"

Answers in differing handwriting were penned and pencilled below the statement in this order: Revolt! Demand a lower price! What is your problem? Don't buy one! Ask Charlie Brown! The last comment on the sheet of paper said, "So what if they misspelled Baptist? YOU misspelled medallion!!!"

One note announced that five young American boys were looking for dates (17-19 years old) to go scooter riding Wednesday afternoon. The note added, "Leave names here and we will pick from the list." Several girls' names were pencilled in, all obviously fictitious. One of them was "Pimples Gugan." Still lower on the page and in the first handwriting was a more desperate tone, probably written Wednesday morning: "The original five are still looking! Be here at 1:00." More salesmanship: "All

Baptist beliefs

Words from the Holy Spirit

BY HERSCHEL H. HOBBS

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

"For the Holy Ghost [Spirit] shall teach you in the same hour what ye ought to say." Luke 12:12

Some people mistakenly take this promise to mean that a teacher or preacher does not need to study. The Holy Spirit will fill his mouth.

However, this promise was given within the context of persecution. "And when they bring you unto the synagogues, and unto the magistrates, and powers, take ye no thought [be not anxious] how or what thing ye shall answer, or what ye shall say" (v 11). "Say" renders the word whence comes "apologetics." It refers to what one shall say at his defence in court.

This was a promise given for that particular period, before the Christian doctrines had been fully wrought out. And it was fulfilled often as seen in Acts.

However, it should be noted that it had no reference simply to teaching or preaching the gospel. It dealt with an emergency situation. It is no excuse for lazy teachers or preachers. The Holy Spirit works through the mind and heart. Every Christian teacher and preacher knows the experience of some idea, better than any which he had planned to say, coming to him as he spoke. This is the work of the Holy Spirit. But it came after the human effort of preparation. Normally the Holy Spirit can work more effectively as one gives honest effort to preparation. He can speak to your mind and heart through prayerful study and meditation. Let Him do so during the week. And He will be more likely to do so in process of delivery.

As a boy I took corn to the grist mill. There I learned that if you want meal to come out, you must first put the corn in. This is true of teaching and preaching also.

When I do not prepare before trying to preach, I have noticed that my mouth is filled. But it is filled with noise and hot air. And that is not a filling by the Holy Spirit!

expenses paid and free transportation on scooters."

The young people had their more serious moments. Most of them were alert and articulate. But they discovered that the zip and zaneyness of youth from any land keeps bubbling unbidden to the surface.

Delegates from 65 nations had been expected. Registration showed 58. Some may have been present who did not officially register.

Countries represented were Switzerland, Liberia, Austria, Ghana, Cameroon, Nigeria, South Africa, Lybia, Yugoslavia, England, Israel, Canada, Scotland, France, Wales, India, Czechoslovakia, Spain, Argentina, Bolivia, Brazil, Chile, Uruguay, Venezuela, Sweden, Norway, the Netherlands, Poland, Malaysia,

Singapore, West Germany, East Germany, New Zealand, Burundi, Jordan, Australia, Jamaica, Portugal, Italy, Ethiopia, East Africa, Trinidad, Lebanon, China (Taiwan), Egypt, Hong Kong, South Vietnam, Ceylon, Indonesia, Hungary, Japan, Congo, Finland, and the United States. (BP)

Missionary notes

Rev. and Mrs. Albert I. Bagby, missionaries who retired July 31 after nearly 30 years of service at the American Baptist College in Porto Alegre, Brazil, expect to arrive in the States on Sept. 3, following a trip to Europe. They will make their home in Gadsden, Ala. (address: 2508 Ava Marie Drive, Gadsden, Ala., 35901). Albert Bagby is the youngest son of Dr. and Mrs. William Buck Bagby, who pioneered Southern Baptist mission work in Brazil in the 1880's. He was born and reared in Brazil. Mrs. Bagby, the former Thelma Frith, is a native of North Little Rock.

Dr. and Mrs. Alan P. Neely, missionaries to Colombia, planned to fly to the States on July 26 for furlough. He will study in the American University, Washington, D. C. (Until Aug. 26 they may be addressed at 4313 Marquette, N. E., Albuquerque, N. M., 87108; then, at 4014 Iva Lane, Fairfax, Va., 22030.) Born in Little Rock, he grew up in Fort Worth, Tex.; she, the former Virginia Garrett, was born in Houston, Tex., and lived in several Texas towns while growing up. He was pastor of Broadway Church, Boulder, Colo., when they were appointed by the Foreign Mission Board in 1963.

Dallas first has 100th birthday

DALLAS—When the First Church of Dallas was founded, it had only 11 members and an eccentric preacher-evangelist as pastor.

A hundred years later, its \$7½ million physical plant in downtown Dallas covers three city blocks; its members, among them Evangelist Billy Graham, number more than 15,000; and its budget totals \$1.9 million.

And its pastor, W. A. Criswell, is the current president of the 11-million-member Southern Baptist Convention.

First Church of Dallas celebrated its first century of existence on Sunday, July 28, by recounting one of religion's most remarkable success stories.

Already the world's biggest and best-known Southern Baptist church, it shows every sign of going on to even better things under the leadership of its famed pastor.

Criswell, shepherd to his congregation for almost a quarter of a century, key-noted the day-long anniversary observance with a Sunday morning sermon. About 3,000 attended the service.

In other activities of the day, ground was broken for two new buildings, a new tower and steeple were dedicated, and mortgages totalling \$3½ million were burned.

With the destruction of the mortgages, the church was debt-free—for about one hour. The new buildings, including one housing a cafeteria and meeting room, the other for parking space and Sunday School rooms, will cost about \$4 million when completed.

With its average Sunday School attendance of 5,000, its 27 choirs, its staff of about 75, and its packed worship services, First Church has come a long way since a handful of Dallas Baptists gathered at the local Masonic Lodge on July 30, 1868. Their meeting was the outgrowth of a two-week revival conducted by W. W. Harris, a part-time missionary of the Elm Fork Baptist Association and a renowned evangelist at the time.

Three weeks later, Harris was called to be pastor of the new church on a half-time basis. He served for two years before wandering on to other missions.

In 1897, the church entered its most significant era. It had, by then, over 700 members and a six-year-old, \$90,000 church building, but could boast of little else.

That was before it joined forces with George Washington Truett.



W. A. CRISWELL points to the old facilities of Dallas' First Church, where he and the late George W. Truett pastored for the past 71 years. The church concluded, last week, its centennial celebration. Ground was broken for additional facilities.

Dr. Truett was a serious and dignified man of 30 ("He even looked like God," an admirer said) when he was called from a Waco pastorate to the First Church pulpit. He had earlier achieved renown by raising \$92,000 to pay off Baylor University's outstanding debts.

So successful were Dr. Truett and the church, during his 47 years as pastor, that both soon achieved international stature in religion. He served three terms as president of the Southern Baptist Convention.

Dr. Truett died July 7, 1944. (BP)

Changes recommended for seven Texas colleges

DALLAS—Recommendations that two Texas Baptist schools be sold and another be given a self-determining, self-perpetuating board are included in the controversial Carden Report, the Baptist Standard, weekly Texas Baptist newspaper, reported here.

The report also recommends allowing Texas Baptist schools to receive government loans for buildings, and grants for equipment and programs.

Charges of secrecy have surrounded the Carden Report since its recent presentation to the Education Commission of the Baptist General Convention of Texas, which voted to have a year's

committee study of the report before any presentation to the state convention.

The report, according to the summary published in the Baptist Standard, recommends:

1. Howard Payne College at Brownwood, Tex., and Wayland College at Plainview, Tex., be sold to proposed tax districts and thereby separated from the convention.

2. East Texas Baptist College at Marshall, Tex., become a "special purpose junior college" primarily for those studying for religious vocations.

3. The University of Corpus Christi be given an "independent, self-perpetuating" board and "allowed to determine its own future."

4. Mary Hardin-Baylor College for women be placed under the administrative control of Baylor University and at the end of two years its future re-evaluated.

5. Hardin-Simmons University at Abilene drop its graduate program, with some exceptions.

Additionally, the report proposed a Coordinating Board for the entire educational system which would "be largely a policy-making organization" directed by a chancellor.

Local trustees would be continued for the remaining institutions: Baylor University, Waco, Tex., Dallas Baptist College, Dallas, Houston Baptist College, Houston, Hardin-Simmons University, Abilene, Tex., and East Texas Baptist College in its new role.

The report also recommended that the convention reverse its policy and permit government loans for buildings and "government grants for equipment and programs." It suggested conditions which would leave the institutions free of government control.

The convention has been consistent in its policy of prohibiting government grants. It reiterated in 1966 its policy against loans, turning down a committee recommendation which would have permitted them.

These recommendations were made in a voluminous report submitted through the Texas Baptist Education Commission which had employed William R. Carden, Jr., for a year's analysis of the nine Baptist schools. The report is now in the hands of a 12-member committee which is to report to the Education Commission and the convention within a year.

The report initially was presented to the presidents of Baptist schools and to members of the Texas convention Education Commission, about 90 people in all, meeting in Salado, Tex.

In strongly-worded editorials published on two consecutive weeks, the Baptist Standard criticized the secrecy

which surrounded the report, asking why the entire report had not been released to Texas Baptists and to the public.

In publishing a summary of the report, the Baptist Standard acknowledged it was violating the secrecy label still affixed to the report. "Too many have said too much in the daily press for us to do otherwise," wrote Editor John J. Hurt.

Hurt observed that most major daily newspapers had carried partial and incomplete summaries of the Carden report. "Texas Baptist leadership surely must know by now the easiest way to mix error with truth and half truth is to try to keep confidential that which is shared with almost a hundred people."

Copies of the 454-page report, Hurt said, were "bootlegged" to the Baptist Standard but the entire report officially has not been released, he added. It will be distributed to trustees of all the schools, however.

Earlier, Texas Baptist Executive Secretary T. A. Patterson and Education Commission Secretary Woodson Armes had issued statements calling on Texas Baptists to rely on the facts "rather than on hearsay and speculation," concerning the report, and urging news media to refrain from overstating reports concerning the closing of several Baptist schools. (BP)

First Bible conference

MUSKEGON, Mich.—Capacity crowds filled the Maranatha Bible and Missionary Conference here sponsored by Gospel Films in its first venture into the Bible conference ministry.

Featured speakers were the former Miss America, Vonda Kay Van Dyke; Raymond Berry, coach of the Dallas Cowboys; Bobby Richardson, ex-New York Yankee; and singer Tony Fontane.

Karen Lehman and the Ramblin' Four were also on hand for guest appearances.

A dramatic presentation of "The Now World of Gospel Films" brought the week to a climax as men of the organization reported on Gospel Films' worldwide ministry.

President Billy Zeoli declared the movement was more than reels of films produced or awards received. "It is a living, vital 20th century presentation of the unchanging message of a Savior who transforms the lives of those who receive Him," he said.

Gospel Films reaches into 129 countries of the globe in its audiovisual evangelism. (EP)

New Portugal mission

In unseasonable sweltering heat, more than 120 persons crowded into the leased building, still smelling of fresh paint,



Sunburn's no fun



Fishing is always fun, but during the summer many anglers fail to take the proper precautions against sunburn and wind up about half sick after a day out on a lake or stream.

Unless a person has gradually become accustomed to exposure to the summer sun, it is a good idea to wear a hat and long sleeves and then fish mostly early and late, seeking shade during the heat of the day.

A good suntan lotion offers some protection from sunburn, but it is a mistake to rely entirely upon it for long periods in the sun.

Fishing (and the day after) is more enjoyable if anglers remember to avoid excessive exposure to sunlight, which is amplified out on the water.

where the Cedofeita Baptist Church of Porto, Portugal, officially opened a new mission.

The Francos Mission is the fruition of a five-year plan of advance adopted by the Cedofeita church to establish five new churches within the next five years. The pastor of the church, Jose L. C. Goncalves, is also president of the Portuguese Baptist Convention.

The beginning of work in the Francos

section of the second largest city of Portugal brings Baptist work to full cycle. It was in this same section of Porto that Baptist work had its beginning under the leadership of an English businessman, Joseph Jones.

Today, some 80 years after the conversion of Jones, and 60 years after the official beginning of Baptists in Portugal, there are just over 50 churches in the country, with 34 of them affiliated with the Convention. (EBPS)

The gift from



Myrtle the turtle

BY LEE REED

"Wake up, Jimmy! Time to have a happy birthday!" Jimmy's mother bent over his bed and kissed him.

Jimmy jumped up, smiling, and hugged her. "Myrtle the Turtle, Myrtle the Turtle, today I'll ride in Myrtle the Turtle!" he sang.

Taking his clean clothes, he ran to the bathroom to wash and dress. He brushed his red hair so it would be as shiny as his mother's. Then he soaped his face and pretended he was shaving like his father, so that all the freckles would be clean. Today he was seven years old and Uncle Fred and Aunt Elsie were taking him for a weekend trip in Myrtle the Turtle.

Myrtle the Turtle was not a real turtle, but a shiny blue truck with a shiny white pickup camper. A camper is like a small house. It has a kitchen and places to sleep.

Aunt Elsie had named the truck Myrtle the Turtle because the truck carried her house on her back, like a real turtle. Today would be Jimmy's first chance to go camping in her.

"Hurry up, Jimmy," called his father. "Come down and eat a good breakfast before Uncle Fred and Aunt Elsie arrive."

Jimmy hurried downstairs, clean and smiling. He ate even more breakfast than his father. He was ready with the sleeping bag, which was his birthday gift from his father. He carried his extra clothes in a little suitcase, which was a gift from his mother. Soon he heard three short, happy toots of a truck horn outside his house.

"Good-bye, Mom and Dad!" he shouted happily, and hurried out to the truck.

"Happy birthday, big boy!" called Uncle Fred.

Aunt Elsie kissed him and gave him seven little love pats. "Are you ready to go out to find something special for your rock collection today?"

"Oh, yes!" cried Jimmy. In his collection he had agates, petrified wood, and many other kinds of minerals and crystals. How happy he would be if he found something special on this trip! Perhaps he could make agate cuff links for his father or a necklace for his mother.

Jimmy's father put the new sleeping bag and suitcase into Myrtle's house. Soon everyone was waving good-bye and Jimmy was riding off for a holiday.

Myrtle the Turtle rolled along down the freeway. The three travelers drove through a city, where they stopped for lunch at a restaurant. Aunt Elsie let Jimmy order anything he wanted. Then they drove up into the mountains and over a mountain pass and down into a valley.

"When do we start finding rocks for my collection?" he asked at last.

"Right now!" said Uncle Fred, as he drove the truck off the highway and into a little dirt road going into the hills. Soon they stopped at a camping spot along the road.

"I think I'll start looking along the creek down there," said Uncle Fred.

"I'm going to climb the hill," Aunt Elsie decided.

Jimmy climbed the hill with Aunt Elsie. Soon she picked up a piece of rock.

"What is that?" Jimmy asked.

"That is a piece of wood turned to stone. It is called petrified wood. Look, you can see the layers of the wood. Each layer shows a year of growth for the tree from which it came."

"I found some pretty agates!" called Uncle Fred.

Jimmy ran down to the creek to see the agates. "Why don't I find any?" he asked.

"You will, if you just keep watching."

Jimmy walked along the creek and up the hillside. He saw deer tracks. Once he saw a deer running over the top of the hill. He saw little rabbits and chipmunks and big black-and-white magpies. Once, looking up quickly, he thought he saw a coyote hide behind a rock. He smelled the juniper trees and sagebrush. Finally it was time to go back to Myrtle the Turtle. Aunt Elsie cooked dinner in her little kitchen. Then Jimmy was ready to sleep in the dining-nook bed.

"I've had a happy day and learned a lot of new things, Uncle Fred," said Jimmy. "But I didn't find any agates for my collection."

"Maybe you'll find some tomorrow, Jimmy. Now please watch while I back Myrtle to a level place. Warn me if I get too close to those big rocks."

Jimmy watched carefully. "B-r-r-r" went the wheels as they turned on the rocky ground. "Clunk!" went a rock, as a wheel pushed it. Jimmy's sharp eyes were watching.

"Oh, Uncle Fred, wait a minute!" he called. "I think I see something for my collection!"

Uncle Fred stopped. Jimmy ran up to him with the rock that Myrtle's wheel had pushed up.

"Why, Jimmy!" Uncle Fred said: "That's the prettiest piece of agate I've seen in years!"

Jimmy smiled, and polished it against his shirt. "That is my birthday gift from Myrtle the Turtle."

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Resisting worldly ways

BY C. W. BROCKWELL JR.

MABELVALE, ARKANSAS

Life and work

James 4:1-10, 17

August 18, 1968

Let us begin our study this week by looking again at Chapter 3. There James warned us not to all try to be teachers, since they bear a great responsibility. He illustrated this by showing how difficult the tongue can be to control. And if this were not enough, he launches into the subject of wisdom. Just to say good things, he says, is not enough. We must do good things to demonstrate our wisdom.

We can all think of a situation in church or government or everyday life where a person or group cleverly gains a majority and wins his way. That is the way of worldly wisdom—using words or technical points to win out, but ignoring what is right. Sooner or later the whole thing sours. Each loses confidence in the other.

Not so heavenly wisdom. It turns on the axis of meekness or modesty and issues forth into works which build up rather than tear down. The wise man is controlled by the Holy Spirit, who does his work effectively without boasting or fanfare. Above all, the Christian does not use the world's weapons of envying and strife to advance the Lord's cause. There will only be confusion and turmoil.

On the other hand, God's wisdom does not allow for confusion, "For God is not the author of confusion, but of peace . . ." (I Cor. 14:33).

Heavenly wisdom is first pure.

Then it is peaceable.

And gentle!

Easy to be approached or open minded.

Compassionate and active, consistent and honest.

Get it! Sow it! Reap it!

Suddenly James is brought back to reality. His spiritual eyes do not see the ripened fruit of peace among Christians, but he is shocked by the weeds of discord. There seems to be more strife among Christians than in any other group. Or maybe it is just so noticeable, so much in contrast with what ought to be.

Too many want their way—that is

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the devil getting his way.

So many use worldly means to accomplish righteous ends—that is the devil destroying God's way.

Is there no hope? Will we ever see the day when Christians agree or disagree in peace? Can anything good and lasting come out of a business meeting?

James turns on the faucet of truth and out pours God's answer.

1. God's Spirit yearns over our worldly condition and pours on more grace (4:5-6). We are reminded that it is "by grace" we are saved and it is "by grace" we shall be sustained. God gave his grace freely when we did not belong to him. He gives it more freely when we go astray from his will. Frankly, it is our only cure. But we must surrender to him.

2. Submission to God must be coupled with resistance to the devil (4:7). There are at least four combinations possible here:

(A) We can try to submit to God and remain friends with the devil.

(B) We can resist God and submit to the devil.

(C) We can resist God and try to ignore the devil too.

(D) We can submit to God and resist the devil.

Make certain you choose the right one, which is (D). There is no other way out of our dilemma of sin. The other ways may be painted "exit" but they are in fact dead ends.

3. Clean hands and pure hearts are necessary preparation for any Christian coming to God (4:8). It is easy to speak of the lost sinner's sin, but we must recognize the saved sinner's sin also. James is addressing Christians when he speaks of hypocrisy and double-mindedness. Confession of sin is as right for the Christian as it is for the lost.

4. Humble yourself before God and he will lift you up (4:10). A false cloak

of humility before men is the worst kind of pride. Let God see your humble spirit and he will take care of you before men.

Therefore, if you know what to do and you don't do it, you have sinned, just as any other sinner. We are still just plain sinners all. But God is changing that by his grace!

Attorney writes opera

NEW YORK—Bothered by the long and difficult religious choral work tackled by most churches, a young lawyer here has furnished a religious one-act opera he says will change the concept of church oratorio.

Richard Owen's "A Fisherman Called Peter" is the story of how Simon the fisherman decided to become a disciple of Christ and how his wife felt about being left behind when her husband decided to follow Jesus.

The author is at work on another opera based on the life of Mary Dyer, a martyr who was put to death for her religious beliefs. (EP)

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Too busy for God's work

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

International

August 18, 1968

Haggai 1:1-10; Ezra 5:1-2

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Background

Soon after the first flight of Jews returned to the Hebrew homeland they began the building of a new temple, but adversaries in Samaria interfered with the work and finally stopped it. The historical records in Ezra and Nehemiah are interwoven in such manner as to make it impossible to determine the sequence of events. It seems that they created political snafus and jumbled the political red tape in order to get the work stopped.

Under the preaching of Haggai and Zechariah 15 years later work was resumed on the temple. The provincial governor east of the Jordan sought to stop the work by challenging the authority of Zerubbabel and Joshua. He carried his complaint to Darius, the new king of Persia (Ezra 5).

Darius searched the archives and found that Cyrus had authorized the rebuilding of the temple. Darius ordered that all political interference end. He authorized funds to be supplied for the construction program.

The sermons of Haggai

The book of Haggai consists of four sermons which were delivered by the prophet in the second year of Darius' reign over Persia, in the sixth, seventh, and ninth months of that year. Thus the events recorded took place between August and December, probably in 520 B. C.

The first sermon was preached on the first day of the sixth month. He declared that it was time to build. He stated that because they had refused to build God had withheld the rains and had given scanty harvests. Zerubbabel, Joshua, and all the people obeyed and feared the Lord, and the prophet assured them that God was with them (1:13). The Lord stirred up the spirits of the leaders and the people, and after three weeks they set to work (1:14-15).

The second sermon (2:1-9) was delivered on the 21st day of the seventh month, four weeks after work began. He appealed to all who had seen the first temple. He assured them that although the new one appeared to be inferior to it "The latter splendor of this house shall be greater than the former" (2:9).

The third sermon was delivered on

the 24th day of the ninth month, three months after work began (2:10-19). He said that an unholy nation could not offer holy sacrifices unto God, his purpose being to justify the decision to reject the Samaritans. He assured Israel that from that day God would prosper them (2:19).

The fourth was delivered on the same day (2:9-24). It looked forward to the Messianic Kingdom.

The first sermon (1:1-9)

Haggai addressed his message to Zerubbabel the governor, Joshua the high priest, and the people in general. He reasoned with them, appealing to their consciences and to their common sense.

1. He stated the people's view. They said that the time was not right. They reasoned among themselves that crops had been poor for several years and that things were tough all over.

The members of a church may recognize that they need a new building but feel that they must wait until a more convenient time to begin. If they will honestly analyze their thought they are apt to find that they are waiting for the time when building will be made easy. That time won't come.

2. He stated his view (1:3-6). He said that they had their priorities reversed. They wanted to postpone construction of God's house until they had completed their own houses. The situation may have been worse than that: they may have exhausted their resources in erecting their own houses and were content without a house of God.

He also said that because the people busied themselves with building their own houses while the temple lay in ruins God had sent sparse harvests, short rations, and scanty clothing. Even the wage earners found that because of inflation their earnings slipped from them as though their purses had holes in them (v. 6).

3. He stated God's charge (1:7-11). God said "Bring wood and build the house." Two important items of theology are contained in these verses:

(1) God takes pleasure when his people give to the Lord's work. When

one's religion has to compete for time, money, and energy with other claims upon his life it soon degenerates. The claims of God must be given priority over other claims. The Lord must have first place in one's life, because if he is given second place he is not Lord.

(2) The other item of theology is that God, as sovereign, works through climatic and economic conditions in bringing judgment upon his people.

Our generation knows much more about climate than the prophets did, and a lot more about economics; but there are indications that we may not know as much about God. Haggai saw the judgment of God in climatic and economic conditions, but if he were alive today he might also see the judgment of God upon us in social and political unrest.

Christian image

PORT CARLING, Ont.—Evangelical Protestants today should use a sign and a song for immediate identification, the retiring editor of *Christianity Today* said here.

"Show the color green," Dr. Carl F. H. Henry told the World Missions Congress at the popular Canadian Keswick Conference here, "and make it the evangelical sign of hope."

Courageous evangelical young people "could infuse a spectacular spiritual initiative into modern history," Henry told a youthful audience. "The modern mind has broken down. The modern outlook has deteriorated into unending debate. The time to herald good news is now."

He said the lyrics for the identifying song of joy should be as simple as "We Shall Overcome."

"The sign too should be simple," he added, "as ordinary as bread and water and other symbols our Lord used."

And why the color green?

"What is green is not yet fully mature," he explained, "but it is vigorous with life and bright with future prospect."

"The hour has come," said Henry, "when evangelical Christians must give visibility and audibility to the Christian hope." (EP)

INDEX

A Smile or Two

Attendance Report

August 4, 1968

Church	Sunday School	Training Union	Ch. Addns.
Berryville			
First	143	80	
Freeman Heights	106	41	
Camden			
Caledonia First	396	137	
Camden First	411	69	
Camden Second	95	61	
Crossett			
First	586	135	
Mt. Olive	254	145	
El Dorado			
Caledonia	44	18	
Ebenezer	160	50	
First	630	367	
Victory	78	20	
Forrest City First	481	186	2
Fort Smith First	1,139	365	4
Gentry First	193	64	
Gurdon Beech Street	132	48	
Harrison Eagle Heights	210	58	2
Hicks First Ashdown	41	40	
Hope First	457	185	2
Jacksonville			
Bayou Meto	103	55	
First	378	101	
Marshall Roac	270	130	4
Jonesboro			
Central	384	147	7
Nettleton	227	90	
Little Rock			
Geyer Springs First	480	179	8
Rosedale	207	72	
Magnolia Central	552	158	4
Marked Tres Nelswander	98	88	
Monticello			
First	238	69	
Second	238	91	
North Little Rock			
Baring Cross	550	32	
Calvary	408	160	2
Central	260	120	
Gravel Ridge First	159	106	
Harmony	46	26	
Park Hill	745	197	1
Cherokee Baptist	66		
Sixteenth Street	68	30	
Paris First	376	84	1
Pine Bluff			
Centennial	208	89	
First	630	126	2
Green Meadows	92	41	
Second	204	78	4
Rock Springs	70	52	
Springdale			
Berry Street	99	56	7
Caudle Avenue	99	23	
Elmdale	342	84	
First	373	97	2
Oak Grove	74		
Van Buren			
First	420	189	4
Oak Grove	161	110	
Vandervoort First	54	34	4
Warren			
First	398	103	2
Southside Mission	90	105	1
Immanuel	210	78	
Westside	79	55	
West Memphis Ingram Boulevard	283	90	6

Man of means

Patient—"I have one of the finest homes in this part of the state, I have a swimming pool and membership in the country club. I drive a Cadillac."

Psychiatrist—"And what's your problem?"

Patient—"I only make \$75 a week."

Sure thing wanted

The elderly man, having been taken to his bed with an illness, was fussing at his doctor over the long recovery.

"Listen, Mr. Jones," said the doctor, "I'm no wizard. I can't make you any younger."

"Who said I wanted to be younger," replied the elderly man, "I just want to be sure I'm going to keep on getting older."

Experience pays off

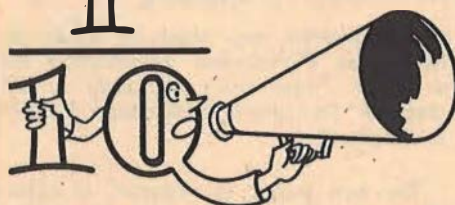
Two co-workers were discussing the fact that they both had youngsters who were away at college.

"What does your boy plan to be when he graduates?" asked one of the men.

"I'm not really sure, replied the other, "but judging from the letters he writes home, I'd say he was going to be a professional fund raiser."

The trouble with some of today's smart children is that they don't smart in the right place.

YOUR TITHE
1 MAKES POSSIBLE



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Annuity Board featured

An article relating highlights of the initial 50 years of service by the Annuity Board of the Southern Baptist Convention has been published in the current issue of Baptist History and Heritage. John D. Bloskas, director of publications and communications of the Annuity Board, wrote the article concerning the agency which administers the retirement program for Southern Baptist ministers and denominational employes.

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Every Thursday

Writer warns:

Bible stories not for kids

LOS ANGELES—Bible stories are not for children—at least not for little children—says a Jewish layman in the current issue of a magazine on Christian education.

Writing in *Colloquy*, Alfred Russel argues that “the stories are told and understood on a child’s level as tales very much like those of Hans Christian Andersen. Is this what we want?”

The author wondered, for example, if children learn the significance of the “Jonah story” of a universal God “or do they learn the Jonah and the whale story?”

Russel observed that books of Bible stories for children “abound like the fish in the sea” and most are excellent in appearance. But he challenged the point made in a book published by the Union of American Hebrew Congregations in the story of the flood:

All the people in the world were bad! All but Noah. God punishes bad people! He drowns bad people!

Russel maintained that Noah’s family was bad, by definition, “but they are saved together—teaching the values of nepotism.”

Re. the story of Abraham’s willingness to sacrifice Isaac, Russel wrote: “Too many teachers use the story to suggest Abraham’s submission to God’s will. Can children discuss such a concept meaningfully?”

The author is religious development director for the American Council of Judaism, an organization often scorned by other Jewish organizations for its anti-Zionism. His article appeared in the July-August issue of *Colloquy*—a periodical issued especially for use by the United Church of Christ and the United Presbyterian Church. (EP)

‘Wesleyans’ elect leaders

MARION, Ind.—Following the merger of the Wesleyan Methodist and the Pilgrim Holiness Churches in Anderson, Ind., the General Board of Administration of the newly formed denomination called The Wesleyan Church met in session to work out administrative duties assigned to it.

The new church of 122,340 members has a 36-member board from which Dr. Bernard H. Phaup of Marion was named chairman and Dr. Melvin H. Snyder of Indianapolis vice chairman.

The executive council of the board consists of the four general superintendents—Dr. Bernard H. Phaup and Dr. V. A. Mitchell of Marion and Dr. Melvin H. Snyder and the Rev. J. S. Abbott of Indianapolis—together with eight church department executive officers and four members at large.

Dr. George E. Fajling, editor of the 125-year-old periodical, *The Wesleyan Methodist*, will move to San Diego in October to enter upon a new venture. Robert W. McIntyre, editor of *The Wesleyan Youth*, becomes editor of the new organ of the merged denominations:

Wesleyan Advocate. It will be published biweekly and contain 24 pages.

At the closing business session of the merged conference the body overwhelmingly proposed immediate merger negotiations with the Free Methodist Church of America with headquarters at Winona Lake, Ind. (EP)

Angola ousts missionaries

PHILADELPHIA—Most foreign Christian workers of the United Church of Canada and the United Church of Christ (US) are to be withdrawn from Angola, according to the Presbyterian Record.

The decision was allegedly made because the Portuguese government has a policy “apparently intended to extinguish Protestant missionary activity in Angola.”

The new policy is expected to affect 16 missionaries. Six are members of the American church and 10 of the United Church of Canada.

The government apparently has harassed missionaries by requiring them to

Russian rabbi asks concern of all faiths

NEW YORK—Yehuda Leib Levin, Chief Rabbi of Moscow, said in a discussion with Protestant, Roman Catholic and Orthodox clergy that he regards his American visit as an “important step in the growing contact between the major religious faiths of the United States and the Soviet Union.”

In his view, the mission of religion should be to “confront the social problems” facing the world today.

Rabbi Levin, described as probably the last living link with Moscow’s Jewish Community, told the attentive audience of more than 60 clergymen and laymen that religion must eradicate poverty, sickness, hate and strife.

“Religions have fantastic moral resources and strengths which can be harnessed to solve the issues of our times,” said the man who had earlier been taunted by hecklers when he insisted that Jews have perfect freedom of religion in Russia. (EP)

register a month in advance to travel beyond a strip 15 miles on either side of the main east-west road in Angola. Bibles and Bible study material, even after censorship, have been confiscated. Meetings for worship have been banned in certain areas.

Western missionaries have not been physically abused, the report said, but African Protestants have allegedly been tortured. (EP)

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