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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine JULY 23, 1964



Election prediction, page 3

'Except ye repent'

A YOUNG Arkansas evangelist preached one night to a full house in his home church. Among those in the congregation was a very dear friend of the evangelist, a classmate in college, who was not a Christian. With this man was his wife, his two children, and his mother.

The evangelist felt a special burden for his friend of college days and he prolonged the invitation that night. The lost friend seemed to be under conviction. But he stayed at his seat and made no public acceptance of Christ.

By the time the evangelist had reached his room, his telephone was ringing. He picked up the receiver to hear the shocking and unbelievable news that his friend and all four of the members of his family who had accompanied him to the church service had just been killed in a railroad crossing accident.

Such an experience points up the uncertainty of life and the certainty of death. And it illustrates strikingly what someone said long ago about the life-and-death matter of preaching: the preacher preaches as never sure to preach again—as dying man to dying men.

As I heard the young evangelist, Walter Ayers, tell this personal experience recently, he told of his call to help in the funeral service for his friends. "Do you know what it is like to have five caskets out in front of you?" he asked.

Certainly this is the kind of experience that leaves one never quite the same. In one brief week lives can receive a lifetime of tempering.

We are reminded of how Jesus used tragedies in which many had died violently and unexpectedly.

Some were present who told Jesus "of the Galilaeans whose blood Pilate had mingled with their sacrifices." Answering what was probably uppermost in the hearts of his inquirers, Jesus declared that the victims referred to here had not received "what they had coming to them." They had not suffered this tragedy because they were "sinners above all the Galilaeans." But then Jesus drove home the divine lesson: "Except ye repent, ye shall all likewise perish."

Jesus called to the minds of the people another tragedy—that of eighteen "upon whom the tower in Siloam fell and slew them." And again he made it clear that it was not because "they were sinners above all men. . ." And again he drove home the necessity for repentance: ". . . except ye repent, ye shall all likewise perish."

Why will people in a land of churches and Bibles and witnessing Christians face even a minute in this uncertain world, with a certain and eternal destiny out

ahead, without accepting from Christ the great and free gift of eternal life?

Regardless of who we are or where we are, except we repent, we "shall all likewise perish."

Erwin L. McDonald

IN THIS ISSUE:

CAN you vote in the November election? Is your 1964 poll tax paid? It's your responsibility as a Christian with convictions against legalized gambling to see that you are entitled to a vote on the issue. The Editor gives you an election prediction in the lead editorial on page 3.

* * *

GRACIE Hatfield paid a visit this week to the Arkansas State Training School for Girls to check their summer recreation program and to visit with the BSU missionary working there. Her story on the enlarged scale of activities is on page 7.

* * *

WHICH is the most effective—the Methodist system of appointing ministers or the Baptist system of calling? There are arguments for both sides, says Dr. Hal D. Bennett of the Baptist Bible Institute. Make your own decision after reading his article on page 9.

* * *

WOULD you like your appendix removed by a man who has never lanced anything more serious than a boil? This is an argument used by Professor C. DeWitt Matthews of Midwestern Seminary in his stand for an educated ministry. See page 8.

* * *

ARKANSAS news pages today carry the story of the appointment of our Rosalind Street as dean of women of New Orleans Seminary. Our pride in her continues.

* * *

Cover story, page 5.

Arkansas Baptist newsmagazine

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Bulletin; DP Daily Press; EP Evangelical Press.

An election prediction

HOW will the voting go on the proposed amendment to the constitution to legalize gambling in Garland County?

Here are some predictions:

It is our candid opinion that there are far less than a majority of the voters in Arkansas who favor legalizing casino gambling for Garland County and making Hot Springs another Las Vegas.

But elections are not and can not be determined on the basis of how many voters in all the state are for or against something, but purely on the basis of how many vote for or against.

Actual surveys, as the one reported in our paper last week on page 5, show that in matters concerning liquor or gambling, one of the biggest factors in favor of the underworld is the indifference of voters who are not personally tied in with the liquor or gambling business and who even have convictions against doing anything to help these community and home blasting evils.

But, again, Arkansans with convictions against legalizing casino gambling for all practical purposes will be helping to pass the gambling amendment—unless they back their convictions with votes *against* the proposed amendment. For you can be sure the gamblers and those they can line up to vote for the amendment will be out just about 100 percent strong to cast their votes *for*, come Nov. 3.

The survey figures quoted last week are worth repeating. A study of voting habits in the city of Chicago for the period 1956 to 1960 revealed that 99 percent of the tavern keepers and 97½ percent of the gamblers and their employees voted in all elections. But here are the really shocking figures; only 29 percent of the Protestant laymen, only 17 percent of the Protestant clergy, and only 16 percent of the housewives voted.

Going on the assumption that the responsibility of soundly defeating the gambling amendment rests heavily upon the church people of the state, Churches United against Gambling and Jimmy Karam's "Keep Arkansas Christian" are calling on pastors and churches to make it easy for church members to pay the 1964 poll tax, which must be done before Oct. 1 to qualify for the Nov. 3 election. (The poll tax payment made last year, which qualified the holder to vote in the July primary, will not be valid for the November election.)

Appropriate forms for use in paying the poll tax are

being printed and will be available for use in churches. Each person desiring to secure a poll tax receipt fills out and signs a request and pays his dollar to whoever is handling the requests. The committee member in charge takes the forms and money to the courthouse and the receipts will be issued and mailed to the payers.

Church leaders are urged to join in this crusade. Send your requests for poll tax forms, indicating how many you need, to: Churches United against Gambling, Third Floor, Waldon Building, Little Rock.

Remember, good intentions do not count unless they are backed up with poll tax receipts and votes *against* the gambling amendment.—ELM

Guest editorial

Middle-of-road Baptists

THERE seems to be a mighty rush for Baptists to get to the middle of the road. Why, I don't know, for those that stand in the middle of the road usually are hit.

Powerful Weed Killer



Jon Kennedy in ARKANSAS DEMOCRAT

The interpretation being given of the recent Southern Baptist Convention by many is that it stayed in the middle of the road. We pick leaders now because they are in the middle of the road.

Now all of us recognize that the middle of the road is so crowded one cannot see the sign posts and, consequently, he sometimes doesn't know which direction he's going. Every once in awhile he looks down and sees the white line, or is it yellow, and so he's assured he's in the middle.

Our need is for some Baptists to find themselves at the edge of the road and see there the broken human lives that are in the ditch. In seeking social acceptance and approval, we have turned our eyes from the real needs of the world.

On every social and/or political issue, again we rush to the center of the road where we find it safer. What would have happened in America if John Leland and Roger Williams would have traveled down the center of the road? These men along with others smelled the fresh winds of religious liberty and pitched their tent by the side of the road and moved a whole nation toward reli-

gious freedom.

Recall again the characters of the Bible and the characters of history—how many of these traveled down the middle of the road. Most saw some just and righteous cause that needed their attention and turned aside from popular approval and championed that which they thought was right.

The prophets of the Old Testament, the disciples of our Lord, the great world leaders, a president like Lincoln all were men who found the middle of the road a little too crowded and cramped. They accepted the challenge of standing for that which was right rather than seeking public approval.

It would be most refreshing to find some Baptist leaders standing alone if they need to, but standing for that which is right and righteous and stop seeking public approval for what they do.

The middle of the road is quite crowded. Brother, move over to the side—take a stand for that which is right even though it isn't popular.—J. O. Duncan, in an editorial in *Capital Baptist*, Washington, D. C., June 11, 1964

LETTERS TO THE EDITOR

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.

Baptist procedure

THE Recording Secretary of the Southern Baptist Convention, Joe Burton, has publicly stated that he now has certified information that the balloting was "stuffed" in some of the recent Convention sessions in Atlantic City and also the previous year in Kansas City. The implications of this announcement are manifestly very grave and far-reaching. A shadow has thus been cast over the validity of all the actions of both Conventions on which the vote was close.

However, Mr. Burton, in referring to this matter as "our Baptist malignancy," has correctly seen that a much more ominous shadow has been cast over the spiritual life and the integrity of the entire Convention. Have we not been preaching a gospel void of ethical power when even some of the preachers do not hesitate to employ strong-armed and underhanded power politics?

Nevertheless, the purpose of this letter is not to pursue Southern Baptists' most urgent task of exploring the ethical dimensions of their dilemma. My present concern is merely to suggest procedural improvements in the now hopelessly haphazard business sessions of the annual Convention.

First, all balloting hereafter must be regularized and carefully scrutinized. I assume that the Convention's officers can implement this requirement without great difficulty.

