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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

JULY 16, 1964



The gambling issue, page 3

personally speaking

This changing world

BREATHES there a husband with soul so dead who never to himself (if not to his wife) has said, "I wish the Little Wife would quit changing things around in our house!"

Some wives, I have observed, take great delight in adding a piece of furniture here or there, or shifting things around, and waiting and watching to see how long it will be before the husband takes note of the addition or shift and reacts.

But it is also possible for one to live in a city like Greater Little Rock and not be too mindful of many a change that is taking place daily all around him. This was brought out to a large group of Little Rockians the other day by a citizen who had lived in the capital city for 4½ years and was leaving.

Here are some of the interesting changes in Greater Little Rock during this brief period:

The expressway, now taken quite for granted by all of us, was still in "the scratching stage" 4½ years ago and North Little Rock's seawall area had not yet been cleared. The new bridge across the Arkansas River, of course, had not yet been built. And at night old-fashioned lights on old-fashioned poles provided the only general illumination.

The numerous office buildings now dotting Cantrell Road had not yet appeared, 4½ years ago, and the swanky Summit House and Medical Arts Buildings existed only on drawing boards.

Where four industrial plants are now located, in the new industrial section, was just a snakey, mosquitoey swamp, 4½ years ago. And neither North Little Rock nor nearby Jacksonville had a hospital.

Other items missing from the Little Rock scene 4½ years ago include: the Red Cross Blood Center, the North Little Rock Civic Center and numerous motels and hotels. Also missing were a dozen major apartment buildings, the Art Center, and no less than 3,000 new homes.

And the changes are not just in the larger cities. There are a lot of them in the smaller places. Just look around you, brother. And the next time you try to slip in and go to bed without turning on the light and find that the bed is not where it was 12 hours ago, just remember that that's the kind of world we are living in.

But not all of the changes are outside us and around us. There are changes going on all the time within each one of us. We are never really the same person two days in a row, let alone at points years apart. And the way we live today, the heart attitudes we have today, the

things we do to or for people today—all of these are shaping the persons we will be tomorrow. And towering above the paths we travel is the great and loving Person, Jesus Christ, who beckons to us all: "Come, follow me—I am the way, the truth and the life. No man cometh to the Father but by me."

Erwin L. McDonald

IN THIS ISSUE:

DANGERS . . . sins . . . possible failure . . . calling. All these terms as applied to a minister are the subjects of the two-page article (8 and 9) by Doyle Lumpkin, pastor of Lavaca Church. The preacher will find himself here on these pages and the congregation may find the means to help its pastor.

* * *

ONE of our favorite readers (although we haven't met) is Master Jerry Drye of Mena, whose letter appears on page 28. We aim to please you, sir, and direct your attention to page 26.

* * *

WHEN we miss a week publishing, we don't want you to miss all of the Arkansas news you expect to keep up with through our pages. Therefore, today we have set aside seven pages, beginning on 11, for news of interest about Baptists in our state.

* * *

THE burning issue before Arkansas voters in November will be the proposed legalizing of gambling in Hot Springs. The Editor discusses some of the overtones of the coming ballot, in our lead editorial on page 3. A related news story is on page 5.

* * *

OUR cover girl is our nomination for Miss Arkansas of 1978. You'll learn her name and more about her on page 17.

Arkansas Baptist
newsmagazine

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Associate Editor, MRS. E. F. STOKES

Managing Editor, MRS. TED WOODS

Field Representative, J. I. COSSEY

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

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ARKANSAS BAPTIST

Churches United against Gambling

THOSE who would amend the Constitution of the State of Arkansas to make casino gambling legal in Hot Springs and Garland County have stirred up a hornet's nest. This was evident last week in a packed-house meeting here of ministers and laymen from all over Arkansas.

Assembled in the dining room of Little Rock's First Methodist Church to plan organization and strategy to get out the vote against the gambling amendment next Nov. 3, the group represented all of the major evangelical denominations of the state—Methodists, Baptists, Presbyterians, Christians (Disciples of Christ), and Assemblies of God. The unanimity and fervor which marked the meeting lent more than passing significance to the name of this organized campaign to defeat the gambling amendment—Churches United against Gambling. Never have the leaders of Arkansas evangelicals been more united to face head-on so great a challenge to all that the Christian faith represents.

While several of those appearing on the program gave hopeful indications of an awakening of people of Arkansas to the dangers inherent in gambling, as affecting the general welfare, it was emphasized again and against that if the churches are to keep casino gambling out of Arkansas, they must see that their people qualify as voters and that they go to the polls and vote.

Dr. William E. Brown, convenor of the meeting, pointed out that the proponents of the proposed gambling amendment will have unlimited funds on which to draw for their own campaign. He said that the Garland County syndicate, as reported in the press, operates a \$50,000,000-a-year gambling business. While the churches will not be able to match the gamblers' campaign funds, Dr. Brown said, he expressed confidence that they would raise sufficient funds to carry out a successful campaign.

That the churches will not rest their case on pious platitudes is revealed in their strategy. They will spend July and August perfecting their state-wide organization and getting set for the execution of their campaign during September and October. The state has already been divided into 80 districts and each district will have its own organization, including an executive board composed of the district president; a general vice president; vice presidents each for women, laymen, youth, and Negroes;

and a secretary-treasurer. Over-all direction of the campaign will come from a state committee of 17 representing the various denominations.

A full-scale alerting of Arkansas voters will be attempted through speakers bureaus, special literature, and through the press and radio and television. The extent of this coverage will depend upon the liberality of local churches in a special offering for Churches United against Gambling, to be taken on Sunday, Sept. 20. Every church is being urged to take this offering and all church members are asked to participate. The offering will follow by a few days a two-day workshop on getting out the vote against the gambling amendment. This is scheduled to be held at First Methodist Church, Little Rock, beginning Tuesday, Sept. 15, at 2 p.m., and lasting till noon of the following day. Dr. Brown has announced that the program personalities for this will include leaders of national repute.

G. W. Hardcastle, district superintendent of the State of Arkansas for the Assemblies of God, spoke for all church people as he assessed the prospects for success in the campaign: "The gambling interests have great financial resources. But we have God. Regardless of our denominational affiliations, if we Christians are dead bent on doing what is right in the purpose of God and righteousness, we cannot fail."—ELM

'Using the paper'

IN the "Letters to the Editor" department of the paper this issue is a letter from Mr. Ray Randall of Arkadelphia in which he accuses the editor of the *Arkansas Baptist Newsmagazine* of using the *Newsmagazine* "to express your views," and alleges that the editor "never mentions the other side."

The editor must plead guilty to using the state paper—part of it, editorial pages, that is—to express his own views. That is a part of his assignment by the Convention that employs him. But, in the remainder of the paper, certainly in "Letters to the Editor" and in special articles and news items from time to time, the editor makes use of materials about numerous opinions, or situations with which he is not in accord. In his editorials, he tries to deal with issues from as many viewpoints as possible, trying to separate facts from mere opinion and to deal logically and intelligently with all the different aspects. And it is an irrefutable fact that the editor has allowed the paper to be used rather consistently for expressions from those who take issue with his own conclusions. This is a standing policy of the editor and the paper.

But the editor has the responsibility of deciding whether or not a letter or article will be carried. There are certain types of material that can not be used under

any circumstances. One of these is unsigned articles. Many of those who write to give the editor all of the answers on different controversial matters will not give their names and addresses. All of this material goes into the waste basket automatically. The editor will not permit the paper to be used for the *irresponsible* lambasting of persons, or organizations, institutions, or agencies.

Mr. Randall asks specifically: "Is it right for the federal government to be able to tell a barber that he will cut a certain person's hair either white or black?"

We take it that the color here refers to the skin of the barber's patron and not to the color of the hair.

Editorially, we have come out ("One Word More," Sept. 26, 1963) favoring equal rights of all citizens to citizenship and use of public facilities but against dictating to private businesses with whom they shall do business. But, with the passage of the Civil Rights bill, it is now the law of the land until it is changed by the due, democratic processes, and whatever provisions it has for the regulation of private business must be observed or changed in the courts.

Even though we did not favor the non-discriminatory provisions for private business in the Civil Rights bill, we did say that each person will have to answer to God eventually for his attitudes and even the way he does business.—ELM

Perplexing statistics

A RECENT release by the *Survey Bulletin*, of Nashville, Tenn., stated that there are more churchgoers in the United States today than ever before—118 million church members for an increase of 30 per cent in the last ten years—but then adds the following shocking figures on the increase of crime and immorality in the same decade:

Three-hundred per cent increase in illegitimacy;

Growth of pornography to a \$500-million-a-year business;

Increase in venereal disease of 72 per cent in one year;

Increase of nation's crime bill to \$20 billion a year;

The number of alcoholics in the nation is now 7 million with another 3 million problem drinkers;

There are 175,000 more taverns than all of the churches, synagogues, and temples combined;

The amount of money Americans gamble away each year is greater than all of the money they spend on religion, education, medicine, and automobiles put together.

THE same statement indicates that crime is increasing four times faster than our population is growing and juvenile crime is increasing five times faster than the population increase.

One thing these statistics and situations seem to indicate is that church people are indulging in many things unbecoming disciples of Christ and/or the church as an institution is falling far below its goal of reaching a lost world for Christ.

Religion at the fair

THOSE who go to the World's Fair in New York this year and next will naturally be expecting to see in the various exhibits much that deals with the phenomenal technological and scientific advances in the modern world. But some may be greatly surprised that among the outstanding exhibits are those representing religion. Protestants, Catholics, and Mormons are among those who have expended large amounts of money to provide attractive exhibits more or less well staffed.

The Billy Graham exhibit, which represents an expenditure of \$1,400,000, is easily the outstanding Protestant feature. And, incidentally, this is another of many indications from Dr. Graham and his organization that they are not in the preaching business primarily to feather their own nests, but to preach the gospel of Christ. The Graham exhibit is being visited by the masses and Dr. Graham reported at a press conference in May in Atlantic City that an average of three out of every 100 who visit the exhibit are won to Christ before leaving it. The approach is for Dr. Graham to preach from a modern, wide movie screen. Following his message, there is an invitation and personal workers are on hand to talk and pray with those who are interested in spiritual changes in their lives.

The Mormon exhibit (Church of Jesus Christ of Latter-day Saints) is an interesting study for Baptists and all other religious groups in what can be done with art and film and personal workers to bear a religious witness to the world at large. The large building, styled after the Mormon Tabernacle in Salt Lake City, is well staffed with volunteer young Mormons who extend friendly greetings to visitors and conduct them on well planned tours of the complete exhibit. Large paintings in color portray Christ and many of the New Testament events on one side of the hall and highlights in the Mormon development on the other wall. The building is so arranged that all who go into it must finally come out again where they went in. This gives the staff of the exhibit every opportunity to make their well prepared speeches about Mormonism. There is also an auditorium in which film is shown.

To illustrate how the Mormons have added to the teachings of the New Testament, there is a large painting showing Christ appearing to his disciples in Jerusalem in 32 A.D. and along side it another painting portraying Christ in what the Mormons allege was his personal appearance to people in the Western Hemisphere in 34 A. D.

While the most of the Mormon "pitch" will strike Christians as being a pathetic fabrication, it is an excellent example of personal sacrifice and good planning and should shame Baptists and others of the New Testament faith who do not sacrifice to bear their testimony to the world with zeal anything like as intense as that of the Mormons. We urge every Baptist going to the World's Fair to see this as well as the other religious exhibits, and mainly for the reason we have just stated.—ELM

Defeat of gambling amendment goal of state church leaders

CHURCH leaders began mobilizing Tuesday of last week for an all-out campaign in the fall against the proposed constitutional amendment to legalize gambling in Garland County.

Representatives of numerous denominations met at the First Methodist Church, Little Rock, after the regular meeting of the Arkansas Christian Civic Foundation to make tentative plans for the battle.

The bulk of the financing is expected to come from a special offering in Arkansas churches Sept. 20. Dr. William E. Brown, executive director of the Christian Foundation, said he thought the offering would yield up to \$70,000.

He said the amount raised would determine in large part just how extensive the campaign would be.

Dr. Brown said the "Garland County syndicate," as reported in the press, operated a \$50,000,000-a-year gambling business, and would be willing to spend heavily to legalize it.

The group Tuesday was narrowed down to a "directing committee" of 17 to organize under the name "Churches United against Gambling."

The 17 on the directing committee are Rev. Cecil R. Culver, Dr. J. Ralph Clayton, Rev. Alfred A. Knox and Rev. John Workman, representing the Methodist church; Dr. S. A. Whitlow, Dr. Erwin L. McDonald and Dr. Dale Cowling, representing the Baptists; Rev. G. W. Hardcastle, Rev. Finis Lewis and H. Joe Wilmoth, representing the Assembly of God churches; Dr. Kenneth L. Teegarden and Rev. Robert A. Fudge, representing the Christian churches; and Rev. Basil V. Hicks, Steele Hays, Fred Babb, Walter Trulock III and Dr. Robert C. Malcolm, Presbyterians.

Workman is from North Little Rock, Mr. Fudge of Hot Springs, Babb of Jacksonville, Trulock of

Pine Bluff and the others of Little Rock.

One of the organization's chief weapons will be a pamphlet, "The Case Against Legalized Gambling in Arkansas." William D. Leavitt, Little Rock, who is to handle the publicity, said it would be given mass distribution.

Meeting set

Dr. Brown said a two-day meeting on the gambling issue would be held Sept. 15-16 at the First Methodist Church, Little Rock.

Several speakers noted Tuesday that most churches already have their own civic morality organizations and are at work against the gambling proposal.

Mrs. Edgar F. Dixon and Miss Nancy Cooper, both of Little Rock, representing women's church groups, spoke. Mrs. Dixon said 3,000 women church leaders already were using their organizations to defeat the proposed amendment.

Encouraged by bishop

Bishop Paul V. Galloway, newly assigned bishop of Arkansas, sent his encouragement in a telegram from San Antonio, where he previously had been assigned. "I'm mighty glad that efforts are being organized to defeat the gambling amendment," he told the group.

