

**Ouachita Baptist University**  
**Scholarly Commons @ Ouachita**

---

Arkansas Baptist Newsmagazine, 1965-1969

Arkansas Baptist Newsmagazine

---

7-20-1967

July 20, 1967

Arkansas Baptist State Convention

Follow this and additional works at: [https://scholarlycommons.obu.edu/arbn\\_65-69](https://scholarlycommons.obu.edu/arbn_65-69)

 Part of the [Christian Denominations and Sects Commons](#), [Mass Communication Commons](#),  
and the [Organizational Communication Commons](#)

---



**Arkansas Baptist**

*newsmagazine*

JULY 20, 1967



## Personally speaking



### Super-market churches?

THE idea of churches as supermarkets where pre-packaged religion is to be had on a "take it or leave it" basis had not occurred to me till I read something in a magazine the other day.

Paul Oestreicher is quoted in the July 16, 1967, *Quote* magazine as saying:

"We continue to be mainly concerned with religion instead of with human beings. The way in which we spend our money and deploy our human resources is proof enough, if proof were needed. As institutions, all our churches spend the greater part of their wealth—and I mean wealth—in employing clergymen and maintaining religious buildings.

"What is mildly amusing is that we express surprise that the majority of people seem to feel no need for what we offer and even less need for the places in which we offer it."

And here is the projection of the supermarket image:

"We can now offer the Christian religion in a variety of more or less modernized packages and we do it on the basis of 'take it or leave it.'

"Most men prefer to leave it, some of them not because they reject Christ, but because we bear so little resemblance to him."

THERE are lots of different ideas on how to measure the greatness or success of a church. As Mr. Oestreicher emphasizes here, success for a church entails much more than buildings and staffs and budgets.

An Episcopal bishop—Paul Moore Jr. of Washington, D. C.—gave much food for thought when he was interviewed recently by Louis Cassels of United Press International:

"The most important mission of a church," said Bishop Moore, "is to present to the world a true image of Jesus Christ. If a congregation's life is such that outsiders can see Christ reflected in it, then it is doing its job, no matter whether it's large or small, rich or poor, famous or obscure."

Pressed for more details, Bishop Moore said:

"The kind of love which is a sign of Christ is willing to share suffering, to accept each other's failings [emphasis ours.] It's a kind of love you can almost feel when you are among people who have it. And it's infectious. People who enter the circle of it want to stay and be part of it, even when they don't understand where it's coming from."

Seen much of that kind of love lately?

More to the point, are you and I helping to kindle any of this kind of love in our own churches?

*Erwin L. McDonald*

## IN THIS ISSUE:

THE matter of the dismissal of James Drane by his Catholic bishop is the subject of an editorial today, pages 3 and 4, quoting a Catholic laywoman's letter to the editor of the *Arkansas Gazette*.

IT was with real pleasure that we heard recently from our popular Father of the Year, Ray Owen of El Dorado. Mr. Owen's letter is on page 4.

SPEAKING of fathers, a Father's Day happening of note took place at Rogers, when Rev. Gary L. Dennis baptized his father, Z. B. Dennis. The news report is on page 6.

TODAY on page 9, Dr. Herschel H. Hobbs continues his discourse on the beatitudes, taking up the hungry and thirsty. He points out that Jesus is speaking of the attitude of a Christian toward God and His righteousness.

A COMMON scripturally-based heritage was discovered by scholars from 13 denominations meeting at Louisville in June. Barry Garrett's coverage of the event is on page 14.

'THE longest week' is the way Mrs. J. Wayne Fuller describes her experiences when she and other Southern Baptist missionaries were evacuated from Jordan to Iran on June 11. Her story is on page 16.

PICKING on the Old South is a favorite occupation for many. But there's much to be said for the "Bible Belt." The Department of Evangelism comes to its defense on page 17.

COVER story, page 4.

## Arkansas Baptist news magazine

July 20, 1967  
Volume 66, Number 28

Editor, ERWIN L. McDONALD, Litt. D.  
Associate Editor, MRS. E. F. STOKES  
Managing Editor, MRS. TED WOODS  
Secretary to Editor, MRS. HARRY GIBERSON  
Mail Clerk, MRS. WELDON TAYLOR

401 West Capitol Avenue, Little Rock, Arkansas 72201. Published weekly except on July 4 and December 25. Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$2.25 per year. Church budget, 14 cents per month or \$1.68 per year per church family. Club plan (10 or more paid annually in advance), \$1.75 per year. Subscriptions to foreign address, \$4.25 per year. Advertising rates on request.

Opinions expressed in editorials and signed articles are those of the writer. Member of Southern Baptist Press Association, Associated Church Press, Evangelical Press Association.

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



# The right to think

WHEN one of my Catholic friends—Bishop Albert Fletcher of the Arkansas Diocese of the Roman Catholic Church—took away from another of my Catholic friends—Dr. James Drane—the privilege of teaching in St. John's Seminary here and informed him that he was no longer to perform the duties of a Catholic priest, I held my Baptist tongue, except to express privately to Dr. Drane my concern and sympathy as a friend. The bishop, unhappy that Dr. Drane had come out publicly in newspaper articles advocating change in the Catholic Church's stand on birth control, was certainly within his rights and authority of office in the action he took. The Catholic hierarchy has far different rules of the game than do Baptists and Protestants generally. So it is not for a Baptist editor to assume to apply Baptist polity to a Catholic situation.

But a letter to the editor of the *Arkansas Gazette* from an alert Catholic laywoman (issue of July 13) has opened my eyes to the fact that there are principles involved in the action against Dr. Drane that concern not only Catholics but Baptists and Methodists and Presbyterians and all the rest of us.

The laywoman, Mrs. James A. Benedum of Little Rock, gets to the heart of the matter when she declares the most disturbing aspect of the Drane dismissal to be "that the action constitutes the elimination of a person."

Taking as a basic premise that "each person is unique" and "needed in his or her totality," Mrs. Benedum decries a widespread practice today of "eliminating persons." It is this part of her reasoning that convinced me that she has some things to say that need to be considered seriously by everybody.

Mrs. Benedum makes a point of the fact that Dr. Drane, in the newspaper articles, was not speaking for the Catholic Church but merely expressing his own convictions. She feels that this is a practice that should be encouraged among individuals of the church.

"The church needs this expression of its members, unique persons making up the people of God; it needs to listen, evaluate, and search for the truth that lies therein." She feels (as Baptists generally have felt across the years) that individual Christians—even priests—must be free to determine for themselves what God through the Holy Spirit and "in the stress of events and the fluctuation of circumstances" is saying to them.

Truth is unchanging, writes Mrs. Benedum, "but our knowledge of it is ever expanding." The problem of the church, she continues, is that it seems to want to limit the truth by eliminating persons. "When the church or anyone else eliminates one person and his ideas, she also limits the freedom of all the other members of the church to know the truth that one eliminated person was meant to express," she declares.

Some will regard this dear lady as a heretic for her

deploring the dismissal of priests "for not believing what the church teaches." But when she says that she does not think it is the business of priests (or bishops) to indoctrinate the laity in the sense that they tell the people what they must believe and what they must not believe, she makes a point that must not be missed:

"Bishops and priests cannot give us faith. It is God's gift to us. They can only uncover it and help God's grace to nurture it. One way they nurture faith is by educating us." And one difference between education and indoctrination is that the education process leaves one free as an individual to determine for himself what is truth rather than blindly accepting someone else's thinking. Says Mrs. Benedum: "To educate means to supply one with sufficient information to draw forth from within him that basic unity he has with God and all mankind so that he affirms this fact and realizes his own unity comes in response to both. This process of faith and education is an ever deepening and developing one as we personally come to understand more and our knowledge of truth expands."

This Catholic lady sounds "baptistic" as she writes:

"The priest's own belief is not all-important to my faith. He wasn't called to the priesthood because he is the perfect believer. Priests are growing and developing in faith as all of us are doing . . . Man, be he priest or lay person, is one who is in a process of becoming. To think of the priest as the perfect believer who indoctrinates would be alien to good reasoning."

Mrs. Benedum deplors "getting rid" of people because their thinking does not conform to certain patterns. She writes:

"If there is one thing we should be concerned about in this country, it is this disease of "getting rid of people" . . . I don't know what germ began this disease (some have said it is Communist instigated), but, regardless of where the germ came from, we are the ones who are letting it run rampant in us. It's time to clear out the infection and get rid of the disease."

Baptists in many generations have suffered unto death for something we have called "soul liberty." But if we take for granted that all who claim the name Baptist are consistent in contending for this sacred right, not only for themselves but for everyone, we fool ourselves. We need to keep alert. It is refreshing indeed to be reminded of certain basic principles of religious liberty by a Christian other than a Baptist. The real spirit of ecumenicity is to be found not so much in organization as in a fearless and continuing search for truth, wherever it is found. And for Christians, our source of light is the Holy Spirit indwelling us.

In a discussion of "The Community of the Holy Spirit," Penrose St. Amant, dean of the faculty of Southern Baptist Seminary, Louisville, wrote (in an article in the July 1967 issue of *Baptist History and Heritage*, Nashville):

"Paul asked the converts of Appollos one question:



'Did you receive the Holy Spirit when you believed?' (Acts 19:2) His modern successors are more apt to ask, 'Do you believe exactly what we teach?' or 'Were the hands laid on you our hands?' Impeccable orthodoxy, by whatever standard, or apostolic succession, by whatever calculation, is no guarantee of life in Christ's body."

## Honesty and taste

BAD taste and intellectual dishonesty are two pitfalls every one who speaks or writes, privately or publicly, needs to guard against.

A reader of the Texas Baptist paper, *Baptist Standard*, recently deplored the first of these, in a letter to Editor John Hurt. Wrote the reader: "In a recent revival in my church, the evangelist told anecdotes about an idiot, a stutterer, a Negro ball game in dialect, and numerous others about Catholics and various denominations. Am I wrong to find these stories offensive to my Christian sense of humor?" Replied Hurt: "Humor at the expense of another is wrong."

Commented Editor J. Marse Grant of the North Carolina Baptist paper, *Biblical Recorder*, "We would add that stories in Negro dialect or stories about people with physical or mental handicaps are always out of place, especially in the pulpit. Any speaker who relies on such material ought not to be in the ministry."

To be intellectually dishonest, all one need do is to speak in generalities without any real concern for what the facts are. Ethalee Hamrick hit this recently in *Royal Service*, Birmingham.

Miss Hamrick told of a statement a woman made in a Sunday School class: "College students are living disgraceful lives on campus." Naturally, the refutation of this statement by all the mothers with college young people had to be heard before the lesson could continue.

Reminding that the practice of making broad statements "points up a dangerous tendency among us," Miss Hamrick asked: "Do we place people in categories? Do we make such statements about events and issues?"

Other generalities scored by Miss Hamrick included: "The government is taking over our lives." "The Negro wants privilege without responsibility." "The church is losing its influence." "Politicians are crooked."

Emotional refutation of such statements is not enough, says Miss Hamrick. We need to ascertain the facts. She suggests making a list of such statements and then ferreting out the facts. She continues: "We might write down for our remembrance specific information about good government. We can make a list of fine, good citizens who happen to be Negroes. We can list ways our churches are making significant impact for Christ. We can list wonderful Christian neighbors and friends who are in politics. Then we can refrain from such damaging and disheartening statements."

But, Ethalee, it's a lot easier to be sensational in what we say if we do not have to stick to the facts!

And joking about Negroes and idiots and stutterers may tear somebody else down, but it boosts your own ego. And there are always some around who will think such jokes are funny.

### The Cover



**WELL OF ST. PAUL AT TAR-SUS.**—The well dates back to at least the first century, A. D. This is in the place where Paul the Apostle grew up.—Photo from SBC Radio and Television Commission.

### The preacher poet

#### Wedding prayer

God bless this couple that is now uniting.  
May there be for them many pleasures and glad surprises.  
May they rejoice daily in God's salvation.  
May the riches of God's grace be in their hearts,  
And many of his bestowed treasures, thru these, be transferred to others. Amen!

—W. B. O'Neal

#### Two me's

A foolish, big, titanic me  
Struts off't in highest glee  
In a sort of hazy spree,  
Exercising liberty  
In a senseless jubilee.  
But there is another me  
Crying out in agony,  
"Nay, with such we can't agree!  
If we so choose such liberty,  
We are slaves and never free."