Next, the by-laws should be changed to require that all votes by ballot (including elections) be announced immediately and duly recorded in the Annual. All messengers have the right to know the results of each vote. Sometimes this information is essential for a messenger to decide what parliamentary action to propose next, such as whether or not to move the reconsideration of a question. This much-needed reform would have the added salutary effect of reducing drastically the number of those who are nominated for office year after year and who just as often receive almost no support.

Third, the Committee on Order of Business should designate all the morning or all the afternoon sessions (or some combination thereof) for sustained consideration of all business, including elections, reports, recommendations, resolutions, and miscellaneous business. Under present procedures, it is not uncommon for half of the allotted time for a particular item to be consumed in agonizing debate over whether or not to extend the time for the consideration of the matter!

Finally, the Convention's officers should begin enforcing the requirement of the by-laws that "one-third of the time for consideration of all reports be-

fore the Convention shall be reserved for discussion from the floor" (1963 Annual, p. 38).—Alan Gragg, *Midwestern Baptist Seminary*

Hate and patriotism

YOUR recent editorial on the "4th of July & Patriotism", enabling you as it did to distribute a little personal dissertation on Hate, aroused in me enough justifiable indignation to request you share in my evaluation of it in the paragraphs that follow.

I never cease to be amazed and increasingly grieved at the gullibility so many of our accepted and positioned intellect of this Land display in having swallowed hook, line and sinker this insidiously offered bait called HATE.

In recent years the word Hate has been ballooned out of all proportions. Casually introduced by astute politicians who recognized in it a potential for mass incrimination never before approached in the annals of skullduggery, it has been nurtured and projected by the Press and TV and a big segment of the Clergy to the exclusion of all other emotions. Overnight, almost, the words opposition and protest disappeared from the language. Hate even crowded into near obscurity its running mates Prejudice and Bigotry, to the extent that we don't disagree - we don't oppose - we don't discriminate - we don't choose - we don't protest - we only HATE!

Hate purveyance, of course, reached it's spiraling zenith upon President Kennedy's assassination. Immediately, the Press, TV, and practically every other means of communication including that great segment of the Clergy dissolved into a polyglot of grief, mutual in their accusation that Hate had killed him; boldly suggesting that if you opposed him; if you protested what he did; if you disagreed with; his administration; your finger automatical-

ly helped trigger the shots that killed him. And, with that mass accusation, we marked another milestone in this Country's history; stupidity reached an all-time HIGH!

Ponder if you will, Bro. McDonald, the far-reaching effects - the paralyzing effects, if you please, of continuing this dangerous trend and practice of pursuing and capturing the individual's right of political and social and judicial and, yes, patriotic evaluation and reducing it to milling herd conformity. Under such a process how long would it be before spiritual choice and discrimination would come under similar pressure, and honest protest and opposition be labeled HATE. How long would it be before the practitioners of such opposition would be editorialized as seeking to undermine and deter and delay by their voices and actions "that great and godly mass migration to the World Church"! I daresay Martin Luther would have never made his move under today's surveillance and press coverage!

In closing, let me suggest you read again if you will a statement made by Mr. Barry Goldwater in a speech announcing his bid for the Republican nomination at a fund-raising dinner in Grand Rapids, Mich. back in January. He said "And mark this well - the day we permit anyone to equate protest with hate we will set the stage for one-party tyranny and the end of open debate. To anyone who says that honest opposition breeds hatred, I say you lie - that you pervert the very basis of our government."—J. L. Tate, Little Rock

REPLY: In the editorial to which you refer we were not condemning opposition or seeking to deny the individual the right of "political, social, judicial and patriotic evaluation." Nor were we calling for "nulling herd conformity." We were merely striking at all too common instances of outspoken hatred for the Supreme Court, the government, and public officials, in the name of patriotism!—ELM.

Public 'hog pens'

A PUBLIC hog pen would be condemned from the center of a community by the health department as a hazard to the people. Beer is only refined slop. Now that such "slop" is neatly canned and placed on ice to conceal its odor of decay, human beings whose taste run toward slop are being tempted toward the community centers to feed on the filth with no regard for those who have a higher sense of moral concern. In the whole water district of Berea we have no licensed places where people of sobriety center their activities. Now we are having our fair community invaded by hanging of beer signs at the center. This is merely a prelude to the hanging of crepe over some home in our community as well as to increase the process of filling the gutters of our roads and the yards of

Books on gambling

TWO books dealing with the different aspects of gambling are strongly recommended for pastors and others by Dr. William E. Brown, acting secretary of Churches United Against Gambling. They are:

The Green Felt Jungle, by Ed Reid and Ovid Demarias, Simon and Schuster, 1963, \$4.95.

Gambling, Should It Be Legalized? by Virgil W. Peterson.

The Baptist Book Store at 408 Spring, Little Rock, has agreed to be the supplier of these. Should they be requested at a time when they are not in stock, the store will secure them for those who order them.

our people with the "husk" (cans) the "swine" discard.

We implore every sober thinking citizen to assist the indulgent by refusing to enter or shop in a place where the "slop" signs hang. If we do this, cost to those who insult our better taste will be greater than the profit. Since they have only a profit motive, maybe they can see that we invite decency and detest the presence of alcohol. Let us keep ourselves clean and pray for those who are wrongly using our community.—Wade H. Griffin, Pastor, Berea Baptist Church, Farris Bridge Road, Greenville, S. C.

'It's me, Lord'

THE newspaper headline read: "Southern Baptists Face Dilemma." The story pointed to our growing financial resources and our declining spiritual interest. Various individuals were quoted as to their opinion on what was wrong. Some blamed ideas, some institutions, some intolerance and some industrialization. A casual reader would wonder if we really knew.

Granting that something is wrong, what can we, as individual church members, do to correct the situation?

When something goes wrong in a business corporation, there is a general shakeup in personnel. This usually continues until the responsible person is either demoted or eliminated from the payroll entirely. At times the responsible person cannot be traced so someone becomes the scapegoat.

But Baptists are not so organized. Who is able to pin the blame on one person or even a group of persons? Perhaps here is where we have erred.

The Cover



Operation.. Lost person

THROUGHOUT the Southern Baptist Convention more than 1,000 laymen are participating for five days of intensive Christian witnessing during the West Coast Laymen's Crusade which began July 22 and ends July 26. Twenty-four Arkansas men are participating at their own expense. The project to help needy Baptist churches in California, Oregon, and Washington is sponsored by the Brotherhood Commission and Home Mission Board.

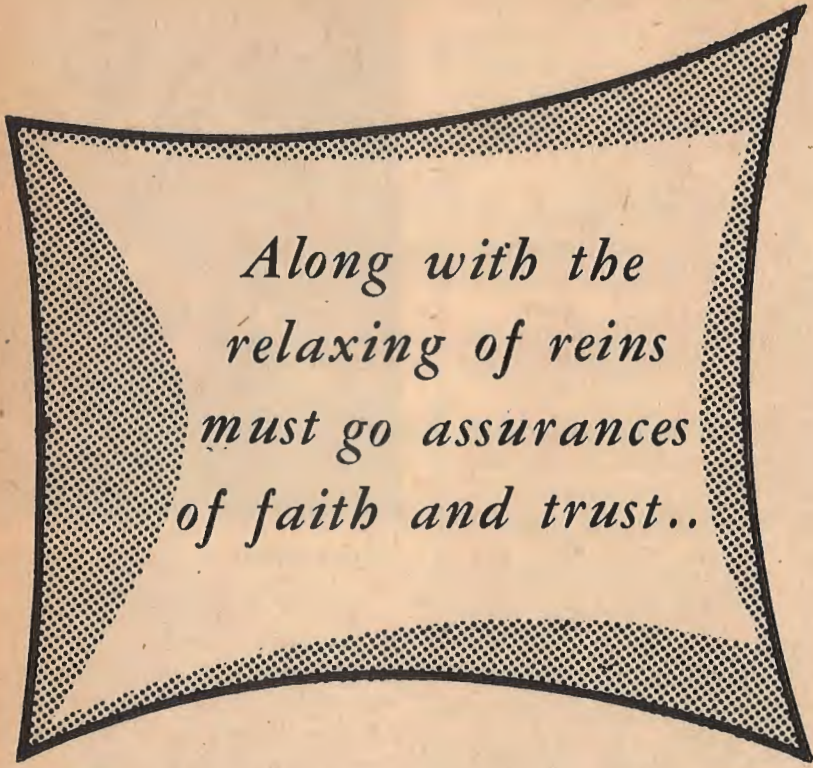
The blame has been put on something or someone instead of ourself. Are we not still independent, autonomous and competent before God? Then we must personally shoulder the blame for any declining spiritual interest.