Tom Digby of North Little Rock suggested that the churches borrow a "get out the vote" idea from the liquor dealers by offering to obtain poll tax receipts for voters. Digby cited a Chicago survey that he said examined voting habits for the four years to 1960, disclosing that only 16 per cent of the housewives, 17 per cent of the Protestant clergymen and 29 per cent of the Protestant laymen voted, contrasted with 99 per cent of the tavern keepers and 97½ per cent of the gamblers and their employes.

Methodist Bishop W. Kenneth Pope, who had been scheduled to

speaking, sent his regrets. He is being succeeded by Bishop Galloway. Those who did speak briefly to express their own and their denomination's support were Mr. Hardcastle, Dr. Whitlow, Mr. Hicks, Dr. Teegarden and Mr. Fudge.

Support pledged

Dr. Whitlow pledged the "wholehearted support" of Arkansas Baptists and the more than 1,000 ministers who serve them. Baptists, he said, would support the anti-gambling amendment drive financially, morally and spiritually.

Mr. Hicks said the Presbyterian Synod of Arkansas had gone on record as opposed to the amendment and that Presbyterians would do all in their power to "lay bare the hypocrisy" of it.

Dr. Teegarden said the Christian churches opposed it "not so much from petty moralism" but because they opposed the something-for-nothing concept as contrary to Christianity.

Mr. Fudge told the churchmen that many voters were not pious at the polls and needed to have the amendment explained to them from the potential economic, social and political dangers he said it involved, and to be convinced that it would be in their interest to defeat it.

He dismissed the gambling element's usual arguments — that gambling laws would be impossible to enforce; that an authorized state agency should be allowed to regulate and control gambling; that it was needed to increase state revenues; and that "you can't legislate morals."

Mr. Fudge said Governor Faubus had proved with one telephone call that gambling could be stopped.

He said there was no way to regulate gambling successfully, and that experience in Nevada bore this out. As for the legislation of morals, virtually all legislation is based in some way on the regulation of morality, he said.

Through Gracie's eyes



Youth at Siloam

GRACIE

YOUTH was there—at Siloam Springs Assembly—and lots of 'em, too! Three times annually, there is a mass Baptist migration to the state assembly which features leadership studies in Sunday School and Training Union.

But the leadership emphasis doesn't keep the young people away. Besides having all kinds of classes and discussion groups planned for Intermediates, the "fun and games" division is planned with youth in mind. The swimming pool and baseball field are the most grossly populated spots on the grounds every afternoon but a quick look at the arts and crafts building shows many interested expressions as leather goods are decorated, key chains are looped together and marbles are fried. Many participate in ping pong, horseshoes, and other small group games.

Then there are those who can't resist the urge to climb Siloam's miniature "Mt. Everest," a slope that couldn't get any steeper. These are the ones that return from the assembly with souvenirs that last for several weeks—namely, skinned knees and broken

arms. Oh well . . . there's something for everybody.

A talent show is held once or twice a week, depending on the measure of talent in each assembly group. Most of the performers are Junior and Intermediates, whose acts range from serious voice and piano solos to hootenanny specials.

Strains of "olyrakiki" and "skinny marinky dinky do" can be heard each evening during the fellowship hour preceding the worship service. This is a period of singing nonsense songs and telling jokes.

College students

College students play many roles during the assembly. Some serve as dormitory counselors; others work in the dining hall or as organists and pianists. Many attend conferences on Leadership for Young People, offering suggestions.

Children's building

As previously stated, "there's something for everyone," and this holds true for the nursery and beginner set, too. In just the last few years the assembly has developed an excellent Children's Building which has the recommended equipment for nursery and beginner teaching. Besides providing "baby sitting" services for mothers involved in conferences, it serves as a "lab" for learning leadership techniques for this age group.

REPUTED to be the biggest crush which developed at Siloam Springs Assembly was the one between Eric Reagan, 3, Beaumont, Tex. and Molly Smith, 3, Little Rock. Here, Molly is driving her "husband" to work, with the keys clutched in her left hand. Eric wishes that she would keep her eyes on the road.



A POPULAR man at the assembly is J. W. Gardner, Fort Smith. Mr. Gardner and his family run the Snack Shack—a haven for campers where one can buy snow cones, drinks and candy.

Spiritual values

One gets from Siloam just what he wants. He can go and remember it as just a week of fun and games; or, he can benefit from the rounded program and receive a spiritual blessing. One student remarked, "I've made no big decision concerning my life, but this week made me stop and think seriously about lots of things. This is important to me."



DR. W. O. Vaught, Immanuel, Little Rock, was camp pastor July 6-11. His red beret was his trademark for the week.

* * *

A MEMORIAL service for Dr. Luther D. Reagan of Little Rock was held during the second week of Siloam Springs Assembly. Dr. Reagan was camp physician for many years and he and his family have been attending the assembly since 1930. Present for the service were his widow, Mrs. Reagan, and his son, David Reagan from Beaumont, Texas.

petting :

*Am I square
because I
don't approve?*

from now until our wedding day (this summer) on a high plane worthy of Christian young people."

Here are other expressions typical of what dedicated young people have said to me:

A college graduate: "In high school I thought one had to pet to be popular. Now that I have met the man I love, I'd give the world to be able honestly to say I had kept myself for him."

A handsome seminary graduate on the eve of his wedding wrote us: "I am marrying the most wonderful girl in the world. I cannot tell you what a thrill it is to assure her that I have kept my body for her."

A graduate nurse wrote me from her honeymoon in Panama: "We have joy unspeakable in giving to each other bodies that have not been squandered in cheap premarital sexual experiences."

It is good exercise for all of us to read the story of Elijah in I Kings 19—especially verses 14 and 18—for all of us need to be reminded that we are not the only ones left who are devoted to the Christian way of life.

Keep your mind and your personality at their best for Christ and guard against condescending attitudes toward those who do not measure up to your standards in ideals and practice.

In all areas of your life, "Keep thy heart with all diligence; for out of it are the issues of life." (Proverbs 4:23)

Your generation has great freedom and is subjected to many temptations from which the Victorian generation was shielded. But you have opportunities they never knew for wholesome understanding of opposite sex relationships and preparation for homemaking that should stabilize family life, which is still at the core of our success or failure as individuals and as a nation.

Rosalind Street

Mrs. J. H. Street
P. O. Box 853
New Orleans Baptist Seminary
3939 Gentilly Boulevard
New Orleans, Louisiana

QUESTION: "I don't go in for petting.

"Because of this my friends think I am nuts.

"Even some of my church leaders think I'm strange because it is not my idea of a date to major on physical love making.

"Everybody calls me 'Victorian' because I have respect for the terms 'virtue' and 'virginity.'

"I guess you will think me an extremist too when I tell you that it is my purpose to bring to my wedding time a body that has been kept for the marriage relationship.

"Am I really an odd-ball?"

ANSWER: Having Christian ideals and sticking to those ideals certainly does not classify you as an "odd-ball" in my vocabulary. Your letter gives me the impression that you are an attractive person with intelligence and a good personality. Upon that basis I would rate you a wise and sensible young woman.

Certainly the same world that said of Jesus and his philosophy, "He is possessed, he is raving; why listen to him?" (John 10: 20 NEB) will consider you a "square."

If you had an x-ray reading of the state of mind of many of the people who have cast to the winds Christian standards for opposite sex relationships, you would read here inner turmoil and the con-

fusion of guilt-complexes.

Dr. Laurence S. McLeod is author of the statement: "A happy life is a secure life and life with a calm sense of adequacy. It is a life of sound mental health." (*Mental Health in the Home*)

One of the finest contributing factors to this secure life is made up of wholesome boy-girl associations and friendships and a goal of Christian marriage and homemaking.

Night scenes on college campus parking lots, at drive-in movies and many places known to high school young people would almost convince one that today's youth has bought the idea that the term dating is synonymous with physical lovemaking and that the concept of saving for marriage certain sacred experiences no longer exists.

Don't you believe it!

Just two days ago I sat on one of our stairway landings and talked with a charming girl who is current in her thinking and has a well-filled date calendar. But her dating habits and her thinking about marriage are just as chaste and worthy as were those of any young woman in the Victorian era.

An engaged girl here in our residence hall said to me recently, "As much in love as we are, my fiance and I never want to be guilty of cheap lovemaking. We want to keep our affection

SELF-EXAMINATION is always good. The minister should, at times, try to evaluate himself, his work, and his attitudes. These periods of self-examination call him back to the main stream of purpose and activity.

I. The minister's calling

THE minister should be sure of a calling from God, and the sense of this calling should be so great that there is a desire to glorify it. This calling is the greatest on earth, therefore the minister should not depreciate it by his attitude nor should he be guilty of reducing his effectiveness by inconsistent behaviour.

It is not easy to be a "voice for God" in this generation. The people possess the "itching ears" of the times, and they are not too particular about hearing "thus saith the Lord." This, however, does not deliver the minister from his God-given task of speaking out on the vital issues of the day, the moral and spiritual issues which should concern mankind. The church will not have the prestige nor the power among people today if the pulpit fails to deliver the eternal truths of God.

Paul expressed the divine imperative which is upon each minister when he said "Woe is me if I preach not the gospel." It is God who calls, who commissions, and who gives the message for deliverance. To fail Him is a great failure.

The minister receives from God a divine commission to preach the gospel. Recently there have been some who have indicated in magazine articles and by their actions that they have resigned their commission and quit the ministry. There may be times in the minister's life when he is discouraged and despondent, and it is in times like these that we need not to consider resigning our commission, but need to ask God to come and re-sign the commission with the power of His Holy Spirit. Most ministers feel eternal gratitude to God for the privilege of serving Him and His kingdom.

The God-called minister has behind him the thrust of the divine compulsion. The minister is still the most significant man in the community for he is the steward of the "mysteries of God," he is the herald of a great message, and he is a presenter of truths. The pulpit will ever be a sacred and unique place for it is here that we stand between God and man, not as mediator or priest, but as ambassador. But let us remember that no man can bear witness to Christ and himself at the same time.

II. The sins of the minister

A LUTHERAN pastor has characterized ministers as having a "tendency to shine, to whine, to dine, and to recline." Be this true or not, there are seven deadly sins which confront everyone, including the minister. Three of these are detrimental to one's spiritual growth: pride, envy and covetousness. There are four which keep a good man from growing better; anger, lust, laziness and gluttony (intemperance in various forms).

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By Doyle Lumpkin

Pastor, First Church, Lavaca

III. Areas of possible failure in the minister

FIRST, there is the possible failure in his attitude. The minister's work is "not by power, nor might, but by my spirit, saith the Lord." Would be possible that we put our reliance on our educational personality, fluent speech, and social prestige much of the time? It is not always true that in "we live, move, and have our being," but rather

A third failure is in the area of the minister's devotional life. We all have become worshippers at the shrine of the great god WHIRL. Life has become identified with activism, doing, going, motion. Our modern day slogans indicate this: "Keep going," "go, go," "Step on the gas," "Do it now." How much time do we spend in our daily devotions? Religion begins in the passive voice, "receiving," and then "doing." We attempt to reverse the order because we "do" and hope we "receive." It is only through a deep devotional life that we can become convincing communicators of the word of God. Is there a danger that we are joining with Chalmers who wrote in his diary, "My soul is losing acquaintance with God"?

IV. Dangers faced by the minister

There is the constant danger of becoming professionalized. Someone has characterized the professional minister as follows: He knows the actions, but not the soul of his vocation. He has the words, but not the tune. He is adept at playing both ends against the middle. He is jealous of his prerogatives and swift to stand on his dignity. Could this be the curse of the modern ministry?

There is also the danger of the snare of substitutes. There is no substitute for *the* Substitute, which is Christ. Human attainment can not replace the divine atonement. There is no substitute for the Bible. It is its own best interpreter. Our words, current events, the best sellers, will never suffice for the Words of God. There is no substitute for the re-created life, the regenerated life. This is our goal.

There is also the danger of the dry rot of covetousness. This sin is in everyone's life, and the minister is not immune. The minister, too, is covetous of privilege, power, and position. He is more concerned about the approval of man than the Master's acknowledgement of his faithfulness.

What about the danger of ministerial slothfulness or spiritual laziness? Time is usually in his hands to use or lose. The minister, like many others, seeks the line of least resistance. As a result, time is not valued as it should be. Inertia is a betrayal of a sacred trust.

Spiritual smugness is another danger the minister faces. The hunger and thirst of the soul can lose its intensity in the multiplicity of the non-essentials. Too much of the time reverence and awe are replaced by complacency and self-satisfaction. Soul winning and soul strengthening are forgotten in the push of life. Self complacency has replaced the inner discontent of the searching heart and soul.

Let this be a challenge to your preacher heart, and to every Christian worker. Are you as warm in your Christian life, devotional life, and denominational life as you were when you began? Do you have the same vibrant convictions which you used to have? Do you preach or teach and witness with the same fire and enthusiasm you once possessed? Our spiritual appetite is a sure index to our spiritual health.

MINISTER

of
a

Ephesians 3:8-12

our "EGO" or self. Before we stand up for God we should "bow down before God."

Another possible failure is noted in the matter of time. The minister is literally swallowed alive by the demands of the congregation and community. As a result of this we have become spiritual mechanics of the ecclesiastical machinery, forever oiling gears, tightening nuts, and pulling levers. Our energy is being sapped and our spiritual sensitivity is being dulled. We are so busy *for* Christ we have no time to be *with* Christ.

Missions use cable

THE Atlantic cable was first used in the interest of missions in 1868. The cable had been completed in 1866, but had not been used by any religious bodies for their work.



DR. SELPH

Due to an emergency in the work, communications with Rangoon seemed immediately necessary. On Oct. 26 this message was flashed under ocean, "Carpenter transferred to Bassein, and Smith to Rangoon."

The message reached Rangoon the third day from Boston. Immediately it was sent on to Bassein where the Convention was meeting and where the brethren were discussing the subject to which the cablegram referred.