—W. B. O'Neal

## —The people speak

### From Father of Year

May I take this opportunity through your publication to express my thanks to Dr. McDonald, the other staff members, the committee and the dozens of well-wishers who sent congratulatory messages on my selection as Arkansas Baptist Father of the Year; also, to the many who visited our home, or in any other way gave expressions of good-will and interest; to the press—even to the ones who placed my picture and announcement on the obituary page and those who so ably miss-spelled the name of "The Power Behind the Throne," (Mrs. Owen). I want to give a special thanks to Mrs. Betty Woods, who did such a wonderful job of fabricating an acceptable manuscript out of the biographical sketches sent to her by the members of my lovely family. I pray that God may use me to glorify His name in the remaining days of my life. —Ray Owen, East Main Baptist Church El Dorado, Arkansas.



**Men Are Like That**, by Reuben Herring, Broadman Press, 1967, \$3.25

Whether men today are frightened by the demands of their role or disgusted by it or simply confused, says the author, there is evidence that they are retreating from it in increasing numbers. And "because the father is uncertain of his role, the son has no certain pattern to follow." So it is, says Herring, that sons sometimes choose for their heroes characters of neuter gender who wear long hair, dark glasses, and frilly shirts and "are pursued by screaming females in sweat shirts and blue jeans."

Mr. Herring, who has been with the Baptist Sunday School Board, Nashville, since 1958, writes in positive, Christian terms with a view to helping women understand men better and helping young men to understand their role in today's changing society.

**Prayers for Everyone**, by Agnes Gibbs Ford, Baker, 1967, \$2.50

Mrs. Ford, who is assistant for special projects with the Office of Public Relations of the Baptist Sunday School Board and Broadman Press, has produced a rare spiritual treasure trove in this unique collection of prayers. At the expense of sounding trite, here is a book that should be possessed and used by all Christians.

**Prayerables, Meditations of a Homemaker**, by Irene Harrell, Word Books, 1967, \$2.95

The word "prayerable" as used here is defined as "An eternal truth and helpful insight for living, gleaned from the most ordinary events of the day."

Mrs. Harrell, homemaker and mother of five, has a rare sensitivity for translating events from life into spiritual insights remarkably helpful to others. In this book she shares her home and the happy life lived there with her readers, hoping to set others to seeking and finding and to becoming more aware of the presence of God in everyday life.

**Code Name Sebastian**, by James L. Johnson, Lippincott, 1967, \$4.50

This fast-moving adventure story centers around a minister of the Gospel and a beautiful Israeli spy and the facing of the blinding hostility of men and nature in the scorching Negev.

Circumstances force the minister, the Rev. Mr. Sebastian, to take up the burden of the world's agony and in so doing find out what it really means to be a man and a Christian.

# Health Careers Offer

## MORE SECURITY

## MORE JOB SATISFACTION

### JOIN THE HEALTH TEAM AND BE A PART OF THE EXCITEMENT OF MODERN MEDICINE



### DEGREE NURSING

Receive your B. S. Degree in Nursing from State College of Arkansas in Conway. Spend the first two years at the State College of Arkansas campus in Conway and the third and fourth years for the major portion of professional clinical courses at Arkansas Baptist Medical Center in Little Rock.



### PRACTICAL NURSING

One year to greater earning power. The comprehensive course entitles the graduate to take the examination for Licensed Practical Nursing. A monthly stipend of \$75 is paid during clinical training plus meals, uniforms and uniform laundry.



### MEDICAL TECHNOLOGY

Pre-admission requirements include 90 semester hours of undergraduate work. The one-year course is equivalent to the fourth year of college. Completion of the curriculum entitles the graduate to take the examination for the national registry. Medical Technology offers security, satisfaction and good salary.

For more information about the School of your choice, complete this form and mail to:

School Information Office  
Arkansas Baptist Medical Center  
1700 West Thirteenth Street  
Little Rock, Arkansas 72201

School of Practical Nursing ..... ( )  
Degree Nursing (State College of Arkansas at Conway) ..... ( )  
School of Medical Technology ..... ( )

(Name)

(Address)





*LEFT to right, Thomas Langley, chairman of Camp Building Committee and pastor of Mt. Zion Church; James Sanders, pastor, First Church, Monette, moderator of the Association; Carl Bunch, Superintendent of Missions; Lee Linzay, chairman of deacons at Walnut Street Church, Jonesboro, and chairman of the Camp Finance Committee.*

## Mt. Zion groundbreaking

Mt. Zion Association concluded a six-week financial campaign for its Camp Building Fund on July 10 with a victory celebration and ground-breaking service at the camp site.

Lee Linzay, chairman of deacons, Walnut Street Church, Jonesboro, chairman of the Finance Committee, reported that \$37,074.54 had been paid or subscribed toward a goal of \$40,000. With several of the stronger churches in the Association delaying their campaigns because of prior commitments, it is expected that the goal will be exceeded.

Thomas Langley, pastor of Mt. Zion Church and chairman of the Camp Building Committee, gave a progress report in which he stated that the com-

mittee expected to receive bids by July 15 and be ready to begin construction soon afterwards. The committee is proposing a two-story building of block-and-steel construction with both floors being at ground level.

The proposed building is expected to cost approximately \$30,000. It will utilize an existing structure and other facilities in which the Association has an investment of approximately \$10,000. Plans include a swimming pool as funds are available.

The building will have 8,000 feet of floor space and will accommodate approximately 125 people. It is designed for use by smaller groups when needed and for mixed groups, and will have central heat and air conditioning for all year use.

The camp is located on forty acres of land on Crowley's Ridge, two miles south of Walcott. The land was given to the Association in 1957 by Dr. and Mrs. J. D. Blackwood of Lorado, members of Mt. Zion Church.

The Association has conducted a youth camp program since 1957, using the facilities of Crowley Ridge State Park at Walcott. During these years the attendance has been approximately 3,000. There have been 136 professions of faith and 211 rededications, while 82 have expressed an interest in doing special service.

## Return from Spain

Rev. and Mrs. James M. Watson, Southern Baptist missionaries to Spain, came to the States July 1 for furlough. Their address is Rte. 1, Grandfield; she, the former Ruth Vineyard, was born in Greenwood, Ark., and moved to Mansfield, Ark., during childhood. At the time of their missionary appointment in 1962 he was pastor of First Church, Stratford, Okla.

## Mt. Ida youth camp

MUST JULY 20 MT IDA YOUTH camp Churches from Texas, Louisiana and Arkansas are participating in a joint Youth Camp, July 17-22, at Ozark Boys Camp, near Mount Ida.

Participating are South Main Church, Houston, Tex., First Church, Shreveport, La., and Second Church, Little Rock.

Dr. Dale Cowling, pastor of Second Church, Little Rock, is the camp pastor, and Don Blaylock, of Louisville, Ky., is leading the music and directing the fellowship time. David George, associate pastor at First Church, Shreveport, and Gene Vickrey, associate pastor at South Main Church, Houston, are directing the Bible Study periods.

Leading conferences are Miss Glendene Dawson, youth director at South Main; Elmin Howell, recreation director at First Church, Shreveport; Miss Mae Strozier, youth director at First Church, Shreveport; and Jim Maloch, youth director at Second Church, Little Rock.

## Ridgeway mission

Ridgeway is the new name of the four-year-old mission of First Church, Nashville. Charles Standford is pastor of the 93-member mission.



## Young pastor baptizes father

Rev. Gary L. Dennis, pastor of Hector Mission, baptized his father, Z. B. Dennis, Rogers, on Father's Day.

Pastor Dennis was preaching for Rev. J. M. Johns, pastor of Immanuel Church, Rogers, while Mr. Johns was at the Southern Baptist Convention in Miami Beach, when the senior Dennis made his profession of faith and asked for church membership. Immanuel authorized the son to administer the ordinance.

Gary's mother and brother were already members of Immanuel and now the family circle is complete. Mr. Dennis is 54 years old and a construction foreman. Gary is 18.



# Meets social, spiritual needs

HARLINGEN, Tex.—A special team of Texas Baptists are "sweating out" the summer in their initial efforts to provide both a medical and spiritual ministry to Latin Americans along the sprawling Rio Grande River in the Harlingen-Brownsville area.

They are sweating as a result of the uncertainty of the acceptance of their new ministry and secondly, because temperatures soar in their converted bus which serves as a mobile dental clinic.

The heart of the medical ministry is an old bus intermingled with the love of several dentists, physicians and two student nurses, who utilize opportunities to minister to the spiritual needs of the people.

The dental team officially got off the ground when Dr. Dan White, a Ft. Worth dentist, and John Lanoue, East Texas Area Baptist Student Union director, combined their efforts. White provided the initial medical thrust for the first week of operation and Lanoue providing the means for obtaining the bus.

"Our biggest need is cleaning teeth," said Dr. White, whose wife Ann did most of the cleaning. She is a dental hygienist, and served the first week with her husband.

Dr. White said he hopes to obtain an ultra-sonic cleaner valued nearly \$800 to be placed in the mobile unit. He added that such a piece of equipment would greatly enhance the unit's role.

Uncertainty as to acceptance, is fast disappearing. During the first week, Dr. White extracted 78 teeth and team members examined 142 adults and children. In addition, student nurses cleaned and treated many minor infections.

Dr. White said the unit's second greatest need is more volunteers including dentists, physicians and dental hygienists. These personnel rotate their services, spending a week on the field.

Permanent members of the crew who will spend a full 10 weeks in the area include Dr. Tom David, a June graduate of Baylor Medical School who will open

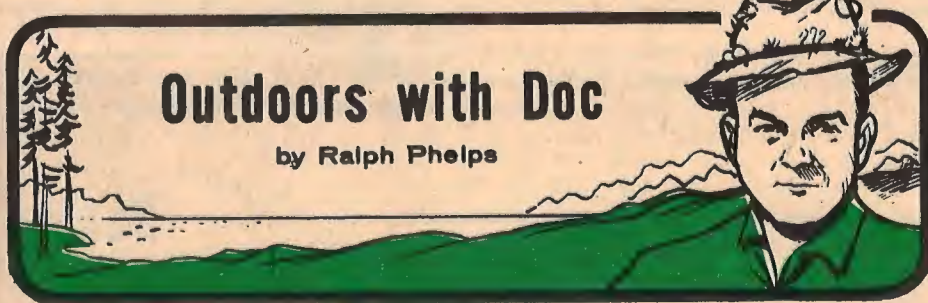
practice in Fort Worth at the end of his tour, and Janice King of Kingsville and Pat Eaker of Dallas, senior student nurses at Baylor's School of Nursing, Dallas.

Dentists and physicians are presently coming from various parts of Texas to serve in the Harlingen-Brownsville areas, according to Dr. White, who coordinates the professional staff.

Others have had a big part in this joint endeavor to minister to Latin Americans. The State Missions Commission as well as the Baptist Student Union and Brotherhood of the Baptist General Convention of Texas are assisting in the summer program with the spiritual ministry provided primarily through Vacation Bible Schools in the South Texas area. (BP)

## Revivals

Jonesboro: Westvale Chapel, June 5-11; Tommy Carney, evangelist; 10 professions of faith; 1 by letter; several rededications; Leon Willhite, pastor.



## Another fishy story

As fishing hits the summer slows (Doc's reached this point about April 11), stories told by other outdoorsmen take on a new interest. We are indebted to D. G. Griffin of DeQueen for calling to mind such a tale.

Writes Mr. Griffin, "Please tell the psychiatrist who wrote the story about the fish eating corn off-the-cob that he is about ready to get off the couch. Anybody who can come up with such a good story is in fine fettle.

"With your permission, I would like to add a sequel to this fish story. When I was a small boy down in Miller County near Fouke, Arkansas, we had a neighbor who had a special gift for telling stories ... This neighbor had a couple of milk cows that were turned out each day on the open range to graze. It seems that for several days these cows kept coming home each evening freshly milked.

"He became suspicious of his neighbors and so decided to follow the cows and find the culprit. He followed the cows from early in the morning till late in the evening, and nothing happened.

"As the cows started their homeward trip, they came to a creek where they waded in to get a drink. He noticed some unusual ripples in the water around the cows. On close observation, he saw four catfish attach themselves to each cow. And according to his sworn statement, they milked the cows dry—or wet, whatever would be appropriate in this case."

As proof of his honesty, Mr. Griffin adds that he is a deacon in the First Baptist Church in DeQueen—or was, until he told this story.



MISS ARKANSAS—Miss Sharon Ann Evans, North Little Rock, representing Ouachita University won the coveted Miss Arkansas title at Hot Springs July 15, and will represent the state at the Miss America pageant in Atlantic City. The daughter of Mr. and Mrs. C. W. Evans, the new title holder is a member of Baring Cross Church. It is the first time that Ouachita has been represented in the state contest.