The old Negro Spiritual has a word for us. "It's me, O Lord, standing in the need of prayer." Like the publican our prayer must be "God be merciful to me a sinner."—C. W. Brockwell, Jr., Route 2 Box 435 Blytheville.

Revivals

KERN HEIGHTS Church, DeQueen, June 15-21; Dr. Earl R. Humble, evangelist; 11 additions; 5 for baptism; 6 by letter; James H. Cannon, pastor.

CALVARY Church, Buckner Association, Vacation Bible School and revival, J. A. Baswell, pastor, First Church, Mansfield; evangelist; 14 professions of faith; 12 baptisms; Colin Slate, pastor.



*Along with the
relaxing of reins
must go assurances
of faith and trust..*

"THE boy-girl situation is sometimes the most important thing in a kid's life."

This is the opinion of William Brown who heads an activity that has for its purpose the extending of a hand of friendship to teenagers who live in the midst of unbelievable city congestion, in a world of loneliness and poorly motivated existence.

Friendship, assurance of love and appreciation, and a worthy goal for the future are pivotal needs in every young life.

Strange to say, it is not just the kids in congested city areas who are denied these anchorpoints of security. Sometimes over-privileged homes and distracted Christian parents fail to supply to their children these basic needs.

It is not an easy matter for parents to grant increasing measures of freedom to their adolescents, but it is an important thing. Along with their relaxing of the reins must go assurances of faith and trust.

Last week a young woman said to me, "I shall always be grateful

to my mother for believing in me during my high school years. Somehow when the experiences of temptation would come to me, I would find myself thinking, 'My mother trusts me. I can't disappoint her. I must do the right thing.'" These significant words climaxed her tribute: "Mine was not a strict mother. She was a believing mother."

The "believing" way is the harder way, but there are many evidences that it is the rewarding way.

Believing parents take care to be what they want their sons and daughters to be.

Believing parents go to the trouble and expense to provide places and ways for their children's friends to gather in their homes.

Believing parents adjust their schedules to be at home when the teenage gathering is at their house. Their appearance is brief and cordial; but the knowledge that they are at home has a wholesome influence over the behaviour of the group.

Believing parents expend the effort to have family council and they respect the thinking of each member of the household. They encourage all the family to join in setting up a code that will define acceptable behaviour. Teeners themselves will usually cooperate in agreeing upon certain things that are violations of their own code of behaviour. Approached tactfully, it is likely they will suggest such matters as: no roadside parking; honesty with parents about date destinations; a reasonable hour to be in; the practice of telephoning parents if the return is to be delayed; a satisfactory arrangement about use of the family car, etc.

Wise parents accept explanations in good faith, avoiding suspicious, accusing attitudes.

One mother puts it well when she says to her teenager, "I am going to have confidence in you until you force me to do otherwise."

It has been said that one is mature when he is predictable. A business man had this in mind when he said to a young groom, "You are marrying an unusual girl. She could always be counted on to be on the right side in every situation."

Despite widespread movements that advocate the abolition of moral standards, young people who grow up in the atmosphere of love and Christian family life are equipped with inner thermostats that register a sensitive awareness of what is right, and what is wrong and detrimental to one's best self.

Believing parents cultivate a sense of God's presence and give worship a central place in the schedule of their family living.

"... provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." (Ephesians 6:4)

Rosalind Street

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

Through Gracie's eyes



GRACIE

"Rec" program enlarged at Training School

GIRLS at the Arkansas State Training School for Girls, Alexander, moved into a stepped-up recreation program this summer. Five young ladies, all college students or graduates, are spending their summers as recreation directors at the school.

One is Johnnie Johnson, a student at Arkansas Tech, Russellville, who is working as a Baptist Student Union summer missionary.

According to Miss Johnson, this is the first organized recreation program for the school. Half the girls attend classes in the morning, half in the afternoon. Assigned chores must be taken care of the other part of the day. "But there is a long lapse of time from the end of the working day til bedtime. . .we're trying to provide activities especially during this time," said Miss Johnson.

The school has equipment for various ball games and individual



MISS Johnnie Johnson, BSU summer missionary from Arkansas Tech, demonstrates some of the decorations for an upcoming family-style meal.

games. "And due to the help of Benny Craig on channel 11, we've had more donations for athletic equipment and record players," Miss Johnson added.

Special activities include the use of the Benton swimming pool one night a week. On the Fourth of July, the girls went swimming, had a picnic, a watermelon feast and fireworks. Earlier in the summer, an all-school jacks tournament was held.

One summer "first" is the family style dinner which is held semi-monthly. This is an occasion to dress up, invite guests and eat "in true party style." A different dorm is in charge of the dinner each time. The girls get together and plan menus, make decorations, and organize themselves into groups of hostesses and waitresses.

Week-end activities

"With the organized activities week days are pretty busy, but weekends tend to drag, because there are no classes," said Miss Johnson. Every Friday night, the girls stay up to watch the late show and often fix fudge, cheese dip, and other goodies to eat during the program. "They love to cook but, typically, hate to clean up."

Saturday is sometimes a day for off-campus trips. Townspeople often come get the girls and take them out to eat and to a show. Sometimes, the school borrows a film from a TV station for Saturday viewing.

Once a summer, the entire school makes an all-day trip to Little Rock to visit museums, parks, and the show.

Occasionally, entertainers from near-by colleges will visit the school for Saturday-night programs.

"Visiting Sunday" is held once a month. Sunday afternoon is also the time for Sunday School and church which is directed by various religious organizations.

Vespers

A vesper service is held every Wednesday evening, with a different dorm in charge of the program each week. There are some-



VESPER services are held every Wednesday night in front of the hand-fashioned cross. Here, Miss Ann Cook, summer recreation worker, is leading a song service.

times speakers, but many times the program is a "singspiration" during which many of the girls participate in choir and trio numbers.

The meetings are held outside, facing a tall, wooden cross which the summer workers made themselves from a tree they chopped down.

Approximately 25 or 30 girls attend the service each week.

Student Organizations

The recreation directors plan most of the activities but also meet weekly with the council, which is composed of a representative from each dorm. "In these meetings, we discuss new ideas, talk over complaints, and make definite plans for the week," Miss Johnson explained.

One or two of the dorms have elected officers which sometimes lead discussions on projects their dorms are in charge of.

Future plans

Because the recreation leaders will leave after this summer, the school is trying to secure a full-time physical education teacher.

A new softball field and gym are now under construction which will further develop the winter P. E. program.

Second Church, Little Rock, to build



SECOND CHURCH, at 222 East 8th street, in downtown Little Rock, voted Sunday to build a \$350,000 auditorium and to landscape its grounds in keeping with long-range plans of the city for downtown renewal and beautification.

The auditorium will be built at ground level, of modern architectural design to harmonize with the church's new educational plant, and will have a full-size basement for additional educational space, Dr. Dale Cowling, pastor, said.

The auditorium will have its main entrance on Scott street. With a total seating capacity of 1338, it will be "the most commodious church auditorium in the city," church leaders said.

The new building will be connected with the educational plant, the pulpit, choir loft, baptistry and dressing rooms being structured into the middle educational building.

Details for the new auditorium were worked out by a building committee of 27 members, headed by Richard Harrison, chairman of the executive committee; Floyd Chronister, chairman of the finance committee; Jay Heflin, chairman of the exterior and interior design committee; and Joe Carlton, chairman of the lighting and equipment committee.

The present auditorium of the church has been declared structurally unsound to be adapted for educational space and will be torn down eventually. But one of the

advantages of the building plan, Pastor Cowling pointed out, is that the present auditorium can continue to be used until the new facility is completed.

Landscaping will include a sheltered play area opposite the church dining room, providing needed play area for children enrolled in the church's nursery school-kindergarten and space for outdoor cookouts and parties for young people and adults.

Completion of the new auditorium will increase the value of the church's buildings and grounds to approximately \$1½ million, according to Dr. Cowling.

Bruce Anderson, Little Rock architect who designed the church's educational plant, is the architect for the new building.

WHEN you are a pastor who can think of ten reasons to move and none to stay, or if you have a layman who heartily agrees that your work is finished, naturally you begin to wonder. What's wrong with our system? We have so many churches whose members seem to want a different pastor, that it is hard to see the will of God in what is happening among us.

Widely separated pastors and laymen have talked to me, suggesting that perhaps our Methodist friends have a pretty good way of changing pastors, after all. Their appointive system will move a man along, usually up. Their churches always can get a pastor, and their pastors are seldom without a church. There is both security for the minister and relief for a suffering church.

By Hal D. Bennett
Baptist Bible Institute
Graceville, Fla.