Those on the mission board often face the problem of selecting the best man for the place. The right choice had been made in these two men by the executive committee of the mission board of the Northern Baptist Convention.

Rev. C. H. Carpenter, whom the message concerned, was born in 1835, and received his education at Harvard University and Newton Theological Seminary. He was appointed July 1, 1862, and sailed the following October. He was assigned to assist Dr. J. G. Binney of Rangoon in the management of the theological seminary.

The first year the young missionary spent in language study and instruction in arithmetic. Speech barriers prevented the best communication, but he had the help of the older missionaries.

Mr. Carpenter had the supervision of the school after Dr. Binney's retirement. This position he held until he was transferred to Bassein in 1868 to fill the place made vacant by the death of Mr.

Baptist beliefs

THE SIN OF CHURCH-WRECKING

BY HERSCHEL H. HOBBS

Past President, Southern Baptist Convention
First Baptist Church, Oklahoma City, Oklahoma

(I Corinthians 3:16-17)

"KNOW ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy . . ."



DR. HOBBS

These words speak of a local church, not of an individual Christian (cf. I Cor. 6:19, next week's article). The church in Corinth was divided (I Cor. 1:10, divisions, *schisms*) over misplaced loyalty to certain preachers (I Cor. 1:12). It was filled with "contentions" (quarrelings rather than orderly discussions, I Cor. 1:11). Such was destroying the church's fellowship and usefulness. So Paul writes to correct this condition.

He reminds them that they (the church) are the "temple of God." "Temple" is not *hieron*, the temple buildings, but *naos*, the Holy of Holies. In the Old Testament dispensation God was said to dwell in the *naos* (Holy of Holies) of the Jewish temple. Paul says that He now indwells His church. Therefore, he says, ". . . the Spirit of God dwelleth in you" (plural, the church). The Spirit of God makes his home (*oikei*) in the church.

Thomas. The work progressed under his leadership, but four years later he was obliged to take a leave of absence due to ill health.

The Burma Baptist Association requested him to visit Siam as a missionary on his way to the United States. After recovering his health in the homeland Mr. Carpenter went back to Burma as president of the Rangoon Baptist College.

In verse 17 (KJV) the words "defile" and "destroy" are the same root verb (*Phtheiro*). It means variously to corrupt, deprave, damage, waste, or destroy. In this usage here the meaning is probably to damage, waste, or destroy. By their wranglings the Corinthians were damaging the church fellowship, wasting its ministry, and destroying its influence for Christ. This is always the case when Christians get into a *church fuss*. It becomes the object of scorn before the outside world.

Paul says that any man who is guilty of doing these things to a church can expect punishment in kind. "Destroy" does not mean soul destruction or annihilation. This is evident from I Corinthians 3:15. For a Christian who wrecks a church, his soul will be saved but the fruits of his life will be as "wood, hay, stubble" (v.12). They will be destroyed as useless or unable to stand the test. A. T. Robertson says, "The church-wrecker God will wreck." And G. G. Findlay says, "God is bound to protect His temple." Thus he holds out this warning to those who would be church-wreckers. It is a tragedy to see a church lose its influence and effectiveness through internal wranglings. The tragedy is compounded as those who wrangle also are rendered useless in the Lord's work.

And since I Corinthians 3 is primarily talking about preachers, this warning is of peculiar significance with respect to the ministry. The pastor is to be a shepherd guarding, feeding, and developing the flock. He should beware lest through "contentions" he becomes a wolf ravaging the flock.

62 Arkansans on Crusades

SIXTY-TWO Baptist men are representing Arkansas in pioneer evangelistic crusades schedule for July.

Twenty of these men are working in Western Nebraska and Eastern Colorado, during the week of July 12-19; and 44 are scheduled for the West Coast Laymen's Crusade, July 22-26. (Two of the men are working in both Crusades).

The Colorado-Nebraska Crusade is sponsored by the Brotherhood Department of the Arkansas State Convention, and is under the direct leadership of Harold Anderson, layman of Heber Springs. The West Coast Laymen's Crusade is a joint project involving the Brotherhood Commission and the Home Mission Board, both Southern Baptist Convention agencies, and the Brotherhood Departments of the various states which make up the Convention.

Representing Arkansas in the Colorado-Nebraska Crusade are:

Mack Huestess, James Montgomery, Forrest City; Melvin Taylor, Waldron; W. E. Bridges, Garland A. Morrison, Chester Block, Hot Springs; G. C. Hilton, Hutchinson, Kan.; Harold Anderson, Heber Springs; Elbert Wilson, Batesville; E. M. Brisbin, Benton; Harry Brewer, Jonesboro; Carl King, Caraway; Tom Lindley, Augusta; J. C. Mitchell, Palestine; Carl Johnson, Paul's Valley, Okla.; Irvin Bush, Clinton, Mo.; C. C. Freeny, Batesville; Pat Mehaffey, Biscoe; H. J. Watts, Benton; Bill Crutchfield, Waldron.

Participants in the West Coast Crusade are:

Elbert Wilson, Batesville; LeRoy L. Boas Jr., Pine Bluff; J. P. Cheatham, Eudora; Fred R. Hooper, Hot Springs; Wallace R. Ferguson, Warren; Harold Anderson, Heber Springs; Oscar Brown, Hackett; James O. Young, Warren; Frank B. Hotard, Russellville; G. E. Davis, Lepanto; Tom Kemp, Malvern; Nelson Tull, C. H. Seaton, Little Rock.

Carey Eason, Lepanto; Allen Jackman, Fayetteville; E. Lester Elam, Mountain Home; Wendell O. Harris, Osceola; Eugene Walker, Clarksville; M. C. Miller, Booneville; Ernest C. Bradshaw, Christopher Carl Reed, Dumas; Clyde B. Hogan, Marianna; J. B. Lovett, Wilson; John H. Miller, Camden; Paul Becton, Little Rock; J. C. McGee Jr., Dennis Stauffer, Joe

Potts, Verne Bentley, Paul Liles, Ft. Smith.

Jesse L. Robinson, Ft. Smith; Joe Salsman, Van Buren; Burl E. Preston, S. D. Dean, George E. Porter, Ft. Smith; Charles J. Noble, Van Buren; Frank Thornley, Little Rock; Joe Cervini, Texarkana; Harry B. Wilson, Gerald Cross, R. C. Wisener, John W. Redman, Ft. Smith; Jimmy Karam, Little Rock; Loren Kendig, Ft. Smith.

*All's well
that ends well*

THERE are happy endings to two stories appearing in recent issues of the *Arkansas Baptist Newsmagazine*.

Four Arkansas Baptist Home for Children high school graduates are assured of further training, and a Ouachita College junior has returned to Southern Rhodesia for his first visit home in two and a half years.

It was in the July 2 issue that the story of the Home students who wanted further training was reported. Director Johnny Price says that an overwhelming response from readers brought forth scholarships for tuition and books offered by business, vocational and beauty schools.

One school director, Mr. Price said, offered to aid in finding employment for vocational students to finance board and room. He said that he was now redoubling efforts to secure financial aid for the other students to pay living costs while attending school.

Michael Makosholo's friends at Ouachita sponsored a drive to collect books of trading stamps to give him a vacation visit with his wife and children. College officials expressed amazement that the story in the June 25 issue and in the daily press brought such quick results that Mike was able to leave Sunday morning from Adams Field.

Dr. Carl Goodson, professor of religion at Ouachita, saw the student off. Mike will return in seven weeks in time for the fall semester.

Writers' teacher

NASHVILLE — Dr. Webb B. Garrison, pastor and author, will deliver five lectures on the general subject of "The Christian Writer — Co-Worker with Our Creator" at the writers' conference July 30-Aug. 5 at Glorieta (N. M.) Baptist Assembly.



DR. GARRISON

Pastor of Central Methodist Church, Evansville, Ind., Dr. Garrison has been a freelance journalist for more than 20 years. He has had 12 books published and has contributed chapters to 13 others. He is a columnist for several secular and religious newspapers.

Dr. Clifton J. Allen, editorial secretary of the Sunday School Board and conference director, said that the conference is designed for Christian writers with a sense of purpose and ambition for craftsmanship.

The writers' conference will be held simultaneously with the Home Mission Board conference. For reservations, write: E. A. Herron, Glorieta Baptist Assembly, Glorieta, N. M. 87535.

Practical nursing planned

ARKANSAS Baptist Hospital, Little Rock, has announced that the first class of its new Educational Unit for Practical Nurses will begin Sept. 8. The 12-month course is open to women between the ages of 17 and 30 who are high school graduates.

Applicants over the age of 30 will be considered on an individual basis. Full information may be obtained from the hospital.

Graduates can be licensed to work in hospitals, clinics, doctors' offices and the home. A part of the total nursing program of the hospital, the curriculum will concentrate on hospital work with clinical experience for students in medicine, surgery, pediatrics, geriatrics, obstetrics and operating rooms.

Mrs. Chronister dies

MRS. JEWELL MAE CHRONISTER, 45, of Russellville, who died June 6 following a long illness,



was an active member, even during several years of illness of cancer, of First Church, Russellville.

Mrs. Chronister served as co-ordinator of the nursery of her church and visited extensively each week in this department.

Besides her husband, Harry C. Chronister, Mrs. Chronister is survived by three sons, Mark Neal, Guy Lamar, and Chris Roy, all of the home; her parents, Mr. and Mrs. E. S. Mills, Russellville; and a sister, Mrs. William Neal, Russellville.

Each of the younger sons, Chris and Guy, have four years of perfect attendance in Sunday School and Mark, the oldest, has eight years of perfect attendance.

Harris to Dermott



GEORGE H. HARRIS

GEORGE H. Harris of Irving, Tex., has accepted the pastorate at Dermott Church. He was formerly pastor of Woodridge Church, Irving, which was organized and constructed during his pastorate.

A native of Pine Bluff, he is a graduate of Ouachita College and Southern Seminary.

He is married to the former Lynda Kay Jones of Star City. The Harris' have two children, Suzanne, 6, and Lynn, 4.

OBC honor roll

ARKADELPHIA — Seven students made all A's during the spring semester at Ouachita College, and 58 others earned places on the honor roll with grades of 3.5 or above, according to Mrs. Laurie Rodgers, registrar.

Those with perfect grade averages were Mack Orville Blackwell, Marjorie Gail Dorsey and Carolyn Timm, all of Little Rock; Sharon Duvall, El Dorado; William Merl Estep, Ft. Worth, Tex.; Mary Jo Stilger, Dayton, O.; and Peggy Gullage, Jackson, Miss.

Making the honor roll were: Dana Balfour and Donna Balfour, Little Rock twins; Linda Brown, Blytheville; James Busby, Berrien Springs, Mich.; Edward Coulter, Hot Springs; Gail Cooper, Arkadelphia; Marie Gambrell Clark, Pine Bluff; Lynn Chapman, Blytheville; Faye Carter, Malvern; Judith Dotson, Van Buren; Frances Dryer, Mountain Home; Cheryl Friday, North Little Rock; Molly Goforth, Piggott; Gary Gray, Malvern; Jack Gray, Harrisburg; Delbert Grigson, Little Rock; Edwin Hamil, Orlando, Fla.; Alvin Hardin, Camden; Mary Hayes, Little Rock; Judith Henry, Pine Bluff; Harriett High, Hope;

Linda Hollis, Little Rock; Sue Horne, Sparkman; Joë Jeffers, Warren; Judith Johnston, De Queen; Margaret Kilbury, DeWitt; Thelma Libhart, Cuba, Mo.; James Millaway, Texarkana; Geraldine Moxey, Arkadelphia; Rebecca Mitchel, Arkadelphia; Katy McCaig, Portland; Gerald McGraw, Jacksonville, Fla.; Lloyd Percy, Norwalk, Calif.; Phyllis Ray, Sparkman; Hazel Rihard, Batesville; Suzanne Russell, Warren; Kay Moore Sims, Hughes; Charles Smith, Warren; David Smith, Arkadelphia; Mary Smith, Little Rock;

Hoy Speer, Osceola; Jean Steed, Gurdon; Roy Stringfellow, Shreveport, La.; Lane Strother, North Little Rock; James Taylor, El Dorado; Judith Travis, Little Rock; David Tucker, McGehee; Ethelen Walker, Little Rock; Carolyn Waymack, Pine Bluff; Parvin Waymack, Pine Bluff; Robert Watkins, Ft. Worth, Tex.; Doris Westerman, Weiner; Martha Williams, Jonesboro; John Williamson, Waldo; Patricia Williamson, Tulsa, Okla.; Charles Worthington, Shreveport, La.; Caryl Young, Hope, and Mary Zachry, Ben Lomond.

DR. JOHN CAYLOR recently completed three months as interim pastor of Parkview Church, Baton Rouge, La., and is now back home, at 10 Bertwood, in Little Rock, and is available for supply preaching.



B. D. RICHARDSON

Prexy beats prexy

BOBBY Don Richardson, BSU president at Arkansas State Teachers College, Conway, broke the AIC record for the mile run in the AIC track meet this spring. Oddly enough, he broke the record held by Gerald Cound of ASTC, past BSU president.

Bobby, a senior from Fordyce, lettered in cross country two years and in track four years. He is a member of Chi Nu fraternity and the T Club, letterman's club at ASTC. His name is frequently on the Dean's List.

Bobby will graduate at semester of next year with a major in physical education and a minor in math.

He is the son of Mr. and Mrs. Ernest Richardson of Fordyce.

Vernon Massey dies

VERNON N. Massey, 62, Augusta druggist and a member of the board of directors of the Arkansas Baptist Hospital, died July 1 at his home.

Mr. Massey was a deacon of First Church, a past president of the Augusta School board and a former member of the city council.

Survivors include his wife, Mrs. Mabel Miller Massey; two daughters, Mrs. Jim Garton of Augusta and Mrs. James Bynum of Texas; a brother, Noble C. Massey of Memphis; two half-brothers, Z. S. Massey of Virginia and H. B. Massey of Albuquerque, N. M.; a half-sister, Mrs. T. A. Goodyear of Memphis; and six grandchildren.

To discuss world crisis



DR. J. L. GARRETT



DR. T. B. MASTON

ARKADELPHIA — Two leading Southern Baptist educators and authors will discuss "Baptist Theology and the World Crisis" at the eighth annual summer Bible Conference July 27-31 at Ouachita College.

They are Dr. James Leo Garrett, Southern Seminary, and Dr. T. B. Maston, formerly of Southwestern Seminary.

Dr. Garrett is a native Texan and has held many pastorates and positions of service in Texas churches. His published works include two books and numerous articles, sermons and book reviews.

Dr. Maston has traveled and

written extensively, having published nine books. Among them are "A World in Travail," "Right or Wrong," "The Christian in the Modern World," "Christianity and World Issues," and "The Bible and Race."

The program follows:

Monday, July 27

9 a.m.-7 p.m. Registration, J. E. Berry Bible Building

7 p.m. Scripture and prayer, Sam Reeves

"Children of the Radical and Puritan Reformation," James Leo Garrett

Music

"The Nature of the Crisis," T. B. Maston.



SOUTH SIDE BUYS PARSONAGE—Dedication services were recently held at the new parsonage of South Side Church, Pine Bluff. The new parsonage is a three-bedroom home, including central air conditioning. Tal D. Bonham is pastor.

Tuesday, July 28

9 Morning meditation, Erwin McDonald
"Calvin or Arminius:

Which is the More Faithful Guide to Scriptures?" James Leo Garrett

Coffee break

Music

"The West and the Crisis," T. B. Maston

Panel Discussion

10:30 Lunch, Birkett Williams Cafeteria

7 Scripture and prayer, Cline B. Ellis
"Revivals, Baptists, and Missions,"

James Leo Garrett

Music

Address, W. S. Yeldell

Wednesday, July 29

9 Morning meditation, Don Harbuck

"The Masses and the Crisis," T. B. Maston

Coffee break

Panel discussion

"Landmarkism: Restoration or Innovation?" James Leo Garrett

10:30 Lunch, Birkett Williams Cafeteria

"Communism and the Crisis," T. B. Maston

Music

Address, James Draper

Thursday, July 30

9 Morning meditation, Marvin Gennings

"Modernism and Liberalism vs. Conservatism and Fundamentalism," James

Leo Garrett

Coffee break

Panel discussion

"Contemporary Movements and the Crisis," T. B. Maston

11:30 Lunch, Birkett Williams Dining Hall

7 Scripture and prayer, Robert Blann
"Ecumenism vs. Denominationalism,"

James Leo Garrett

Music

Address, Ralph A. Phelps Jr.

Friday, July 31.

9 "Race, Space, Science, Poverty, Peace, and Religions," James Leo

Garrett

Panel discussion

Coffee break

Music

"Organized Christianity and the Crisis," T. B. Maston

Closing address, Dan Cameron

Writer dies in Texas

RICHARD E. Sutton, 69, of Big Spring, Tex., formerly of Ft. Smith died July 7 at Big Spring.

Mr. Sutton had written and published a number of books for the Southern Baptist Convention. His latest work was *The Highway of Life*.

He leaves his wife; two foster sons, Ricky and David Sutton, of Big Spring; a daughter, Mrs. Howard Hivers of Big Spring; a sister, Miss Jewell Sutton of Little Rock; and two grandchildren.

Arkansas Travelers to Ridgecrest



ARKANSAS had 42 representatives at the Ridgecrest, N. C., YWA conference June 11-17. Theme of the conference was "One World—One Way." Total registration was 1,759.

Pictured are Flag holders: Ann Pollard, Little Rock and Beth Burrows, Forrest City.

Front row left to right—Sarah Cox, Malvern, (Chairman of Delegation); Nina Martin, Little Rock; Freda Watts, Little Rock; Beverly Kendrick, Little Rock; Susan Bradford, Little Rock; Jean Anne Loyd, Springdale; Betty Crays, Jonesboro.

Second row—Betty White, Camden; Dorothy Mae Bennett, Jonesboro; Susan Sevier, Little Rock; Avanelle Jones, Little Rock; Evelyn Westmoreland, Batesville; Marjel Lane, Springdale; Bonnie Taylor, North Little Rock.

ARCHVIEW Church, Little Rock, Vacation Bible School, June 2-12; 104 enrollment; average attendance 75; 3 for special service; 9 professions of faith; \$35.40 missions offering; Andy Kerr, pastor.

FRED W. Helms has resigned as minister of music and education of First Church, Russellville. He has accepted a position as minister of music and youth coordinator with Calvary Church, Little Rock.

Third row—Judy Dodd, El Dorado; Sandra Shempert, Earle; Mary Einert, Fort Smith; Charlotte Dewey, Lavaca; Shirley Paxton, Little Rock; Camile Bishop, Nashville; Marilyn Vines, North Little Rock.

Fourth row—Kathy McKnight, Earle; Mona Clark, Jonesboro; Nancy Thompson, Forrest City; Janice Garrison, Conway; Jo Denton, Crosssett; Janice Holland, Crosssett; Jane Reece, Hot Springs; Glynda Fritts, El Dorado; Mary Hutson, Little Rock.

Fifth row—Bethany Patterson, El Dorado; Becky Hobbs, Fountain Hill; Camile Smith, Hamburg; Helen Pruett, Cabot; Becky Hardin, Malvern; Mally Shell, Arkadelphia; Joanne Varner, Conway; Judy Brewer, Conway; Betty June Cates, El Dorado.

KATHRYN Herring Price, Jonesboro, served on the staff of Glorieta Assembly for the first six weeks. A member of First Church, Jonesboro, she has completed her freshman year at Ouachita College.

Youth director

F O R E S T H I G H L A N D S CHURCH, Little Rock, has added a summer youth director to its staff, Miss Pat Rotenberry, who will be a senior at the University of Arkansas next school year. She is the daughter of Mr. and Mrs. C. B. Rotenberry, Little Rock.



MISS ROTENBERRY Miss Rotenberry is an honor graduate of Mabelvale High School. She was pledge class president in 1962 at the University, and Agri Queen in the College of Home Economics and Agriculture. She has been elected president of Associated Women Students for the coming year.

At Forest Highlands Church Miss Rotenberry is leading Sunday night youth fellowship and directing a weekly youth visitation program and other youth activities.

The pastor of the church is Rev. Jim E. Tillman, and the music director is Mrs. Jean Pilcher.

Church honors Rowe

BROWNSVILLE CHURCH, Lonoke, led by its Woman's Missionary Union, recently honored its pastor, Rev. Gerald Rowe, with a "This is Your Life" program.

Other features of the Sunday night service were a program commemorating the 150th anniversary of the first organized Baptist work in the United States.

Several of Pastor Rowe's lifelong friends appeared on the "This is Your Life" part of the program to tell about their personal experiences with him.

Following the program, the church served a pot-luck supper to the church recreation hall. A total of 52 attended.

JOHN D. Gilmore has resigned as pastor of Moark Church, Current River Association, to accept the pastorate of Greenway Church, Gainesville Association.



GEROL SWAIN

Southern professor

GEROL SWAIN will become a professor of social science at Southern College, Walnut Ridge, in September.

Mr. Swain is a native of Brighton, Tenn., where he was graduated from high school. He received the B. A. degree from Union University, Jackson, Tenn., and the M. A. degree from George Peabody College for Teachers, Nashville, Tenn.

Since 1960 Mr. Swain has been a teacher in the Gideon (Mo.) Public Schools, and from 1959, to May of this year, music director of First Church, Newburn, Tenn.

Mr. and Mrs. Swain will move to the campus of Southern College during the summer.—News Release

Arkansans on voyage

WILLIAM J. SEWELL, pastor of First Church, Searcy, will preach at the First Church, Balboa Heights, Panama Canal Zone, during the month of July. Rev. William H. Beeby, pastor of the church in Panama, is on a two-month leave of absence to tour the Holy Land and vacation in the States.

Mr. Sewell preached at the Balboa Heights Church while on a trip to the Baptist World Alliance in 1960 and has been invited to bring his family to Panama for the month. They sailed June 25 from New Orleans and will return Aug. 7.

Tucker in Texarkana

HICKORY STREET Church, Texarkana, has called the Rev. Robert G. Tucker as pastor. A reception was held recently honoring the Tucker family.

Pastor Tucker came here from Denison, Tex., where he was pastor of Hyde Park Church.

Mr. Tucker is a graduate of Ouachita College and Southwestern Seminary. Before his pastorate at Denison, he pastored churches in Arkansas for about nine years. Both he and Mrs. Tucker were reared in Hot Springs. They have two children, Toby, 14, and Paula, 9.—Mrs. H. M. Nix

Seminary graduate

BOBBY Ray Duffer graduated from Golden Gate Seminary recently and plans to enter pastoral work in Hawaii under an appointment of the Home Mission Board.



MR. DUFFER

The son of J. Russell Duffer, Gainesville - Current River Association missionary, and Mrs. Duffer, he is married to the former Miss June Zimmerman of Garland, Tex. They have a son, Russell Lee, 2. Mr. Duffer is a graduate of Ouachita College.

Until his Home Mission appointment comes, Mr. Duffer will serve in California or Nevada as a pastor.

New Arkansas library

NASHVILLE — Center Hill Church, Paragould, registered its new church library in May with the Sunday School Board's Church Library department. Don McBride is pastor, and Faye Frie is libran.

Twenty-five states were represented. Alabama was first with eight libraries, and North Carolina was next with six.

The number of libraries in the Southern Baptist Convention registered with the department now totals 10,393.

DARREL CLUCK, 13, son of Mr. and Mrs. Ralph Cluck and a licensed preacher in Bluff Avenue



DARRELL CLUCK

Church, was recently elected president of the 1,000 student body of Ramsey Junior High School. At Little Rock, he was named president of the Arkansas Junior High School representatives. Darrel has supplied pulpits of Bluff Avenue, Palestine, and Barling churches. He will be a freshman in September.

WADE CARVER, pastor of Temple Church, Ft. Smith, will be the camp pastor for Concord As-



WADE CARVER

sociational Camp at Siloam Springs Aug. 3-8. Mr. Carver is a graduate of Union University, Jackson, Tenn., and Southern Seminary. He has pastored churches in Oklahoma, Arkansas and Tennessee.

MRS. MAXIE MOORE, wife of Missionary Moore, has conducted 220 Vacation Bible Schools during the past 29 years. She has worked with nearly 20,000 children and workers in 220 schools. She will have charge of the Junior work in the three state assemblies which began at Siloam Springs June 29.

JACK AND DOROTHY HULL and their five children spent several days in Concord Association, where Jack was pastor of the Lavaca church for 4 years, before sailing from New Orleans to return to their field in East Africa June 27. While in Concord, Jack spoke in First Church, Lavaca and Rye Hill Church.

Warren McWilliams, 17, son of Mr. and Mrs. George McWilliams of Ft. Smith, has received a \$2,000 scholarship to Oklahoma Baptist University. Warren will major in religion. While a student in North-

side High School, he received the Farnsworth Award, which goes to outstanding scholarship students. Warren's mother is secretary for Concord Association offices.

CECIL STATON, pastor of First Church, Charleston, recently had a week of doctrinal preaching. Speakers were Sam Pace, First Church, Talihina; Wade Carver, Temple Church; Dan Cameron, First, Ft. Smith; A. T. Suskey, First, Branch; and Jesse Reed of Little Rock.

BOYD BAKER, chairman of the Stewardship Committee; Tucker Moore, associational Sunday School superintendent; and Elton Pennington, Training Union director, will hold a joint stewardship meeting of the Sunday School and Training Union at Spradling Avenue Church July 13 at 7 p. m. Conference leaders will include Dr. Ralph Douglas Little Rock, Ben Haney, Ozark, and Ross Ward, Ashdown. Mrs. C. C. Frisby, First, Ft. Smith, and Clifford Palmer, Grand Avenue, will also lead conferences.

Spradling Avenue Church has voted to invest \$12,000 in vacant lots across the street from their church plant for parking. Henry Evans, pastor, says the land has been cleared and will be hard surfaced soon.—Reporter

Buys property

SOUTH SIDE Church, Pine Bluff, has recently purchased property adjacent to the church plant to be developed into parking and recreational space. The property, which now has a six-room house on it, is 120 feet by 154 feet.

It is to be paved and provisions made for basketball, tennis, volleyball, and badminton.

Ridgecrest staffers

STAFFERS from Arkansas at Ridgecrest (N. C.) Assembly are: Rebecca Ann Barry, Portland; Thomas Bogun, Blytheville; Mary Lou Edens, St. Joe; Mary Elizabeth Hall, Cave City; Paul Jean, Arkadelphia; Freeda McArthur, Morrilton; John Ray Maddox and Sam Watkins, Camden; Thelma Hardcastle, Pollard; and Kathy Smart, Piggot.

O'Neel in Ft. Smith



GEORGE O'NEEL

REV. George O'Neel, 1814 North I, Ft. Smith, son of Mr. and Mrs. Espy O'Neel, has accepted the pastorate of East Side Church, at the corner of Rogers and 58th Street, Ft. Smith, it has been announced.

Mr. O'Neel is a graduate of Northside High School, Ouachita College, and Southwestern Seminary, Ft. Worth, Tex. While a student at Ouachita, he served nearly three years as youth director of Trinity Church, Ft. Smith and was active in Concord youth assemblies.

Mrs. O'Neel is the former Arlene Moore, daughter of Mr. and Mrs. H. A. Moore, Ft. Smith. She is also a graduate of Ouachita College and will be a member of the faculty of Ft. Smith public schools beginning in September.

Mr. O'Neel was ordained to the ministry July 1, by First Church, Ft. Smith. Ordained deacons and ministers in First and East Side churches served as the ordaining council.

The O'Neels have a son, Roger Lee, who is 20 months old.

REV. and Mrs. W. L. (Wimpy) Smith, Southern Baptist missionaries on furlough from Argentina, have moved to Portland, Tex. (address: 500 Market St. Portland, Tex., 78374), from Ft. Worth, Tex. He was born in San Saba, Tex., and grew up in Gregory, Tex.; she is the former Beverly Hefley, Ft. Smith.



NEW ORLEANS—Participating in one of the unofficial sessions during a coffee break at the recent New Orleans Seminary Pastor's Conference are several Arkansans and program personality Mrs. Louie Latimer Owens, the "Minnie Belle" of the Baptist Program. Pictured, from left, are Mrs. Owens, Mr. and Mrs. A. Hilton Lane, Postland; Mr. and Mrs. Noel Barlow, Dermott; and Mr. and Mrs. J. W. Buckner, Crossett.

Deacons ordained

IMMANUEL CHURCH, Warren, ordained six deacons Sunday night, June 28: T. K. Ashcraft, Theron Herring, James O. Young, Bobby Doss, W. R. "Bill" Rowell, and Andrew Hayes. Deacons Rowell and Hayes will serve Westside Chapel, a mission of Immanuel.

Rev. Don Williams, superintendent of missions, Bartholomew Association, directed the examination. Serving on the council were deacons and ministers from several churches of the association.

Rev. Harold Brewer, pastor of Immanuel Church, gave the ordination message. Rev. Allen Chenaault, pastor of Westside Chapel, presented the charge to the new deacons, and Bernard Lanier led the ordination prayer.

Dedicate Kern Heights

KERN Heights Church, DeQueen, dedicated its new \$20,000 building in special services June 21.

The dedicatory message was delivered by Dr. Earl R. Humble, who was pastor of the sponsoring First Church in 1956 when Kern Heights was established as a mission. Dr. Humble is now pastor of Immanuel Church, Ft. Smith.

Kern Heights became a church in 1960. Its present pastor, James

The Cover



Our candidate

THIS week's cover girl is five-year-old Susan June Smith, daughter of Mr. and Mrs. Jack Smith of Route 3, Russellville.

Susan is a regular attender of the services of Pleasant View Church, where her parents are active members, and where Rev. B. L. Dorman is pastor.

We nominate Suzy for Miss America of 1978.

H. Cannon, gave a short history of the church at the service.

The new building has 2,550 feet of floor space.

History repeat

LOUISVILLE, Ky. — Students and professors at Southern Seminary here are beginning to think that the Ed F. McDonald family of Arkansas has a long-term lease on one of the Seminary's student apartments. Three generations of that family have occupied the same apartment in Judson Hall on the campus at various times during the past 20 years.

Apartment No. 101 of the 38-year-old building was first occupied during the early 1940's by Mr. and Mrs. Ed F. McDonald Jr. After they graduated from the Seminary in 1943, Mr. McDonald served as an Arkansas Baptist pastor for several years before becoming executive-secretary of the Arkansas Baptist Foundation with offices in Little Rock.

The ABF secretary's son, Ed III and his wife, Pat, entered Southern Seminary in 1961 and were assigned living quarters in the same apartment. Generation No. 3, little Stephen McDonald, arrived about a month before Ed received his bachelor of divinity degree from the Seminary in recent commencement exercises.

Grandfather and Grandmother McDonald commented that things have changed a bit around their old home since they lived there as Seminary students, however, A recent renovation gave the apartment modern floors and plaster and new electric appliances throughout.

Mr. and Mrs. McDonald III and Stephen have returned to Arkansas, where he serves as pastor of First Church, Berryville.

Revivals

INGRAM Boulevard Church, Tri-County; June 22-28; Jimmy Hoffman, pastor, 40th Street Church, Oklahoma City, evangelist; Billy Joe Pierce, pastor, music director; 11 by profession of faith; 12 by letter; 4 young people for special service.

OAK GROVE Church, Broken Bow, Okla., June 22-28; Danny Eakin, DeQueen evangelist; 10 by baptism; 2 by letter; 3 rededications.

28 Foreign missionaries named

—By Ione Gray—

RIDGECREST, N. C.—Thirty-five hundred Southern Baptists heard 28 candidates for foreign mission service tell of many and varied people and experiences that influenced them along the Christian pilgrimage which led to an appointment service at Ridgecrest Assembly, June 18.

Dr. Baker J. Cauthen, executive secretary of the Board, brought a charge based on Psalm 13:5-6, reminding the new missionaries that "the same Lord who led through your getting ready walks by your side as you go."

Earlier in the service Dr. Cauthen told the overflow crowd in the Ridgecrest auditorium: "Southern Baptists' major effort around the world is that of sending missionaries and undergirding them. We are definitely committed to a great new thrust in world missions."

Among the new missionaries are relatives of two persons well known in the Southern Baptist Convention. Dr. Merrill D. Moore Jr., son of the executive director-treasurer of the Stewardship Commission, was appointed with his wife for Gaza. A medical doctor, he is a native of Alabama; Mrs. Moore is the former Patricia Pitchford, native of Oklahoma.

Mrs. Anthony Stella Jr., appointed with her husband for Korea, is the former Mary Virginia (Micki) Sommerkamp, sister of Theo Sommerkamp, assistant director of Baptist Press. Both Mr. and Mrs. Stella are natives of Florida.

The other appointees, their native states, and fields of service are: Frederick H. Anderton and Mollie Ellen Stephens, Anderton, both of Alabama, for Italy; Jack G. Conley and Sally Lucas Conley, both of Texas, for East Africa; Betty Jo Craig, Texas, for Nigeria; Ray T. Fleet, Tennessee, and Ruby Edson Fleet, Arkansas, for Brazil;

Melvin G. Gentry and Mary Lou Godwin Gentry, both of Florida, for Indonesia; John M. Haddon and Norma Headrick Haddon, both of Alabama, for Portugal; Glen L. Johnson and Rayella Bounds Johnson, both of Missouri, for Argentina; Eugene L. Leftwich, Kansas, and Marian Kammiller Leftwich, Illinois, for Nigeria.

Marion T. Lineberger Sr., North Carolina, and Polly Wood Lineberger, South Carolina, for Argentina; Dorothea Lott, Mississippi, for South Brazil; Joe E. Tarry and Leona Isbell Tarry, both of New Mexico, for South Brazil; Thomas E. Thurman, Mississippi, and Gloria Philpot Thurman, Alabama, for East Pakistan; and Robert F. Travis, North Carolina, and JoAnn McFarland Travis, Indiana, for East Africa.

The Board employed Mrs. Omer Holcomb, Oklahoma, for a four-year term as a missionary associate in Tanganyika, where Baptists maintain a tuberculosis hospital. Currently consultant nurse for the Oklahoma state department of health, Oklahoma City, she has had 16 years' nursing experience in her native state.

These additions bring the Board's overseas staff to 1,868 (including 31 missionary associates).

Increase scope of work

Actions taken by the Foreign Mission Board at Ridgecrest promise increased effectiveness of established work and the beginning of work in additional countries. The Board authorized the holding of Latin America-wide functional conferences (for student workers, radio and television workers, and medical personnel) during 1965.

It also appropriated \$240,000 for use in the Brazil-wide Baptist evangelistic crusade planned for 1965. It had appropriated \$60,000

for this project earlier, and there are indications, Dr. Means said, that \$50,000 to \$100,000 more will be needed. In addition, Brazilian Baptists are undertaking to raise between \$100,000 and \$150,000 for the crusade.

The Board transferred Rev. and Mrs. G. Clayton Bond from Ghana to Togo, effective July 1, and Rev. and Mrs. John E. Mills from Nigeria to the Ivory Coast, effective Sept. 1. Mr. and Mrs. Bond, who made occasional visits into Togo while serving in Accra, Ghana, are now completing a period of French-language study in Tours, France, in preparation for their new assignment. Mr. and Mrs. Mills will study French in France for eight or nine months before taking up residence in the Ivory Coast.

Missionaries needed

The need for additional missionary personnel was emphasized by Dr. Goerner and by the Board's other area secretaries in their reports. Dr. Winston Crawley, secretary for the Orient, answered the question, Are more missionaries really needed overseas? (In its April meeting the Board voted a new program of advance calling for a goal of 5,000 missionaries.)

Dr. Crawley said the basic reason that more missionaries are needed is theological. "God in his infinite wisdom has chosen to bring men to salvation through the witness of persons sent out with the gospel," he said. "Any place where there are lost people is a place that needs missionaries."

"This basic theological and spiritual truth must be linked with the fact that the major concentrations of lost people in our world today are in areas outside the borders of the United States. More than 95 percent of those who do not know Christ in personal experience live outside our land."

Dr. Frank K. Means, secretary for Latin America, said the missionary staff in that area must be "greatly enlarged." He read a letter of appreciation from the Argentine Baptist Convention for the missionary and financial assistance it has received from Southern Baptists.

SBC receipts show increase

NASHVILLE (BP) — Half-way through calendar and fiscal 1964, the Southern Baptist Convention Cooperative Program budget receipts stand at \$10,238,947 on their year's target of \$19,187,355. The 1964 goal includes operating and capital needs for this year and funds to finish 1963 capital needs.

Treasurer Porter Routh of Nashville said the Convention collected \$1,564,701 in Cooperative Program funds during June. Funds for the first six months of 1964 are running 7.81 per cent over Cooperative Program income for the first half of 1963.

The June, 1964, intake was \$30,000 more than that in June, 1963.

In designations, so far this year SBC agencies have gotten \$14,499,131, including \$575,177 in June. Receipts in these specially earmarked offerings are up about 5¼ per cent over the same months a year ago. In June, 1963, however, designations amounted to \$714,603.

The treasurer's office announced Cooperative Program income for the year could reach \$20.7 million, an estimate based on receipts in July-December over several past years.

If this happens, the \$1.6 million above the target of \$19,187,355 will be advance funds, shared by home and foreign missions. Foreign missions this year receive 75 per cent of any advance, home missions 25 per cent.

The Convention has been behind on capital needs allocations to its agencies at the close of each year for several years, eliminating the possibility of any advance section for home and foreign missions. Budget planners adjusted the 1964 goal in an effort to pay off back 1963 capital needs, meet all 1964 operating and capital needs budgets of agencies, and still provide a sizeable advance.

Baptists in Mexico?

SOUTHERN Baptist Missionary J. T. Haryill, who works with English-speaking people in Mexico, asks that pastors and other interested persons send him the names and addresses of Baptists from the States living or visiting in Mexico. He may be addressed: Mr. J. T. Harvill, Colomos 1776, Guadalajara, Jalisco, Mexico.

Play director

NASHVILLE—JOHN HUGHES, youth director from Abilene, Tex., will be director of



MR. HUGHES

guest recreation at Glorieta (N. M.) Baptist Assembly this summer. Hughes is a recent graduate of Hardin-Simmons University, Abilene. Announcement of his appointment was made by Bob M. Boyd, secretary of the Sunday School Board's church recreation department. Glorieta assembly opened June 4 with the Southern Baptist youth conference and will close August 26 after 16 major conferences.

Herring anniversary

DR. R. Wilbur Herring, a former Arkansas pastor, observed his sixth anniversary as pastor of North Jacksonville (Fla.) Church June 28. During his six years as pastor, the church has had 1,652 additions with 627 of these being by baptism. The church has averaged approximately 105 for baptism per year. The church membership has grown from 1363 to 2463 or a net gain of 1100 during the six-year period.

RIDGECREST, N.C.—If Christians had gathered around the cross of Jesus Christ long ago and had there experienced God's love for every human being, it would not be necessary to hammer out in the halls of legislation the rules and the regulations to govern human conduct, Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board of the Southern Baptist Convention, told the more than 2,500 people present for the Sunday morning service of the annual Foreign Missions Conference at Ridgecrest Baptist Assembly, recently.

Using Psalm 16 as his text and "Our Best Portion in Life" as his subject, Dr. Cauthen devoted a major section of his sermon to human relations. "Our brotherhood, our fellowship, our delight is with all who make the Lord their portion," he said. "Let there be a heart open to Jesus, and that man becomes my brother. Nearby, in the same city, across the world, he is my brother—the Japanese, my brother; the Chinese, my brother; the Indonesian, my brother; the Brazilian, my brother; the African, my brother. The man or woman anywhere in the world who looks to Jesus Christ as Saviour becomes bound together with us who love the Lord Jesus.

"If long, long ago we'd gathered around the cross and learned in experience that Jesus loves us one by one, there would be no issues to rend us asunder around the world on racial lines," he said. "Love does no harm to its neighbor. The way to make a man deal with another man on the highest plane of nobility and ethics is just to plant the love of God in his heart. But we have not learned that lesson well."

Missionary Caudills leave Cuba



Mr. and Mrs. Caudill

—Home Board Photo

ATLANTA—A detached retina brought to pass what difficulties between the United States and Cuba had not—the return to the United States of the Herbert Caudills, Southern Baptist missionaries in Havana since 1929.

Caudill, superintendent of mission work in Cuba for the Southern Baptist Convention Home Mission Board since 1947, has suffered from eye trouble during most of the past year.

When the difficulty was diagnosed as a detached retina, he notified mission leaders in Atlanta he was coming here for treatment.

The trip out of Cuba had to be made by way of Mexico City because of the breakdown in relations between Cuba and the United States. The Caudills left Havana at 8:30 a.m. EDT June 8 and reached Atlanta at 8:45 p.m. EST the same day.

This is their first time back since November, 1959, the first year Fidel Castro ruled the island.

"We plan to go back to Cuba, and we presently have permission of the Cuban government to return," Caudill said. Treatment for

the eye condition will require from three to six months, he expects.

"The call I received from God to go to Cuba in the spring of 1929 has not been changed or revoked as far as I can tell. In reality it has seemed to increase through the years," he added.

"In many ways, the word of God meets with greater acceptance today than any time during the 35 years we have been in Cuba," Caudill said.

"There's the same opportunity to preach the gospel we've always had, though there are more restrictions on the number of services outside the buildings," he stated. "More young people than ever are flocking to the churches, and we had our largest beginning class in our theological institute this September."

When asked about food shortages, Caudill smiled down at his rotund figure and commented, "I weigh the same thing I did the last time I was here."

Despite the Caudills' reluctance to discuss the situation in Cuba, other sources available to Baptist Press indicate religious work in

Cuba under Castro has become progressively more difficult.

Baptists have had their schools other than the theological institute in Havana, closed. Radio broadcasts were stopped and some church buildings confiscated. Last year two missionaries, Miss Ruby Miller and Miss Lucille Kerrigan, were deported.

The Caudills' return was an emotional one for them. They were able to see all of their children in one day.

Caudill, a native of Clinchport, Va., was educated at Baptists' Mercer University, Macon, Ga., and at Southwestern Seminary, Ft. Worth. He was a pastor of churches in the Middle Baptist Association of Georgia, and he lived at Newington before going to Cuba in 1929.

Seminary honors four

JACKSON Miss. — Mississippi Baptist Seminary here, an institution for Negroes, awarded three honorary doctor of humanities degrees and one doctor of divinity degree at its 1964 commencement.

William P. Davis, Jackson, president of the seminary, received one of the humanities degrees. Davis also is secretary of the Negro work department of the Mississippi Baptist Convention board.

The Mississippi Baptist Convention, for white Baptists, supports the seminary jointly with seven Negro Baptist bodies in the state.

Guy Bellamy, Oklahoma City, secretary of the department of work with National (Negro) Baptists for the Southern Baptist Convention Home Mission Board, received another of the honorary degrees.

The third went to Gertrude Hart, director of the Baptist Center here.

Mississippi Seminary presented the honorary doctor of divinity degree to Robert W. West, president of the General State Baptist Convention of National Baptists.

One hundred eighteen graduates received certificates, diplomas and degrees.

Sunday School

Bible conference

THE Sunday School Bible Teaching Conference planned for Oct. 5-6 is growing in interest among pastors and Sunday school workers over the state. Plan now to attend at the Park Hill Church of North Little Rock.

One of the outstanding features of the conference will be the teaching of Deuteronomy by Dr. Clyde Francisco. Deuteronomy is the January Bible Study churches will use during January Bible Study week in 1965.

Dr. Francisco is Professor of Old Testament Interpretation at Southern Seminary, Louisville, a position he has held for 20 years.

A brilliant man, Dr. Francisco holds the A. B. Degree from the University of Richmond with the highest average in history of the school. . . all A's, average of 3.00. He earned his Th. M and Th. D at Southern and has studied at the University of California, Stanford, Harvard and the Pacific School of Religion. He has served as pastor of churches in Kentucky, Virginia and West Virginia and as visiting professor at Golden Gate Seminary in California.

Notes of interest about his life include such facts that he is author of "Introducing the Old Testament," "Studies in Jeremiah" and is translator of "Proverbs" in the Berkeley Version of the Bible.

Francisco was an all state football letterman in Virginia high schools and was fullback at the University of Richmond.

Plan now to hear this man lecture to the total group attending the Bible Conference and participate with him in some of the special conferences for pastors, ministers of education, general Sunday school officers and in some of the age group conferences.



DR. FRANCISCO

Clip this item and along with the column from June 18, compile promotional and bulletin board material to inform your church on the values of attending the conference.

More articles to come.—Lawson Hatfield, State Sunday School Secretary.

Training Union

Some important questions

ANOTHER important question is, "Why do I believe in the alternate adult organization?" In the first place, your adult union may prefer to maintain two or three groups, eight officers and five committees. If so, and if you actually maintain these committees, and if these committees actually function, then perhaps you should continue using the regular organization. If you do not actually use these five committees and eight officers and two or three groups, then you do not actually use the regular organization. In that case you may be much nearer to the alternate organization than you think you are.

I like the alternate organization because it was designed with the view of implementing the six tasks of the Training Union.

I like the alternate organization because of its simplicity. There are no groups, no committees, and only three or four officers. With a simplified organization we can give our time and attention to planning and presenting units of study rather than in maintaining an organization.

I like the alternate organization because it calls for people reporting to one leader only. In the regular organization one committee member is responsible to two people—a committee chairman and a group captain.

Before you say no to the alternate organization, study it care-



MR. DAVIS



MR. SEATON

Successful RA camps

THE three weeks of Royal Ambassador Camps for 1964 are now history. Eternity alone will reveal the full measure of the value of the camps in the life of every person attending. Many decisions were made that will not only affect the life of boys now but will have untold value and results in the years that are ahead. The visible results of decisions made during the three weeks reveal that 17 boys accepted Christ as Saviour, 26 made public rededication of their lives to Christ, and one surrendered as a mission volunteer. There were 162 boys registered for the three weeks of camp. Total attendance including counselors and staff was 203. The campers for the three weeks represented 16 associations from over the state. Every boy attending camp was given the opportunity through various activities to grow and develop spiritually, mentally, physically, and socially. And the majority took advantage of the opportunities offered. Reports coming in reveal that most of the boys making decisions at camp

(Continued on page 22)

fully and then see if you are actually using the regular plan. Write for a pamphlet explaining the alternate plan.—Ralph W. Davis, Secretary

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have already made public their decisions in their home churches.

Several new ideas and activities were introduced in camp this year. And more will be coming in the camping seasons ahead. However, every plan and idea for camp will have one purpose: To help develop better boys now and to produce more dependable Christian men for the future. Dependable Christian men for our churches tomorrow can only be developed from the boys of today.

Pray with us as we seek to develop better camps and reach more boys.—C. H. Seaton, Associate Secretary

Atheist at work

BALTIMORE, Md. (EP)—A Federal Court suit asking invalidation of a Maryland law calling for a period of silent meditation in public schools was filed by Mrs. Madalyn Murray, avowed atheist whose earlier court test played a part in the U. S. Supreme Court ban on school devotional acts.

The woman also recently asked the Baltimore Board of Education to delete the words "under God" from the Pledge of Allegiance. The board rejected her request and she has said she will take the issue to court.

Her Federal Court suit was filed against the Baltimore City Board of School Commissioners.

Mrs. Murray argued that the law would encourage teachers to recite prayers and read Bible selections which would be "repugnant" to her two sons, both students in Baltimore public schools.

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Uniform modeled by Miss Joy Gross

Church ministries

A FEW weeks ago, Second Church, Little Rock, Dr. Dale Cowling, pastor, created a new



MR. REED

position in the church called "Church Ministries." Rev. Morris Young was called to fill the position. Actually he is minister of Evangelism. Here is a job description of the

work! He is to visit hospitals, shut-ins and prospects; he is to conduct newcomers class. He has approached the job from this stand-point.

I. Set up prospect files

1. He made family census cards on all prospects and gave one to each class with a prospect. These cards, sent to the classes each Sunday morning, contain names, ages and spiritual history of each member of the family plus any other known information.

2. Made a master file on each prospect. As visits are made the cards are returned to the desk of Morris Young for personal evaluation of the prospect according to the information given by the one making the visit.

II. Securing of prospects

1. Inside census from Sunday School and church rolls.

2. Use the "who do" system. Who do you know who should belong to Second Baptist?

3. Telephone survey from the criss-cross directory.

4. Take area census from door to door.

III. Promotion of Visitation

1. Give out prospect cards on Sunday morning. They are returned the next Sunday with a report.

2. Tuesday of each week set aside for visitation. Evening meal at 5:45.

3. Organize a group of families who will work on a cultivation—visitation plan. This group will take one or two names and cultivate them for four weeks and invite them to a prospect supper where they will be given the opportunity to meet all the church staff and to make new friends.

4. Select a group of people in each section of the city who will visit when asked.

5. Set aside a month prior to revival when special emphasis is given to visitation. One week prior to the revival, visit each day and night to cultivate the prospects for the prospect supper on Tuesday of the revival.

6. Visit the departments on Sunday morning and promote visitation on departmental level.

IV. Development of people who visit.

1. Develop a group of personal soul winners.

2. Develop a group who will just go and invite people to come to church. (Cultivation-visitation).

V. Visit hospitals Monday, Tuesday and Friday.

VI. Visit shut-ins at least once each month.

VII. Conduct new member class on Sunday evening.

VIII. Results of this plan at end of 17 weeks.

Additions; 45 for baptism; 80 by letter. Financial results: The church has gone \$8,000 over the same period last year and is running \$2,000 over and above a subscribed budget for this year.

The church has already baptized more people this year than it baptized last year and at the rate it is going will baptize more than 100 people this year.

There are many churches in Arkansas that need a full time minister of evangelism. If you or your church is interested in a full time minister of evangelism, I can give you a more detailed job description.

"By all means win some"—Jesse S. Reed, Director of Evangelism

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Polly Hargis Dillard; pictures by Katherine Evans
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MY MONEY HELPS

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What happens to the money a little boy gives at church—how it is spent and how he helps by giving. Ages 4-7.

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Monticello, Arkansas

The order of events

for the

Tuesday, July 21, 1964

OPEN HOUSE CELEBRATION, SEVENTIETH YEAR.

9:00 A.M.—10:00 A.M.

Regular quarterly meeting of the Board of Trustees of the Arkansas Baptist Home for Children.

Registration of guests and a get acquainted period. Place—Main Lobby.

10:00 A.M.—11:00 A.M.

Orientation period. A digest of the total program of the Home. A question and answer session to follow. Place—Dining Room. By —J. R. Price, Superintendent and D. Dean Rogers, Assistant Superintendent.

Guided tours. A visit to the cottages, a tour of the campus, and a bus trip through the farm. Directed by the housemothers, athletic director, and farm manager.

11:00 A.M.—11:30 A.M.

The film, "Valley of Shadows" courtesy of the Radio and Television Commission of the Southern Baptist Convention. Place—Dining Room.

11:30 A.M.—1:30 P.M.

Lunch is served. A free barbeque lunch with all the trimmings. Place—Under the trees.

Entertainment and relaxation.

1:30 P.M.—2:00 P.M.

The film, "Valley of Shadows". Place—Dining room.

Orientation for late arrivals. Same as above. Place—Dining Room.

Guided tours of cottages, campus, and farm for late arrivals. Same as above.

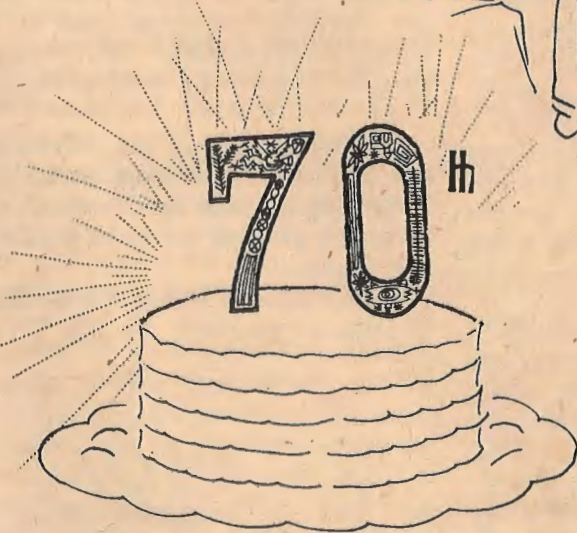
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A  OF A TIME

AT THE

ARK. BAPTIST HOME FOR CHILDREN

BARBECUE



Open House

ANNIVERSARY

JULY 21

MONTICELLO, ARK.

PRETTY



IN Japan, the art of arranging flowers is important. It is in evidence in homes, schools, churches, and other public buildings. School children learn the basic rules of putting together certain flowers for beauty of color and design. They learn to recognize the dignity of nature's flowers and to respect them.

The secret of the Japanese art lies in simplicity without clutter. Placing the flowers in a bowl or vase in the same manner as they grow in nature is important. If flowers grow tall and straight in a garden, they are placed tall and straight in a container. Flowers that spread low on the earth are put into low containers and arranged as they grow outdoors.

The Japanese people do not use flowers that are out of season. In summer only summer flowers are used. Winter plant materials, such as bare branches and pines, are used in winter arrangements.

The chief rule the Japanese use in arranging flowers is to place them in three levels. A tall flower or branch symbolizes heaven. A flower of medium height represents man. A low flower or piece of greenery signifies the earth. Thus, a tall slender branch, a shorter blue iris, and a lower yellow daffodil might be used in a simple arrangement. A triangle pattern is used in each arrangement.

We are told that the Japanese art of flower arranging began in their temples long ago. It now has become a general art to be studied and learned.

(Sunday School Board Syndicate, all rights reserved)

FLOWERS

by Thelma C. Carter

SOMETIMES boys and girls try to please men rather than God. All need to develop qualities that will be pleasing to God. Using the references below, find a word in each Bible passage that fits into the puzzle. As you read the verses and choose the words, think of ways you can follow their suggestions about how to please God.

ANSWERS

Patience, Lead, Example, Abide, Serve, Enter; Give, Obey, Declare

(Sunday School Board Syndicate, all rights reserved)

- P - - - - - Romans 15:5
- L - - - - - Psalm 25:5
- E - - - 1 Timothy 4:12
- A - - - - John 15:7
- S - - - - Galatians 5:13
- E - - - - Psalm 100:4

- G - - - - Matthew 10:8
- O - - - - Acts 5:29
- D - - - - - Psalm 9:11

I'LL FREEZE

By J. I. COSSEY

IN the television show, "The Price is Right," when a panel member is through bidding on the item being sold to the highest bidder, he makes the statement, "I'll freeze." That statement means that the bidder is satisfied with his bid, he thinks it unwise to increase his bid, and he cannot make another bid again in that particular sale. The expression, "I'll freeze," means that the bidder is out of that game.

It is often wise for one to freeze and get out of the game, but wise or unwise, he is out when he freezes. He may be sorrowful, repent of his haste, but once the panelist says, "I'll freeze," he is out for good.

This morning a pastor told me that he had never seen so much unrest among the pastors in Arkansas. He thinks that many of the pastors would welcome an opportunity to move to another field. Perhaps none of those pastors would think of quitting the ministry. What advantage would there be in changing fields? Who is responsible for the unrest, the preacher or the church? If the preacher is responsible, if he moves, he would move his trouble along to the new field. If the church is responsible, the next church will be similarly responsible. People are about the same in all localities. Has the church or the preacher said, "I'll freeze?"

The expression, "I'll freeze" is equal to saying, "I am through." Whatever your place of service may be in your church, when you "freeze" or quit, don't delay, resign at once. Some one else might take your job and make a howling success.

There was no freezing in First

Boundless grace

Matt. 5:8

"Blessed are the pure in heart
For they shall see God."

If the image in the mirror
Could portray the entire truth,
Life would come to have some
meaning

Both for elders and for youth.

But the heart is never pictured
By reflection from a glass,
There's a wall of interference
So the heart can never pass.

Yet the heart, tho' it is hidden,
Sends its arrows, love or hate,
Thro a secret hidden porthole
Used alone as heart's estate.

The pure in heart are truly
blessed,

Seeing more than their own face,
Finding God in sun and shadow,
Living in his boundless grace.

—W. B. O'Neal

Church, Dallas, during all the years Dr. George W. Truett was their pastor. There was no freezing at Bellvue, Memphis, during the pastorate of Dr. R. G. Lee. No pastor or church is designed to be a frozen asset. Pastors and churches are designed for power, spiritual power and evangelistic influence. When a spiritual coldness begins in a church, interest lessons and the expression "I'll freeze" becomes common. "I'll freeze" indicates a declining interest, a bid to stop the game, stop the fun—why try to go on when I'm through.

When a freezing attitude has developed, no progress will take place in that church until a change of attitude has taken place. Can a preacher tell when his church has frozen? Can a church tell when their pastor has frozen? May your church and your pastor answer that question! God has the power needed in your church; you may have this power when you are willing to use it. Don't freeze on your God given task, pray to God for the power needed and then use it and see your church blossom out into a live spiritual period of usefulness.

Old Testament Light, a scriptural commentary based on the Aramaic of the ancient Peshitta Text, by George M. Lamsa, Prentice-Hall, 1964, \$8.95

Seeking always to avoid theological or denominational implications, Dr. Lamsa attempts here to clarify obscure and hard to understand passages of the King James Version of the Old Testament. He shows wide differences in meaning as compared with his own recent translation of the Bible. The author himself is a native of the land of the Patriots and Prophets, where the culture and customs have remained virtually unchanged from Old Testament times. He believes that the Bible was originally the simplest book written by man. He attributes the apparent obscurities to translators' lack of knowledge of the ancient Semitic languages, to colloquial expressions, and the issues which then existed.

Touching on hundreds of passages that have previously not been fully understood, this commentary covers the customs and laws of the land as well as the symbolism, idioms of the language and geographical locations. He clarifies such textual misunderstandings as Moses' crossing of the Red Sea, Joseph's Coat, Pillar of Salt, Wedding Customs, Visions, Parables, and many others, explaining them in the light of Eastern culture.

To be sure, many who read the book will not accept the author's conclusions, but it will be interesting and perhaps profitable to take a look at one man's views, especially against his personal background.

RECORDS

"Man in the 5th Dimension," the message of Billy Graham that is presented hourly in the Billy Graham Pavilion at the New York World's Fair, is now available through RCA Camden either in mono or stereo record. Music for the record is by Ralph Carmichael.

Other recent releases include:

Religious hymns by the Statesmen Quartet with Hovie Lister and Doy Ott. Jack Holcomb (Mr. Gospel Music) singing the gospel greats, including such favorites as "His Hands," "Just as I Am," "Must Jesus Bear the Cross Alone?," and "My God is Real."

Tony Fontane sings Concert Tour Favorites, including "Ivory Palaces," "Blessed Assurance," "Medley: Onward, Christian Soldiers," "Battle Hymn of the Republic," "My Home, Sweet Home," etc.

Dick Leibert plays "The Hymns America Loves Best" on the Radio City Music Hall organ. Included are "A Mighty Fortress is our God," "Abide With Me," "Fairest Lord Jesus," "Stand Up For Jesus," "The Old Rugged Cross," and a number of other favorites.

the people SPEAK

THE spelling and sentence structure in this department are those of the writers. The only editing of letters to the editor is the writing of headlines and, occasionally, deletion of parts that are not regarded as essential.

Arkansas Baptist fan

MY name is Jerry Drye, I live in Mena Arkansas. I am eleven years old. I read the Arkansas Baptist Magazine. And I am curious of how the magazine got started? I think it is very interesting to read. I like the Children's Nook espale when it has puzzels to work. Please write and tell me. (My mailing address) P. O. Box 288, Mena, Arkansas—Sinsirely your's, Jerry Drye

REPLY: Thanks, Jerry, and you are setting a good example for all Baptists of Arkansas. There is just no other way for Baptists of the state to be informed Baptists on our Baptist affairs than through the reading of the State Baptist paper.

Since the 1850's, the Arkansas Baptist State Convention has made it a part of its regular program to have an official Baptist state paper to inform, inspire and indoctrinate the Baptists of the state. Our present paper dates from 1902 and has been owned by the State Convention since 1912.

Incidentally, our paper was the first Baptist state paper to be owned by its convention. Now, all 28 papers are convention-owned.—ELM

'Using the paper'

THE Baptist in the state agree that you use "Their" paper to express your views, Right or wrong, you never mention the other side. Now I want to ask you a question. Is it right for the Federal Gov't to be able to tell a Barber that he will cut a certain persons hair, either white or Black? One Barber in Ohio had to leave the state just because of that. You know this thing works to ways even though there is only one way, your way. One day the Baptist in Arkansas will get so full of you that you'll find yourself where you belong. . .back in a small church with about 30 or 40 members that you can brain wash. Wake up man and take a good look at yourself.—Ray Randall

REPLY: See editorial, "Using the Paper," on page 3 of this issue.—ELM

Lauds Virginia editor

THOSE present in Atlantic City at the presentation of "Except for John Leland" during the fellowship meeting

of seven Baptist Conventions of North America, were greatly impressed with the theme, "Except for John Leland there would not have been the First Amendment to the U. S. Constitution with its guarantee of religious liberty." This amendment represents a personal victory of John Leland, a Baptist minister of Virginia.

Those present at the Southern Baptist Convention two days earlier in the same auditorium during the report of the Committee on Resolutions, recall except for Reuben E. Alley a Resolution on Religious Liberty would have stood in favor of greatly weakening and some feel the first step in destroying the First Amendment. His alertness represents a personal victory for Reuben E. Alley, another Baptist minister of Virginia.

—Bruce H. Price, pastor First Baptist Church, Newport News, Va.

Life or death?

WHEN denomination or a church reaches the end of its usefulness to God, it will die. The shell may remain. The activities may be unbroken. But the spiritual life is gone.

Jesus gave a simple recipe for death. He that seeketh his own life shall lose it. (Matthew 10:39).

When churches or denominations become ends in themselves instead of avenues for God to use, they cease to have a valid reason for existence. Loyalty must reach beyond the institution to the purpose of God for it.

When churches or denominations are more worried about the number of their baptisms than over the fact that men are not being led to crown Christ master of their lives in regeneration, they are beginning to die.

When concern over a lack of young people entering church-related vocations centers in number of vacant pulpits and empty teachers' desks instead of the acute need for men to feel the impact of God upon their lives, they are beginning to die.

When the concern for the world reaches a fever pitch only at the point of falling finances, they are beginning to die.

The dross of self-interest must be burned out in the fires of confession of sin and cleansing through repentance before God can use us to bring an evil and unjust world into contact with himself. We must subject every action to the question of whether it relates the gospel to the problem of sin, the decisions of daily living, and the pressing issues of our day.

The constant evasion of responsibility for courageous witness may be the occasion for God to search for others to do His task. He calls us to be the light of the world. Candles are useful for giving light, not by preserving themselves but by being burned up.

A mark of this unhealthy self-centeredness is to be found in the considerable danger that Southern Baptists will become a neurotic denomination. The characteristic of the neurotic is that he is so self-oriented that every twitch of a muscle or ache of a joint increases his anxiety about his own well being. He needs to be shaken out of this attitude in order to give himself away to a cause so that he will forget his ills in order to be useful.

There is nothing wrong with self-study. But a constant concern for the size of the muscle without a use of it in worthwhile exercises will eventually result in its deterioration.

Southern Baptists are a powerful denomination. For what purpose? Is it so that we can build larger Towers of Babel or so we can build light houses of love in a world in the darkness of sin, racial hatreds, and moral irresponsibility.

There is a great truth in the Master's words. . . "he who loses his life for my sake will find it."—Jimmy R. Allen, Secretary, Christian Life Commission, Baptist General Convention of Texas, Dallas

Ten Commandments for a good pulpit committee

1. DO NOT Stereo-Type your future pastor—Seek God's man not a "type" or "mold".
2. Pray earnestly for God's leadership in reviewing recommendations—consider all recommendations to some degree.
3. Do not automatically eliminate the "unknown names" and the "smaller-church-men". Remember where God got Moses and Moody and others such as these.
4. Be sure a preacher will be in his church before you go.
5. Be sure you know what time the services begin. Remember you are dealing with a Baptist Church.
6. Do not "shake hands and run away". If you go to the trouble to travel to hear a man, and to disturb his church and him—have enough thoughtfulness to at least talk briefly with him.
7. Do not go to hear a man on Sunday nights. Be fair with him. Would you want your church "judged" on its Sunday night attendance? (Remember many churches have special services on Sunday nights, when there is no sermon.)
8. Do not judge a man on "one sermon" or for that fact do not judge him only on his sermon.
9. Take the time and kindness to drop a note to every preacher you "hear" and informing him of your feelings with regard to the Lord's

leadership in the matter.

10. Deal only with one preacher at a time. Pray about and consider each preacher you hear until you feel God's answer regarding him.—An Arkansas Pastor

On scanty attire

FOR over fifty years human attire, especially feminine, has become more and more scanty, until today, in some quarters, it is practically nonexistent. Society is being bombarded with nude scenes in the movies, topless swim suits, and the "shock frock" which bares the front from the waist up. Women all over the world have made runs on the shops which handle these goods (or should we say, "evils"?)

Those who seek to justify nudity insist that it is "natural," that it should be without shame, and that one can have true modesty and still go naked.

There is a story in Luke 8 about a man who wore no clothes, and who was not in his right mind. As long as his life was under the power of demons he went naked. But as soon as Jesus came into his life, he was found "sitting at the feet of Jesus, clothed, and in his right mind."

In Eden, before sin entered, there was innocence and true modesty though the first pair was unclothed. In Gadara there was an aggravated form of depravity which led to shamelessness. The first might well be represented by an infant; the second by a thoroughly immoral person.

In Jeremiah's day he spoke of people who had committed abomination, but who were not ashamed and could not blush (Jer. 6:15). The Apostle Paul spoke of a sensual generation whose glory was in their shame (Philippians 3:19).

Is there anyone in his right mind who would insist that the nudity of our day is that of innocence? There is no question but that it is the shamelessness of depravity. It is a malady which creeps up on society, but its creeping days seem to be over. It now travels with the jet age. It invades our market-places, our tourist attractions, and, via television, into our living rooms. How long will it be before this shamelessness has the brazen effrontery to invade our churches?—Earl R. Humble, Pastor, Immanuel Baptist Church, Ft. Smith, Ark.

Preacher in politics

I ENJOYED and appreciated your editorial on "All Fair In Politics?" Apparently this is the attitude that a large majority of our American citizens take, especially Christians. Because you can hardly get a Christian to express his views on any of the major issues in any campaign. Then when/if he does they are so radical he drives people to the other side of the road.

When I decided to run for Circuit Clerk of Ashley County I prayed over

it a long, long time and talked to several people. A lot of them said, "Preacher, you're stepping out of your field."

I even had one man stop me and say, "Dean, if you're going to preach you'll have to give up your job as Circuit Clerk."

I asked, "Why?"

His reply was, "Why they'll (I've never met them or they'll yet) be bringing you money to get you to do things wrong."

My reply was, "I don't think so, and besides that if you don't think there is politics in the church you just look at it real close and watch how things are done. Why, there was a preacher right here in Ashley County who was supposedly offered \$500 to leave a certain church and then another \$500 if and when he did leave." I got no reply.

Dr. Mac, I even asked what you thought about me running for office (about three years ago at Arkansas City when the state Department had charge of the program for the Delta Associational meeting) and you said, "I have always taken the position that preachers don't have time to pastor a church and be a politician too."

When I explained that I had a small church and I was praying over the matter of whether to run or not. You said, "That's right I think God will let you take the right road."

I quote from a statement made by Brother Bill Hickem, pastor of First Baptist Church, Crossett, "We Christians have taken the attitude that politics are so dirty there is no place for we Christians in it; if we don't start taking a stand we're going to fall as a Nation because of internal decay starting at our National Government on down.—C. Dean Nelson, Circuit Clerk and Ex-Officio Recorder, Hamburg, Ark.

Capital punishment

IN connection with Mr. Nelson's letter on capital punishment, I would like to point out a few other Biblical requisites on the matter. Not only does the Bible stipulate death for murder, but it also prescribes the same retribution for the following acts: adultery (Lev. 20:10), incest (Lev. 20:11), homosexual experiences (Lev. 18:22), disobedience to parents (Deut. 21:18-

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21) and for working on Saturday (Ex. 35:2). In addition, the Bible often calls for a particular mode of execution for a specific crime. For instance, the penalty for a rebellious child is death by a "city-wide stoning" (Deut. 21:18-21). Also worth noting is the fact that a stoning for an adulterer as well as for one who entices another to change religions must begin with the witnesses for the prosecution casting the first rocks. (Deut. 13:9 and 17:7 respectively). By Mr. Nelson's reasoning at least half of the population should perish by tomorrow for one or a combination of these capital crimes.

It must be pointed out in defense of the Word of God that the severity of these statutes reflects a nomadic, tribal situation that was Mosaic society with a total lack of facilities and institutions to deal with its misfits and/or evildoers. These stipulations are a far cry from the time of Christ's encounter with the adulterous woman and her "righteous" pursuers, even though his society was still primitive in so far as facilities and trained personnel is concerned. Christ's attitude stands in stark contrast to the idea of God's plan being frozen at any particular moment in history—today as well as yesterday. Perhaps this is why the Bible remains a "living book."

I must ask, "When will we Southern Baptists abandon proof text for the spirit of Christ?—J. Harry Feldman, 148 No. 51st, Ft. Smith, Ark.

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God delivers his people

By DAN B. CAMERON, PASTOR
FIRST CHURCH, FT. SMITH

PRINTED TEXT: EXODUS 6:2-7; 12:29-33A
July 16, 1964

A RECENT news item told of a leading figure in the entertainment world who announced that he would go into court and declare himself bankrupt. During his career he had earned over twelve million dollars. Had he squandered it? Did he make bad investments? At any rate he stood on



MR. CAMERON

the brink of desperation or else an admission of failure.

But the story did not end there. The next day it was reported that friends had rushed to his aid, saying that they would not permit him to take this action. With their resources, guidance, and love, they would put him on his feet again. This is a marvelous story of personal disaster and human love.

But in this text we have a more wonderful story than that. It is a story of national disaster and divine love. Israel, God's chosen family and nation, is in bondage. Truly the fortunes of a nation chosen of God seem buried in the dust. But out of the darkness of despair came the deliverance of God.

These slaves could never have achieved their freedom through their own efforts. They had no weapons with which to fight in a revolution against the Egyptian masters. They had no alliances with any other nations which would give them any hope of being delivered. If they were set free, it must be of the Lord.

God's covenant with Israel— Exodus 6:2-7

When Moses appeared before Israel with the message of deliver-

ance, they dared to believe him. Why did they believe him now when they refused to follow him in his first attempt?

Moses and Aaron had received certain credentials from God—a portion of God's power that would enable them to do wonders—and when they "did the signs in the sight of the people . . . the people believed" (Exodus 4:30, 31). Their hope was built on the authenticated word of God.

Knowing that God had promised liberation was all that Israel needed. God had commanded Moses and Aaron to tell the people that He had not forgotten His covenant with Abraham, Isaac, and Jacob. The people knew that Jehovah was a covenant-keeping God and that this was no impersonal force that was to be set to work in their behalf. "I have also heard the groanings of the children of Israel and I have remembered my covenant" (Exodus 6:5). These are words of a living, personal, compassionate God, and surely those who heard them had sufficient reason to hope for deliverance.

God's contest with the Egyptians —Exodus 12:29-33a

Armed with the promise of Jehovah that he would be with them, and with the assurance that their people believed in them, Moses and Aaron approached Pharaoh to make their amazing request known to him and to the Egyptians. Speaking in the Egyptian tongue which he knew so well, Moses said to Pharaoh, "thus saith the Lord God of Israel, Let my people go."

That was something new and strange for the child of the sun to hear. He was a man who gave orders to the world and received none. But now this bronzed son of the desert, speaking in the name of his God, tells Pharaoh to let Israel go. Pharaoh was quick with his angry and contemptuous answer, "Who is the Lord, that I should obey his voice to let Israel go?" This he followed up by telling Aaron and Moses to go back to their labors among the Hebrews. He also gave orders for new oppression. Because of this new oppression the Hebrews charged Moses with making their lot in Egypt all the more difficult by his demand upon Pharaoh that he let the people go. But the Lord encouraged Moses and said to him, "Now shalt thou see what I will do to Pharaoh." Now begins the contest between God and the Pharaoh of the Egyptians. Pharaoh would not respond to reason; therefore, God resorted to miraculous intervention.

God then afflicted the Egyptians with the nine plagues to bring them to the point of freeing his people. These contests between God and Pharaoh must have been of tremendous value to Moses in strengthening his faith and in preparing him for future hardships. They were of great value to the Israelites as well. Out in the wilderness, tempted to give up and quit, their courage was to be strengthened by remembering their deliverance from Egypt.

But one last stroke of providence was to fall on the Egyptians to prove to them that Jehovah is the only true and living God, and to make Pharaoh let the people go. This time it was a visit of death to every Egyptian home, including Pharaoh's, showing that Jehovah alone exercised complete control over life. A cry went up over the land with the discovery of the first dead child and swelled with tremendous crescendo as family and family learned of its sorrow. It was then that Pharaoh sent his message to Israel to get up out of the land. And Israel arose and started on the long journey. What an exodus! What a venture

This lesson has many wonderful teachings for the people of our time. For one thing, this extraordinary history of Pharaoh tells us that no earthly power can frustrate the will of God. In a time when men's hearts are failing them because it seems that God's purpose is being defeated through communism, materialism and the other "isms" of the world, it is well to remember God's decisive victory in Egypt.

Then again, men are enslaved by evil habits which frustrate the will of God for their lives. It is well for these to remember that there is God's deliverance when all human resources are of no avail.

Attendance Report

JUNE 28, 1964			
Church	Sunday School	Training Union	Additions
Alma, Kibler	124	85	1
Berryville			
Freeman Heights	171	59	1
Blytheville, Trinity	215	51	1
Camden			
Cullendale First	388	159	
First	460	142	2
Conway, Pickles Gap	68	54	
Crossett			
First	562	148	4
Mt. Olive	237	81	
El Dorado			
East Main	193	129	1
First	771	163	4
Northside	37	21	
Forrest City First	508	135	5
Midway	57	38	
Ft. Smith			
Grand Ave.	79	310	7
Mission	11		
Temple	219	110	
Greenwood First	245	76	
Gurdon, Beech Street	178	69	
Harrison, Eagle Heights	268	107	
Heber Springs	175	70	9
Huntsville, Calvary	53	27	
Jacksonville			
Berea	123	62	
Chapel Hill	61	39	1
Marshall Road	129	73	
Second	193	78	7
Jonesboro			
Central	420	180	6
Nettleton	228	97	3
Lavaca	251	138	
Little Rock			
First	863	356	3
White Rock	23	14	
Forest Highlands	179	82	
Immanuel	1111	397	4
Forest Tower	27	21	
Rosedale	248	93	5
McGehee First	426	146	2
Chapel	72	33	
Magnolia, Central	589	265	1
Monticello, Second	136	99	
North Little Rock			
Baring Cross	695	216	8
Southside	31	2	
Camp Robinson	41	1	
Forty-Seventh St.	171	78	1
Gravel Ridge First	216	109	
Ruynan	40	19	
Park Hill	718	195	3
Sylvan Hills First	301	138	
Rose City Calvary	416	116	3
Sherwood First	219	92	3
Pine Bluff			
Centennial	223	102	2
South Side	657	202	
Shannon Road	33	29	
Tucker Chapel	15		
Springdale First	429	152	1
Van Buren			
First	452	190	
Second	72	80	
Vandervoort First	73	34	
Ward, Cocklebur	47	32	
Warren, Immanuel	265	75	
Westside	87	52	

Bigger than both of us

A VERY large woman entered a London tube train and two men got up and gave her their seats. She was so big that a small boy sat gazing at her in wonder.

Eventually she said impatiently, "Little boy, what are you looking at me for?"

The youngster, embarrassed, stammered: "L-l-lady, there isn't anywhere else to look."

Learned the hard way

A GREAT white hunter had just returned from a three-year safari. He was regaling members of his private club with some of his harrowing experiences, when one of his cohorts interrupted:

"As I recall," said the listener, "you stood well over 6 feet in height when you left and now you're hardly 18 inches tall. What caused this?"

"I don't know for sure," came the reply, "but it's the last time I'll ever insult a witch doctor."

Long way up

"HOW old did you say you were?" asked the doctor of his female patient.

"I never mention my age," replied the patient, "but as a matter of fact, I've just reached 21."

"Indeed," said the doctor. "What detained you?"

On punishment . . .

"MOTHER, do you think it's right to punish folks for thing they haven't done?"

"Of course not, Willie."

"Well, I didn't do my homework, and—just look at my report card!"

Smart interpretation

I LIKE the one about the Englishman who says to the waiter, "Didn't you hear me say, 'Well done?'"

The waiter (ignoring the bloody steak) absentmindedly answers: "Yes, sir. Thank you, sir. It's seldom we get any thanks."

July 5, 1964			
Church	Sunday School	Training Union	Additions
Alma, Kibler	93	80	
Berryville			
Freeman Heights	157	60	
Blytheville			
Goanell	228	89	
Trinity	172	61	
Camden, Cullendale First	350	152	
Conway, Pickles Gap	84	50	
Crossett			
First	495	147	1
Mt. Olive	209	77	
El Dorado			
East Main	264	127	
First	689	174	
Forrest City, First	458	131	
Midway	59	37	
Gurdon, Beech Street	154	49	3
Harrison, Eagle Hgts.	233	93	
Huntsville, Calvary	33	21	
Jacksonville			
Berea	89	53	3
Chapel Hill	56	28	
First	423	151	9
Second	180	85	
Jonesboro			
Central	360	165	1
Nettleton	215	92	4
Lavaca	245	154	4
Little Rock, Immanuel	1015	388	8
McGehee, First	391	123	
Chapel	87	51	
Magnolia, Central	531	190	3
Monticello, Second	192	81	
North Little Rock			
Baring Cross	612	187	1
Southside	29	17	
Camp Robinson	29		
Calvary, Rose City	307	82	
Gravel Ridge First	152	89	
Park Hill	645	191	2
Sherwood First	164	73	
Sylvan Hills First	230	126	3
Siloam Springs First	284	151	
Springdale First	408	157	
Van Buren			
First	423	172	7
Second	69	29	
Vandervoort, First	62	36	
Ward, Cocklebur	35	30	
Warren, Immanuel	231	72	
Westside Chapel	61	30	

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Late for what?

THE honeymoon is really over when he phones to say he'll be late for dinner . . .and she's already left a note saying his TV dinner is in the freezer.



Religious News
of the World

In the world of religion

... A GENERAL re-structuring of the National Council of Churches—the first such “streamlining” of the Protestant and Orthodox agency in its fourteen-year history—is occurring. The “new” Council is expected to have Divisions of Christian Life and Mission, Christian Education, Overseas Ministries and Christian Unity. Three supporting units will be Offices of Planning and Program, Communication and Administration.

... The official publication of the American Church Union, Anglo-Catholic wing of the Protestant Episcopal Church, has criticized the distribution in Episcopal churches of Holy Communion to President Johnson, who is not a communicant member of the denomination. A communicant member of the Episcopal Church is one who has been confirmed by a bishop. According to Church regulations, “There shall none be admitted to Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed.”

... “Catholics in the 50 states, including all families of the defense forces, both at home and abroad, and the diplomatic and other services abroad, now number 44,874,371” a recent release on the 1964 OFFICIAL CATHOLIC DIRECTORY states. There are currently 16,930 parishes with resident pastors, an increase of 140 over the past year, and the 515 parishes without resident clergy, making a record total of 17,445 Catholic parishes in the fifty states.

... After exceeding 125,000 for ten successive years, the number of converts entering the Catholic Church during 1963 fell. The 123,986 who converted to Catholicism during 1963 represents the lowest annual count over the past decade during which time 1,360,244 conversions have been recorded.—The Survey Bulletin

Bans unconstitutional

WASHINGTON, D. C. (EP)—The U. S. Supreme Court, by a 5 to 4 decision, held that the controversial novel, *Tropic of Cancer*, by Henry Miller may not be banned as obscene literature.

The *Tropic* decision was one of four handed down by the Court involving censorship of books or films alleged to be obscene. In all four cases, banning of the material was held to be unconstitutional.

A Cleveland Heights, Ohio, ban on the French film, “The Lovers,” was rejected by a 6 to 3 vote. Confiscation in Kansas of 1,715 paperback books dealing largely with sex was declared unconstitutional by a 7 to 2 vote. And in a 5 to 4 decision the Court overturned a Florida ban on a book allegedly written by the operator of a house of prostitution, *Pleasure Was My Business*.

The *Tropic* decision also resulted from a Florida ban.

Justices Hugo L. Black, William O. Douglas, William J. Brennan, Jr., Potter Stewart, and Arthur J. Goldberg formed the majority who reversed a Florida Supreme Court finding that the novel was obscene. No formal opinions were given.

Chief Justice Earl Warren and Justices Tom C. Clark, John Marshall Harlan and Byron R. White held the Supreme Court should not have heard the case. In effect this would have left the Florida ban intact.

Justice Douglas and Black reiterated their long-held opinions that all censorship is unconstitutional. Justice Stewart held that only “hard-core pornography” could constitutionally be banned. Justice White, while voting to overturn the ban, gave no opinion.

Cigarette label ordered

WASHINGTON, D. C. (EP)—All cigarette advertising and labels, beginning next year, must state that “cigarette smoking is dangerous to health and may cause death from cancer and other diseases,” according to a new ruling of the Federal Trade Commission.

Failure to announce this fact “clearly and prominently, in all advertising and on every pack, box, carton or other container in which cigarettes are sold” will be considered an unfair or deceptive practice by the commission.

The new ruling affects packages as of January 1, 1965, and advertising as of July 1, 1965.

Seek troops withdrawal

ROCK ISLAND, Ill. (EP) — The Methodist Central Illinois Conference adopted a resolution here asking President Johnson to withdraw all U. S. troops in Vietnam in favor of United Nations responsibility to end the conflict there.

In another action, the conference called for the elimination of segregation in the Methodist Church and expressed a “willingness to welcome a Negro bishop to the supervision and leadership of the Illinois area.”

Assemblies missions

SPRINGFIELD, Mo. (EP) — Seventy-three new missionaries were commissioned at the close of the sixth annual school of missions sponsored by the Assemblies of God Foreign Missions Department recently.

Representing 25 countries, the group is the largest number of candidate missionaries to participate and be commissioned through the missions training program. The new missionaries will be added to the world-wide staff of the Assemblies of God as funds are available and arrangements are finalized throughout the year.

ARKANSAS BAPTIST
401 West Capitol
Little Rock, Ark. 72201