**HANDBELL CHOIR**—The handbell choir of the *Seminário de Educadoras Cristas* (Baptist senior seminary for woman) in Recife, Brazil, performed recently during the school's homecoming activities. Miss Claudete Lima (left), director of the choir, and Miss Martha Hairston, Southern Baptist missionary to Brazil and native of Warren, are shown with the 37-bell set.

The choir has received invitations to play for the Recife Women's Club in October and for the Brazilian Baptist Convention's annual assembly in January, 1968.—Photo by Roberta Hampton

## GA presentation

"Saved to Serve" was the theme of the Girls Auxiliary presentation at First Church, Ward July 9. Sixteen girls were recognized. Counselors of the junior and intermediate organizations are Mrs. Sally Jayroe and Mrs. O. E. Castleberry.

## Shields to Oklahoma

Second Church, Clarksville, pastor Pat Shields resigned July 9 to go to Idabel, Okla.

## GA of the year

Miss Cindy Mayhan, daughter of Mr. and Mrs. Robert Mayhan, has been named GA of the Year at First Church, Helena. Miss Mayhan earned 2,280 points out of a possible 2,400. She is president of her Sunday School class and will enter sixth grade this fall. Her counselors are Mrs. Van Strawn and Miss Sandra Tucket.



CINDY MAYHAN

## Bone ordained

Larry Bone, youth director at First Church, Brinkley, was ordained into the ministry July 16. His father, Rev. T. A. Bone, pastor of Calvary Church, Batesville, preached the ordination service. Bone is a graduate of Ouachita,

LARRY BONE  
University.

## Powell to Texas

Rev. Jim Powell, pastor of First Church, Bradley for eight years, has moved to Daingerfield, Tex. where he is now pastor of First Church there.

## Smokey Bear needs you



HELP PREVENT  
FOREST FIRES  
IN THE SOUTH

## Deaths

**MRS. KATHERINE WILSON HYATT**, 88, of Monticello, noted Baptist leader and 1955 Arkansas Mother of the Year, July 10. Mrs. Hyatt's husband, the late Robert Fee Hyatt, from the family which gave Arkansas Baptist Children's Home to the Arkansas Baptist State Convention, served for many years as president of the Home's board. Mrs. Hyatt helped to organize the first Girl Scout chapter in Monticello and she was a past president of the Woman's Missionary Union. She received a national award for service during World War II. She was a member of First Church, Monticello.



MRS. HYATT

Survivors include four sons and two daughters: Dr. A. J. Hyatt of the faculty of Goldengate Seminary, California; Dr. C. Louis Hyatt, Dr. Ross W. Hyatt

and David Taylor Hyatt, all of Monticello; Mrs. Spencer Albright of Virginia and Mrs. R. E. Lee of Montrose.

**JOSEPH ROBINS**, 82, retired farmer and carpenter of Cabot, July 10. Mr. Robins had been a deacon for more than 40 years of First Church, Cabot. He is survived by four daughters.

**WILBUR M. DONALDSON**, 82, of North Little Rock, a retired carman for the Missouri Pacific Lines, July 10. Mr. Donaldson was a member of First Church, North Little Rock. Survivors include his wife and a son and a daughter.

**J. VERNON HODGES**, 67, Forrest City, partner in Economy Furniture Company, July 12. Mr. Hodges was a deacon at First Church. Survivors include his wife and two daughters.

**RICHARD A. NORMAN**, 71, Searcy, retired businessman, July 12. Mr. Norman was a deacon in First Church. Survivors include his wife, a son and a daughter.



# Blessed the hungry and thirsty

BY HERSCHEL H. HOBBS

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

FIFTH IN SERIES ON BEATITUDES

*"Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matthew 5:6).*

Here Jesus is speaking of the attitude of a Christian toward God and His righteousness. Through conviction, repentance, and faith or commitment, experiences described in verses 3-5, one becomes a Christian, a Kingdom-citizen, a child of God. Thereafter he is to grow in grace, knowledge, and service to God (cf. II Pet. 3:18). It is that which Jesus has in mind in verse 6. It corresponds to *sanctification*. The moment one becomes a Christian he is sanctified or set apart to the service of God. Thus he is called a "saint" (cf. I Cor. 1:2) or a sanctified one. But he should grow and develop in that state of sanctification.

Hunger and thirst are two of the most demanding of appetites. The Christian should experience these demands with respect to righteousness. The self-righteous man feels no such desire. But he who has through regeneration received the righteousness of God hungers and thirsts for more of the God-kind-of-righteousness. He longs to be more and more like God Himself. Never satisfied with his present state, he craves to press on toward the goal of the high calling of God in Christ Jesus (cf. Phil. 3:14).

And such persons "shall be filled." He will be filled of God and by His grace. These words render a Greek word used of feeding and fattening cattle. It is also used in the New Testament in the sense of being gorged (cf. John 6:26). So the one hungering and thirsting after righteousness will be filled or thoroughly satisfied.

Thus such a person will be "blessed." Within himself by the grace of God he will possess all that is necessary to live a full and fruitful life for Christ.



...A recent price increase on gasoline has been called unnecessary and inflationary by the federal government. Oil companies, which get a depletion tax exemption equaling 27.5 percent, earn an annual rate of return on net worth of 10.9 percent compared to only 9.4 percent for all industry, according to a report in The New Republic.

...Britain has initiated a crack-down on American gambling interests in London as part of a massive campaign to off-set the evil effects of the nation's wide open gambling clubs. The British Churches Council on Gambling reported that Britain's four thousand gaming houses made 2.56 billion in 1965—about half the British government's entire defense budget. American criminal interests have moved in on the rich pickings, and protection rackets, arson, and bombings have followed.

## Encyclopaedia Britannica available at reduced price!

The Arkansas Baptist Newsmagazine has made arrangements with Encyclopaedia Britannica for you to obtain the latest 24-volume Imperial edition on a group basis at a reduced price plus several additional items at no extra cost.

Those extras, from which you may choose, include the 15 volume Britannica Junior Encyclopedia, or the Websters Third New International Dictionary, the Britannica World Atlas, the Britannica World Globe, a bookcase and Home Study Guides or their College Preparatory Series.

In addition to this, along with this reduced price, Encyclopaedia Britannica is also extending its own "book-club" plan with an important difference. It is called the Book a Month Payment Plan. You receive all 24 volumes at once, yet pay for just one book each month.

If you are interested in this group cooperative plan, mail this coupon TODAY.

Encyclopaedia Britannica, Dept. GC032DS  
425 N. Michigan Avenue, Chicago, Illinois 60611

Gentlemen: Please send me, free and without obligation, your colorful Preview Booklet which pictures and describes the latest edition of Encyclopaedia Britannica in full detail—and complete information on how I may obtain this magnificent set, direct from the publisher, through your exciting offer.

Name \_\_\_\_\_ (please print)

Street Address \_\_\_\_\_

City \_\_\_\_\_ County \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_

Signature \_\_\_\_\_ (Valid only with your full signature here)

Arkansas Baptist Newsmagazine





**HOPE PASTORIUM**—Completed this year is the brick veneer pastorium of First Church, Hope, at a cost of \$40,000. The home, occupied by Pastor Gerald W. Trussell and his family, contains a large living-dining area, den-kitchen area, a study, three bedrooms, two full baths, a double carport and patio. It is centrally heated and air conditioned.

## Amboy summer schedule

Amboy Church, North Little Rock, has begun its summer activities program which will continue throughout the summer months.

Wednesday is devoted to a church-wide visitation program with hours of visitation being at 10:00 a.m., 2:00 p.m., and 6:30 p.m. Thursday is youth activities day, with children ages 9-12 years meeting at the church from 9 a.m. until 11:30 a.m. Young people, ages 18 and up, will meet at the church from 1:30 to 4 p.m.

Various recreational activities are planned, as well as a period of meditation.

Friday is also youth activities day, beginning at 8 a.m. when the library is open. At 9 a.m. all age groups will depart the church for the Pike Plaza Bowling Lanes for a morning of bowling.

Friday afternoons and Saturdays have been set aside for special events, such as hikes, cookouts, and retreats. A retreat for the young people (18-up) was held on a recent weekend at Lake Ouachita, Hot Springs.

Vacation Bible School will be at Amboy, August 7 through 11 and the summer revival will be held August 20 through 27.

Don Arick is Director of Education and Youth at Amboy, and Arnold Teel is pastor.

## The human nose

It is a strikingly strange thing how much the nose can do to give away the mind and character of its owner.

There's the repulsive nosy nose, the high-hat, slighting nose, the panting, downcast nose. Such noses are readily discernable and generally register deeply on the minds of those they approach.

From the deep recesses of the nose comes the snort of disgust, the snicker of delight and the breath of happy agreement.

Oh, but it's a pity that some folks can't have a nose attached like a doorknob, so that they might be able to indicate the direction they are going, upward, downward, or sideways. Especially, could such an attachment be a blessing if it could be so turned as to keep the mouth shut.

It is here I close my lips, prepare to lay down my pen, and to breathe a breath of gratitude that those who have been so offended at me as to desire to smash my nose have been of both a tender heart and a forgiving spirit and I am fortunate to possess a fairly respectable nose at my age.

Just think of the misery I would go through if I had continually to answer the question, "What happened to your nose?"  
—W. B. O'Neal

## You tell me I am getting old

BY DORA JOHNSON  
(88 YEARS YOUNG)

You tell me I am getting old;  
I tell you "That's Not So!"  
The "house" I live in is worn  
out—

And that, of course, I know.  
It's weathered many a gale.  
It's been in use a long, long while,  
I'm really not surprised you think  
It's getting somewhat frail.

The color is changing on the  
roof,

The windows getting dim.  
The walls a bit transparent  
And looking rather thin.

The foundation's not so steady  
As once it used to be;

My "house" is getting shaky  
But my "house" isn't me!

My few short years can't make  
me old—

I feel I'm in my youth;  
Eternity lies just ahead,

A life of joy and truth.  
I'm going to live forever, there;

Life will go on—it's grand!  
You tell me I am growing old

You just don't understand!

The dweller in my little "house"  
Is young, and bright and gay—

Just starting on a life to last  
Throughout eternal day.

You only see the outside,

Which is all that most folks see.  
You tell me I am getting old.

You've mixed my "house" with  
me!

## To speak in Florida

Rev. D. C. McAtee, pastor, First Church, Smackover, will be the pulpit guest of First Church, Ft. Walton Beach, Fla., Sunday morning, July 30, as he and Mrs. McAtee are returning from Ridgecrest Assembly.

Mrs. McAtee served on the faculty of the Nursery department of the Baptist Training Union Assembly at Ridgecrest.



## David Benedict: Baptist historian

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



EDWARD ASHBURN

### Ashburn ordained

Edward Ashburn was ordained to the ministry June 25.

An ordination council was formed in Clear Springs Church, Black River Association at Black Rock.

The associational missionary, Cecil Guthrie, served as moderator. The council clerk was Gerald Bounds, pastor of Hoxie First Church. Roland Burch preached the ordination sermon and Jim E. Tillman, pastor of First Church, Walnut Ridge, led the prayer.

Others on the council were James E. Swafford, pastor, Imboden; Shelby Austin, deacon, Imboden; Bill Little and Carl Brown, deacon, Clear Springs.

Mr. Ashburn is pastor of the Clear Springs Church. Among those present were his wife and children and his father and mother.

### Adkins ordained

Sammy Adkins III was ordained on July 9, 1967 at Calvary Church, North Little Rock. Bill Phillibur brought the ordination message.

Adkins is now pastor of Whelen Springs Church, Gurdon.

In 1802, while David Benedict was engaged in his classical studies, he entertained the idea of becoming a Baptist historian. His youth, inexperience, and lack of money hindered him. But he kept the idea alive. He found little to work with. There were only four histories available by English Baptists, and only one in the United States which could be considered a standard author of any magnitude. Such works were difficult to obtain. Time revealed that others had done some work in this field, but nothing was known of them at that time. Research had not begun. History had been made but not assembled.

Benedict knew that Baptists had grown rapidly in America, but they had been negligent in preserving their records. He decided that if he obtained any reliable information he must travel: Talk with the people by their firesides, visit with the ministers, get their oral testimony, and copy church minutes.

So, in 1809, David began his historical explorations. In the end he had traveled 7,000 miles by horseback, through 17 states, the number then in the American union. His circuitous travels took him across the whole range of the Allegheny Mountains (Pennsylvania, North Carolina, and Tennessee), and through the northern and southern states of the Atlantic seaboard.

Much of the country was still in the wilderness state but he said the roads were fairly designated, though often little more than marked trails. With a stroke of the ax, a slice would be taken from a tree, or a piece hacked out of the trunk which provided a guide. These bridle paths, in time, became modern highways. There were few, if any, public lodging places; he stayed with the people in their homes.

In the woods, villages, or towns, Benedict found a hospitality which made him feel at home. Here, too, he caught the customs, ideals, and beliefs of the people that made his historical material a first class picture of that day.

Little wonder, he said, that in the early part of the 19th century he had traveled more extensively, enjoyed the hospitality of more Baptist families, and was more familiar with more classes of Baptists than any other man in America at that time.

But he did not depend upon travel alone for his research. He carried on a voluminous correspondence, had access to ministers' libraries that dealt with Baptist treatment of biblical studies, and dug into the histories of the times. His knowledge of and friendly relations with so many people enabled him to secure private letters and papers and he incorporated this information in his writings.

Numerous books came from his pen. The best remembered are: *The History of the Baptist Denomination in America and Foreign Countries*, and *Fifty Years Among the Baptists*.

This remarkable man was born in Norwalk, Connecticut, Oct. 10, 1779. He professed faith in Christ at 20 years of age. He came to the Baptists from the Church of England. Religion seemed to sharpen his mind and made him aspire something elevating. He entered Brown University where he graduated in 1806. Soon afterward, he was ordained as pastor of the Baptist church, Pawtucket, Rhode Island. Here he remained 25 years. In the excitement of controversial issues of that day he was forced out of his pulpit. During this pastorate he gathered and assimilated his historical material. Throughout his life he wrote for the public press.

He took a leading part in the founding of churches and various institutions in his denomination, and promoted the cause of education. For 56 years he was a member in the corporation of Brown University, and at the time of his death, age 95, he had been the senior member of the Board 16 years. He was blessed with good eyesight throughout life, which must have been extraordinary with the strain he placed upon it in his work.

Please  
Our ZIP CODE  
Number is 72201  
What's Yours?





**GLORIETA, N. M.—GLORIETA STUDENT CONFERENCE SPEAKERS:** William Pinson (top, left), associate professor of Christian ethics at Southwestern Baptist Theological Seminary, Fort Worth, will speak each evening at the Glorieta Student Conference Aug. 24-30. Other conference leaders include Bill Sherman (top, center) pastor of University Heights Baptist Church, Stillwater, Okla.; Dan Grant, professor of political science at Vanderbilt University, Nashville; James Flamming (lower left), pastor of First Baptist Church, Abilene, Tex.; Bill Lawson (lower center), pastor of Wheeler Avenue Baptist Church, Houston; and Francis M. DuBose, associate professor of missions and evangelism, Golden Gate Baptist Theological Seminary, Mill Valley, Calif.—BSSB PHOTO

## Missions in Georgia

**SANDY SPRINGS, Ga.**—Proposals from speakers at the Southern Baptist Convention recently urging churches into community missions projects have received a response from First Church, Sandy Springs, believed to be the first church in Georgia to open a school for retarded children.

Community involvement was the key to success in the venture, according to associate pastor George Reno, who said that the school would have been ineffective on any basis other than community-wide.

Mr. and Mrs. Reno served as directors of the week-long morning and afternoon program of instruction and activities. Approximately 25 children and a faculty of the same number were enrolled.

The one-to-one pupil and worker ratio was achieved by drawing volunteers from all areas of the community, Reno said.

The tightly-programmed schedule was built around the theme "God Loves Me," featuring activity and group learning, individual instruction, recreation and worship.

## Named to faculty

**WAKE FOREST**—Three new professors are being added to the faculty of Southeastern Seminary here: Dr. Ellis W. Hollon Jr., as associate professor of Philosophy of Religion; Dr. Archie L. Nations, who has been visiting professor of New Testament at the seminary for the past year and who will now become associate professor of New Testament; and Dr. H. Eugene McLeod, a South Carolinian who has been a member of the faculty of Ohio State University and will now become Southeastern Seminary librarian and assistant professor of Bibliography.

Dr. Hollon is a native of Arkansas and a 1954 graduate of Ouachita College (now University).

## Points to the needy

**RIDGECREST, N. C.**—Southern Baptist Foreign Missionary Webster Carroll challenged Southern Baptists here to step outside themselves and begin ministering to the physical and spiritual needs of people.

The challenge by Carroll, a missionary to Uganda, Africa, ended the first annual World Missions Conference at Ridgecrest Assembly, which attracted 2,275 persons from throughout the nation and Panama.

Giving equal emphasis to foreign, home, state and local missions, the conference was beamed to families. (BP)

## Spotlight world issues

**GLORIETA, N. M.**—Speakers and conference leaders at the Young Woman's Auxiliary (YWA) Conference at Glorieta Baptist Assembly here will bring Baptist girls face to face with such world issues as race relations, war and peace, moral problems, and how to make decisions about these issues.

The annual conference, July 27-Aug. 2, will help girls make a Christian response to problems, according to Miss Betty Bock, YWA director for the Southern Baptist Woman's Missionary Union, Birmingham. YWA is a missions organization for single girls, ages 16-24.

Speakers will be Jimmy R. Allen, executive secretary of the Christian Life Commission of the Baptist General Convention of Texas, Dallas; and Clyde Fant Jr., professor at Southwestern Baptist Theological Seminary, Fort Worth. (BP)

## Feature WMU materials

**BIRMINGHAM**—The Southern Baptist Woman's Missionary Union (WMU) will present its new mission action guidance materials at WMU conferences at Ridgecrest and Glorieta assemblies this summer.

"Mission action" is a new Southern Baptist strategy for ministering and witnessing to people the church is missing in its regular programs, WMU officials said.

Training church workers for mission action efforts will share the spotlight with leader training mission information at WMU Conferences at Glorieta Assembly, July 20-26, and Ridgecrest Assembly, Aug. 10-16.

Preparing WMU leaders to get mission action underway in 1967-68, afternoon workshops at the conferences will amplify five new mission action group guides and the Mission Action Projects Guides to be released July 15.

Speakers will include Mrs. Roy Snider of Camden, Ark., writer of the Mission Action Projects Guide. (BP)



## TV watchers rally

Enthusiastic viewers in Honduras have saved Baptists' weekly program, "The Church in the Home," from an unfavorable time spot and helped put another Baptist program on the air.

On May 17, Southern Baptist Missionary Harold E. Hurst, producer-director of "The Church in the Home," was informed by the station manager in Tegucigalpa that the program would have to relinquish its place in the Sunday evening prime-time lineup. The time was needed for another commitment, it was explained.

An interview with the president of the three-channel TV company produced nothing more than an uncertain offer of a Sunday morning spot. So Mr. Hurst took the case to the people.

When he went on the air May 21 he appealed to viewers to come to the program's support. The station's telephone switchboard immediately jammed with calls, and during the next week 1,471 letters were received, many of them bearing from 20 to 40 signatures. Items in four newspapers fanned interest.

By Saturday the president was ready for another conference. He and Mr. Hurst agreed on a good Saturday evening spot for the Baptists.

Then, remembering that a Sunday morning time had been mentioned, the missionary suggested it would be nice to start Sundays with a devotional program. Much to his surprise, the president acquiesced: "It probably would be good. To show you there is no discrimination, we'll give you that time. When do you want to start?"

Thus, on June 3, "The Church in the Home" began appearing at 5:30 p.m. Saturdays, and the next morning the new program, "Sunday Devotions," opened in its 9:30 spot.

## Seminary extension offers course in Luke

NASHVILLE—The Seminary Extension Department of the Southern Baptist Convention, for the third year in a row, will offer a course in the study of the book to be emphasized in the January Bible Study for 1968 in Southern Baptist Convention churches.

The course in the study of the Gospel of Luke was prepared by Frank Stagg, professor at Southern Seminary, Louisville, who also is author of the study course book on Luke's Gospel to be used in the 1968 January Bible Study.

The course will be available both by correspondence and in centers, beginning the last of August.

Textbooks will include two small commentaries: *The Gospel According to Luke*, "The Layman's Bible Commentary," by Miller; and *The Gospel According to Luke*, "The Cambridge Bible Commentary," by Tinsley. The course will cost \$11.65 including tuition and the two textbooks. (BP)

## Current issues in Baptist life

# What is the purpose of Baptist associations?

BY WAYNE E. WARD, PROFESSOR OF THEOLOGY  
SOUTHERN SEMINARY, LOUISVILLE, KY.

As far back as we can trace English Baptist history, and even Anabaptist history on the continent of Europe, there have been some doctrinal disagreements. If Baptists had waited until they agreed on all points of doctrine, they could never have gotten together to support schools, train the ministry, and send out missionaries. Because they were Baptist, they treasured freedom and the liberty of conscience so much that they were able to accept each other and work together, even when they could not agree on some points.

This is the thing to remember—Baptists first came together in associations for fellowship and for cooperation in missions and education.

They did not draw up a creed on which they could agree as the basis of their association. It is true that they often made a statement of faith which they published to the world and which they used to express the beliefs which they held in common. But the most remarkable thing about every one of these Confessions of Faith is this—they always left a great deal of freedom for individual interpretation, especially on the matters of baptism and the Lord's Supper—and they never tried to force this statement like a creed upon the congregations. They feared this like the plague because this was exactly the kind of Catholic and high-church authoritarianism against which Baptists were always struggling.

They knew that in the Baptist way, each individual Baptist and each congregation must seek the will of God and the light of the New Testament to guide in matters of faith and practice. If they obeyed some doctrinal practice because it was handed down from association or convention rather than because the congregation was convinced of it by the clear teaching of the Bible and the leadership of the Holy Spirit, such practice would be wrong even if the doctrine were right! The handing down of doctrine from the top is the high-church, Catholic way. The searching of the scriptures under the guidance of the Holy Spirit is the Baptist way.

Of course, there have been churches which departed so far from the New Testament teaching that associations had to exclude them. Each association is an independent and autonomous body; and, like all Baptist bodies, it has the authority to make its own decisions, its own rules for membership, and its own form of discipline. I have been in associations which excluded all messengers who were women, or members of another race, or under a certain age.

The question is not whether the association has the authority to exclude messengers from certain churches for doctrinal or other reasons—it certainly has that authority. The question is whether it is wise or right to exclude messengers and churches on doctrinal issues which have always been in dispute among Baptists and on which there are honest differences as to the New Testament evidence.

The mentality which demands absolute uniformity on all doctrinal matters and tries to force this on all other congregations and individuals has been embodied in one great historic institution—the Roman Catholic Church. They have done this by handing down authoritative statements of doctrine, often hammered out in councils and group meetings (not unlike associations, conventions, or committees) and then superimposed upon the people and congregations at the "grassroots" level.

I am concerned about doctrinal disagreements, even on small matters, but I am concerned about this kind of authoritarianism even more! In the New Testament, the congregation of believers gathered and prayed and did "what seemed good to the Holy Spirit and them." They did not have a hierarchy to hand down instructions or doctrine.



# Conference discovers common believers' church heritage

BY W. BARRY GARRETT

LOUISVILLE—Scholars from 13 denominations of the "Believers' Church" tradition discovered "a common scripturally-based heritage" during the Conference on the Concept of the Believers' Church here June 26-30.

The group said that this heritage "is relevant for contemporary life" and that the same ideas are gaining wide acceptance in other churches.

The "believers' church" tradition is grounded in the concept that the church is comprised of members who have made a voluntary commitment to Christ. This would eliminate infant baptism and an established church. Believers' churches normally stress separation of church and state and reject a hierarchical church structure. Their emphasis is on the laity and the priesthood of all believers.

The conference was the first of its kind in the 500 years of the free church movement. Other similar groups have met occasionally, but none of these have been as wide in scope and purpose as this meeting.

Sponsored by the Southern Baptist Seminary, the conference was the outgrowth of a proposed meeting of "baptizer" theologians in 1964 in Amsterdam, the Netherlands. That meeting, called by the Mennonites, never took place.

James Leo Garrett, professor of theology at Southern Baptist Seminary, was chairman of the inter-denominational planning committee that arranged for the conference. He said that the meeting was called to discuss the relevance of the concept of the believers' church to conditions in the Mid-twentieth century.

So profitable was the meeting that it was hoped that similar meetings could be held every three or four years. The present inter-denominational planning committee was left intact, hoping that arrangements could be made for the next meeting in two years.

Chairman Garrett pointed out that the conference was not an "ecumenical" meeting in the formal sense. It was not a meeting to which denominations officially sent representatives. He said that there was no thought of exploring either grounds or possibilities of merger for any of the denominations.

On the other hand, this conference must be viewed in the light of increasing dialogue between like-minded people. It could be possible that the meeting may have set a pattern for future interfaith relations and discussions among evangelical groups of the believers'

church tradition.

In addition to the 150 participants from believers' churches there were observers from the Roman Catholic Church, the National Council of Churches and the World Council of Churches.

The planning committee sent out 500 invitations to persons nominated by members of the interfaith committee. Persons from the following groups accepted: Assemblies of God, Baptists (eight denominations), Church of the Brethren, Brethren Church, Churches of Christ, North American Christian Convention.

Disciples of Christ, Church of God (Anderson, Ind.), Friends (two denominations), Mennonites (five denominations), Brethren in Christ, the Methodist Church and the United Church of Christ.

These persons came from 26 states and the District of Columbia, four provinces of Canada and five nations outside North America.

The program was built around the theme of the believers' church as a believing people, a people in community, a people under the word, and a people in the world.

Thirteen major addresses were delivered on various aspects of these themes.

This led to one of the major criticisms of the meeting. The speeches were on the whole too "academic." Rather than genuine dialogue, the meeting was scholars talking to scholars.

It was observed that the believers' churches in their origins were essentially movements of laymen. In this meeting, however, the laymen were noticeably absent. Although there were six or eight present, if the laity is considered to be persons in unofficial church or denominational capacities, there were none present.

Another point of weakness of the conference was that it was strong in history but weak in present-day meaning. The speakers, even though they said that the believers' church principles were relevant to today's world, did not develop this idea to any large extent.

In spite of these weaknesses, the conference may well prove to be one of the most significant in the history of the free church movement.

For one thing, the simple fact that the meeting was held means that steps are being taken to rediscover the meaning of 15th and 16th century free-church principles for current Christian prob-

lems.

The conference said that the believers' church heritage includes acknowledgment of (1) the lordship of Christ, (2) the authority of the Word, (3) church membership regenerated by the spirit, (4) the covenant of believers, 5) a need for a perpetual restitution of the church, (6) the necessity for separation from the world, (7) proclamation and service to the world, and (8) a special conception of Christian unity.

One of the big values of the conference was that it afforded an opportunity to promote understanding and dialogue among groups with widely-divergent viewpoints. Occasionally the discussion dropped to the level of debate, but it was held largely to the level of dialogue.

## Consultant named

ATLANTA—The Southern Baptist Home Mission Board has appointed its first field consultant in juvenile rehabilitation work.

Travis B. Lipscomb, Fresno, Calif., will assist Baptist state conventions and associations in the Western United States on establishing, developing, and implementing juvenile rehabilitation ministries.

Wilbert H. Goatley of Eminence, Ky., also was appointed at the Home Mission Board's June board of director's meeting.

Goatley has been pastor of First Church in Eminence and temporary center director at the Baptist Fellowship Center in Louisville. With this appointment by the Home Mission Board's department of work with National Baptists, he will serve full time at the center. (BP)

URGE YOUR  
FRIENDS TO  
READ THE  
**Arkansas Baptist**



ARKANSAS BAPTIST



## Appeal taxation suit

WEWOKA, Okla.—An appeal has been filed in Seminole County District Court here protesting the assessment of ad valorem taxes on the home of L. M. Norwood, superintendent of missions for the South Canadian Baptist Association.

By a vote two to one, the Seminole County Board of Equalization had upheld the assessing of the Baptist association-owned property for taxation by the Seminole County tax assessor, Paul Matthews.

It marks the first time that a Baptist associational missionary's house has been listed on the tax rolls in the county even though the association has owned property here for more than 10 years.

"We will protest this to the state Supreme Court if necessary," Norwood said. "There is no proof that this same action is being done anywhere in the state except in Seminole County and in this specific case."

The equalization board indicated it based its action on a state attorney general's opinion which stated that any church property not used exclusively for religious purposes was subject to county ad valorem tax.

Matthews told the board that if the opinion was strictly followed, all church-owned housing for ministers in Seminole County would be subject to taxation.

A. C. Kidd, attorney for South Canadian Baptist Association, disagreed and cited the section of the state constitution exempting educational, religious and fraternal organizations' property from taxation.

Kidd said numerous state Supreme Court decisions have backed up exempting fraternal organizations, but this specific issue has never been taken to the high court because "no one has been presumptuous enough to tax church parsonages."

Chairman of the tax board, Rudolph Black said he believed only one church-owned residence per church should be exempted from taxes. (BP)

## Assure hospital repair

JERUSALEM—War damage totaling \$250,000 to the Lutheran World Federation's Augusta Victoria Hospital in the formerly Jordanian sector of Mount Scopus, Jerusalem, will be reimbursed by the Israelis.

Mayor Teddy Kolleck of Jerusalem assured Rudolf Zitzmann of Frankfurt, Germany, head of a Lutheran delegation which toured institutions here, that Jerusalem would cover the cost of repairs. (EP)

## Stimulating New Broadman Books for Summer Reading

### THE CROSSES AT ZARIN

Jean Bell Mosley

This is religious fiction at its best! The action takes place during the time of Jesus's ministry with the climax at the crucifixion. Full of suspense and moving dialogue, this book causes the reader to experience the struggles, doubts, fears, and loves of a "Bible times" family. (26b) \$4.50

### PABLO AND THE MAGI

Harold E. Dye

Full of excitement and adventure, this modern-day story for adults and young people has a western setting. The confrontation of a sophisticated New York scientist and a friendly, humble Mexican family the week before Christmas, leads to some unexpected conclusions on the Arizona desert. (26b) \$1.95

### THE BIBLE: GOD'S WORD TO MAN

Samuel A. Cartledge

This is a careful explanation, from a conservative viewpoint, of the nature and purpose of the Bible. (26b) Paper, \$1.50

### CAN I BELIEVE IN MIRACLES?

Ralph L. Murray

The miracles performed by Jesus were a witness to his divinity. This book interprets the miracles recorded by Mark and gives them meaning as they have relation to modern-day living. (26b) Paper, \$1.95

### YOUR INFLUENCE IS SHOWING!

Leslie B. Flynn

Written in a popular style, this book uses many illustrations to show the power of a person's influence. (26b) \$2.50

### BRO. BLOTZ THE BUILDER

Doug Dillard

Has the same characters and technique as *Meet Bro. Blotz*. All the cartoons are on a single theme—the church building program. (26b) Paper, \$1.00

Select these New Broadman Books  
at your Baptist Book Store  
408 Spring, Little Rock





# The Longest Week

By FRANCES FULLER

[EDITOR'S NOTE: Mrs. J. Wayne Fuller is one of the Southern Baptist missionaries who was evacuated from Jordan to Iran on June 11.]

Though it was barely dawn on June 11, repair crews stood beside the bomb-scarred runway as the camouflaged American C-130 dropped over the hills into the Amman municipal airport. A cloud of white dust billowing behind, it rumbled past the burned pieces of a Royal Jordan Airline passenger jet and taxied to a halt.

The rear of the cargo plane opened, revealing four lengthwise benches, and 100 waiting men, women, and children scrambled aboard, among them a party of 25 Southern Baptist missionaries and missionary children.

Crewmen with red crosses on their sleeves lifted little girls clutching dolls and fastened them in, two to a safety belt. The luggage, one bag per person, was rolled into the tail section. In minutes, the passengers, unable to see outside, plugged their ears against the roar and felt themselves lifted into the air.

A joyless sense of relief swept the crowd. It was the end of the longest week of their lives.

Caught up in the fierceness of the Middle East war, they had survived one of the bloodiest weeks in human history and shared with their adopted countrymen an unspeakable tragedy. Heaped upon this, they had a pain-peculiarly their own, for they had been judged not comrades but enemies in a country they loved.

The morning of Monday, June 5, had been typically blue and gold in Jordan, but there was apprehension in the air. The talk of war was getting louder. The families of official United States personnel had quietly left Jordan on commercial flights, and the Embassy had advised all subjects with nonessential business to go.

## 'Always war talk'

But there is always talk of war, the missionaries had thought. Since the establishment of Israel there has never been peace, only a stalemated war.

The missionaries had met and discussed the situation. Some felt fighting was inevitable; others, that it would "blow over" again. It was agreed that everyone must decide for himself what risks he would take.

A week went by, and no missionary

left. One frightened mother in America received a letter which said, "If there is no danger but war, we will probably stay and take it with the Arabs."

Then on that blue and gold Monday morning the war struck with the speed and fury of a tornado. It was too late to decide to go. The longest week had begun.

No one will ever forget any of it, but for every missionary and every missionary child there is some impression which forms a memory almost too sharp to bear.

For the blonde and dimpled daughters of Dr. and Mrs. L. August Lovegren, who have lived their young lives in the quiet beauty of the hills of Gilead, it was the bomb explosion that sent them diving under the dining room table, thinking their house had been struck. For two days the hills shook as bombers pounded the radar station on the hill above the Baptist hospital in Ajloun. **Smoke in the Valley**

For Nurse Maxine Lindsay it was the fearful, questioning faces of the Arab nurses as they gazed at smoke rising from the Jordan Valley where they had parents and brothers and sisters.

For Tim Fuller, a 12-year-old who has put the sounds of the Near East into his own musical compositions, it was shocking new sounds—ack-ack sputtering at planes overhead and tanks moving in the night.

For his mother it was the softly tinkling "happy-birthday-to-you" of a musical cakestand and the brave smile of eight-year-old Dwight, who couldn't go out to play with his gifts of a ball and bat because the air-raid siren was blowing.

For two missionary journeymen, Jeanie Mallow and Annice Whatley, it was the realization that the Amman airport was closed, with craters in the runway. Their plans for an early departure from Jordan were not quite early enough. Jordan was in a box and the lid had snapped shut.

For Evangelist Bill Hern it was the heart-stopping announcement of the fall of Jerusalem, where he had spent years trying to build a fellowship of believers. His work and his people, dead or alive, had disappeared behind an uncrossable line.

For every American, the loneliness set in on the second day, when Radio Cairo announced that American and British planes had participated in bombing raids.

## Angry belligerency

The Arabs believe the Americans are against them, and the story spread. People normally friendly and hospitable became coldly suspicious or resentful or belligerently angry. Missionaries in the capital city received an urgent message from the American Embassy: "Give the impression you are not at home. Close the shutters. Lock the doors. Be quiet. Don't let anyone in except a trusted friend."

A restless, hostile crowd gathered in front of the HERNs' home in a good residential section of Amman. They accused the gardener tending the flowers of "working for the enemy" and made such threats that he fled in terror. When the crowd hung on, Bill went out and persuaded them, "Jordan is my home. I am one of you."

In Ajloun, a concerned and friendly chief of police told the missionaries, "We need the hospital and want it, but I can't guarantee your safety." Only Dr. Lovegren was encouraged to stay. The others quickly assessed the consequences of leaving:

Miss Violet Popp had two weeks of the nursing school year remaining and preparations to make for the next term. Anna Cowan and Maurine Perryman could leave for only a short time without four schools facing collapse, the opening of school in the fall being dependent on their presence in the summer. The summer camp program, highlight of the Baptist year, would be impossible. Graydon Hardister's absence would throw all hospital administrative burdens upon the doctor.

Some people packed suitcases; and some, on an afterthought, unpacked and refilled them with sentimental treasures such as snapshots and wedding books. Occasionally they laughed, because they didn't really know that they were going, much less when or how or where or for how long.

## Prayer for safety

Often they took courage from reminding themselves that the whole world knew about the war and therefore many thousands who did not know their exact predicament must, nevertheless, be petitioning God for their safety.

For three days the war raged, and no one was hungry or sleepy. At the end of three days the most prosperous part of Jordan was gone, and something in everyone had died.

By Thursday morning the cease-fire



## A good word for the Old South

BY JOHN F. HAVLIK

tal population

A favorite sport of many people today is "picking on the Old South." Recently some have said that "evangelism is dying in the Old South" or "soon we will have to send missionaries to the Old South." A hard look at some of our population trends and statistical information indicates that the Southwest and Pacific coast states are much more in danger of being lost to engulfing unbelief than the Old South. When the whole picture is seen, the Old South has been doing a better job than most other sections in evangelizing its population.

The first key is baptismal ratio; that is, the number of baptisms in relation to Southern Baptist population. For the sake of comparison we will use the four Southern states that are traditionally "deep South" and compare them with one of the most evangelistic states in the SBC, the state of Texas. Texas is used because it is the only state convention that can more than equal in number of churches and strength, the state conventions of "The Old South." Here are the baptismal ratios for these five states for 1966, remembering that the lower ratio is indicative of more baptisms in relation to Southern Baptist population:

- Alabama—30.3
- Georgia—31.5
- Louisiana—31.6
- Mississippi—31.7
- Texas—33

This brief comparison tells us that it took 30.3 Southern Baptists to baptize one convert in Alabama and it took 33 Southern Baptists to baptize one convert in Texas. When one considers that in these four states there are more Southern Baptists in relation to total population than any other states, the figures are even more amazing. The acid test of evangelism is penetration of total population, and the following comparison of the same five states reveals how well the Southern Baptists have penetrated total population by giving us the number of Southern Baptists in comparison to total population:

- Alabama—one Baptist for every 4.3 total population
- Georgia—one Baptist for every 4.3 total population
- Mississippi—one Baptist for every 4.3 total population
- Louisiana—one Baptist for every 7.8 total population
- Texas—one Baptist for every 6.0 to-

Louisiana penetration reflects the French Catholic culture in south Louisiana. The only state in the West that can compare with the Old South in penetration is Oklahoma, with one Southern Baptist for each 4.6 total population. This is more startling when one remembers that the traditional evangelical denominations are equally stronger in the Old South, and that these figures do not include other Baptist groups. Other Southern states SBC penetration include Tennessee with one Baptist to 4.4 total population, Kentucky with one to 5.7, Arkansas with one to 5.5, South Carolina with one to 4.6, and North Carolina with one to 4.9.

New state convention baptismal ratios look very good, as for example Ohio with 10.4, Oregon-Washington with 14.7, Alaska with 11.7, and Colorado with 14.3. But consider the fact that in these same states Southern Baptists number one to 309 in Ohio, one to 147 in Oregon-Washington, one to 33 in Alaska, and one to 113 in the Colorado Convention. These states should have a better baptismal ratio when one considers the number of unchurched and unsaved that are possibilities. It is also to be remembered that the Old South has maintained this degree of penetration after giving up thousands of its people who have been instrumental in organizing the work in pioneer areas and new state conventions.

Thank God for the "Bible Belt" and all that it has meant and is meaning to the Kingdom of God. It is true that the Bible Belt has its imperfections, but there are very few of God's children who are perfect that I know of. This is one Yankee born in Milwaukee, Wisconsin, who is grateful for "old South evangelism" that loved him, sought him, and won him to Jesus Christ. May the holy fires of evangelism burn all across our land.—Department of Evangelism.

### CHURCH PEWS

Since 1949

TERMS — NO CARRYING CHARGES



Write for Prices

RAYMOND LITTLE  
Rt. 1, Barber, Ark.

was in effect. The villages waited for the bodies of the dead, a yet nameless multitude, to be brought home from the battlefield. The cities waited for the refugees. The Americans waited for a bombed runway to be repaired and a plane to take them away.

In Amman, the Wayne Fullers were told to stand by for a Thursday morning departure, then heard from no one for three days.

A telephone message from the Embassy summoned Ajloun personnel to Amman for a still unscheduled evacuation. Though they left the hospital at sunrise, residents of the compound were out to bid a tearful good-bye. In Amman they spent three days, 15 people in two hotel rooms, observing nightly blackouts as part of being "inconspicuous."

What everybody waited for came: the dead, the refugees, and the rescue plane. And everybody who had waited now had his own kind of grief. Jordan was a crippled nation, and missionaries who would have gladly shared her darkest hour found that they did not really belong, but were homeless refugees.

The evacuation point was Tehran, Iran. The object was to wait again. Some hoped to return to Jordan in a few weeks. Others feared it would be months. All held on to a thread of hope.

### Merger is approved

NEW YORK—National leaders of The Methodist and the Evangelical United Brethren churches have announced a "statistical certainty" of union between the two denominations.

A two-thirds approving majority of the members of annual conferences in both Churches was necessary for adoption of the plan of union.

The new denomination of 11 million members will be known as the United Methodist Church, with 10,250,000 Methodists and 750,000 in the EUB. (EP)

### Challenging youth to discipleship . . .

### IT'S WORTH YOUR LIFE

by WILLIAM M. DYAL, JR.

The popular SBC youth leader challenges our young adults to no-holds-barred Christian involvement in the world's major social and moral issues today.

In this new award-winning book, Mr. Dyal shows how the new technologies, the "new morality," war, the racial revolution, emerging nations, hunger and poverty, politics, crime and delinquency, cybernetics—demand the best from modern Christian youth.

Mature students and leaders in campus and church assemblies will gain a new perspective from this inspired and inspiring book. Mr. Dyal never preaches. Rather, he lets the words of those who chose involvement—people like Sir Thomas More and Dag Hammarskjold—prove that the thrill (and sacrifice) of Christian involvement is indeed "worth your life."

Cloth, \$3.95; paper, \$1.95 at all Baptist Book Stores

ASSOCIATION PRESS



## New guide available

The new Sunday School Achievement Guide for use in 1967-68 is now available. A leaflet which interprets the new approach to planning, conducting and evaluating the Sunday School Program of a church is available upon request from the Sunday School Department.

The Sunday School Achievement Guide is for experimental use in 1967-68.

Read the Achievement Guide in its entirety.

Use the Achievement Guide as the Sunday School council plans and evaluates Sunday School work for 1967-68.

The system of recognition for the Achievement Guide is effective in 1967-68 and recognition will be granted to churches who meet requirements. A form to use in applying for recognition is included.

A questionnaire on the Sunday School Achievement Guide will be mailed on or before November 30, 1967. Complete and return the questionnaire to the Sunday School Department, Baptist Sunday School Board, Nashville, Tennessee. Response to the questionnaire will help the Sunday School Department in revising the Sunday School Achievement Guide.

The leaflet states the purpose, de-

## Those silly reports!

The Training Union director gets up on Sunday night and reads the attendance from the board (since we can't read!) and then thanks the few of us who came for coming (as if we came as a favor to him). Let's read Acts 14:27, slightly changed: "And when they were come ... they rehearsed all the attendance they had had at their meetings..." Is that what they rehearsed? Oh, no! They rehearsed "all that God had done with them ..."

Wouldn't it be refreshing if the Training Union director would acknowledge that we have sense enough to read the board that says that 92 attended and then spend his time "rehearsing all that God has done with us" for the past hour in Training Union? He could tell what the unit of study is for each department this month. He could tell about an interesting discussion we had in one of the unions as we discussed How to Study the Bible.

Get the point?—Ralph W. Davis, State Training Union Secretary

ZIP CODE HELPS KEEP  
POSTAL COSTS D

W  
N  
BUT ONLY IF YOU USE IT.

scribes the levels of achievement and offers suggestions for using the guide.

Only the general guide is available during the year of experimental use. Next year, department and class guides will be produced.

Recognition may be given under either the Standard of Excellence or the new Achievement Guide. The Sunday School Board asks churches using the new guide to help evaluate the instrument. Your church might greatly benefit by the use of the guide, and at the same time help improve it for use by a wider number of churches in future years.

We will mail you a minimum of three copies, or more if you have more than three general officers.

Write and ask for "the Sunday School Achievement Guide."—Lawson Hatfield, state Sunday School Secretary.

## From El Paso

Gayla Goodson is a junior at Arkansas State University and is serving as a BSU missionary in El Paso, Texas, among the Spanish speaking people.



GAYLA GOODSON

Here is a report on her work. "Greetings from all the sand dunes in El Paso at the Baptist Good Will Center on South Stanton. My work this summer will be principally at this center which serves the Latin Americans here in El Paso. "My work at the Good Will Center is with the club for the different ages of children, teenagers, and adults. Slowly I'm learning mechanics and how to quilt. We have some type of recreation for the clubs; then we have Bible School. To get children and teens to come we go out into the streets and invite them; it's very unusual to have the same regular members each week.

"During the afternoons we have clubs, but in the mornings we have VBS. This is taught in Spanish-English called "Mex-Tex." It's really quite challenging. At night we return to the center for activity nights. Also during the afternoons before clubs start, we go visit the home of prospective members or just visit homes to share the "Good News" for those who will let us tell them. This visitation has been one of the most rewarding things I've done.

"During the rest of the summer I will be working in VBS, and in camps, in personal visitation, and enlistment work. This is one of the greatest fields 'white unto harvest.'"

## From Massachusetts

Gary Hayden of Batesville is a student at the University of Arkansas majoring in civil engineering. He is serving as a B. S. U. summer missionary in Massachusetts.



GARY HAYDEN  
Sunday School is 60.

Following is a letter he wrote concerning his work. "I have been working in the Bethany Church in Bellingham, Mass., for three weeks now. This is a wonderful little church with 42 members. The average attendance in

"Every Sunday we run a bus to the different subdivisions and pick up children. We don't own our own building, but meet in a Grange Hall. It sure would be great if God would provide us with a building.

"I work with the youth of the church, but the main work I have been doing is survey work. I have almost finished three subdivisions. The experience has been interesting, and I have found the majority of New Englanders friendly. I have found several Baptists and others who are prospects for our church.

"I have had a few amusing things happen because of my accent. I asked one man if he attended church weekly, monthly, or seldom; he replied that he paid his rent monthly.

"The people up here are not lost because they haven't heard about the 'church.' As one lady put it, 'They have been church-ed to death.' So many people have the wrong idea about religion. The world is always watching what the 'church-goer' is doing and is missing Jesus.

"Missions seems to mean something different up here. A new mission is started just with the blessings and prayers of the mother church. They don't wait until they are able to support the mission and provide it with its material needs. These people seem to realize what our mission as followers of Jesus really is.

"A lot of the members in this church are new Christians. Their faith is simple, and they are so happy with their new life."

YOUR MISSIONARY DOLLARS



AT WORK EVERY MINUTE

ARKANSAS BAPTIST



## What God has wrought

What God has wrought truly describes the 1967 Royal Ambassador Camps. Attendance, missionary emphasis, spiritual impact, and visible results were the best in several years and only eternity can reveal the real value of the camps in the lives of those attending.

Royal Ambassador Camps were conducted during the month of June. The attendance totaled 338, coming from churches in 26 associations, representing almost every section of the state and two adjoining states, Texas and Tennessee.

Public decisions during the camps numbered 123, including eight accepting Christ, five surrendering to be missionaries, five to be preachers, and 16 for fulltime Christian vocational service but not yet sure just what field of work. Most gratifying is that the majority of those surrendering for special service were older teen-age high school students, several of whom will be seniors this fall. These young men need a special place in our prayers and we trust that every Christian will remember them.

God worked in a marvelous way in providing counselors and staff workers for each week of camp. We are grateful for each pastor and layman who gave of their time from their jobs to spend a week as counselor, and several college-age boys took a week off from work, losing a week's pay, to serve. The counselors and staff did an excellent job.

Rev. Boyd Baker served as camp pastor for each of the four weeks. As usual, he did a superb job and was a blessing to every person in camp. Every message presented a challenge from God's Word to every boy present and was certainly helpful in the spiritual growth and development in the lives of the boys.

Bud Fray, missionary to Rhodesia, Harrison Pike, missionary to Brazil, and John Abernathy, for many years missionary to China and Korea, were guests during the camp. Each one did an excellent job in presenting mission needs and information about the work. During these four weeks, seed were sown that shall produce missionary-minded men in the years ahead.—C. H. Seaton, Associate Secretary, Brotherhood Dept.

### CHURCH PEWS

For sale 24 pews 15-foot long. Excellent condition. Complete with song book racks. Material oak, medium walnut. Costs \$3.25 per foot. Available July 17. Contract: Central Manufacturing Company  
P. O. Box 695  
North Little Rock, Arkansas  
FR 4-6008



## Feminine intuition

by Harriet Hall

### View from the cross

The other afternoon I went around Mt. Sequoyah and stopped for a while at the large cross which is mounted on a base of native stone on the west side of the mountain. As I sat on the steps near the foot of the cross, my eyes took in once again the familiar and beautiful panorama. The July breeze stirred the wildflowers blooming nearby and the pine trees stirred softly to frame the view of mountains in the distance where the highway stretched toward Oklahoma and was finally obscured by a blue haze.

A car bearing a Texas license pulled to a stop nearby. Another soon followed, this one from Colorado. One couple had binoculars for a better look, and another tourist had his camera.

The tourists left and I lingered a few moments to enjoy the changing scene as the sun dropped to the horizon. There were the business buildings on the Square; the traffic moved swiftly along the four-lane College Avenue; the high-rise dorms and the towers of Old Main were clearly visible in the reflected glow of sunset sky; the church steeples (Methodist and Baptist) pointed heavenward.

I looked again at the cross above, then back at the city below. I thought of the words which our Master once said as he gazed at another city. "Oh, Jerusalem, Jerusalem..."

The words of a familiar hymn came to mind:

"Beneath the cross of Jesus  
I fain would take my stand  
The shadow of a mighty rock  
Within a weary land."

Then my mind skipped to the last part:

"Content to let the world go by  
To know no gain nor loss  
My sinful self my only shame  
My glory all the cross."

Comments, suggestions, or questions, may be addressed to Mrs. Andrew Hall, Mt. Sequoyah Drive, Fayetteville, Ark. 72701

## JUNIOR MUSIC CAMP

August 7-10, 1967

Ouachita Baptist University and First Baptist Church, Arkadelphia

Registration begins at 10 a.m. Monday

Camp begins with dinner at 5 p.m. Monday

Concert at 1:30 Thursday, First Baptist

Camp closes at 3 p.m. Thursday

Classes major this year on Flutophone and Hymn study

Age group choirs

New Cantata—"With Joyful Praise"

Churches must furnish one counselor for each 8 to 10 campers

Cost: \$ 2.50 advance registration

12.00 on arrival at camp

1.00 for flutophone

\$14.50 Total

(Includes meals, lodging, insurance, music and recreation facilities)

Counselors and faculty pay only the \$2.50 registration fee.

Registration deadline: August 1

Positively no registrations will be accepted after this date.

Send name, age, sex, counselors' names and addresses and \$2.50 per camper

to Church Music Department, 401 W. Capitol Ave., Little Rock 72201

(Please use the registration blank in the 1967 State Music Ministry pamphlet)





## Lamps for lighting

BY ENOLA CHAMBERLIN

Esther was telling Carole of her vacation experience.

"We went to a cabin in the desert," she said. "For light at night, we had smoky lamps that burned kerosene. Outdoors, we used a few gasoline lanterns. It made me appreciate the conveniences we have at home."

Carole looked at the electric lamps on each side of her bed.

"It would be hard to do without electricity," she said. "But our grandmothers could tell us stories of light or lack of it that would make us feel foolish to complain about having to use kerosene lamps for one night."

"Let's find out all we can about lamps and lighting of earlier days," said Esther.

"That's an idea," said Carole. "Let's seek the light and get together tomorrow and compare notes."

So the girls delved into books, papers, and magazines, each trying to get the most information. When they met, each had a sheaf of notes.

"The first light was just fire on the end of a stick," said Esther.

"I beat you there," said Carole. "The first light was the firefly, the glowworm, or some of the light-giving fish."

"Anyhow, the first lamp of any kind was a shell or a hollowed rock holding grease with a reed or brush for a wick," said Esther.

"The Lamp of Learning of Greece wasn't much more," supplied Carole. "It was just an oval dish with a handle at one end and a spout at the other to hold the wick."

"Candles weren't much brighter, but they didn't smoke so much," said Esther. "The Arabs made the first ones in the old town of Bougie in Algiers. In fact, Bougie is the French name for candle."

"There was the candlefish which was used by the Eskimos for light. It is so oily that, when dried, it burns brilliantly," Carole read from her notes.

"A flat-wick lamp such as I used in the desert, came into exist-

ence in France less than two hundred years ago," said Esther.

"That lamp was arrived at through trial and error," said Carole. "But the use of a chimney to keep the flame steady and make it burn more brightly, came about by accident. Someone put a broken bottle over the flame."

"Benjamin Franklin improved that lamp," said Esther. "He brought out one with two round wicks. This increased the brilliance of the light."

"In a way, Franklin helped to give us the light we have today," said Carole. "He brought electricity down from the clouds with a kite, you know?"

"My grandmother tells of when she used gas for lighting," said Esther. "She had to buy mantles for the lamps like they do for gasoline lanterns today."

Carole looked at her notes. "We got ahead of ourselves. The electric arc light was discovered by Sir Humphrey Davy about sixteen years before gaslights came into use."

"But the arc light wasn't used for lighting for a long time after that. It never was any good for lighting houses, just for streetlights and factories."

"It was the brightest of lights, though," said Carole. "It was used for searchlights and for locomotives."

"That brings us up to Edison's long hunt for an element that would withstand heat," said Esther. "Did you know that they once used platinum?"

"It also brings us to Edison's search for a way to seal the element from the air. And here we are."

Carole pressed a button. Instantly, like an opening flower, a bedside lamp sprang into soft bloom. "We surely have a lot to thank people for, don't we?" (Sunday School Board Syndicate, all rights reserved)



# Morality among church members

BY C. W. BROCKWELL JR., PASTOR  
GRAVES MEMORIAL CHURCH, NORTH LITTLE ROCK

Life and Work  
July 23  
I Corinthians 5

What would you do if a member of your church was known to be guilty of incest, or was accused of committing adultery? Would you (1) talk about him, (2) tell it to the deacons, (3) ask the church to exclude him, (4) ignore him, or take some other action?

It is not easy to face a person with his sin, but it is necessary since the lives of Christians greatly affect the spread of the gospel. The Corinthians fussed over preachers who were not there and completely ignored an immoral church member who was there.

Note carefully Paul's order of speaking to the Corinthians. He first stated the love he had for them. Then, in the spirit of love, he drew them together with the cords of devotion to Jesus Christ. Next, he admonished them to secure their ties to Christ by being spiritually minded. Only then would they be able to sufficiently deal with moral problems.

Apparently, the church at Corinth saw little wrong with fornication. Christianity was such a unique way of life that it was very difficult to break with the pagan way of life. Then too, they may have had so many relatives of the sinful member in the church that they were afraid of losing them all. At least churches today have that problem. But either way, it didn't matter to Paul. Wrong was wrong, no matter who it was.

Another thing about Paul's approach, he began with the sin which seemed to do the most harm. No one could object for this sin wasn't even named among the Gentiles! A church could begin with relatively minor sins and never get any farther.

Note also that Paul did not instruct the pastor or the deacons or any other group to take action. He wrote the letter to the church. Can you imagine what happened when it was read aloud in one of the services? Perhaps it is just as well that we don't know since we usually learn for ourselves anyway.

Paul outlined a five step plan for dealing with the problem. It is practical enough to be followed today.

Mourn in shame and sorrow over sin. Sin never goes away by ignoring it. Like a weed, it grows even faster. How can a church be proud and arrogant

when its members are immoral?

Paul was disturbed over the church's complacency. They were insensitive to evil. What a contrast to the early church at Jerusalem where two liars (Ananias and Sapphira) were suffocated by the spiritual atmosphere. But at Corinth sinners could parade as Christians and nothing happened for no one cared. Which is it in your church—Jerusalem or Corinth?

Withdraw fellowship from the offender. Without hesitation, Paul advised excommunication. The sin was so great that it could not be tolerated at all. This is not a case of someone forgiving another or giving up alcohol or some other habit. It had gone so far that it must be dealt with drastically. The infectious person had to be quarantined right away or the entire church would be stricken. One cannot read verses 3-5 without feeling the deep emotions of Paul. "Paul felt compelled to reach a conclusion about the case and in a sentence of much difficulty seems to conceive an imaginary church court where the culprit has been tried and condemned" (A. T. Robertson).

Let the sinner feel the lash of sin. When a person acts like a member of Satan's kingdom, he should be identified with it. While in the church, he was clearly identified with God's kingdom. Many times it is only when a person tastes completely the fruit of sin that he is able to see it for what it is. That

is what Paul probably meant by the "destruction of the flesh." Keep in mind the purpose is to salvage the spirit of the person, not get revenge for his hurting the church.

Begin anew to live in sincerity and truth. Paul urged the Corinthian congregation to rededicate itself to live for Christ in sincerity and truth, abandoning malice and wickedness. Pray that God will heal the infection which has gotten into the church's veins.

Judge only those inside the church. Do not even associate, says Paul, "with any one who bears the name of (Christian) brother, if he is known to be guilty of immorality or greed or is an idolater—that is, whose soul is devoted to any object that usurps the place of God—or (is) a person with a foul tongue (railing, abusing, reviling, slandering), or is a drunkard, or a swindler or a robber. (No) you must not so much as eat with such a person"—I Cor. 5:11—Amplified Bible. How many people does that eliminate in your church?

Above all, remember that disciplinary action is "for the everlasting welfare of the individuals, for the protection of the church from corrupting influences within, and to present an exemplary church before the world" (Millard J. Berquist).

**CUSTOM MADE  
CHURCH FURNITURE  
Is One Of Our Specialities**



Place Your Order With Us  
Please come by and see  
samples on display  
**COX PLANING MILL  
and LUMBER CO.**  
Phone LY 8-2239 or LY 8-2230  
PIGGOTT, ARK.

**6% INTEREST**  
**Colorado Southern Baptist  
Church Loan Bonds**  
**FOR  
OFFERING CIRCULAR**  
Tear out and mail to  
**Bill Landers, ADM.**  
**Colorado Baptist General  
Convention**  
**P. O. Box 22005**  
**Denver, Colorado 80222**  
Name .....  
Address .....  
City .....



# The gospel goes to Europe

BY RALPH A. PHELPS JR.  
PRESIDENT, OUACHITA UNIVERSITY

International

July 23

Acts 15:36-41

Acts 16:6-12

Just how human some Christian workers can be is seen in today's lesson dealing with Paul's split with Barnabas. Although some might contend that God sends conflicts to expand his work, the greater probability is that his work grows in spite of human nature. At least, this was the outcome of differences between two great leaders in the early church.

## I. Sharp disagreement, 15:36-39a.

After spending some days with the church at Antioch, Paul proposed to Barnabas that the two go back to see how their brothers were faring in the various towns where they had proclaimed the word of the Lord. Barnabas apparently agreed to undertake the mission.

Here their agreement ended abruptly, however. Barnabas wanted to take along John Mark, but Paul disapproved taking with them a man who had deserted them at Pamphylia on an earlier mission (13:13). Why Mark "cut out" on that trip we do not know; there has been speculation on everything from lovesickness to homesickness to tired blood, but nobody knows. It is apparent, however, that Paul did not consider the reason justifiable; and he was adamant in his refusal to take a "quitter" on a second journey.

Dr. Frank Stagg in his work, *THE BOOK OF ACTS*, argues strongly that policy and not personality was the divisive issue. Says he, "From Galatians 2:13 it is learned that at Antioch Barnabas joined those who separated themselves from the uncircumcised believers, refusing to eat with them. Barnabas was not as liberal as Paul on the race question, and that probably accounts for some of Paul's sensitiveness when the case of John Mark came up."

Dr. Stagg may be right, but the writer of Acts posits no reason except the divergent opinion on John Mark.

## II. Separate courses, 15:39b-41.

Since neither would back down from his position, the two men did the only thing practical under the circumstances. They agreed to disagree and to go their separate ways.

Barnabas took Mark with him and sailed away to Cyprus. Whether or not he or Paul was right in this instance can only be guessed, but it is a fact that John Mark was to prove an important leader in the Christian cause,

the author of the second gospel. Even Paul was eventually to be reconciled to the young man.

Paul chose Silas and departed with the blessings of the brethren at Antioch. They travelled through Syria and Cilicia, bringing new strength to the congregations.

It might be observed, in connection with this argument between Paul and Barnabas, that differences of opinion do not necessarily disqualify people for Christian service. It is unfortunate that we have come upon a day when we are quick to brand as an infidel anyone who does not agree completely with us. There can be honest differences of opinion among good men.

## III. Closed doors, 16:6-8

Paul and Silas travelled through the Phrygian and Galatian region because they were forbidden by the Holy Spirit to preach the word in Asia. This area was not what we refer to today as Asia but, was the Roman province of Asia. It, along with Macedonia and Achaia, constituted a Greco-Roman cultural center on the shores of the Aegean Sea.

It is possible that the "bodily ailment" mentioned in Galatians 4:13 made it impossible for Paul to visit the province of Asia. G. Campbell Morgan surmises that perhaps "some affliction, some illness . . . made it impossible for him to travel through peninsular Asia, and which turned him aside, perchance for rest and quiet."

When the two had come opposite of Mysia (see a map of Paul's journeys), they attempted to go into Bithynia, "but the Spirit of Jesus did not allow them." They therefore passed by Mysia and went down to Troas.

God uses closed doors as well as open ones to accomplish his will.

## IV. Urgent call, 16:9, 10

At Troas, Paul saw a vision in which a man of Macedonia was standing and beseeching him, "Come over to Macedonia and help us."

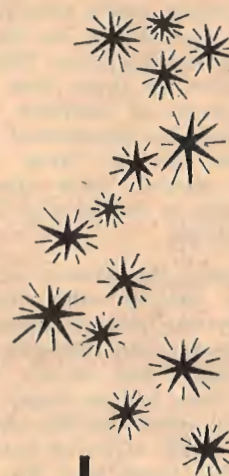
Then Dr. Luke, the author of Acts, says, "Immediately we sought to go into Macedonia, concluding that God had called us to preach the gospel to them." The author numbers himself with the group and indicates that he had a part in the decision-making process, a condition which suggests that he was not a new convert at this time. There is no record as to when he joined the company of Paul.

## V. Immediate response, 16:11, 12

Luke says the party set sail directly from Troas to Samothrace, and the following day they went to Neapolis, and from there to Philippi, a leading city of Macedonia and a Roman colony.

Although Paul personally had a long-standing and intense desire to go to Ephesus in Asia, when the "Macedonian call," as the vision has become known, was heard, he straightway headed toward Europe. It was a critical step in the growth of Christianity.

Fortunately, Paul and his party followed God's leading and walked through an open door. The step was to prove an important one in Christianity's ultimately becoming the dominant religion in the West.



# whose spark?

One stray spark can cause a forest fire. When you must use fire, take these precautions:

- 1 Check with your ranger.
- 2 Be sure the wind is low and the humidity high.
- 3 Clear a wide firebreak.
- 4 Have help, tools and water handy.
- 5 Stay with your fire until the last spark is out.



REMEMBER:  
EVERY TIME  
A FOREST  
FIRE STRIKES,  
YOU GET BURNED

The Outlines of the International Bible Lessons for Christian Teaching, Uniform Series, are copyrighted by the International Council of Religious Education. Used by permission.



# INDEX

# A Smile or Two

A—Adkins, Sammy III ordained p11; Ashburn, Edward ordained p11  
 B—Baptist Beliefs: Blessed the hungry and thirsty p8; Beacon Lights: David Benedict, Baptist historian p11; Bone, Larry ordained p8; Bookshelf p8  
 C—Children's Nook p20; Churches: Supermarket (PS) p2; Cover story p4; Current issues in Baptist Life: What is purpose of Baptist associations' p13  
 D—Dennis, Gary L. baptizes father p6; Donaldson, Wilbur M. dies p8  
 E—Evans, Sharon Ann: Miss Arkansas p7  
 F—Feminine Intuition: View from the Cross p19; From Father of the Year (letter) p4  
 G—Goodson, Gayla, summer missionary p18  
 H—Hayden, Gary summer missionary p17; Hodges, J. Vernon dies p8; Honesty and taste (E) p4; Hope, First pastorium p10; Hyatt, Mrs. Katherine W. dies p8  
 M—McAtee, D. C. to speak in Florida p10; Mayhan, Cindy: GA of the Year p8; Moral Scene p19; Mount Ida Youth camp p6; Mounth Zion groundbreaking p6; Music Camp, Junior p19  
 N—Nashville First: Ridgeway mission p8; Norman, Richard dies p8; North Little Rock: Amboy summer schedule p10  
 O—Outdoors with Doc: Fishy story p7  
 P—Powell, Rev. Jim to Texas p8; Preacher poet p4  
 R—RA Camps p19; Revivals p6; Right to think (E) p3; Robins, Joseph dies p8  
 S—Shields, Pat to Oklahoma p8; Sunday School Achievement Guide p18  
 T—Training Union reports p18  
 W—Watson, Rev. and Mrs. James M. back from Spain p6

Key to listings: (E) Editorial; (PS) Personally Speaking.

## Horse sense

A man wanted to buy a riding horse for his wife and was trying one out. Noticing that the horse required a firm hand and constant watching he asked doubtfully:

"Do you think this is a suitable horse for a woman?"

The owner of the horse was a tolerably honest man, so he answered carefully:

"Well, I think a woman could handle the horse—but I wouldn't want to be the husband of the woman who could do it."

## Loaded books

Gordon: "This school isn't a safe place for anybody. I'm going home."

Bob: "Why isn't it safe here?"

Gordon: I just heard the teacher say you'd find dynamite in the dictionary."

## Pew experiment

"When the eyes are closed, the hearing becomes more acute," says a medical authority. We have noticed several people experimenting in church.

## Double talk

"Your age please," asked the census taker.

"Well now, let me figure it out, I was 18 when I married and my husband was 30. He is now 60, or twice as old as he was then, so I am now 36."

## Short-career girl

The new secretary ignored the telephone when it rang. The boss finally told her to answer the phone every time it rang.

She retorted, "Now that's silly. We both know it's for you 'cause none of my friends know I'm here yet."

## Don't answer the door

Used-car dealer (driving up a hill): This automobile is your opportunity of a lifetime.

Customer: Yeah, I can hear it knocking.

779

## Arkansas Baptist Churches

Have included the Arkansas Baptist Newsmagazine in their budgets.

—O—

Won't your church join the group. The price is only 14 cents per month for each subscriber payable monthly, quarterly or annually.

—O—

Write us about our one month free trial plan.

Arkansas Baptist Newsmagazine  
 401 West Capitol Ave.  
 Little Rock, Ark. 72201

## Attendance Report

July 9, 1967

Church	Sunday School	Training Union	Ch. Adms.
Alexander First	45	23	
Ashdown Hicks First	43	27	
Berryville Freeman Heights	105	52	1
Camden First	486	142	1
Charleston North Side	69	41	2
Crossett First	508	166	1
Mt. Olive	236	121	1
Dumas First	243	53	1
El Dorado			
Caledonia	42	27	
Ebenezer	168	46	1
First	707	48	6
Neiswander	112	78	
Forrest City First	457	133	
Fort Smith Towson Ave.	128	65	
Gentry First	203	78	
Greenwood First	290	106	
Harrison Northvale	108	59	
Hope First	471	120	
Jacksonville			
Bayou Meto	129	83	
First	485	165	9
Marshall Road	275	121	7
Jonesboro			
Central	480	210	2
Nettleton	339	119	
Little Rock			
Crystal Hill	143	57	
Geyer Springs First	428	129	8
Immanuel	1,088	350	11
Life Line	430	180	3
Rosedale	273	122	
Magnolia Central	607	195	
Manilla First	129	65	
Monticello			
First	389	93	
Second	230	86	2
North Little Rock			
Haring Cross	584	141	3
Southside Mission	24	23	
Calvary	414	186	4
Forty-Seventh Street	193	85	5
Harmony	64	51	
Indian Hills	135	57	1
Park Hill	726	215	5
Sixteenth Street	41	24	
Pine Bluff			
Centennial	238	92	
First	742	138	4
Green Meadows	121	36	
Second	227	72	
South Side	653	181	1
East Side Chapel	46	35	
Tucker Chapel	19		
Watson Chapel	200	100	5
Springdale			
Berry Street	129	48	
Elmdale	270	98	
First	379	92	1
Oak Grove	52	32	
Van Buren First	441	160	3
Vandervoort First	68	21	
Walnut Ridge First	268	57	
Warren			
First	401	104	4
Southside Mission	92	34	1
Immanuel	229	73	
West Memphis			
Calvary	200	181	
Ingram Blvd.	209	101	8



Don't Misplace It During the Summer!

3 easy ways to get the Zip Codes of people you write to:

- 1 When you receive a letter, note the Zip in the return address and add it to your address book.
- 2 Call your local Post Office or see their National Zip Directory.
- 3 Local Zips can be found on the Zip Map in the business pages of your phone book.

Published as a public service in cooperation with The Advertising Council.



# In the world of religion

## European directory

A new directory entitled, "Where Is the Baptist Church?", has just come off the press in Stockholm, Sweden. Compiled over several years by Erik Ruden, general secretary of the Swedish Baptist Union and former secretary of the European Baptist Federation, the information in this booklet guides the traveling Baptist to the nearest Baptist church.

Addresses of churches in cities from Sofia, Bulgaria, to Belfast, Northern Ireland, and from Andenes in the northern islands of Norway to Catania in Sicily are available. In addition, the traveler finds also the names and addresses of theological seminaries, holiday (vacation) centers, youth hostels, and camping places operated by various Baptist groups in Europe.

Priced at 4 Swedish crowns (75 cents, US) this booklet is available through the office of the Swedish Baptist Union, Norrtullsgatan, 10, Stockholm Va, Sweden. In the initial printing 1,500 copies were issued.

## Orebro mission

With 2,000 delegates assembled in the headquarters city of Orebro in central Sweden, the Orebro Mission (Baptist) celebrated its 75th anniversary during its annual conference this year. It was reported that the mission will have a new foreign missions secretary and a new dean of its seminary.

Yngve Ydreborg is retiring due to ill health as foreign missions leader and will be succeeded by Lars-Ola Berg. The Orebro mission, second largest Baptist group in Sweden, reported it has 30,000 members of churches on mission fields in Africa, Asia, and South America.

Assisted by a Swedish government grant of 500,000 crowns (nearly \$100,000), a mission hospital is being built this summer in the Central African Republic. A missionary doctor and his wife, who is a nurse, will leave Stockholm later this year to operate the hospital.

"Millionen for Missionen" has been the slogan of a campaign throughout the denomination this year. So far this special effort to raise 1 million crowns for foreign mission activities has brought in about 900,000 crowns, a denominational official said.

Adjacent to its headquarters building in downtown Orebro, the denomination operates a seminary with five full-time teachers. Its 4-year course offers training to 35 students in pastoral work, youth work, and missions. Greek, English, French, German and Portuguese are taught.

Sven Lagerqvist, who came to the seminary in 1919 as a teacher, and who has served as dean for the last 15 years, has retired from the administrative direction of the seminary. The new dean is Joel Bostrom, a teacher on the staff since 1925.

## Israeli Jerusalem?

JERUSALEM—A law passed overwhelmingly by the Israeli Knesset enables Israel to annex by decree Jordanian Jerusalem and possibly a larger region along with the urban area.

The parliamentary body also passed a law giving the Israeli minister of religious affairs the power to regulate "the holy places." These were not identified but are believed to include shrines in and near Bethlehem.

The law stated that the holy places of all religions shall be protected from desecration and violation. Free access by members of the different religions shall be insured, the decree asserted.

Time magazine's June 30, issue assumes the Jews will keep the city and asks: "Has the time now come for the erection of the Third Temple?"

Some Jews see plausible theological grounds for discussing the reconstruction, basing their argument on the contention that Israel has already entered its "Messianic era."

"We are at the stage where David was when he liberated Jerusalem," Time quotes Historian Israel Eldad. "From that time until the construction of the Temple by Solomon, only one generation passed. So will it be with us."

What of Islam's sacred Dome of the Rock temple which would have to be demolished first?

"Who knows," replies Eldad: "Perhaps there will be an earthquake!" (EP)

## Brethren oppose war

EUGENE, Ore.—The United States should stop bombing North Vietnam immediately, seek a cease-fire agreement, and halt American troop movements to South Vietnam.

This resolution was adopted at the annual conference here of the Church of the Brethren.

The Brethren, in other business, declared that the separation of church and state means separation of institutions, but not separation of concerns, "for the church and state share many of these." (EP)

## Barred from India

LONDON—Three British Methodist missionaries have been barred entry into India, according to Methodist sources here, bringing to 14 the number banned since March 1.

Methodist Missionary Society spokesman pointed out that in no case had the government of India yet given a reason for refusing entry.

At the same time, Baptist and other religious sources here confessed bafflement at a reported warning by the Indian Minister for Home Affairs that his government would take a strong action against Christian missionaries taking advantage of the famine conditions in India to gain converts.

Brian Dudridge, associate secretary of Christian Aid, said, "I am staggered to learn that anyone these days even considers that aid might be offered to needy people with strings attached. That kind of thinking went out in Victorian times." (EP)

## Irish editor retires

Robert Clarke, after a 17-year tenure as editor of the monthly Irish Baptist, published in Belfast, has announced his retirement from that position.

His friends in the Baptist Union of Ireland, which includes both Northern Ireland and the Irish Republic, have given him a token of their remembrance for his long service.

The newsmagazine, with a circulation of 2,000, will be handled by an editorial board during the immediate future. Clarke has been pastor of a church as well as editor of the denomination's periodical. (EBPS)

### Are You Moving?

Please give us your new address before you move! Attach the address label from your paper to a postcard, add your new address including the zip code, and mail the card to us.

Arkansas Baptist Newsmagazine  
401 West Capitol Ave. Little Rock, Ark. 72201