There are liabilities, too, as pointed out by a Methodist pastor, Edmond M. Robb, in *Christianity Today*, October 25, 1963. Some of the liabilities mentioned, however, are not confined to the appointive system.

For instance, many of our younger men who leap almost from the seminary into huge, city pastorates, would have spent years waiting and wondering in small charges, or working circuits of several rural churches, until the older men either died or retired, if the church had not done the calling. For the appointments, Robb says, are made on the basis of salary and seniority.

The Matter of Security

They have this on us; one of their pastors could be ineffective, and still hope to be moved out and up, if he is lucky. With us, when we take our flags down and cease to visit or study, the word gets around. Pulpit committees never seem to get to us, nor to inquire about us. So we stay, and stay and STAY.

Robb notes that the appointive system encourages power blocs. Perhaps we ought not tell him that the democratic system occasionally runs into alumni cliques that can help their men get before the right pulpit committees. I have seen this work many a time; in fact, I have helped to work it.

Perhaps the strongest argument against the appointive system from the Baptist point of view is that the system limits personal freedom. Our churches like to vote on their choices. And our pastors still feel that they have to listen to their own conscience as to whether they leave one church or go to another.

The Methodist writer fears stagnation if the system is not modified so as to give the churches a greater voice. Meanwhile, voices are being raised from our side, hoping for some kind of relief. What all of us seem to want is the voice of God. The trouble is how to hear or to know God's voice when it has to be strained through so many human media.

BUT HOW
CAN THEY PREACH
EXCEPT THEY BE SENT ?

DISOBEDIENCE

By J. I. COSSEY

CAN any of us tell why our prayers are not answered? Are we trying to get God to hear us when we are hiding some sin behind our backs? There is no use for us to pray to God for the salvation of a loved one when we have some secret sin hidden away in our lives. God will not hear the prayers of a man who has a bottle of whiskey in his pocket. God will not hear our prayer efforts as long as we have a "smoldering disobedience" in our lives.

Who is willing to confess all of his sins? If we do not confess all, that unconfessed sin is a "smoldering disobedience." Full confessions are few and far between, but a half confession is a "smoldering disobedience" and equal to no confession. We cannot claim to have made a complete confession when we withhold one single unconfessed sin. We must not try to cover any smoldering sins when we are dealing with God.

Do you have a "smoldering disobedience" of jealousy? If so, dig

it out by the roots. When I find a root of Bermuda grass in my garden, I dig it up and take it out of the garden. It must come up and be disconnected or it will take root again. We will have learned a great lesson when we realize that we can hide no secrets from God.

God will not hear your prayers when you retain a smoldering hate for some one. If God answered such a prayer he might be encouraging hate. God will answer prayers that bring glory to his name. A truly Spirit-filled prayer life will be completely clear of hidden sins. A selfish prayer would bring no glory to God. James 4:3 says, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." God does not promise to answer a selfish prayer.

Do you ever feel that some "smoldering disobedience" is blocking your prayer effort? If so, stop and make a complete searching out of every part of your being. This contact with God must not be closed. It takes a clean body, mind, mouth and inner-self to keep the prayer channels open. If we are to be effective kingdom workers, we must keep the prayer channels open at all times. This can best be done by openly living clean lives. Socrates prayed, "I pray thee, O God, that I may be beautiful within." Quarles put it this way, "Heaven is never deaf but when man's heart is dumb."

our people, organizing missionary societies in the Baptist churches of the state, and inducing the Baptist women of the state to take part in giving the pure word of God to the people within its borders." (Massey, *At the King's Command*, p. 36)

Mrs. Eagle loved her Bible and made its precepts hers. A few nights before she died Mr. Eagle picked up her worn Bible from the desk and slowly turned its pages. He found marked verses in every book except II John, which has only 13 verses. After her death the women of the state WMU had 500 of these marked

verses printed and distributed.

Though many changes have come since their utterance, her closing words to the women in their 1900 session are as pertinent to us as those who listened in rapt attention that day.

She said, "Pray permit this last appeal to every Baptist woman. Lend your aid, lend your influence, lend your time, your money, your prayers, that all fail not this year to meet all our obligations to God and the expectation of our co-workers and of our representatives on the mission fields who are depending upon us." (*Ibid.* p. 54)

Mrs. J. P. Eagle

THE first state W. M. U. president, Mrs. James P. Eagle, served 14 years, 1888-1902.



DR. SELPH

Mary Kavanaugh Oldham Eagle was born in Madison county, Ky., Feb. 4, 1854. She married James P. Eagle of Arkansas, Jan. 3, 1882. The first few years of their married life were spent on a plantation near Lonoke. They moved to Little Rock where they lived until her death, Feb. 15, 1903.

Mrs. Eagle joined a Baptist church when she was 20. Not long after she moved to Arkansas she attended a women's meeting at Russellville, and was elected president of the Central Committee, forerunner of the WMU. She may have been present at the southwide WMU organization at Richmond, Va., in 1888. She did attend the historic organizational meeting at Louisville, Ky., the year before.

Mrs. Eagle stood tall beside her illustrious husband. She promised him support when he ran for governor in 1882. He was sick for months during his last year in office and she cared for him. She wrote his message to the General Assembly that year. It was of such content that the body passed a resolution commending the message.

From the time she took office in 1883 until her resignation 19 years later due to illness, the women in Arkansas knew they had a leader. She traveled extensively those first years within and without the state. Her words were instructive and encouraging.

Her husband said, "Her chief delight was found in attending the meetings of the Arkansas Baptist State Convention, aiding in building educational institutions for



MR. COSSEY

Arkansas All Over

Graham invited to Little Rock

THE Executive Committee of the Churches United Against Gambling voted Monday of last week to join with the newly created Keep Arkansas Christian organization in inviting evangelist Billy Graham to Little Rock in October for a statewide meeting against the proposed constitutional amendment to legalize casino gambling in Garland County.

The Committee met to lay groundwork for its fight to defeat the proposed amendment.

The Committee also voted to cooperate with the Keep Arkansas Christian group in a program of urging voters to qualify themselves to vote.

(KAC was formed by Little Rock clothier James T. Karam.)

The Executive Committee of Churches United also elected Rev. Alfred A. Knox, editor of the *Arkansas Methodist* newspaper, as its treasurer. It appointed a nominating committee to prepare for elections at its next meeting on August 10.

Dr. William E. Brown, acting secretary of CUAG, reported that many of the 80 districts formed to combat the gambling amendment had already elected officers. He said full organization was expected by Aug. 15.

To rebuild church

FIRST CHURCH, Piggott, is ready to let contracts for its new church plant to replace the one that was destroyed by fire last Dec. 12.

Announcing the plans, Pastor Kenneth Threet states that in spite of the fact that the church's Sunday School is being conducted in 18 different places and its worship services held in a theater building, the church is averaging more in its services than it did a year ago. The Piggott church is also reported to be one of the top 10 in the state in the number of training awards earned by its members.



MRS. J. H. STREET

New dean of women

NEW ORLEANS—Mrs. Rosalind Sheppard Street is the new dean of women at New Orleans Seminary, here.

She succeeds Mrs. Sadie T. Crawley, who served as acting dean of women during the 1963-64 school year.

A native of Leaf, Miss., Mrs. Street holds the BA degree from Mississippi Women's College (now William Carey) and has done additional study at the W. M. U. Training School, Louisville, Ky. and Mississippi Southern College.

She is the wife of James H. Street, formerly a pastor in Mississippi and Arkansas churches and now field representative and special assistant in library work at New Orleans Seminary.

A leader in denominational work, Mrs. Street frequently participates in Baptist Student focus weeks. She has served as president of the Mississippi W. M. U. and as a trustee of Carver School of Missions, Louisville.

Mrs. Street writes a weekly column entitled "Courtship, Marriage and the Home" for the *Arkansas Baptist Newsmagazine*. Her varied activities won her the first honor recognition of "Distinguished Baptist Woman" from Southern College.

I. E. Taylor dies

ISHAM E. Taylor, 84, died July 11 at his home in Little Rock. A member of Pulaski Heights Church, he was a former field secretary of Gideons International in eight states before retiring in 1955. He was a member of the board of directors of Union Rescue Mission.

In 1920 he became financial secretary for Second Church and served until 1926 when called to be lay secretary for the Arkansas State Convention. He served for three and a half years and was secretary-treasurer of Pulaski County Association for 15 years.

Survivors include his widow, Gwendolyn Goode Taylor, Little Rock; two stepdaughters, Mrs. D. M. Briggs of Sunnydale, Calif., and Mrs. T. C. Allen of Maitland, Fla; two brothers, Charles Taylor of Buckner and Curtis Taylor, Alburquerque, N. M.

Off to Glorieta

ACCOMPANIED by Jack Hancock, music and youth director, First Church, Monette, and Mrs. Hancock, 15 young people will leave Monette Aug. 19 for Glorieta Assembly for Student Week Conference Aug. 20-26.

En route they will tour Carlsbad Caverns and Southwestern Seminary. The church has provided full transportation expenses.

Minister's mother dies

MRS. VERNA Whitehouse Gash, 78, mother of Rev. Samuel Clelland Gash, died July 12 at Harrisburg, Ky. Mr. Gash is pastor of First Church, Forrest City.

Mrs. Gash was the widow of Rev. Ernest M. Gash, who served churches in Kentucky.

Other survivors include two other sons, Robert R. Gash of Little Rock and Donald Gash of Louisville; a daughter, Mrs. Paul Devine of Harrisburg; and a sister, Mrs. Hugh Hollon of Boyle County, Ky.

Amboy dedicates facilities



AMBOY Church, recently built a \$175,000 addition to its church plant and remodeled and air conditioned the entire church facilities.

Rev. Harvey Elledge of Oklahoma City was dedication speaker.

The new addition to Amboy includes an auditorium to accommodate 800 persons, a nursery department with five rooms and a reception area, 31 Sunday school rooms, a kitchen and recreational facilities and a bride's dressing room.

The church plant now is valued at \$400,000.

The history of Amboy Church dates back to 1944. In 1943 Sylvan Hills Community Church started a Sunday School in a grove behind Fisher's Restaurant. The Irvin Worsham family donated a lot on which a building was started.

The next year the Sylvan Hills Community Church stopped work on the building. The new congregation voted to become a Baptist group and became a mission of Baring Cross Church. Rev. and Mrs. C. D. Denham were mission pastors from 1945 to 1951.

In 1951, Rev. Arnold Teel, the present minister, was called to Amboy, which that year became a church with 104 members. The next year the congregation voted to build a new auditorium and parsonage and purchased other property from the Worsham family.

In 1955 the church erected a

two-story educational building adjoining the auditorium. Additional land was purchased in 1957, 1959 and 1962. A bond plan to finance the present new construction was approved in 1963.

Hayes to Oklahoma

BILL Hayes, a native of Stuttgart, recently joined the staff of Country Estates Church, Oklahoma City, as youth director.

Mr. Hayes is a graduate of Ouachita College and Southwestern Seminary. His previous work with youth includes summer counseling at Camp Ridgecrest in North Carolina and a position as youth director at First Church, Forrest City.

Ashley prayer retreat

THE Ashley Associational Woman's Missionary Union held its annual prayer retreat at Wolf Creek Baptist Camp June 25.

"Why Have a Prayer Retreat?" was considered at the morning session.

Following a sack lunch the WMU divided into five prayer groups for meditation and prayer. After a fifteen minute period, the members again joined in the general assembly and had reports from each prayer group as well as additional program material concerning prayer and prayer retreats.

Also attending the prayer retreat were the Girl's Auxiliary and the Young Woman's Auxiliary.

Award winner

FELIX Goodson, assistant to the president, Southern College, Walnut Ridge, presented a \$400 scholarship to Miss Delores Palmar, a 1964 graduate of Pochontas High School.

Miss Palmar is the recipient of this scholarship upon the recommendation of the Arkansas Rural Letter Carriers' Association.

To 2nd, El Dorado



TOM E. BRAY

TOM E. BRAY, Kansas City, Mo., has accepted the pastorate of Second Church, El Dorado.

Mr. Bray comes to El Dorado from William Jewell College, Liberty, Mo., where he has served as director of religious activities for the past seven years.

The new pastor is a native of Reidsville, N. C. He was educated at William Jewell College and Southern Seminary, Louisville. He has the master of theology degree from Southern Seminary.

Former pastorates held by Mr. Bray include churches in Missouri and Kentucky during student days, and First Church, Chillicothe, Mo., which he served for three years.

Mrs. Bray is the former Barbara Birt. She is a graduate of Blue Mountain College, in Mississippi, and has served as a vocational church music and education worker. The Bray children are Martha, age 10; Sarah, 7; Rebekah, 5; and Clark, 2.

New minister



M. L. SMITH

MICHAEL LYNN SMITH, 17, son of Rev. and Mrs. B. D. Smith, Magnolia, was ordained to the ministry on Sunday afternoon, July 5.

Dr. Loyd Hunnicutt, pastor of Central Church, Magnolia, served as moderator of the ordaining council. Rev. Charles Fannin, pastor of Immanuel Church, Magnolia, served as clerk. The examination was led by the candidate's father, pastor of Westside Church in Magnolia. Dr. C. W. Caldwell, state superintendent of missions, preached the ordination sermon, Rev. William Gaddis led the ordaining prayer, and Rev. Charles Baskin made the presentation of the Bible.

Young Smith surrendered to the ministry at the age of twelve and has preached frequently since that time. He was licensed by the Lake Hamilton Church at the age of fifteen. He has been called by Westside Church, Magnolia, as associate pastor.

He is a senior in Magnolia High School and upon his graduation plans to attend Ouachita College before going on to seminary.

Miss Sue McDonald, Southern Baptist missionary who had been on furlough, left the States June 20 to resume her work in Singapore, Malaysia (address: 5 Lichi Ave., Singapore 13, Malaysia). She is a native of Keiser, Ark.

Mrs. Green dies

MRS. DORIS Riley Green, 60, of Greenville, S. C., died at Knoxville, Tenn., June 23.

Born at Hamburg, she attended schools at Little Rock and received degrees from Central College, Conway, and Southwestern Seminary.

She was a member of Immanuel Church, Little Rock, and a member of Gideons Auxiliary. She had been secretary of First Church, Little Rock, and educational director of First Church, Pine Bluff.

She leaves a stepson, Robert H. Green, Greenville; a stepdaughter, Mrs. E. L. Milner, Little Rock; three brothers, Dr. James Riley, Corpus Christi, Tex., George Riley, Pine Bluff, and Paul Riley, San Francisco; two sisters, Mrs. Martha Cary, Knoxville, and Mrs. William Johnson, Pine Bluff.

SECOND Church, Hot Springs, is innovating a change in Sunday evening services. Worship services will begin at 6:30 and Training Union at 7:40, so that the film series, "Life of Christ," may be shown in a darkened auditorium for Training Union.

Carpenter to Hamburg

VERNE E. CARPENTER, Batesville, will assume his duties as minister of music and education at First Church, Hamburg, on Aug. 1. Mr. Carpenter comes from West Church, Batesville, where he has served as minister of music and education for three and a half years.

Among the churches he has served are Southside Church, Ft. Smith; First Church, Bentonville; and First Church, Batesville.

A native of Arkansas, Mr. Carpenter attended Ouachita College and is a graduate of Arkansas College, Batesville. He is married and has a son, Sammy, who is a sophomore in college, and a daughter, Sylvia, who is a senior in high school.

Rev. E. E. Griever is pastor of the Hamburg church.

REV. A. D. Kent has recently resigned Douglas Church near Gould and moved back to Lavaca. He is available for supply, or interim pastoral work. He may be contacted by mail at Lavaca, or by phone (674-2491) through First Church, Lavaca.



NEW EDUCATIONAL BUILDING—Pike Ave. Church, N. Little Rock, celebrated its 20th anniversary with the opening of a new educational wing. The new construction is a \$48,000, air-conditioned addition providing 5200 square feet of space. Five modern nurseries opening off a reception room are on the first floor while the upper floor provides space for two young adult departments. R. H. Dorris, pastor, came to the church in 1949. This is the third expansion in the church plant since that date.

Civil rights law viewed as a test

THE president of the Southern Baptist Convention, in a statement from his pulpit, said enactment of civil rights legislation means that "not only our citizenship but also our Christianity is being tested."

Wayne Dehoney, who heads the largest non-Catholic denomination in the United States, told his congregation at First Church, Jackson, Tenn., that "as Christian citizens, we are charged by the word of God to give voluntary, peaceful obedience to every letter of this law."

Dehoney said he has accepted President Lyndon B. Johnson's appointment as a member of the National Citizens' Committee for Community Relations. Dehoney is a Tennessee member of the committee. He said the committee will help foster voluntary compliance with the new civil rights law.

"I believe that the vitality and relevance of the Christianity in Southern Baptist churches in the 'deep Bible-belt South' are now being tested as never before," Dehoney said to his church.

"As citizens, let every one of us give voluntary, peaceful, orderly obedience to law and to the orders of public officials. As Christians, let us continue with new zeal at the never-ending task of proclaiming a gospel that transforms the hearts of men," he preached.

"It still remains for the gospel of Jesus Christ to transform and change the individual hearts of men to eradicate the prejudice that spawns racial discrimination and to sow the seeds of brotherhood and respect for human personality in the hearts of redeemed men," Dehoney continued.

Response of other Southern Baptist leaders to the new legis-

lation was sometimes cautious, sometimes plain-spoken. Some leaders in deep South states declined to give Baptist Press news service their views on the new civil rights law.

George E. Bagley, Montgomery, executive secretary of the Alabama Baptist State Convention, had this to say:

"Now that the so-called Civil Rights Bill has passed and been signed into law by the President of the United States, there will undoubtedly be a testing as to its constitutionality, particularly of the two most controversial sections, Title 3 and 7.

(Titles 3 and 7 concern public facilities and equal employment opportunity.)

"We shall join with the majority of Southern Baptists who voted in the recent Convention in Atlantic City a substitute motion to the Christian Life Commission recommendations, leaving the final solution of these problems to individual Christians and the local churches, to act in the spirit of Jesus Christ, to pray and work for peaceful solutions in racial relationships."

The attorney serving as chairman of the SBC Christian Life Commission, Orba Lee Malone of El Paso, said, "At last appropriate legislation has come from the Congress! The civil rights act is a long step forward in forming a more perfect union, establishing justice, insuring domestic tranquility, promoting the general welfare and securing the blessings of liberty to ourselves and our posterity."

Malone asked other Southern Baptists to "set a Christian example by obeying the law" and to "give ourselves redemptively to the expulsion of racism from our

Keeping present site

NEW ORLEANS — New Orleans Seminary here, faced with reconditioning its present campus or finding a new one, will remain where it is, according to President H. Leo Eddleman.

Two factors influenced the seminary decision. One, as reported by President Eddleman, "Immediately after the (Southern Baptist) Convention's allocation of \$1.6 million, it was obvious that efforts to relocate on the Camp Leroy Johnson site of 152 acres would be financially impossible."

Second, the Orleans Levee Board has meanwhile voted 3 to 2 a resolution to transfer the army camp site on Lake Pontchartrain here to Louisiana State University. The site has been considered by seminary trustees at their meeting last February as a "live option," since the army was expected to vacate it this summer.

New Spanish mission

NEW YORK—The Baptist Temple, a mission for Spanish-speaking people, has been started in West New York.

Wayne Dehoney, Jackson, Tenn., president of the Southern Baptist Convention, preached the sermon for the service at which the mission was begun. Dehoney was in metropolitan New York for a brief visit to Southern Baptist work in the area.

beloved nation."

Henlee H. Barnette, professor of Christian ethics at Southern Seminary, Louisville, pointed out the new civil rights law "is not a perfect one which will usher in social utopia and right all wrongs in human relations. But," he added, "its passage is a legal beginning toward the removal of human injustice and the reduction of racial tensions."

Professor Barnette said "Christians must, in the spirit of Christ, act responsibly in the implementation of these new laws which aim at first-class citizenship for all Americans."

The Adult Thrust

NASHVILLE—A new dimension in outreach, known as the Adult Thrust, is suggested for Southern Baptist churches through the 1964-65 Sunday school program.

The Adult Thrust, which will begin in October, is a concerted effort of all adult Sunday school workers to reach men and women for Bible study, with workers with children and youth concentrating on parents of their members.

Churches are encouraged to vote in July to adopt the program as their major outreach effort for the new year.

"Never before since the initial effort of the early New Testament churches has a major denomination turned its full attention to reaching men and women," said Dr. A. V. Washburn, secretary of the Sunday School Board's Sunday school department.

Dr. Washburn stated that adults constitute about 80 per cent of Sunday school prospects. They compose 90 per cent of the unsaved backlog, although 86 per cent of all converts are under 21 years of age.

Merger effected

MONTREAT, N. C. (EP)—The General Conference of the Advent Christian Conference at its annual session here ended a separation of more than 100 years by effecting a merger with the Life and Advent Union, which has churches in Connecticut and Virginia.

It also averted an effort to put the Advent Christian Church on record as favoring legislation to restore Bible reading and prayer in public schools.

Instead, it adopted a resolution urging all parents to accelerate a program among children now deprived of contact with Bible and prayer.

Dr. Yocum dies

DR. A. W. Yocum, 80, emeritus Southern Baptist missionary to China and Korea, died Thursday night, July 9, in a Baltimore, Md., hospital.

Statewide rally draws 29,000 Baptist youth

ARLINGTON, Tex. — Twenty-nine thousand Baptist youths were challenged here by Christian athletes, singers and actors to stand for "the things Christ stands for."

For the first time in history, Six Flags over Texas, the amusement park near Dallas and Fort Worth, was forced to close its gates due to an over-capacity crowd. Only about 6,000 Baptist youths attended the second day of the festival, about the total number expected for the entire rally when the event was being planned.

The Youth Festival was held to "combine good, clean fun with a spiritual impact for Christ," said T. A. Patterson, Dallas, executive secretary for the 1½ million-member Baptist General Convention of Texas.

Bill Glass, Cleveland Browns football player, who is also a Southern Baptist preacher, brought the final address each night, standing on a platform in the middle of a lagoon. Thousands of young people thronged the lake shore to hear Glass speak and to listen to the singing of Linda Loftis, Miss Texas of 1961.

Others who performed and gave their Christian testimonies throughout each day were Scott Appleton, all-American lineman at the University of Texas last season; Tony Crosby, placekicker for the Texas squad; actors Gregory Walcott and Bob Turnbull; singers Ray Hildebrand and Charlie Jester; and Pam Baird, singer-actress.

Walcott, second vice president of the Southern Baptist Convention, called the festival "the most exciting thing I have ever participated in."

For the over-capacity crowds outside the park, some acts were held around a nearby lake and on a football field.

Patterson said the success of the project indicates that new approaches will draw people for Christ-centered events.

SBTS alumni secretary

LOUISVILLE, Ky.—Grady L. Nutt, pastor of Graefenburg Church near Frankfort, Ky., has been appointed director of alumni affairs and assistant to the president at Southern Seminary here.



MR. NUTT

He succeeds Dr. Inman Johnson, alumni secretary since 1955, who becomes alumni secretary-emeritus. Johnson has been a member of the Seminary faculty since 1920. He will continue teaching speech until his retirement next year.

Nutt's responsibilities will include placement of Southern Seminary graduates, enlistment of students, and development of the alumni fund through an annual giving program.

Conference officers elected

THE Conference of SBC Evangelists elected new officers at its 9th annual meeting in Atlantic City.

Dr. Robert G. Lee, conference president, presented the report of the Nominating Committee.

The new officers elected for the next year are: Don Womack, Memphis, Tenn., president; John Bisagno, Tulsa, Okla., first vice president; Elmer Piper, Greenville, S. C., second vice-president; Ed Stalnecker, Memphis, Tenn., director of music and publicity; and Jess Moody, West Palm Beach, Fla., pastor advisor.

Wellborn takes post

BUIES CREEK, N. C.—Charles T. Wellborn has been named professor of Bible at Campbell College (Baptist) here.

Wellborn will be the first to occupy a Bible chair created earlier this year to honor the members of a Lumberton, N. C., family which has been a supporter of the college.

Student Union

Word from West Virginia

"GREETINGS from Dunbar, W. Va. Dunbar is a suburb of Charleston and is a city of 12,000.



GLYN

I have been here for two weeks working with Fairlawn Church. My work has consisted of teaching the Juniors in VBS, taking surveys, and helping build a new church. They are meeting in an old store building now, but have just recently bought some new property. There were two old buildings on the property and we have spent the last two weeks tearing them down. The new church property sits on a hill overlooking the Kanawba River valley. In this valley are over 12,000 people, and only around 10 percent attend a church of any kind on Sunday morning.

"The Fairlawn Church is a new church. In fact, it was still a mission until this last March. They are having to struggle to make any headway at all. They have plenty of physical needs. However, they would request our prayers more than our money. I truly believe that some of both would help a great deal!

"There is something that I had heard a great deal of before I came here, but the fullness of it didn't hit me until the first night I was here. And that is that we who have big nice churches and a full program of religious activities often take our religion for granted.

"Another thing that has stunned me about the particular church I've been working with is the type of people who make up the church. It is more like a rescue mission. Most of the people in the church are underprivileged. Some of them have physical handicaps, some have family problems, and even some have mental handicaps. However, this has not dampened my love for these people.

They have been wonderful to me. Since I've been working to help tear down and rebuild the new church, they have decided to vote Sunday to make me an honorary member of their church. I have never heard of it being done before, but I can tell you that it is something that thrills my heart. I have never received a higher honor.

"I know that this is a time worn phrase, but I can't think of any other way to put it. Truly the field here is white until harvest.

July 9, 1964

"Two weeks, two Bible schools, and two revivals later and I am in Fairmont, W. Va. Last week I encountered a first. I participated in my first revival in which I was the preacher. This was in Wheeling, W. Va. My partner, Robert Rhodes, and I alternated nights preaching. It was a new, but thrilling and rewarding experience for me.

"We are in our tent now, and it is to be our home for the last

six weeks of the summer. We are having Bible Schools in the mornings and revivals at night, all in the tent. In the afternoon we visit and take surveys and then in our spare time (!) we can do as we please.

"We are not having to do the preaching in Fairmont. There is neither a church nor a mission here. So there is a married couple from New Orleans Seminary who are here for the summer in an effort to get a work started. They are Danny and Lilly Champion, and Danny is doing the preaching. We had our first decision tonight. A twelve year old boy came forward and accepted Christ. Although we have only had the one decision, I have still been pleased with the results of this revival. Most of those who have attended are young teen-agers. This has been a blessing to me.

"Continue to remember us in your prayers. The work is difficult to get started and even after it

FREE

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FOR MORE

DETAILS WRITE

Ed. F. McDonald, Jr.

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is started an eternity (if seems) passes before it is ever strong enough to stand on its own feet.

"Sincerely,
"Glyn Finley"

(Glyn Finley of Fordyce is a student at Southern State College and a summer missionary to West Virginia. He serves without pay along with seven others appointed by the Student Department.)

Evangelism

Church programming conference

IT WAS my privilege to be at Glorieta Baptist Assembly June 25-July 1 for the first Southwide



MR. REED

Church Programming Conference. Most of the agencies of the Southern Baptist Convention had representatives at this conference. The meeting was promoted and sponsored by the Sunday School Board at the request of the Executive Committee of the Southern Baptist Convention. The main purpose of the conference was to inform and instruct in the matter of planning church programs in local churches for periods from 5 to 10 years.

In view of all the pressure the last few years toward the ecumenical movements, this, to me is a good thing. It majors on the local church deciding what its functions are. The church then sets its own goals instead of goals being handed up to the local church from the denomination. Too much in the past and the present we have had the idea of our convention "handing down" a program to the churches. Since no group is above the local church this is bad for us. With this new emphasis on the local church it can say to us "here is what we need and want to do, how can you, The Denomination, help us accomplish our goals?"

To me, this will be a new day for Baptists. My conviction has

been that the closer we keep our work to the local church the better off we shall be.

The church programming will help us head back in the right direction. As it now is the church program is segmented, that is, a new pastor comes on the field and says "here is my program." The church half-heartedly follows it. When he leaves the next pastor has "his program." We need to realize that it is not a program of a pastor but the program of a church. This will help a church to have a continuous program and not start all over when a new pastor, educational director, or music director comes on the field. This will also save us from making numerous changes when new department officers are elected each year and take office October 1.

In Oregon-Washington Convention this program is already under way. Eighteen churches were selected as sample churches. With this program going only a few weeks, already great results have come to the churches participating. The convention is planning to involve all the churches in the two states projecting the program into 1970.

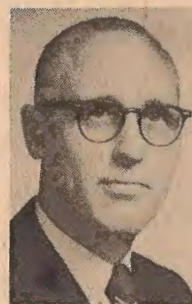
The Ohio State Convention is entering into the program to run through 1974.

To help churches set up church programming, a church program guidebook for 1964 and 1965 has been produced jointly by the Brotherhood Commission of the Southern Baptist Convention, the Church Music Department of The Sunday School Board, the Training Union Department, Church Administration Department and the Sunday School Department of the Sunday School Board and the Women's Missionary Union Auxiliary to the Southern Baptist Convention. This guidebook is available at the Baptist Bookstore. There will be a new one prepared next year. In my next article I shall explain some terms and definitions about our work.—Jesse S. Reed, Director of Evangelism.

Training Union

Some important questions

ANOTHER question is, "What is the district plan of work in training associational officers?"



MR. DAVIS

Here is the plan:

1. Special district workers were trained at Siloam Springs June 29-July 4, 1964. Those who could not attend will be visited during July or August by district representatives for Training Union Department workers.

2. During Sept. 8-18, associational Training Union officers will meet in each association for one-night planning meetings, led by Training Union Department workers, district representatives or associational directors. They will do far more than fill out a booklet. In most cases they will have the dates and places for events already planned. In addition to filling out the booklet, they will see how to accomplish the various projects of the associational organization.

3. During the week of Oct. 20, 1964, there will be a one-night district training meeting in each of the eight districts. All associational Training Union officers of the association of a district will attend the meeting held near the center of the district. Special district workers who have been trained to do the work will train the associational officers. For example the special district Junior worker of district 1 (NW) will train the four associational Junior leaders of the four associations of that district.

4. Special district workers will follow-up the October meeting by visiting any absentees by Oct. 31, 1964.

5. Special district workers will be encouraged to keep in contact with their associational age-group worker throughout the year and assist the district representatives in their work.—Ralph W. Davis, Secretary

Junior Music Camp

**OUACHITA BAPTIST COLLEGE
ARKADELPHIA, ARKANSAS**

August 10-13

Begins Monday with evening meal. Closes Thursday noon, with program of music at 10:30. Registration begins at 9:30 Monday morning in Mitchell Hall.

Beautiful New Cantata

“Lord Most Holy” by Rose Marie Cooper.

Optional Features

Classes in Harmonica and Handbells.

Camp Pastor

Rev. Leslie Smith, pastor of Rosedale Baptist Church in Little Rock will be our camp pastor.

Guest Director

Mr. Richard Ham, Minister of Music at the Immanuel Baptist Church, Lexington, Kentucky, will direct our cantata.

Faculty and Staff

In addition to Mr. Ham, we will have about twenty-five of our own music leaders helping on the staff.

Daily Schedule

- 7:00 Arise
- 7:30 Breakfast
- 8:00 Choirs (9 & 10—11 & 12)
- 9:00 Music Theory
- 9:45 Recess
- 10:15 Hymn Study
- 11:00 Cantata Rehearsal
- 12:15 Lunch
- 1:00 Rest Period
- 2:00 Boy's Recreation—Girl's Swim
- 3:30 Girl's Recreation—Boy's—Swim
- 5:00 Dinner
- 6:00 Worship
- 7:00 Cantata Rehearsal
- 8:15 Fun Time
- 9:15 In Dorm
- 9:45 Lights Out (In bed-Quiet)

Rates

\$ 2.50 Advance Registration
12.00 On arrival at Camp

\$14.50 Total per person

This includes meals, lodging, insurance, music, workbooks, counsellors supervision, swimming, and recreational facilities. Campers must pre-register at least one week in advance, by sending name, church, age, and \$2.50 to the Church Music Department.

Churches are requested to furnish one counsellor for each 8 to 10 campers. Please send name and address of counsellors to the Music office immediately.

Bible conference

THE BIBLE LESSONS for a year in advance will be the basis of the conference for all Sunday school workers meeting October 5-6 at the Park Hill Church, North Little Rock.

Participating in the general program and in special conferences will

be Dr. William O. Thomason of Nashville, Tenn.

Thomason is assistant director of the Education Division of the Sunday School Board.

A native of Birmingham, he is a graduate of Alabama Polytechnic Institute, Auburn, and received the M. R. E. and D. R. E. degrees from Southwestern Seminary, Fort Worth.

Thomason was formerly an editor of Sunday School Department materials. He also served as minis-

ter of education at First, Chattanooga, Tenn.; First, Muskogee, Okla.; and Travis Avenue Church, Fort Worth, Tex.

The study course book, "A Church Organized and Functioning" was written by Dr. Thomason and Dr. W. L. Howse.

At the State Sunday School Bible Teaching Conference, Dr. Thomason will discuss such topics as "Program Planning is Necessary, If;" "A Look at the Church Program Guide Book;" "The Adult Thrust;" and will participate in teaching Bible lessons to various age group conferences.

Those who have read recent articles from this page, recognize a new approach to state Sunday school meetings.

Administration, standards, training and other promotional and educational features will be presented in a supportive role to the major function of teaching the Bible.

Conference leaders will use Bible lessons as the basis of conference discussion. Clip this article and add to articles of June 18 and July 16 for promotional use in your church.—Lawson Hatfield, State Sunday School Secretary

Brotherhood

Prayer and summer, 1964

SUMMER is here, in all of its glory and heat! Most of us are sweltering, and prospects for relief are dim. However, the work goes on!



MR. TULL

Summer 1964 is a critical period. God's people will be tempted to lay aside some of the elements of their Christian service and give much of their time over to politics, for this is a political year in Arkansas and the nation. Yet Christians have political obligations. One of these obligations is that we shall pray earnestly that God shall keep our perspectives in line with His will.

Arkansas will elect a governor in the early fall. The heat of the campaign may already be adding a few degrees to the temperature that is given in the daily weather reports. Our nation will elect a president at the same time. How we need to pray for guidance as we vote with honest hearts which are cleansed and completely possessed by the Holy Spirit.

A Civil Rights Law has been passed by Congress. How we need to pray that our attitudes shall be thoroughly Christian in the face of the many (terrific) adjustments which seem to be ahead.

A move is on, sparked by the devil and certain of his henchmen, to legalize casino gambling in Arkansas. How we need to pray for grace and courage to take our stand against this encroachment upon the economic life of our state and upon the morality of our state government.

Hot Springs is a beautiful city, with assets and attractions too numerous to estimate. Its potential for development upon positive lines is unlimited. This fair jewel of a city must be kept out of the hands of those who would exploit it for their own advantage.

Pray, and vote!—Nelson Tull, Secretary

FIRST Church, Charleston, S. C., is celebrating its 282nd anniversary July 25-26. A general invitation to Arkansas Baptists has been extended by Paul J. Crane Sr., chairman of the homecoming committee. First Church is the oldest Baptist church in the South.

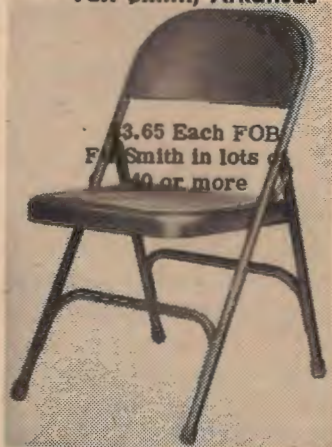
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EVERYTHING
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QUEER TEETH AND TONGUES

by Lettie Duncan Cooke

ONE summer morning Miss Butterfly was busy gathering honey. Suddenly she was surprised to hear a voice say, "Is that good?"

Looking down, she saw Miss Edible Snail. "Yes, Miss Snail, this is very good. Do you like honey?"

"I don't know," said Miss Snail. "I have never tasted any."

"There is plenty here," said Miss Butterfly. "Come and have some."

"Thank you," replied Miss Snail. "But even if I were there, I wouldn't know how to get the honey."

"I'll show you," said Miss Butterfly. "I uncoil my long, tubelike tongue, put it in the flower, and suck up the honey."

"That's interesting," said Miss Snail, "but my tongue isn't that useful, I depend on teeth. See."

Miss Snail opened her mouth wide. Miss Butterfly in astonishment saw that Miss Snail's palate was covered with so many rows of teeth that it looked like a fine rasp.

"You have so many teeth!" she exclaimed. "Do you ever need a dentist?"

"No," said Miss Snail, "when my front rows of teeth wear out, new rows grow in at the back. They push good rows forward to take the place of the worn-out teeth. A cousin of mine has a mouthful of teeth that look much like saw teeth. Another cousin has rather long teeth that are barbed somewhat like a fishhook. They curve backward and no food, once in his mouth, can ever get back out. Both cousins have several hundred teeth."

"This is very interesting," said Miss Butterfly. "Perhaps you and your cousins have the most remarkable teeth in the world."

"Yes, I think we do," replied Miss Snail. "Perhaps you have the most wonderful tongue in the world."

"No, oh, no!" a hoarse voice shouted. "My tongue is more wonderful."

Miss Butterfly and Miss Snail looked around in surprise. Fat Mr. Hoptoad puffed up his sides and blinked his eyes.

"I'll show you what my tongue can do. See the fly on that leaf. Watch."

Quick as a flash, Mr. Hoptoad flipped out his

tongue and caught the fly on the tip of it.

"How can you do that?" exclaimed Miss Butterfly.

"Easy enough," said Mr. Hoptoad. "My tongue is fastened at the front of my mouth. I can flip it out and catch insects because a sticky substance on the end of it holds insects fast."

"That's wonderful," said Miss Snail. "Don't you think so, Miss Butterfly?"

Before Miss Butterfly could say what she thought, there was a swift rush of wings and Woody Woodpecker stood beside them.

He said, "I overheard you talking about tongues. I'm not boasting, but wise men say that I have the most remarkable tongue in the world."

Miss Butterfly stared at Woody. "Why is your tongue so remarkable?"

"I will tell you," said Woody. "Everyone knows I drill holes in trees to get grubs and worms that work under the bark and in the tree. The hole I make is too small for me to open my beak wide enough to pick out the worms. That would be a problem if my tongue did not have bones arranged in such a way that I can unfold it and push it out as far as necessary. The tip has tiny spearlike hooks. I fasten them onto the worm and pull it out of the hole. Then my tongue folds up and fits into its proper place again."

"That is extraordinary!" exclaimed Mr. Hoptoad. "Your tongue is more remarkable than mine or Miss Butterfly's."

"You are right, Woody," said Miss Snail. "We each have work no one else can do. I must be getting at mine. Good-by."

Away went Miss Snail as fast as her one foot would carry her.

"I must get back to work, too," said Woody. "Those trees have many worms in them."

Flying to a nearby tree, he started drilling a hole as fast as he could work. He made a loud noise doing it.

Mr. Hoptoad and Miss Butterfly listened a moment. Then Mr. Hoptoad said, "Well, I must get to work catching insects. Good-by, Miss Butterfly."

"Good-by, Mr. Hoptoad," said Miss Butterfly. "I must get to work, too."

The sin of body-defilement

BY HERSCHEL H. HOBBS

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

(I CORINTHIANS 6:19-20)

"WHAT? Know ye not that your body is the temple of the Holy Ghost [Spirit] which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body.



DR. HOBBS

Corinth was an extremely sinful city. Its main temple was dedicated to the sex goddess Aphrodite. Her priestesses were used in the sex act as one of consecration. So sexual immorality was one of Corinth's most prevalent sins. Apparently some Christians were still contaminated with this practice (I Cor. 6:15-16). Some Gnostic philosophers sought to distinguish the sins of the body as not being sins of the spirit.

But Paul points out the intimate relation between the Christian's body and spirit—and, even more, the Holy Spirit (I Cor. 6:17-18). Thus it is impossible for one to sin in his body alone. The sin is in the spirit before it is in the body (cf. Matt. 5:27-28). Such sin is not consecration but desecration.

And then the apostle makes a startling statement. "...your body is the temple of the Holy Ghost [Spirit] which is in you" (v. 19). The word for "temple" is *naos*, the Holy of Holies. The Holy Spirit not only indwells the church (cf. I Cor. 3:16), He indwells the individual Christian as well. This intimate relationship is expressed by A. T. Robertson. "Our spirits dwell in our bodies and the Holy Spirit dwells in our spirits." Therefore, Paul says that since our bodies are parts of Christ's body, if we become one

with the members of a harlot's body, we "take the members of Christ and make them the members of an harlot" (I Cor. 6:15). It is no wonder that Paul draws back from such a thought in horror. "God forbid" (v. 15). And relating verses 15-16 and 19 we see that such an act even defiles the dwelling place of the Holy Spirit. The *naos* of the Jewish temple was the *Holy of Holies*. The Christian is so to regard his body. And as the Jew would draw back in horror from any thought of defiling the Holy of Holies, so should the Christian do with respect to his body.

Does someone say, "My body is mine to do with as I please?" Paul says emphatically, "Ye are not your own." The negative particle *ouk* precedes the verb and so is emphatic. "Ye are bought with a price." "Bought" means to buy in the market place. The "price" Paul does not specify. But note I Peter 1:19, "the precious blood of Christ, as of a lamb without blemish and without spot." So the Christian's body is not his own. It belongs to God by right of purchase, and He has chosen to make it His *naos*, Holy of Holies, His dwelling place.

For this reason you are to "glorify God in your body" (v. 20). The words "and in your spirit. . ." are not in the oldest and best manuscripts. They were added by some scribe to tone down Paul's statement. We are to glorify God in our *bodies*, the dwelling place of the Holy Spirit. Therefore, you cannot glorify God in your spirit and sin against Him in your body. The sin of the spirit expresses itself through the body. And to defile your body is to defile the dwelling place of God's Spirit.

It is no wonder, therefore, that

Aspects of Christian Social Ethics, by Carl F. H. Henry, