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August 10, 1967

Arkansas Baptist State Convention

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**Arkansas Baptist**

*newsmagazine*

AUGUST 10, 1967



## Personally speaking



### 'I am with you'

IF adversity were as bad for us as many are inclined to feel that it is, surely God would not allow it to happen to his faithful ones. Some of the greatest Christians are those who live their lives, and that victoriously, in spite of tremendous and multitudinous adversities.

The Judsons, of whom we wrote last week, are spectacular examples.

All of their friends had warned the Judsons not to go to Burma. Yet, when forced to leave India, they boarded the only available ship, the Burma-bound *Georgiana*. Aboard this old, creaking, smelly Portuguese ship Mrs. Judson was to give birth to her first child, a son, with no one to attend her but her husband. And from this desolate craft she was to see the little form of the child, still-born, consigned to the waters of the Indian Ocean.

The first night the Judsons were in Burma, an English businessman there urged Judson: "My dear sir, let an older man advise you—a man who knows his Burma. I know what I am talking about when I say to you, go back to America! Go back tonight. There's nothing here but heartache. These people have a fine, strong religion [Buddhism] of their own. They'll resent you. And while they're the kindest, pleasantest people in the world they're also the most passionate and cruel. Go back while you're still a youth full of the fire of your faith!"

But the young man who had resolved "to obey Jesus at all costs" replied: "Sir, my wife and I have come to stay."

The three-room hovel which the Judsons were invited by an English missionary couple to share was outside the Rangoon city wall, by order of the Viceroy. It was on the edge of the dump for the city's refuse, and "the stench was heavy and constant." What was even more upsetting to the young missionaries was the fact that nearby was an open field used as the place for executing criminals. (And a "criminal" might be anyone who unwittingly offended the Viceroy or one of his numerous officials.)

"The cries of victims, ignored by the passersby, became almost unendurable to the sensitive Americans: the screams of men and women being beaten to death with clubs, the muffled pleas of those being buried alive, the shrieks of those dismembered and left in the blazing sun to be attacked by vultures while still alive."

The Lord does not promise those who would follow him that the way will be easy. But he does promise that the way will not be lonely—"... I am with you always ..." (Mt. 28: 20).

(Quoted materials are from *The Indomitable Baptists*, by O. K. and Marjorie Moore Armstrong, Doubleday, 1967, \$5.95.)

*Erwin L. McDonald*

## IN THIS ISSUE:

THE Middle East's recent turmoil was watched with especial interest by at least one Arkansan, Dr. W. O. Vaught Jr., pastor of Little Rock's Immanuel Church. Dr. Vaught has visited the Holy Land on several occasions and gives you his answer to the question, "Do the Jews have a right to Palestine," pages 6 and 7.

\* \* \*

INTERNAL turmoil of the United States came before 6,000 white and Negro Baptists, gathered at Nashville. The Baptist Press report of the Baptist World Alliance conference is on page 13.

\* \* \*

FROCK-TAILED coats and ankle-hugging skirts were the "in" thing when Pastor W. A. Criswell opened the year long centennial celebration of the Southern Baptist Convention's largest church. The pews were packed on that Sunday morning at First Baptist Church of Dallas. Al Morgan tells the story on page 5.

\* \* \*

ONE of the most unusual table decorations we've seen was used at a party recently honoring the former Miss Gracie Hatfield, now Mrs. Jerry Hilton. The Editor thought it amusing, too, and the picture on page 8 is the result.

\* \* \*

NOT an ecumenical movement, but an honest effort to understand other beliefs—that was the purpose of a series of Sunday night worship services at the Snyder Memorial Baptist Church in Fayetteville, N. C. Speakers were ministers from the local Methodist, Pentecostal, Episcopalian, Presbyterian, Lutheran and Roman Catholic churches. See what they discovered on page 12.

\* \* \*

COVER story, page 4.

## Arkansas Baptist

newsmagazine

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



# What can we do?

WHAT can Christian America do about the racial strife that is rocking our land from coast to coast?

This was the big question that had the focus of attention last week as Baptists of all colors and from the four corners of the earth attended a meeting of the executive committee of the Baptist World Alliance in Nashville, Tenn.

"If you can do anything as Christian leaders, please do it," pleaded J. T. Ayorinde, general secretary of the Nigerian Baptist Convention. Race riots in "Christian America" hurt tremendously Baptist missionary efforts in Africa, Mr. Ayorinde reported. He said that when Africans learn from the press about race riots in America that they say to missionaries and African religious leaders, "We don't want that kind of religion."

There was a difference of opinion as to whether progress in race relations could come from rioting and bloodshed. But all were agreed that this cannot be the Christian approach. Many felt that it is late in the day for continuing the non-violent approach that is coupled with maintaining the status quo. Most of those in on the discussions likewise could see nothing much to be gained at this stage from the passing of additional resolutions and the uttering of pious platitudes.

A strong voice for the observance of law and order was that of noted Negro preacher Joseph H. Jackson, Chicago, president of the National Baptist Convention, U.S.A., Inc. Dr. Jackson urged American Negroes to turn from rioting and looting to respect for law and order and "the principles upon which this nation was founded." He saw no hope for solving the race issue by resorting to "burning, looting, and killing."

Dr. Jackson laid a major part of the blame for the riots at the door of public officials "who wait too long and do nothing," and of the public press "for making heroes of people like Stokely Carmichael and other radical Negroes." He blamed churches for "turning away from the conference method and taking up pickets and the use of force to change society."

Some suggestions as to what American Christians can do about racial strife included: 1. Confess our sins and seek to make restitution for our past injustices; 2. Go back home and do in the churches the "high-sounding things we've been talking about"; 3. Work for open housing and non-discrimination in jobs; 4. Open the doors of Baptist churches to all races; and 5. Hold joint, inter-racial worship services.

Whites are going to have to become, in spirit and in truth, Negro lovers. And Negroes must somehow come to love whites. And there is no better place for this to begin than in our Baptist churches, where we preach a who-so-ever-will gospel for all members of the one and only race—the human race. For us to preach that God

loves all mankind and has provided through Christ the gift of eternal life to all who will accept him and then restrict our attendance and membership to whites is to contradict the gospel itself.

## EDITOR'S NOTEBOOK

### Speaking of operations

Arkansas Baptist Medical Center, Aug. 3.—Thoughts while recuperating:

Sure am glad ABMC didn't take our voting them out of the Convention personal.

It sure feels good to feel good. Thank the Lord for what these modern urologists can do for defective personal plumbing.

There really is nothing new under the sun. The mini-skirt is nothing in the world but a hospital gown with a back in it.

There's nothing like a lot of sodium pentothal to make an extrovert out of an introvert.

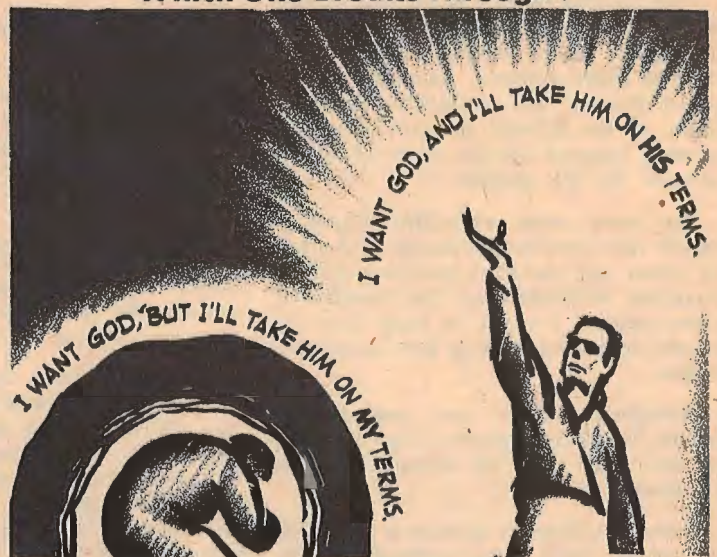
Hospitals doubtless save millions of dollars a year by one policy alone—that of not feeding new patients till they've been able to get in touch with their doctors.

For us Percy Milquetoasts who try to carry out instructions to a "t", the directions in X-ray are slightly confusing: "Take a deep breath, let it out, hold it!"

Now that I've found out personally "how sweet it is" to have friends come to see you when you are sick, I'm going to try to do more visiting the sick in the future than I have in the past.

We fuss about our hospital bills and then complain if our hospital doesn't have the best of facilities and services. —ELM

### Which One Breaks Through?





# The people speak

## A kind word

Dear Sir:

The Newsmagazine is getting better and better all the time. It is an instrument of Baptist news media that the Baptists of Arkansas can be and should be proud. For example, I used to receive by mail a copy of the Arkansas Baptist when I was overseas in Korea in 1952-53. It was a good paper then but a better Newsmagazine now with more features and added coverage.

I appreciate the good job you and your staff are doing and can't understand how a Southern Baptist Church in Arkansas would refuse to include the Newsmagazine in its budget. Thanks again for a timely, appropriate well-written and planned Newsmagazine with a Christian purpose, theme and leadership.—Sincerely, Ernest D. Justice, West Helena, Ark.

## Funeral costs

I am taking you at your word and writing my first "letter to the editor". In the spirit of objective observation which you encourage I want to comment on the Norman B. Rohrer [July 27, page 5] article on funerals. While I agree with him in the sentiment of portions of his article, I am most concerned that a very noble profession and a very necessary one not be reflected upon unfairly. I am aware that he used the word "minority".

Space does not permit an argument of defense for high costs (and this is always relative) but I would like to mention a few things. I have never had an unpleasant experience or even observed "unscrupulous" practices in any of my pastorates. In fact I have witnessed many cases where the director has not been paid a cent. Never have I seen one take advantage of poor people in hours of grief.

The funeral service is all that is seen by the public but there are many rather unpleasant duties behind the scenes requiring hours of work, especially in cases of disease and accidents. This one facet of the funeral director's work is grossly ignored by the rash of recent articles on the subject.

We have some very fine Christian people who own funeral homes and many of them are faithful members in our churches although for the benefit of some readers I ought to state that our church membership does not include an owner.

Admittedly there are unscrupulous people in all businesses. I am shocked at the "high cost of living" as "well as dying".

Perhaps if Senator Kefauver had lived we would have some articles on the

enormous mark-up drugs and I'm sure similar letters of defense would have been written.

There are noble people in every profession and great care should be exercised in any reflection on a minority lest the majority fall under the same shadow. In fact there have been "one" or "two" pastors through the years who have not been outstandingly scrupulous.

Thank you for your consideration of this letter in defense of a most necessary business.—Merle A. Johnson, Jr., First Baptist Church, Malvern

## The Cover



*WHERE THE LIVIN' IS EASY*  
—The White River of the Delta section of Arkansas at St. Charles.) Photo by Harold Phelps)

## Presbyterians, Baptists unite churches

NUNDA, N. Y.—A United Presbyterian church and an American Baptist congregation will federate with one another here this summer. But the two churches—as is not usually the case in federations—are both "standing on their own two legs."

Leaders of the churches say the federation is not a move to cut costs, not for the sake of efficiency, nor out of any pressure or necessity.

The Rev. Irvin W. Underhill, who made national headlines when 10 years ago he was called as the first Negro pastor of the all-white First Presbyterian here, said Christ's words, "that the world may know the Lord has sent me," are reason enough for the ecumenical action. (EP)



... Control of marijuana may soon be shifted from the Treasury Department's Bureau of Narcotics to the Department of Health, Education and Welfare. This shift could pave the way for more liberal marijuana laws. The Bureau of Narcotics is expected to oppose the shift strongly but top HEW officials feel the move is essential; they argue that marijuana is not a "hard narcotic" and therefore should not be under the supervision of the Bureau of Narcotics.

... There is a growing loss in motion picture attendance from family and youngsters, age 16-17, due to the growing trend toward "adult" film fare, says Douglas Lightner of Commonwealth Theatres in Kansas City. Lightner accused the entire industry—producer, distributor and exhibitor—of overlooking one of the most important segments of the potential audience.

... Wonderful though the medical triumphs of prevention, diagnosis and treatment are they are not reaching everyone who needs them. Some U. S. counties have infant death rates 300 percent higher than the national average. Nearly 8,000 women die needlessly each year of cervical cancer, even though an excellent detection test exists. Seventy percent of U. S. auto accident deaths occur in rural areas with poor medical facilities.

... Impressive sums of money can be saved by buying drugs by their generic names rather than their brandnames. Harvard Medical School professor Richard Burack has written a book entitled *The Handbook of Prescription Drugs* (Pantheon Books). Item: Drug companies spend \$600,000,000 a year in promoting brandnames, and 90 percent of all prescriptions are written for brandnames, which are more expensive. Item: Basic penicillin under a brand-name sells for \$6.62 for 100 tablets, while the same quantity can be bought for 92 cents, sold by a lesser-known company. Sen. Gaylord Nelson (D-Wis.), disturbed by the book's disclosures, is leading an investigation of drug pricing and public hearings by the Senate monopoly subcommittee.



# Old-time services mark anniversary

BY AL MORGAN

DALLAS—Anything resembling a modern worship service was purely coincidental.

Dressed in a frock-tailed coat and striped "breeches" reminiscent of the 1860's, Pastor W. A. Criswell opened the year-long centennial program of the First Baptist Church of Dallas.

Criswell's sermon drew stout "amens" as he pointed out that "in the old days there wasn't a preacher that didn't believe and adhere to the Good Book.

"Today, except for some of us Fundamentalists, there isn't a preacher in this country that still believes in it (in its entirety). Our (Baptists) attitudes are still the same. If God said it, we believe it," Criswell declared.

Criswell added that old-time services "were filled with feeling. Today we find expression of our emotions and our feelings in melodramatic fear."

An estimated 3,000 or more persons packed pews and sat in the aisles to hear Criswell preach his sermon on "Old Time Religion."

Most of the membership were appropriately dressed for the gala occasion which took on the atmosphere of an old time revival meeting.

Although not used by Criswell, the old-fashioned "Preacher's Pitcher" was full, and one could easily have quivered for its safety during the preaching part of the service.

All was not "hell-fire and brimstone." The grand splendor of an era long past was evident as choir members took their places, the women barely able to step in their uniform black ankle-hugging skirts and white puffed blouses. Men too, looked more like a barber shop quartet than choir members in their suspenders, bow ties and white shirts.

Lee Roy Rill led special choir selection from the 1860's. Till is minister of music for the 14,000-member Southern Baptist church.

Anne Criswell, daughter of the pastor, belted out a medley of gospel songs, including "Roll, Jordan Roll," and "Amazing Grace." She wore an eye-catching yellow, full-skirted costume.

The congregation readily responded to "I Feel Like Traveling On," and Texas Baptists and guests got a good sampling of what it used to be like in the "hand-clapping" and "foot-stomping" days when people openly expressed their religion. For a moment the hands of time returned back.

The service began the centennial year celebration by honoring all 50-year and

other long-time members. It will end July 28, 1968 with a "Centennial Sunday."

Criswell, pastor of the Southern Baptist Convention's largest church since 1944, is the church's tenth pastor. The former Oklahoma preacher picked up the reins dropped by the late George W. Truett who served the congregation from 1897 until his death in 1944.

Descendents of the founders of the church were recognized during the service. (BP)

## Women's suffrage

NEW YORK—Women will have to wait at least two more years for a decision that could give them the right to vote in the Lutheran Church-Missouri Synod.

The all-male 47th Regular Convention of the 2.8 million-member denomination, meeting here, called for a "detailed and exhaustive study of the entire question of woman suffrage in the church." Congregations of the Synod were requested to "wait in patience" until the 1969 convention establishes a policy for them. This is to be based on a study conducted by the Synod's Commission on Theology and Church Relations. (EP)

## Beacon lights of Baptist history

# Musical instruments

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

Musical instruments found their way slowly into the sanctuaries of Baptist churches. The old pitch pipe was the only help music leaders had for a long time. Then the bass viol became popular among some churches. Of course, the smaller churches would not have access to such. But some objected to the "big fiddle" as the bass viol was called.

Organs, generally, were frowned upon. Dr. David Benedict, Baptist historian, said he remembered when staunch old Baptists would have as soon tolerated the pope of Rome in their pulpits as organs in their galleries: Musical instruments were associated with cathedral pomp and prelatical power.

Dr. Benedict was pastor of the Baptist church in Pawtucket, R. I. It was the first Baptist church in America to have an organ. His house of worship was the only one in town. Their choir worked diligently to improve its music. Several of their members belonged to the Mozart Society which was popular in that community. They frequently held concerts in the Baptist church building, since there was no other place to hold such meetings.

To assist this group in their performances a small organ was obtained by a joint stock company and placed in the gallery of the sanctuary. It became a permanent fixture.

Enjoyed by those who came to the concerts the organ soon found a regular place in the worship services. Slowly it became a favorite. Many who were biased previously toward artificial aid in melody became ardent supporters. There was no doubting that it aided musically. Experimental usage had won out over traditional intolerance.

## The preacher poet

### Unalterable ultimatum

1. Luke 13:3 and Acts 17:30
2. John 3:3

God proclaimed these ultimatums,  
They are musts for every soul.  
True and tender are these man-  
dates

Bringing one into God's fold.

These are orders never altered.  
Either they must be obeyed  
Or result in death eternal  
Tho the debt for sin is paid.

Yea, the debt was paid at Calv'ry  
When the Benefactor died  
But no one can lay claim to it  
If the Donor is denied.

Jno. 1:12, 13  
—W. B. O'Neal

## Back in Nigeria

Mr. and Mrs. C. Turner Hopkins, Southern Baptist missionaries, left for Nigeria July 21, after furlough in the States. They may be addressed, P. M. B. 5113, Ibadan, Nigeria, West Africa. Both were born in Memphis, Tenn., and moved to Marianna, Ark., while growing up; she is the former Carlene Densford. He was in business in Marianna before their missionary appointment in 1962.



# DO THE JEWS HAVE A RIGHT TO PALESTINE?

BY W. O. VAUGHT JR.

PASTOR, IMMANUEL BAPTIST CHURCH, LITTLE ROCK

The land where the State of Israel is was promised to Abraham and his descendants. In fact, the land promised to Abraham not only included the nation we know today as the State of Israel, but also included a good bit of the land occupied by the Arabs now.

To be sure, the Jews have not always been in the land promised to their fathers. Once they almost possessed this land, but in the conquest under Joshua they never drove out all the various national groups residing there.

After the Northern ten tribes were carried away captive in 722 B.C., and after the Southern tribe of Judah was taken captive to Babylon in 587 B.C., the Jews really never possessed Palestine again until 1948 A.D. Following their return from exile in Babylon the Jews formed somewhat of a national unity, but they were never really a free people. They were under the Roman yoke during Christ's time and during the subsequent centuries they spread over all the earth and did not claim to have a nation in Palestine.

After the Jews had been taken into Babylonian captivity they longed for their home land and Jerusalem. Psalm 137 states for us their longing for their homeland:

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. . . For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth."

Even though the Jews as a nation have never accepted Christ as the Messiah, they have never lost their love for Jerusalem and the land promised to Abraham and his descendants. In 1895 a very capable Jewish leader wrote an article on "Der Judenstaat" (The Jewish State). This paper aroused great interest in the Zionist movement and two years later in Basel, Switzerland, the first Zionist Congress was held. The Zionist movement was based on the thesis that the Jews looked forward to a homeland in Palestine for the wandering Jews of the world.

Dr. Chaim Weizmann, the inventor of TNT, whose chemical knowledge helped the Allies win World War I, was one of the world's most ardent Zionists. Through his influence and the support of the Zionist Movement, when Palestine was mandated to the British Empire, the British leaders looked with favor on a home for the Jews in Palestine.

Arthur James Balfour, head of the foreign office for Great Britain, issued a paper which came to be known as "The Balfour Declaration." It said, "His Majesty's government views with favor the establishment in Palestine of a home for the Jewish people, and will use their best endeavours to facilitate the achievement of this objective." Immediately Jews from all over the world began the movement back to Palestine.

I visited Palestine during these years. The Balfour Declaration was nailed up on all the telephone poles and the Jews were flowing back to their land. So many returned to Palestine that in 1939 the London Conference had to limit the number that could return each year. More than 325,000 went back between 1917 and 1940.

They bought little plots of land. Then, as their wealth accumulated, they began to buy the larger estates from wealthy Arab landowners who lived in Damascus or Beirut or Cairo. The industrious, energetic Jews soon had taken over the land from the Arabs. Thus the conflict between Arabs and Jews developed.

Right at this time the Jews were being persecuted and slaughtered in Germany. Jews from all over Europe were on the move, many of them trying to get back to Palestine. This is why the British Government, in 1939, issued the "White Paper" and limited immigration back to Palestine to 75,000 per year for a five-year period. But the Jews kept going back and finally the British Government confessed to the United Nations, "We can no longer see any solution to this tragic mandate of Palestine that is placed in our hands. Today (May 14, 1948) we turn this mandate back to the United Nations."

The next day, May 15, 1948, the Jews declared the State of Israel. They elected Dr. Weizmann their first president and David Ben Gurion their first prime minister. That day the six surrounding Arab nations declared war on Israel. Multiplied thousands of Arabs left Palestine, believing that in the Arab war the Israel nation would be driven into the sea and defeated forever. But to the amazement of the whole world, Israel never lost a battle. Almost one million of those Arab refugees who had gone out and who had been driven out, have never been back to Palestine since that day. Mrs. Vaught and I were in Palestine again, just after the War between Israel and the Arab Nations and we saw these refugees.

The plight of the Arabs was one of the most heart-breaking things we had ever seen. Almost a million of them were forced into the refugee camps at Jericho, Amman, Beirut and Damascus. In fact, these camps dotted the whole Arab world and the United Nations was faced with the task of feeding them.

As we rode from Damascus to Jerusalem, our Arab driver pointed over into Israel and said to us: "They drove me and my family out. We had a lovely home over there, but they drove us out. One day we are going to get our home back."

That evening in Jerusalem, Jordan, my wife went to a beauty shop and the beauty operator apologized for her little shop and inadequate facilities. Pointing over toward Israel she said to my wife, "I had a lovely shop over there, with six chairs and several helpers. But they came one night and told me to get out and I had to leave everything. But one day we are going to get it back."



This is the hatred and bitterness that covers the Arab world, and their hatred for Israel is beyond anything we can comprehend.

Who is to blame? Who is in the wrong? Didn't the Arabs have Palestine and didn't the Jews come in and drive them out? These are questions that are being asked all over the world. What is the answer?

We must remember that the Jews are an industrious people and wherever they go, they work. They are the world's best traders and they are the world's best merchants. Their tremendous drive and leadership has completely transformed Palestine and it is indeed one of the most progressive nations on earth. More than 2½ million Jews now live in the State of Israel and Tel Aviv is coming to be the leading city of the Mediterranean world. It is my conviction that the Jews are in Israel to stay and I do not believe they are going to relinquish the land they have recently taken. Jerusalem will never be a divided city again.

Does the Bible say anything about all of this? Indeed it does. I am of the persuasion that the promises God made to Abraham and his descendants are to abide. In my judgment, these promises did not depend upon the obedience or disobedience of the Jews, but the promises depended rather on the power of God to accomplish them. These promises were unconditionally and everlastingly made.

Amos 9:14, 15 closes with these words: "And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

I cannot read the book of Zechariah without realizing that the theme of that book is "in that day." Now what is God going to do for his people "in that day"? Zechariah says they are going to be gathered again in their land and they

are going to "look upon me whom they have pierced, and they shall mourn for him." Also "in that day there shall be a fountain opened in the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." That day is coming for the Jews.

Paul has something of great importance to say about this in Romans 11. He speaks about "this mystery." The "mystery" is how the chosen people, the Jews, have closed their eyes to the Gospel, and how God is going to one day open their eyes.

In Romans 11:25-28: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

"And so all Israel shall be saved: as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins.

"As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sake."

This blindness, this "parosis," this hardness that has fallen across their eyes so they would not accept the Savior, is not total and it is not permanent. One day the Jews will turn to Christ, the blindness will be taken from their eyes, and they will own the Savior whom they have rejected through all these centuries.

As Zechariah says in 14:20: "In that day shall there be upon the bells of the horses, holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts."

I do not know how soon it will come, but it is certainly coming. Events point in that direction now. What a wonderful day it will be when the Jews accept the Christ they have rejected. Let us pray for that day to come.



*Jerusalem from the Mount of Olives*



# Arkansas all over

## Hughes to speak at OBU commencement

Robert D. Hughes, executive secretary of the executive board of the Southern Baptist General Convention of California, has been named speaker for the summer commencement exercises at Ouachita University. The program will begin at 5 p.m. Friday, Aug. 11, in the First Baptist Church. Fifty-nine baccalaureate degrees and nine master's degrees are to be awarded during the ceremony. Hughes will be presented with an honorary doctor of divinity degree.



ROBERT D. HUGHES

Dr. Hughes, who is a graduate of Ouachita and a native of Arkansas, served as pastor of several churches in this state and in Texas before moving to California in 1948. In his present position, he is responsible for directing the Convention's program of church extension and church development, and for administering the Baptist's \$2,000,000 annual budget. He also directs the work of more than 150 missionaries employed by the Southern Baptist General Convention of California to work in that state. Additional duties include directing a staff of education specialists who work in the development of leadership training and program development services offered to aid Southern Baptist congregations in California and Northern Nevada.

Before becoming executive secretary of the executive board, Dr. Hughes was pastor of the First Southern Baptist Church of Long Beach, Calif. He is a past president of the Southern Baptist General Convention of California and has served several terms as a member of the executive board of the state convention.

Having served for seven years as a member of the Foreign Mission Board of the Southern Baptist Convention which directs the work of 2,200 missionaries in 63 foreign nations, he is presently a member of the Southern Baptist Convention Hospital Commission.

## Harris is available

Thomas L. Harris has completed his interim pastorate of Grace Church, North Little Rock, and is now available for supply, revivals or interim.

Grace Church recalled R. E. Fowler as pastor. He served the church earlier before moving to Carruthersville, Mo. He resumed the North Little Rock pastorate Aug. 1.



**NEWSMAGAZINE CENTERPIECE**—The Arkansas Baptist Newsmagazine, for which she has worked on several occasions, was used for the centerpiece of a pre-nuptial party honoring Miss Gracie Hatfield (third from left), who stands between her parents, Mr. and Mrs. Lawson Hatfield, and her hostess, Mrs. Paul Viala, Little Rock. Corsages were also made of the Newsmagazine pages. The serving table centerpiece was arranged in a typewriter. Miss Hatfield, who graduated in June from Baylor University, was editor of the *Iscani*, campus magazine. Miss Hatfield was married Aug. 5 at Immanuel Church, Little Rock, to Jerry Hilton, Del Rio, Tex.

## Arkansan news director

**FORT WORTH**—Robert S. (Bob) Harrelson, executive vice president of the Chamber of Commerce in Jonesboro, Ark., will become news director at Southwestern Seminary Sept. 1. He will enroll as a student in the school of religious education.

He will fill the vacancy on the seminary's public relations staff created when Billy Keith returned as a Southern Baptist missionary to Japan after a year's furlough.

Mr. Harrelson received the bachelor of science degree in journalism and political science from Arkansas State University in 1963. He has done graduate study at the University of Georgia and the University of Houston.

## Serving in Arkansas

Miss Sherry Byrd, Columbia, S. C., is serving as summer missionary in Arkansas as a representative of her school, Carson-Newman College, Jefferson City, Tenn. The school has 24 students serving in the nation and one in Germany.

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## Arkansans are champs

Arkansas won the volley ball championship for the third week Training Union Leadership Conference and Youth Conference at Ridgecrest, July 20-26. The team was composed of Kenny Ashwill, Tom Millican, Lowell Snow, Harold Elder, John Morrow, Dick Maple, and Dr. Andrew Setliffe, all of Grand Avenue Church, Ft. Smith, Gene Wilson, John Linsey, Bill Bining, and Bill Hurley of First Church, Arkadelphia. Others playing on the team were Bob Davis, Al Berg, and Hal Crane.

On the way to the championship, the team defeated an independent team from Florida and the state teams of Tennessee, Virginia, and Georgia. In the finals they defeated Georgia 15 to 6 and 15 to 0. Dr. Setliffe, minister of education, Grand Avenue Church, was both coach and team member for the champions. Dr. Setliffe was a faculty member for the Intermediate conference both the second and third Training Union weeks, leading a "Learning to Witness" workshop.

**Natural Steps, July 23-30;** Jesse Reed, director of Evangelism, Arkansas State Convention, evangelist; Bill Elliff, music director; 7 for baptism; 5 by letter; 1 by statement; 2 other professions of faith; Delton J. Cooper, Pastor.

**Shannon Road Church, Pine Bluff, Harmony Association, June 12-18;** Vernon L. Bradley, pastor, First Church, Salina, Okla., evangelist; Charles Spillyards, song leader; Miss Margaret Johnson, pianist; 17 for baptism; 36 rededications; 4 by letter; John H. Hall, pastor.

**Manning Church, July 10-16;** John Eason, pastor, Palestine Church, Quitman, evangelist; 6 profession of faith; D. W. Stark, interim pastor.

**Dumas First Church, July 24-30;** Jack Thompson, pastor, Meridian Avenue

Church, Oklahoma City, evangelist; 12 by baptism; 7 by letter; 60 rededications; Mason Bondurant, pastor.

**Warren, Southside Mission, First Church, Al Cullum, pastor, South McGehee Church, evangelist; Herbert (Red) Johnson, singer; 14 by baptism; 5 other professions of faith; 23 rededications; H. Lee Lewis, pastor.**

**Idabel, Okla., First May 29-June 11;** Walter K. Ayers, staff evangelist, First Church, Little Rock, evangelist; James Fineout, minister of music, First Church, Plano, Tex., music director; 32 professions of faith; 26 for baptism; Bill McFatrige, pastor.

**Mississippi County Union Mission (area wide), Blytheville, June 17-25;** Walter K. Ayers, staff evangelist, First Church, Little Rock, evangelist; The Suddards, music director; 36 professions of faith; Paul Kuykendall, superintendent of missions.

## Arkansans in Colorado summer Crusade



(Left to right) Mr. and Mrs. James O. Young and daughter, Warren, Sheriff Robert Moore, Arkansas City, Jack Gray, Jonesboro, C. E. Sparks, Ft. Worth, Tex., Rev. Don Larkin, Burlington, Colo., Rev. John Evans, Conway, Rev. J. R.

Wiles, Vilonia, Rev. Harrison Johns, Ft. Morgan, Colo., Rev. Carl Nelson, Wray, Colo., Garlin Goodwin, El Dorado, and Rev. and Mrs. George Lassett, Center Ridge.

For the sixth year, Arkansans have taken part of their summer to visit the West for a crusade, and all ready plans are being made for another trip in 1968.

Paul N. Jolly, former Arkansan and now superintendent of Longs Peak, Platte Valley, Arkansas Valley Association in Colorado, writes that all of the churches reported good meetings.

In addition to those shown above at the first rally for the pastors of the Platte Valley Association and the Arkansas pastors and laymen, not pictured but present were W. L. Layman, Springdale, and O. W. Vanderberge, Benkelman, Nebr.

The crusade, July 22-30, was participated in by others from Platte Valley Association: First Church, Burlington, Don Lark, pastor; Calvary church, Ft.

Morgan, Harrison Johnson, pastor; and First Church, Wray, Carl Nelson, pastor. Trinity Church, Benkelman, Nebr., O. W. Vandenberg, had asked for inclusion.

In past years Harold L. Anderson, Heber Springs businessman, had made the Arkansas plans, but was unable to attend this year because of illness. He worked out plans with George Lassett, pastor, Center Ridge.



# From the churches

## Parsonage being built

First Church, Clarendon, has started construction on a \$19,000 brick veneer parsonage to be completed by Oct. 1.

The home will contain a large living area, den-kitchen, four bedrooms, two full baths, a carport and patio. Central heat and air-conditioning is being installed.

Raymond Palmer, pastor, reports that a new educational building is being planned by the church.

## Chaney at Hatfield

Jesse Chaney is now serving as pastor of Hatfield Church, Ouachita Association. A graduate of Baptist Bible College, Springfield, Mo., he has previously pastored in Missouri and New Mexico. He served as missionary to the Navajo Indians for seven years.

Mr. and Mrs. Chaney have three children, Shirley Sue, Deborah Louise and Kavin Royce. (AB)

## Combs to Illinois

Doyle Combs, who has served as music and youth director of First Church, Booneville, has resigned. He has accepted the position of band director of the school system in Edwardsville, Ill.



*DEDICATED AT PARAGOULD—East Side Church, Paragould, dedicated an auditorium seating 500 on July 30. The 56 by 120-foot building also houses a pastor's study, music director's study, secretary's office, six classrooms, a cry room and restrooms. The old auditorium is being torn down for additional parking. A new educational building is being planned. Pastor Jesse Holcomb has been at East Side for two years, during which time there have been 133 additions.*



## Forest Highlands dedication

Aug. 13 has been selected as the date for the dedication of the new \$175,000 Forest Highlands Church building in Little Rock. The new auditorium is on the top level of the split level building and will seat 500. On the lower level are elementary classrooms.

A special feature of the new church is the Rogers organ, the only one of its kind in the state.

Johnny Jackson is pastor of the church, which was organized in February, 1958, with 58 charter members. Present membership is 460. Mr. Jackson will deliver the morning sermon. Preaching that night will be Dr. C. W. Caldwell, Little Rock, who has twice served as interim pastor.

The dedication address will be deliv-

ered at 2:30 by Jim Tillman, former pastor. Others on the program will include another former pastor, Darrell Ross, Don Hook and W. Harold Hicks.

## Ordain deacons

First Church Mulberry ordained Paul Mesdors, Johnny Belt, Odell Chappell, Fred Moon and Jimmy Moore as deacons July 28. Eugene Walker, deacon of the church, presented the candidates; Ray Jackson, also a deacon, served as clerk; Paul E. Wilhelm, associational missionary, led in the questioning; Bruce Cushman, pastor, First Church, Van Buren, brought the message. John Curtis led in the ordination prayer. Charles Holcomb is pastor.

## Buys mission building

South Side Church, Pine Bluff, has purchased a mobil building for use at East Side Chapel. The vote by the congregation July 23 was unanimous. (CB)

## Chapel changes name

Moore's Chapel, Harmony Association, voted July 9 to change its name to Bethel Church. The church is five miles east of Gould. It was originated by First Church, Dumas, and Missionary Sam Davis. R. B. Dickson Jr. is pastor.

## New mission pastors

Don Seigler is the new pastor of Rolling Hills Mission, Immanuel Church, Washington-Madison Association. He has served as pastor at Seagoville, Tex., for the last two years. A graduate of Southwestern Seminary, he also attended Golden Gate Seminary for one year. He has served in pioneer missions in Washington and Utah. He taught school for two years and worked at Buckner Baptist Children's Home in Dallas. Mr. and Mrs. Seigler have two sons.

Gilbert Morris of Ouachita University has accepted the pastorate of Greenland Mission in the same association. He will also attend the University of Arkansas. (AB)



**Duffer to be honored**

Missionary J. Russell Duffer, Gainesville-Current River Association will be honored at a special anniversary service Sept. 17 at First Church, Pocahontas.

Mr. Duffer began preaching in 1927 and was licensed by First Church, Kenton, Tenn. He delivered his first sermon on the third Sunday of September at the Kenton church. He returned to the church for his 25th anniversary celebration.

First Church, Pocahontas, ordained the minister in 1930. He has served churches in Black River, Mt. Zion, Mississippi County, Greene County, Gainesville and Central Associations, all in Arkansas, and Shelby County Association in Tennessee. (AB)

**Maples to Miami Beach**

MIAMI BEACH, Fla.—Lewis Maples of Tulsa, Okla., has been named director of Southern Baptist ministries here and also pastor of First Baptist Church of Miami Beach, the only Southern Baptist Church on this island of 75,000. His resignation from Brookside Baptist Church in Tulsa, where he has been pastor eight years, is effective Aug. 15.

Maples will direct the already existing ministries to language groups and non-evangelicals. He also will initiate a new program to include a "Chapel by the Sea" (on-the-beach worship services) and weekday ministries mainly for adults, highlighting cultural, commercial and religious aspects of life. (BP)

**Heads PR group**

DALLAS—Dyar Massey, a Baptist layman who is director of development at Emory University in Atlanta, became president of the American College Public Relations Association during their 50th anniversary convention here.

Massey, a member of Clairmont Hills Baptist Church in Atlanta, is also a former president of Sigma Delta Chi, national journalistic society. (BP)

**Journeyman is home**

Larry E. Smith, Southern Baptist missionary journeyman, is returning to the States from Bangkok, Thailand, where he worked in the Baptist Student Center for two years. He is a native of Osceola. He may be addressed at Rte. 2, Box 346, Osceola, Ark., 72370. A graduate of Arkansas State College, Jonesboro, Larry worked in Thailand with the Peace Corps before becoming a journeyman.



J. RUSSELL DUFFER



LEROY FRENCH

**Slade to Houston**

Joe M. Slade, minister of youth education at Pulaski Heights Church, has resigned to enter the Institute of Religion in the Texas Medical Center complex at Houston, Tex.

Mr. Slade came to Pulaski Heights in January, 1966, after receiving the Bachelor of Divinity degree from Southern Seminary. A native of Orlando, Fla., he attended Stetson University for three years and graduated from Cumberland College in 1962. He has pastored churches in Geneva, Fla., Owenton, Ky., and Lawrenceburg, Ky.

Earlier this year, Mr. Slade toured the Holy Land just prior to the outbreak of hostilities.

**Barnes to Lebanon**

Rev. and Mrs. Emmett A. Barnes left the States July 21 to begin their first term as Southern Baptist missionaries in Lebanon. He will teach in the Arab Baptist Theological Seminary, Beirut (their address: Box 2026, Beirut, Lebanon). He was born in Bismarck, Mo., but grew up in Potosi, Mo.; she, the former LaNell Taylor, was born and reared in Monette, Ark. At the time of their appointment by the Foreign Mission Board in 1966 he was pastor of First Church, Austin, Ind.

**Wash Watts retires**

NEW ORLEANS—J. Wash Watts, professor of Old Testament Interpretation and Hebrew, has retired after serving on the faculty of the New Orleans Seminary for 36 years. In addition to his role as professor, he served as dean of student affairs for more than 20 years and was twice acting president of the seminary, during 1942 and 1958.

Prior to his position at the New Orleans Seminary, Watts was pastor of Baptist churches in South Carolina, Kentucky and Louisiana. He served as a missionary to Palestine from 1923-'28, founding the Near East Mission of the Southern Baptist Convention Foreign Mission Board. (BP)

**French at Melbourne**

Leroy French has accepted the pastorate of First Church, Melbourne.

He is a graduate of Ouachita University, and a student at Southwestern Seminary. While a Ouachita student, he served as pastor of Delark and Curtis Churches. Prior to moving to Melbourne, he was pastor of Downtown Church, Wichita Falls, Tex.

Mrs. French is the former Helen Tanner. They have two children, Janet, 18, who will enroll in Southern College this fall, and Dean, 15.

**Pastors resign**

Norman Neel has resigned as pastor of New Bethel Mission, First Church, Dumas. In another Harmony Association area, Ben Kirby has resigned as pastor of Rankin Chapel Church to enter Southwestern Seminary, Ft. Worth. He is a recent graduate of Ouachita University.

Jerrell Rial has resigned as pastor of Hickory Grove Church to move back to Dallas. He plans to enter Southwestern Seminary.

Charles Spillyards, who has served as music and youth director for Sulphur Springs for two years, has resigned and is available for supply, interim or pastoral work.

Pat Mehaffey, who has served Yorktown Church for two years, has resigned. He, too, is available for supply and pastoral work. (AB)

**Oakland calls Holder**

Oakland Church, Pine Bluff, has called J. M. Holder as pastor and he is now on the field.

Mr. Holder, a native of the White Hall community, was the first pastor of Oak Grove Church after its organization. He served as pastor of Humphrey and Sulphur Springs Churches.

Mr. Holder served as pastor of the First Southern Baptist Church at Tujunga, Calif., for more than six years before returning to Pine Bluff. He has attended Central Seminary, Kansas City, and Southwestern Seminary, Ft. Worth. (AB)

**Deaths**

LAWRENCE N. ANDERSON, 81, Fayetteville, Aug. 3.

Born in Illinois, he was a retired federal employe. He was a deacon of First Church, and past president of the Fayetteville Chapter of the National Association of Retired Civil Employees.



## Six churches represented in dialogue with Baptists

By JIM NEWTON

FAYETTEVILLE, N. C.—A unique series of Sunday night worship services at the Snyder Memorial Baptist Church here is reported by the church's pastor to have broken down biased attitudes and stereotyped images and created a bond of fellowship and understanding between Baptists and churches from six different denominations.

The series of six Sunday night services, entitled "What Our Church Is Doing to Redeem the World," has featured messages on this subject by ministers from the local ministers from the local Methodist, Pentecostal, Episcopalian, Presbyterian, Lutheran, and Roman Catholic churches.

Following the sermons, the congregation, which has included both Baptists and guests from the other denominations, has moved to another part of the church to exchange in dialogue-type "Talk back", allowing the members and visitors to ask questions and express their own viewpoints.

James Cammack, pastor of the 1,700 member church, called the response "exciting" and "excellent."

"I think the main result," he said, "has been that we have found that we have more in common [than we had realized] with people of whom we have been previously suspicious doctrinally."

Cammack, however, said that there was no effort on the part of the church to have a local-level ecumenical movement. "It is a cooperative venture rather than the hope of unity or merger, which is not what we are after," Cammack said.

"I think the ecumenical movement, when it is structured, is a good deal more than each doing his own task in his own way. It is each doing the same task," Cammack added.

The pastor said that the series has emphasized what each different church is doing in the world to present the Christian message and redeem mankind, rather than emphasizing the doctrinal differences between the churches.

Real dialogue has resulted between the Baptists and the other denominational groups, he said. "There has been doctrinal discussion and doctrinal dif-

ferences of opinion expressed, but there has been no defensive attitude about this.

"This freedom of dialogue," he added, "means that you can ask me any question and I will try to answer it as freely and honestly as I can."

The dialogue, Cammack continued, has helped the Baptists to understand why, for example, the Pentecostals speak in tongues. With this understanding comes fellowship and improved relationships.

"This fellowship and understanding," he said, "is even being generated with Roman Catholics."

Another result, he said, has been the response from the unchurched people in the community who have come to the services, perhaps out of curiosity, and have heard the message of Christianity. In one service, he said, attendance was about 300, with perhaps one-third of them visitors from the other denomination, and about 35 who were members of no church.

"The Christian church has too long been criticized for talking to itself," he added. "We hope this series will attract people of all faiths—and no faith. The services so far have been most helpful," Cammack said at the half-way point in the six-week series.

Churches which are participating in the unique series at the Snyder Memorial Church are: St. Paul's in the Pines Episcopal Church, Northwood Temple Pentecostal Holiness Church, Highland Presbyterian Church, Haymount Methodist Church, St. James Lutheran Church, and St. Patrick's Catholic Church. (BP)



THREE-QUARTERS OF A CENTURY—The Orebro Mission, second largest group of Baptists in Sweden, issued a photographic history and portrayal of its work at home and overseas in connection with its 75th anniversary this year. Looking over the book, from left to right, are Wimar Hanssen, manager of the Orebro Mission's publishing department; Samuel Sollerman, editor of the denomination's weekly newspaper; and Yngve Ydreborg, retiring secretary of foreign missions. (EBPS Photo)



## White, Negro Baptists pray for end to rioting

NASHVILLE—About 6,000 white and Negro Baptists prayed here for an end to race riots in America, just before the president of the Baptist World Alliance declared that there would be no need for demands for "black power" to counteract "white power" if the power of love would reign supreme.

"Then selfishness, intolerance, impatience, bigotries, prejudices and complexes will disappear and hate and violence will cease," said William R. Tolbert, vice president of the Republic of Liberia and top elected official of the Baptist World Alliance.

The mass rally here, called the Baptist World Fellowship Convocation, marked the first time in Nashville history that white and Negro Baptists of four different conventions had met together for fellowship, worship and inspiration.

The rally also welcomed the first of about 120 world-wide Baptist leaders in Nashville to attend sessions of the Baptist World Alliance Executive Committee.

Prayer for an end to racial strife was voiced during the invocation by the executive secretary of the Southern Baptist Convention Executive Committee, Porter W. Routh of Nashville.

Routh prayed that the fellowship of the meeting might serve as "a bridge of understanding" to the honor and glory of God in the face of racial tension and turmoil around the world.

Earlier, the four general chairmen of the convocation had issued a statement calling for Baptists to attend the convocation to pray for "reconciliation and order among men" in response to President Lyndon B. Johnson's plea for Christians to observe that Sunday as a day of prayer for an end to racial rioting.

"In the face of racial disorders that are among the worst the nation has seen since the Civil War, we call upon our people for a demonstration of the power of Christ to change our prejudices," said the statement.

"We condemn the rioting, burning looting, senseless slaughter and anarchy which has occurred in so many places," the statement continued. "We also confess our own sins and guilt, and that of our people, in permitting racism, injustice and deprivation to breed such public strife."

During the major address, Tolbert said he felt that the convocation could be a very meaningful demonstration of positive race relations "in these days of unrest, tension, misunderstanding,

## Baptist beliefs

# Blessed the peacemakers

BY HERSCHEL H. HOBBS

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

EIGHTH IN SERIES ON BEATITUDES

"Blessed are the peacemakers; for they shall be called the children of God" (Matt. 5:9).

The "peacemakers" are not simply peaceful men. They are *makers of peace*.

Christ the King is a peacemaker between God and man (Col. 1:20-22) and between man and man (Eph. 2:12-18). Citizens of the Kingdom must be the same. The gospel is the message of peace. So the Christian must be a messenger of the gospel. This expresses the *missionary duty* of the Lord's people.

The peace of which Jesus spoke involves man's relationship to God first and then to other men. A man cannot be at peace with his fellowman until he is at peace with God. Peace on earth is among men who are wellpleasing to God (cf. Lk. 2:14). So the Christian should be dedicated to the purpose of creating such a condition of peace.

Doing so, "they shall be called the children of God." However, this expresses more than a relationship. It involves character. It is an outward expression of an inner being. Christ, our Elder Brother, is the Peacemaker. And as we are peacemakers it will be evidence of our identity with Him as "children of God." Note that such "will be called" children of God. Other men by our zeal for making peace between God and man and man and man will call Christians "children of God."

It is in *evangelism* that the Christian finds the highest reason for his being. And in it he will be "blessed." He will find in it the ingredients necessary for a full expression of his life in Christ.

perplexities, strife, conflict and bloodshed.

"This can be assured" he told the integrated audience, "if indeed we have come together in genuine brotherly love and in the name and true spirit of Jesus Christ our Lord."

Quoting the Apostle Paul, Tolbert declared that all Baptists "are one body in Christ" regardless of their differences in nationality, language, color, geographical location, economic condition or social status. (BP)

## Urges racial progress

NASHVILLE—The chairman of the North American Baptist Fellowship has called on the Baptist conventions of North America to encourage their members to work together for improved race relations and world peace.

V. Carney Hargroves, pastor of the Second Baptist Church of Germantown, Philadelphia, Pa., was addressing a central committee meeting of the North American Baptist Fellowship.

Representatives of ten Baptist bodies on the North American continent were present, eight of which groups hold membership in the fellowship, a committee of the Baptist World Alliance, (BWA). (BP)

## Vietnam missionaries request more workers

Southern Baptist missionaries in Vietnam have requested the Foreign Mission Board to reinforce them with seven missionary couples for general evangelism and six missionary journeymen. They have also asked for four summer missionaries to help them in 1968.

The personnel request was made during the annual meeting of the Vietnam Baptist Mission (administrative organization of Southern Baptist missionaries) held recently in Saigon. The new workers are needed to help achieve goals which the Mission has adopted for 1969, the 10th anniversary of Southern Baptist mission work in Vietnam.

The goals include 1,000 church members, 20 churches, 50 chapels, and 60 missionaries located in 10 cities. At present there are more than 300 church members, three churches, 16 preaching points, and 27 missionaries in four cities.

Special nationwide evangelistic efforts have also been set for 1969. (In addition, Vietnamese Baptists will participate in an Asia-wide evangelism campaign in 1970 in connection with the meeting of the Baptist World Alliances in Tokyo, Japan.)



# Your state convention at work

## 'If you really want to lose your heart'

One of the summer mission projects of Baptist Student Union is a work camp in Kentucky. Here 15 students and sponsors are converting a store into a meeting place for a church. Gary Thrailkill of Southwest City, Mo., and the University of Arkansas is working in the project. Here is a description of his work. "We have torn out the better part of an old general store which also serves as

our home. We have poured a new concrete floor in the basement—1,400 square feet—and are in the process of building walls, hanging sheet rock, hanging a suspended ceiling, putting in new floors, plumbing, wiring, etc.

"There is a married couple who are from Golden Gate Seminary as our sponsors. There are also six girls and five boys. We get up at 5:15 a.m., eat breakfast at 5:30, have morning devotionals and private meditations until 6:30. We work from 6:30 to 11:30 and have lunch until noon. We work from noon until 5:00 p.m. and have dinner

then. After that we have Bible study and group prayer. At 8:30 p.m. we have "taps" which signifies quiet time.

"We have one shower and a small hot water heater. That makes for a lot of cold showers for us guys. Makes a fellow appreciate home a little more. Our water is condemned for health reasons, so we boil all of it before drinking. Sometimes I'm not too concerned with what it has in it, just so it's wet.

"We work five and a half days and have Saturday afternoon off. On Sunday we are active in the church here, the Hillier Mission, and have Sunday School in the mountains in the afternoon for many children. We will begin tomorrow with some adults.

"We are down in a valley which is an old coal mining area. A creek flows behind the buildings. In this country a creek and a garbage dump are the same thing. It's really quite sad. The "Hollers" branch off the main road and the "roads" wind back into the mountains. It was in such an area that we had Sunday School last week.

"While going to the meeting place the children run out of the shacks for you to pick them up. Many of the houses are little more than a bunch of cracks held together with a few boards. Most of the children and adults are dirty and ragged.

"If you really want to lose your heart, you look into the pleading eyes of a small dirty child or the desperate eyes of a young mother in one of these shacks. Suddenly you don't see the filth or the rags; you can no longer see the cracks in the walls with dirt on the floors. All you can see is a soul crying out to you."

## WMU Leadership Conferences set

Two one-day statewide meetings offering specialized training for associational and local church WMU leaders will be conducted at Pulaski Heights Church, 2200 Kavanaugh, Little Rock, Aug. 17 and 18.

Leadership Conference for 1967-68 Associational WMU Leaders, Aug. 17, includes conferences for president; directors of YWA, GA and Sunbeam Band. . . mission study . . . prayer . . . community missions . . . stewardship and enlistment.

Leadership Conference for Local Church WMU Leaders, Aug. 18 will present plans and emphases in conferences for presidents; counselors, leaders and directors of YWA, GA, and Sunbeam Band; chairmen of mission study, prayer stewardship, mission action (community missions), enlistment, activities, study, programs, and circles.

Mrs. Marion G. Fray missionary to Rhodesia, will be the inspirational speaker for both conferences.

Each person is asked to bring a sack lunch.

Conferences will begin at 10 a.m. and close at 3:30 p.m.

. . . drinks will be furnished

. . . nursery will be open

. . . no pre-registration is necessary.

## Lutherans, Catholics join

MINNEAPOLIS—At the request of the Protestant group, Roman Catholics are going to help Lutherans celebrate the 450th anniversary of the Reformation.

The Lutheran Council in the U. S. has announced that scholars from both faiths will discuss major theological points this fall in 14 major U. S. cities. Joint radio and TV programs are planned.

The talks will center on similarities in the two Christian faiths, rather than on differences.

While the Lutherans celebrate the beginning of the Reformation, Catholics are commemorating the 19th centenary of the martyrdom of the apostles Peter and Paul. (EP)



GARY THRAILKILL



GRAHAM IN EAST—An estimated 3,500 rain-drenched people heard American Evangelist Billy Graham when he held meetings recently in Zagreb, second largest city in Yugoslavia. It was the first time he had spoken publicly in an East European country. A total of more than 10,000 people heard the Evangelist during two days of meetings that included a special address to church workers on the communication of the gospel in a secular age. The meetings were held on a sports field owned by Roman Catholics and overlooked by an Army hospital staffed by that church. Rain poured down relentlessly during the 70-minute service, but no one left. (CRUSADE INFORMATION SERVICE PHOTO BY RUSS BUSBY)



## ing the force of Brotherhood Council

The Brotherhood Council is the uni-  
g force that keeps the work of Bap-  
Men, Baptist Young Men and Royal  
assadors heartily supporting the ob-  
ves, goals and tasks of the church.  
ood council member knows what is  
ected of the unit that he serves and  
to make it work effectively. He  
to know this if he is to be a useful  
mittee member.

The council is designed to plan, co-  
nate, correlate and evaluate the work  
all three units of Brotherhood. It  
not an authoritative or adminis-  
tive group; however, once the coun-  
agrees on a particular plan, the re-  
ctive units are responsible for put-  
it into action.

The membership of the Brotherhood  
ncil consists of the church staff  
nbers, the Brotherhood director, and  
resident of Baptist Men, president  
advisor of Baptist Young Men, and  
Royal Ambassador leader. The pas-  
sibility on the council is to  
lain church objectives and goals and

suggest mission action opportunities for  
the Brotherhood units. The mission ac-  
tion opportunities for Baptist Men and  
Royal Ambassadors are almost unlim-  
ited when they are educated to the real  
meaning of missions and missionary en-  
deavor. The minister of education is re-  
sponsible for helping develop the edu-  
cational program in cooperation with  
the council.

The Brotherhood director is chairman  
and leads the council in its work since  
he is responsible to the church for all  
units of Brotherhood work. The secre-  
tary of the council is designated by the  
director.

Each unit leader should acquaint him-  
self with the duties of his unit and  
his office. The Royal Ambassador lead-  
er should have meetings with his com-  
mittee and chapter counselors before  
each regular meeting of the council and  
come to the meeting with plans and  
ideas for the promotion of Royal Am-  
bassador work. Although the Royal  
Ambassador program of work is the re-  
sponsibility of the counselors and com-  
mittee, some of their plans and activi-  
ties will involve some personnel from  
the other units of Brotherhood. This

will be especially true of plans for  
hikes, camp-outs, and special trips for  
meetings.

Now is the time for Brotherhood  
Councils to organize themselves for the  
next year of work. Have the leaders  
of your church set that date yet?—  
C. H. Seaton, Associate Secretary

## Bible readers unite

NEW YORK—Two campaigns urging  
the reading of Scripture will be com-  
bined for a week-long thrust beginning  
Oct. 15.

More than 40 million people all over  
the globe are expected to participate  
in a new interfaith program combining  
the American Bible Society's Worldwide  
Bible Reading and National Bible Week  
of the Laymen's National Committee.

This is the first combined effort for  
the two organizations, both born dur-  
ing World War II. Following the ob-  
servance Oct. 15-22, the American Bible  
Society's WBR program will then con-  
tinue Thanksgiving for a total of 40  
days.

The ABS provides WBR Scripture  
selections free on request in the form  
of a bookmark. Since the program be-  
gan, more than 300 million such book-  
marks, widely printed around the world  
by both the secular and religious press,  
have been distributed. (EP)

## Advocates church 'taxes'

LAFAYETTE, Ind.—The churches  
should seriously consider paying taxes  
—but not to the government, a scien-  
tist from Pennsylvania State University  
said here.

Dr. Rustum Roy, a native of India,  
told 5,000 United Presbyterian Women  
at their third triennial national meet-  
ing the church should "take seriously"  
the suggestion of retired Episcopal  
Bishop James A. Pike that the church-  
es pay taxes.

"We ought to put aside the exact  
amount that we ordinarily would be  
taxed," he said, "and from an Inter-  
national Development Ecumenical Au-  
thority which would find ways to help  
theologians and scientists get together  
for the benefit of mankind."

He further suggested taxing each  
church member and putting the mon-  
ey in a development fund, under an  
international body, for the same pur-  
pose. (EP)

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## Feminine intuition

by Harriet Hall

## Mother of the bride

Perhaps it would have been best to go see Mrs. Betty Woods in the first  
ce because she would have probably understood a woman's viewpoint, but she  
s on vacation. So I knocked on Editor Elm's door and received a cordial and  
ery "Come in."

"First, let me ask how your wife is getting along," I said.

"She's better, but I'm worse," was the reply.

After we exchanged the further news of the day I tried to explain to our  
d editor that our daughter was planning to get married on the first Saturday  
September—so I would like to take a vacation from the column for a few  
ks prior to that event.

The word "vacation" must have been all that registered because he said,  
at will be fine... and maybe you'll find something to write about while you're  
vacation."

Well, folks, let me tell you... being the mother of the bride is not my  
a of a vacation. It's exciting, of course, but it is also a bit of work, as anyone  
o has been in this position can verify. A certain preacher I know can laugh  
his friends and say, "We're not losing a daughter—we're gaining a bath-  
m." But all mothers of the bride, past, present, and future, take note: It's  
usy, busy time!

To be sure, we are very happy for our daughter and son-in-law to be, and  
h them a future of happiness as they establish a Christian home. A wedding  
a happy and sacred occasion and a promise of what is to be. On that pleasant  
é, I'll take my leave for a "vacation."

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



## Many souls have been saved in state

During the summer many souls in Arkansas have trusted Jesus as their Lord and Saviour. Each church that these people have joined has a great responsibility to help these "babes in Christ" have the proper spiritual growth.

A careful study of Acts 2: 41-47 will give a good example to follow in instruction of these young Christians.

New Christians should be baptized immediately into the church. They should also be assigned to the proper organization of the church and enrolled immediately. The new Church Membership Orientation Manual by Earl Waldrup should be studied by every pastor in order that he may fully know how to deal with a new member.

A pastor's class should be taught for five or six Sundays during the Training Union hour. A good book to use for this hour is *Your Life and Your*

*Church* by Sullivan. The Church Covenant should be taught, and baptism, the Lord's Supper, inspiration of the Scriptures, the deity of Jesus, the work of the Holy Spirit, the necessity of dependence and faith, salvation by grace, the resurrection, and the second coming of Jesus could be touched during these class periods.

The following material would be helpful for a new Christian; a baptismal certificate signed by the pastor, a copy of the church covenant, and the tracts "What is a Baptist Church," "Magnify Your Membership," "Saved and Sure." Other tracts are: "The Supper of Our Lord," "The Baptist Faith and Message," and "Truths We Hold."

These new members must also be received into the fellowship of the church. They need a close relationship and companionship with the consecrated, dedicated, loyal members of the church. They need love and understanding in order to be able to "observe all things whatsoever I have commanded you."—Jesse S. Reed, Director of Evangelism

## The bookshelf

The following Waymark paperbacks have come recently from Doubleday & Co., Garden City, N. Y.:

*Christian Primer*, Adult answers to basic questions about the Christian Faith, by Louis Cassels, \$1.45

*Your Children's Faith*, A Guide for Parents, by Florence M. Taylor, \$1.65

*Invitation to the Old Testament*, A Layman's Guide to Its Major Religious Messages, by Jacob M. Myers, \$1.95

*Scripture to Live By*, Inspiring quotations from the Holy Bible, especially selected to bring comfort, strength, and guidance for a more meaningful and successful way of life, Dorothea S. Kopplin, \$1.95

*Peace With God*, How to Choose in the Hour of Decision, by Billy Graham, \$1.95

*How to Become a Bishop without Being Religious*, by Charles Merrill Smith, \$1.45

*Never Lose Heart*, by Max Merritt Morrison, a book about the faith that conquers fear, loneliness, and personal weakness, \$1.45

*The Galileans*, A Novel of Mary Magdalene, by Frank G. Slaughter, \$1.95

Recent "Inner Circle" books from the presses of Broadman Press include:

*What's Right With the Church?*, by G. Avery Lee; *Our God Is Able*, by William Walter Warmath; *Yesterday's Voices for Today's World*, by Fred M. Wood; and *Opening the Bible*, a Guide to Understanding the Scriptures, by Edgar V. McKnight

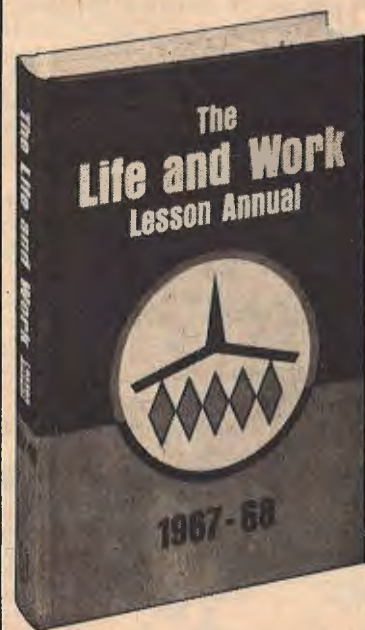
Dr. Lee, pastor of St. Charles Ave. Baptist Church, New Orleans, was influenced to write this book by "constant listening and reading about what is wrong with the church." Recognizing that there are weaknesses in the church, he sets out on a more positive note to point out that there is "something to be said in its favor."

Dr. Warmath, a former pastor of First Baptist Church, El Dorado, now vice president of Union University, Jackson, Tenn., shows here that although psychology and reason cannot provide answers sufficient to battle against today's problems, God can and does provide answers that can mean the difference between despair and victory.

Says Dr. Clyde T. Francisco of the Wood book: "This book on the prophets is a remarkable combination of scholarship, insight, and practical application."

The McKnight book presents a panoramic picture of biblical background and a guide to understanding the Scriptures. It introduces the Bible, gives background information, and lays a foundation for Bible study.

## Written exclusively for Southern Baptists



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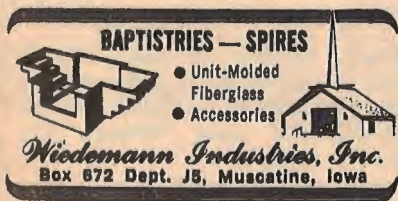
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## Outdoors with Doc

by Ralph Phelps



## Putting new member orientation in action

I wish to share with you my experience in New Member Orientation.

While attending a conference on new member orientation in Park Hill Church, North Little Rock, I discovered a need in my church for this type of training. I secured a copy of the book, *New Church Member Orientation Manual*, by Earl Waldrup and took it by home study. As I studied the book I noted that the program could be adapted to any church and that the organization needed to conduct the study was not limited to one or many persons.

Since my church was small and there were few new members, I decided to conduct the course myself. My first step was to order the material through the Literature Department of the Sunday School Board. When this material was received, I studied it very carefully and was reassured that I needed a separate class or session for each age group. Again, I had a problem since there were only one or two per age group. I had to decide on the best time to do the teaching. My solution to this problem came when I decided to go into the home of each new member and teach the material. This was rich experience for me and I had a greater outreach than I had anticipated. When I went to a junior or intermediate's home the mother would usually remain in the room and I was able to teach two instead of one. On one occasion a younger sister joined the teaching session. Usually there were two morning sessions, and at times more depending on the hours we were able to share together. There were many advantages of this type of study. I found that the new member was free to ask and to answer questions, and it also gave me a better relationship as well as acquaintance with the family and home life.

When each course was over, I presented a New Member Orientation Certificate to the new member on Sunday morning during the announcement period. Soon our church adopted the requirement that every person who came on profession of faith had to take the orientation course before he was baptized.—Robert F. Tucker.

## Cummins on furlough

Rev. and Mrs. Harold T. Cummins, Southern Baptist missionaries to Kenya, arrived in the States July 30 for furlough. They may be addressed, c/o Grant Avenue Baptist Church, Springfield, Mo. Born in El Dorado, Ark., Mr. Cummins grew up in nearby Calion; Mrs. Cummins is the former Betty Noe, of Highlandville, Mo. He was pastor of First Southern Baptist Church, Benecia, Calif., when they were appointed by the Foreign Mission Board in 1959.

## The reasons why

Having confessed in print his long-kept secret of addiction to gardening, Doc figures he might as well go ahead and admit the reasons he gets a kick out of the hobby of vegetable growing.

Maybe it ought to be said in the beginning that the reason is not economy. Even if a gardener does not value his time at as much as a dime an hour, if he keeps track of everything he spends for seed, fertilizer and insecticides he will find he could buy the stuff for less money at the supermarket.

Nor is it because the hobby is free from hazards. Because of the heat and exertion involved, one can have a heat stroke, a sun stroke, or just plain stroke stroke. Mosquitoes by the thousands queue up and eagerly await Doc's arrival in the garden so they can feast, and feeling around in high grass for cucumbers and tomatoes is not the safest ploy in the world when there are copperheads around.

Nor is it because he is always hailed as the conquering hero when he brings stuff in from the garden. When Doc brought in the basket of pole beans that was to bring the total canned this year to 100 quarts, Helen definitely had that "Oh, how I'd like to be a widow" look. Indeed, bringing into the house the product of the grower's art can be the most hazardous part of the whole operation.

No, the reasons are found in other realms. First, gardening is good exercise—the best all-round exercise a person can get, we read somewhere. Doc does know from experience that muscles he didn't know he had can get sore after a vigorous session in Cockleburr Center, as his garden is known.

Second, fresh vegetables taste better than the store-bought variety. A big, juicy, vine-ripened tomato beats a tasteless, pulpy, cold-storage cousin worse than a jet plane would beat an ox cart. Roasting ears and purple-hull peas picked in the early morning dew and eaten the same day at lunch are infinitely better than the same vegetables that have shivered for 10 days in a refrigerated car or truck and a grocery store cooler.

Third, eating what one has grown and gathered brings a lot of satisfaction to the soul. Maybe the reaction is a mild protest against the machine age in which we live our treadmill existence or is a throwback to an age when the good things of life were measured in terms other than the size of one's car or the amount of money he owes the local bank. The simple life can be powerfully satisfying.

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# The songsters of Centocelle

BY HELEN RUCHTI, MISSIONARY TO ITALY

Italians enjoy singing. Their open throats and open vowels seem to work together to produce beautiful tones.

At Baptists' George B. Taylor Orphanage in the Centocelle section of Rome a choir of 20 boys and girls (youngest is 12-year-old Enza Campagna) practices four evenings a week. They sing with professional fidelity the works of Bach, Palestrina, and Pachelbel, as well as evangelical songs from the Italian Baptist hymnal and other hymns translated from English and Latin. A sextet sings close-harmony Italian folk songs.

There are no trained musicians in the group; they learn by rote. Most of their numbers are a cappella.

Their director is Ermenegildo Lanfranco, a Baptist layman. For three years Southern Baptist Missionary Stanley Crabb, Jr., was assistant director (he is now on furlough). His easy manner and splendid musicianship aided the choir's development, and because of his assistance a steady rehearsal schedule could be maintained.

On Sundays the choir sings at Centocelle Baptist Church, which meets in the orphanage chapel. People of the neighborhood come to hear the good music and remain to hear the gospel.

The youngsters usually make an annual tour among Italian Baptist churches, and sometimes they include a U. S. military base. This spring, for the second year, they visited the Air Force base at Brindisi, in the heel of the boot of Italy, where a Southern Baptist, Captain Earl Roderick, is chaplain. The base chapel helps the Taylor Orphanage and other children's homes.

Going for Easter weekend, the choir sang at an Easter sunrise service, at the base chapel's eight and 11 o'clock services (the latter was broadcast over Air Force radio), at a concert that evening, and twice again on Monday morning.

The boys and girls enjoyed their trip south, including an all-night train ride in three reserved compartments ("You should have seen the sleeping positions they got into," comments Mr. Crabb)

At Brindisi they stayed in homes, managing to make themselves understood in some mysterious way, since few of them speak English and few of the Americans speak Italian. They favorite meal, according to Mr. Crabb, was Monday morning breakfast at the base: ham and eggs, toast, orange juice, coffee, grits—"the works."

Touring the base radio station, they were surprised to find that the director was an Italian-American sergeant who could spout off in the Neapolitan dialect but could not say a word in standard Italian.

Some of the servicemen saw the youngsters off at the train station. They took back to Rome 27 boxes of used clothing for the 125 boys and girls at the orphanage and the 25 elderly people who live in the Baptist Rest Home on the orphanage grounds.

Wonderful memories of the thrilling weekend 'a la Americana' linger still.

## Alumnae flock to Recife

BY ROBERTA E. HAMPTON

RECIFE, Brazil—From Manaus, 1,000 miles up the Amazon, to Rio de Janeiro, 1,600 miles south, came nearly 100 former students to participate in the 50th-anniversary homecoming of the Seminary of Christian Educators in Recife.

Observance of the Baptist school's golden jubilee began in January with a historical pageant at the annual meeting of the Brazilian Baptist Convention and continued with a convocation opening the school year in March. Homecoming was June 28-30.

Dona Anisia Declerc Misi, one of two in the first graduating class (1918), was among those who attended. Wife of the Italian consul in Salvador, Brazil, and a retired teacher, she is an active member of Zion Baptist Church, Salvador.

Dona Onesima Barros, director of the Baptist high school in Santarem, on the Amazon, came at the expense of the Santarem city government. During a recent birthday banquet which her students gave her, the mayor offered her a gift of her own choosing. She said that, if it weren't asking too much, she'd like a trip to the homecoming. The mayor assured her of a plane ticket. A Roman Catholic, he led persecution against her when she arrived in Santarem in 1946, but now he has great respect for her.

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Dona Luiza Cordeiro de Freitas Barbosa (class of 1922) made the three-day bus trip from Rio. Her brother, who had not seen her for 36 years, exclaimed, "It took the homecoming to bring her back to Recife!" Their reunion in the bus station was marked by several abraços (Brazilian embraces).

Four of five sisters, all alumnae, got to Recife for the occasion. The fifth sister started out from Rio with her husband, but had to stop en route when he became ill.

Many former students who live in Recife couldn't pass up the opportunity to spend three full days with out-of-town friends. Several fathers baby-sat so that their wives could stay in the dormitory and not miss anything.

Homecoming activities included the unveiling of a plaque designating the administration building the Martha Hairston Building in honor of Southern Baptist Missionary Martha Hairston, director of the school; a volleyball tournament between past and present students; talent show; picnic; study, inspirational, and worship periods; pageant; and slide showings.

The alumnae didn't want to go home when it was all over. On the closing day their usual 30-minute serenade lasted more than two hours, until midnight.

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—Photo by Kenneth Everett

## TRANSFORMATION

BY JULIA F. LIESER

Down among the water plants growing at the bottom of the pond lives a drab, mud-colored insect. This insect can't do very much. In fact, it can't even swim. It is called a water nymph.

Not being able to swim makes it rather difficult for the water nymph to obtain food, because its entire diet consists of small water insects. So God gave it an unusual mouth. Its lower lip is long, half as long as the nymph's whole body. This lip is jointed to fold up and has a pair of jawlike pincers at the end. The nymph hides down among the leaves and stems of water plants. When something edible swims or floats by, it flings out the lip, catches the food, and flips the food into its mouth.

The water nymph cannot swim, but it moves through the water. Its means of moving resembles jet propulsion. It breathes by taking water in through the lower end of the food canal, the anus. This organ acts as a gill to remove the oxygen the nymph needs. Then the water is forced out through the same opening. This action is similar to drawing water into a medicine dropper, then forcing it out. When the nymph becomes excited, it breathes fast, and the water is expelled with enough force to move it forward.

The water nymph is hatched from an egg laid either on the surface of the water or on the leaf of an aquatic plant. At first it is very tiny, but regularly it sheds its old skin for a new and larger one. It lives this drab underwater life for two or three years. Then the day comes again for it to shed its skin. This time it does something different. It crawls up the stem of a water plant,

up, up, until it is above water. There on the stem of the plant just above the water, it splits its skin open once more. This time, it is not another drab water nymph which crawls out. This time the transformation occurs. From the water nymph's skin emerges a beautifully colored adult dragonfly. It spreads its shimmering, silvery wings to dry. Then it flies away. Its discarded nymph skin clings like a ghost to the water plant.

The adult dragonfly is a dazzling creature. It has a long, slender body of bright blue or green. It has two pairs of long, narrow, cellophane-like wings with colored spots of black, blue, brown, and red. Its head is made up mostly of two large compound eyes. Each compound eye has about thirty thousand tiny eyes, enabling the dragonfly to see about sixty feet away.

As an adult, the dragonfly does not lose its appetite but consumes many harmful insects, including flies, gnats, and mosquitoes. It has six short legs, covered with many sharp bristles. The legs are rarely used for walking. Instead, they are held together in a scoop position as the insect flies, enabling the dragonfly to catch insects in flight.

Though it has nicknames such as "witch doctor" and "devil's darning needle," the dragonfly is harmless. It does not bite or sting.

Life as a water nymph is a drab, uninteresting, and very restricted existence. After transformation to a beautiful flying insect, the dragonfly spends most of its time on the wing, enjoying its freedom to roam God's world.

(Sunday School Board Syndicate, all rights reserved)

## What am I?

I'm long when the sun has just come up,  
And long just before it goes down.  
But at noon what there is left of me

Is stubby and short as a clown

Answer: shadow

(Sunday School Board Syndicate, all rights reserved)



## I love birds

I love the saucy blue jay' screaming at me

From the limb of a tall pine tree;

Red-headed woodpecker pecking on an old fence post

Trying to find the bug he loves most;

Little hummingbird among the pretty flowers

Whizzing away with such great powers;

Beautiful cardinal flashing his coat of red

As he soars right over my head.

(Sunday School Board Syndicate, all rights reserved)

**SMOKEY'S FRIENDS  
don't play with  
matches**





## A self-disciplined membership

(TAKEN FROM "THE LIFE AND WORK LESSON ANNUAL," CONVENTION PRESS, NASHVILLE, TENN. USED BY PERMISSION)

Life and Work

August 13

I Corinthians 9:14-10:13

One of the world's famous architects of cities, C. A. Doxiadis, tells of steering a small boat in the Aegean Sea while listening to a fascinating old sailor tell of his many adventures. He became so absorbed in the tale that the veteran of the sea had to remind him to take care in steering. Doxiadis replied, "But the following wind is favorable." "The old man smiled and said, 'It is just for that reason that the danger of going off course is so great.'"

How many times in life we need to remember the sailor's wise words! When things go well, it is easy to let up in the discipline it takes to steer any course safely and successfully. In every venture of life, people stand before great opportunities, only to fail because they take too much for granted.

Anything worth achieving demands self-discipline. The student must study long hours, years on end, to become the accomplished scholar. The athlete must constantly discipline his body and mind to win the spectacular victory. The pianist must never cease to practice if he is to succeed on the concert stage.

It is no different with the Christian life. Many people seem to feel that, once one becomes a Christian, his battles are over. In a sense they are, but in another sense they are only beginning. Salvation, from beginning to completion, is a work of God's grace. But the Christian life calls for continual self-discipline. As Halford Luccock describes it, Jesus never said, "If any man will come after me, let him relax;" or "Go into all the world and keep down your blood pressure." Maximum Christian living calls for men who give themselves to one "magnificent obsession," the lordship of Christ.

### Our example

No greater example of self-discipline can be found than in Jesus. Three commitments motivated his magnificently consistent life.

He was thoroughly committed to the will of God. From his experience in the Temple at twelve years of age to the climactic struggle at Calvary, Jesus spoke of his complete devotion to the purposes of his Father.

Jesus also was obsessed with a concern for man. The love for lost humanity which sent him to the earth remained his motivation for life and death. The great pull of his heart was the pull of the people.

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

Again, Jesus lived under a sense of the urgency of time between the carpenter's bench and the flickering torches in Gethsemane. This knowledge of a fast-approaching deadline drove him to do the work which was his to do (John 9:4).

Compelled by these commitments, Jesus did not veer from the course of his redemptive mission. How much more do we Christians need such commitments! Unlike Jesus, we have to struggle with our inward sinfulness as well as with the tempter whose power Jesus knew so well.

### The areas of our need

There are many areas of life where we need to practice a properly motivated self-discipline. A few examples will remind us of our need.

*The habits of the old life.*—When person becomes a Christian, he is redeemed as a distinctive personality. This means that the old habits of his life are not easily conquered. If he has been anxious, worried, given to doubt and pessimism, or sour in general disposition, the Christian will have to practice self-control constantly to overcome these tendencies in attitude and spirit. If one has been an alcoholic, he must forever discipline himself to abstain from alcohol. The truth is that the battle with the "old man" is never completely over in this life. The grace of God must be called upon daily, or else we easily fall victim to the habits which once enslaved us.

*Growth in the Christian life.*—Growth as a Christian comes through the disciplined practice of prayer, of Bible study, and of the presence of God. It may appear strange to call such practices disciplines, but experience teaches us that such they are. Self-discipline is needed to develop a prayer life, for example.

J. Wallace Hamilton tells of a mother of five children, married to an alcoholic and miserably poor, whose children watched her often slip away when things became tense, only to return restored to calmness. Years later one of

the daughters wrote to her mother, "I know now, Mother, why you slipped away at times when things got too much for you. You went to pray, didn't you? I have learned it, too. I had to." Those who are strong in prayer have disciplined themselves to pray.

So it is with the practice of the presence of God. Ian Macpherson writes of the young man who went into the mountain to pray. Arriving at the summit, he was overwhelmed with his desire for God. He prayed passionately, "More of thee! More of thee!" Back from the summit came the echo, "More of thee! more of thee!"

This is a parable. If we want more of God, we must give him more of ourselves.

*Overcoming difficulties.*—The Christian is not removed from the temptations, sorrows, and struggles of mortal men. Rather, Christ's victory is the power to see it through. But this, too, requires discipline if the victory is to be possessed. Only the disciplined Christian can take to himself completely Dag Hammarskjöld's admonition, "When the morning's freshness has been replaced by the weariness of midday, when the leg muscles quiver under the strain, the climb seems endless, and, suddenly, nothing will go quite as you wish—it is then that you must not hesitate."

### The victory of discipline

Self-discipline leads to rich Christian living. Many more of God's gifts to his children are understood and accepted. The integrity of the church is heightened. More and more church members fulfill their mission in Christian ministry and witness.

Best of all, self-discipline leads to joy. The hard toil of training comes to happy fruition when the champion's cup rests in the athlete's hands. Just so will the Christian find the discipline of the Christian life rewarded in the joy of maximum Christian usefulness.



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# Partners in the Gospel

BY RALPH A. PHELPS JR.  
PRESIDENT, OUACHITA UNIVERSITY

International

August 13

Acts 18:18-28

Success in the work of the Lord generally involves the efforts of a number of dedicated and competent people, although one person may get most of the publicity. The people who come to a great evangelistic service generally focus their attention on the preacher who brings a powerful message; but a host of other people, from custodians to anonymous personal workers, play vital roles in the campaign.

Because he was a dynamic personality as well as a great intellect, Paul generally occupied the spotlight where he labored; but there were others who played important parts in the kingdom endeavors. Today we look at three of his partners in the gospel, all of whom are mentioned at the end of his second missionary journey.

## I. Aquila and Priscilla.

In six brief verses Dr. Luke disposes of Paul's journey of 1,500 miles and lasting several months. Since Bible scholars in many pages of discussion have not been able to agree on the exact course he followed on this trip, there is no point in our trying to trace his steps exactly. We do know that he set sail from Antioch for Syria and took with him Aquila and Priscilla (also known as Prisca), who accompanied him as far as Ephesus.

Aquila and Priscilla were man and wife, companions of Paul at Corinth and Ephesus. Aquila was a Jew and a native of the Asiatic province of Pontus (Acts 18:2). He had migrated to

\*The text of the International Bible Lessons for Christian Teaching Uniform Series, is copyrighted by the International Council of Religious Education. Used by permission.

Rome, from which city he, along with his wife, was later expelled under the act of Claudius. His name, originally Latin, indicates some Roman connection.

Priscilla's racial background is not mentioned, and some have concluded from this that she was not Jewish, but Roman. Four times out of the six that the two are mentioned in the New Testament, Priscilla is listed first, and a number of scholars have taken this to mean that the woman was the more prominent and capable of the two—a not uncommon situation in many marriages!

By trade, Aquila and Priscilla were tentmakers, the same craft that Paul followed. This may have meant that they wove fabric for tents or made tents from leather. This common trade brought Paul and the two together in Corinth, where he worked for them. According to the customs of the craft unions of that time, a member of a trade guild could go to his union brothers in a strange town and be assured of employment and lodging. Since Paul boasts of the fact that he always supported himself with his own hands, it is evident that he met a great many tent-makers during his long journey; but these two fellow craftsmen seem to have held a special place in his affections.

The reason, of course, was that they were fellow Christians and co-laborers for Christ. Whether they had become Christians before their expulsion from Rome or after their arrival at Corinth is not known, but by the time they accompanied Paul to Ephesus they were effective Christian workers.

Paul left Aquila and Priscilla at Ephesus while he journeyed on to Jerusalem to fulfill some kind of vow he had made at Cenchaere. Such vows were usually made for a minimum of 30 days from the time the hair was cut, and they would be fulfilled when the sheared hair was burned in Jerusalem and the head shaved. If Paul followed the normal custom, he looked like Old Baldy after completing his vow and visiting with the brethren in Jerusalem.

## II. Apollos.

While waiting for Paul at Ephesus, Aquila and Priscilla came into contact with Apollos and did one of the most important pieces of personal work in the New Testament church.

Apollos was a Jew, a native of the city of Alexandria, where it is assumed he grew up. After Paul departed from Ephesus, he arrived there and began teaching in the synagogue. He was brilliant and eloquent, and from some unnamed Christian teacher he had already gathered considerable knowledge about the person and teachings of Jesus Christ. Being well versed in the Old Testament scriptures and being by nature "fervent in spirit," he made quite an impact on his hearers, including those at the synagogue where he spoke.

Here Aquila and Priscilla heard him and must have been impressed with his evident ability. However, they noted that the only baptism he had experienced was that of John the Baptist, not of the Lord. Aquila and his wife, therefore, "took him and expounded to him the way of God more accurately." The phrase "took him" probably means that they took him home with them. To what a high purpose did this man and woman use the hospitality of their Christian home!

Apparently Apollos accepted Christian baptism, for "the brethren" encouraged him when he proposed to go on to Greece (Achaia) and wrote letters to fellow-believers to receive him.

At Corinth Apollos was extremely influential and became the leader of one of the four factions rending the church when Paul wrote I Corinthians. From this letter we know a great deal about the relationship between the two men and gather that Paul was considerably less than wildly enthusiastic over this man whose eloquence had brought him such a dedicated following. Paul says that he planted but Apollos watered, indicating that both had a vital part in the Lord's work there. But Paul's relation to Apollos is beyond the scope of this lesson.

Had Aquila and Priscilla not been dedicated believers and consecrated personal workers, Apollos probably would never have made the contributions which he did as he "greatly helped those who through grace had believed, for he powerfully confuted the Jews in public, showing by the scriptures that the Christ was Jesus."

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

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

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

## Attendance Report

July 30, 1967

Church	Sunday School	Training Union	Ch. Adns.
Alexander First	58	33	
Ashdown Hicks First	40	40	
Berryville Freeman Hgts.	158	46	4
Camden First	499	128	3
Crossett First	497	161	
Mt. Olive	215	78	
Diaz	187	109	
Dumas First	252	80	
El Dorado East Main	302	83	1
Ebenezer	157	45	
First	617	343	2
Forrest City First	464	143	1
Gentry First	185	74	
Gurdon Beech St.	151	53	2
Harrison Eagle Hgts.	225	75	1
Hope First	428	102	6
Hot Springs Park Place	356	187	1
Jacksonville Bayou Meto	119	87	
First	468	150	
Marshall Road	289	124	3
Jonesboro Central	452	200	2
Nettleton	318	120	1
Lavaca	248	101	1
Little Rock Crystal Hill	170	77	
Gaines Street	413	203	1
Geyer Springs First	401	111	5
Immanuel	1007	314	9
Life Line	404	101	2
Rosedale	218	89	3
Magnolia Central	616	225	
Marked Tree Neiswander	116	118	
Monticello First	272	59	
Second	199	118	
Natural Steps	111	76	6
North Little Rock Baring Cross	590	140	
Southside	37	15	
Calvary	376	135	
Levy	419	170	1
Park Hill	316	208	2
Sixteenth St.	88	80	
Sylvan Hills First	279	74	
Paragould First	483	182	
Pine Bluff Centennial	224	89	
Second	207	72	
South Side	665	236	3
Tucker	29	13	
Watson Chapel	195	92	2
Springdale Berry St.	85	42	
Elmdale	243	88	1
First	361	93	4
Oak Grove	75	39	
Texarkana Beech St	487	127	12
Mission	17		
Van Buren First	455	200	
Oak Grove	187	109	3
Vandervoort First	52	23	
Walnut Ridge First	282	85	
Wark Cocklebur	53	44	2
Warren First	487	103	1
Southside	94	74	
Immanuel	240	86	1
West Memphis			
Calvary	277	103	2
Ingram Blvd.	255	138	

## For the record

An English motorist was stopped by a policeman on account of poor lights.

"I'll have to have your name, sir."

"John Smith," was the reply.

"Don't try that on me, sir" warned the man in blue. "I want your proper name and address.

"Then if you must have it, it's William Shakespeare, Stratford-on-Avon."

"Thank you, sir," said the policeman, jotting it down. "Sorry to have troubled you."

"Don't mention it," said the motorist, and went on.

## Fair employment

"So you want a raise in salary already?" asked the harrassed employer.

"Why, when I was your age, my boy, I worked in this business for \$50 a month. Now I'm the owner."

"Well," replied the ambitious lad, "see what happened to your boss for not paying his help better."

## That good ole DST!

Daylight saving time had come to the Ozark hills for the first time. Neighbors were discussing it when Aunt Martha, an elderly woman who had a large garden, was asked how she liked the new time.

"Well," she answered, "I think I'm going to like it just fine. I can already tell a big difference in how much faster my garden is growing since it gets an hour more of sunshine."

## Share your information

In court, a judge took up the questioning of a defendant. "I understand that your wife is deathly afraid of you," he said.

"That's right, your honor," admitted the defendant.

The judge leaned over and whispered in his ear: "As man to man, how do you do it?"

A—Arkansas Baptist Newsmagazine: A kind word (letter) p4; Party centerpiece p8  
 B—Baptist Beliefs: Blessed the peacemakers p13; Barnes, Rev. and Mrs. Emmett A. to Lebanon p11; Beacon Lights of Baptist History: Musical instruments p5; Bookshelf p16; Byrd, Sherry, serving in Arkansas p8  
 C—Chaney, Jesse at Hatfield, p11; Children's Nook p20; Clarendon: First parsonage under construction p10; Combs, Doyle to Illinois p10; Cover story p4; Cummins, Rev. and Mrs. Harold on furlough p17  
 D—Dallas, First Church anniversary p5; Duffer, J. Russell to be honored p11  
 F—Feminine Intuition: Mother of the bride p15; Foreign Missions: Songsters of Centocelle p18; Alumnae flock to Recife p18; French, Leroy at Melbourne p11; Funeral costs (letter) p4  
 H—Harmony Association: Pastors resign p10; Church changes name p10; Harrelson, Robert S. news director p8; Harris, Thomas L. available p8; Holder, J. M. to Pine Bluff p10; Home Missions: Arkansas participate in Colorado crusade p9  
 J—Judson, Adoniram: 'I am with you' (PS) p2  
 L—Little Rock: Forest Highlands Church dedication p10  
 M—McDonald, Erwin L.: Speaking of operations (E) p3; Maples, Lewis to Miami Beach p11; Massey, Dyer: heads PR group p11; Meador, Raymond to Colorado p11; Middle East: Do the Jews have a right to Palestine? pp6-7  
 O—Ouachita Baptist University: Robert D. Hughes commencement speaker p8; Outdoors with Doc: The reason why p17  
 P—Paragould: East Side Church dedication p10; Pine Bluff: South Side buys mobil building p10; Preacher poet: Two unalterables p2  
 R—Racial crisis: 'What can we do' (E) p3; Revivals p9; Ridgecrest: Arkansas volley ball champions p9  
 S—Slade, Joe M. to Houston p11; Smith, Larry E. returns p11  
 W—Washington-Madison Association: New pastors p11; Watts, J. Wash retires p11

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

## Tax church property?

WASHINGTON, D. C.—The traditional view that churches should be exempt from taxes because they performed social services is being challenged in many quarters.

"When one remembers that churches pay no inheritance tax (churches do not die), that churches may own and operate business and be exempt from the 52 per cent corporate income tax, and that real property used for church purpose ... is tax-exempt, it is not unreasonable to prophesy that, with reasonably prudent management, the churches ought to be able to control the whole economy of the nation within the predictable future."

That quote by the Rev. Dr. Eugene Carson Blake, executive secretary of the World Council of Churches was published in the U. S. News & World Report which featured the subject.

The periodical concluded that increased wealth, churches are finding, is bringing with it more problems to be solved—and more worries for the future.—(EP)

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# In the world of religion

## Cardinal speaks to Baptists

The group meeting in a hall at College St. Laurent in suburban Montreal, Canada, would probably have startled the founders of that Roman Catholic educational institution, for it was none other than the annual fellowship conference of ministers and their wives from the Baptist Convention of Ontario and Quebec.

Meeting space in Montreal these days is very difficult to find, due to the crowds flocking to see the world exhibition, Expo '67. The Roman Catholic college had facilities available for the Baptist pastors to use and they accepted the opportunity.

That Baptist pastors and their wives—100 people in all—could conduct a meeting in a Roman Catholic meeting hall demonstrates the new atmosphere existing in some countries as a result of Vatican Council II.

Of even greater significance was the appearance on the Baptist pastors' program of Paul-Emile Cardinal Leger, the archbishop of Montreal. The cardinal spoke on the subject, "Religion in Quebec."

Without showing love to one another that crosses the gap between denominations, Christians will find it difficult to preach love to the world, Cardinal Leger said.

"Does a growth in respect for each other mean that we are to weaken our hold on our own particular Christian tradition?" the cardinal asked. "The answer to this must be a firm no. The fundamental reason why we owe loyalty to our own denominations is that they are where you and I, now, actually find Christ."

Christian unity, said Cardinal Leger, must rest on something more than complimentary back-slapping or even mutual respect. It must depend on a common relationship to Christ and through Christ to one another as fellow Christians. (EBPS)

## 'Time capsule' sealed

VANCOUVER, B. C.—Hoping no members of its congregation will be around by then, the Tenth Avenue Alliance Church here sealed a time capsule with instructions that it be opened July 8, 2000 A. D. by their successors.

"One of the fundamental doctrines at our church is that the literal return of Jesus Christ to take all believers could occur at any time," said Pastor W. H. Brooks who wrote a letter to the pastor of the congregation of 2000 A. D. "Recent world events...

deepen our convictions that the return of Christ may be not too far distant."

Into the time tube went the signatures of each member present at the ceremonies, a declaration of faith, the letter from Pastor Brooks to the pastor in July 2000, and photographs of the audience attending the 7 p.m. service at which Honorable P. A. Gaglardi, British Columbia's Minister of Highways, addressed the people.

The service also marked the start of the second century of the Dominion of Canada. (EP)

## Battle to control life

LONG ISLAND, N. Y.—"We are in sight of understanding how to interfere effectively with any aspect of biological control in the developed organism," said an Australian physician and virologist at the recent conference on antibodies at the Cold Spring Harbor Laboratory of Quantitative Biology here.

Sir Macfarlane Burnet added that these materials (which can be made artificially) "will be used to cure disease ... They also will be studied as potentially lethal weapons—and in between they will be administered in good faith to produce some desirable effect, but instead will have unexpected consequences."

The physician pled to keep biological discoveries "out in the open," instead of carrying out biological research in secret and suddenly spring the results upon the world as was done with nuclear bombs.

He said "we shall need all the wisdom we can muster to muddle through our fast-changing world." (EP)

## Luther excommunication

ST. PETER, Minn.—Four Lutheran theologians from Europe said here they see little possibility that the Roman Catholic Church will drop its excommunication of Martin Luther this year, the 450th anniversary of the Protestant Reformation, as has been proposed by some Catholic theologians.

But they held that Luther, a former Catholic priest, had already been indirectly "rehabilitated" by the Catholic Church through adoption of some of his teachings by the Second Vatican Council.

Professor Wolfgang Trillhaus of the University of Goettingen, Germany, noted that Luther's theology is being carefully studied within Catholicism and that his hymns are now sung at Catholic services. (EP)

## Ecumenism at parish level

LANCASTER, Pa.—Archbishop Iakovos, primate of the Greek Orthodox Archdiocese of North and South America, has called on the ecumenical movement to direct its attention to the grassroots level.

Much of today's "dialogue" is a "monologue" geared to "specialists" and not to pastors, he charged.

Addressing Protestant, Catholic and Orthodox clergy here at Lancaster Theological Seminary, the primate criticized the movement for getting bogged down in words and statements. "Our concern," he said, "in the ecumenical movement is not only justified but also vital and valid, for unless we all become committedly involved in it I see no future for it." (EP)

## 'Shepherd' of cattle

MINNEAPOLIS—The Rev. Delbert E. Harrell, minister of visitation at Wayzata Community church in suburban Wayzata, left on an unusual mission.

He accompanied eight Brahman bulls and 12 heifers on a flight from Miami to Ecuador, where he turned over the cattle to the Peace Corps for distribution.

The cattle were donated by the Service Division of the United Church of Christ's Board for World Ministries. They were shipped through the Heifer Project, Inc., which last year sent livestock valued at more than \$1 million to 27 countries. (EP)

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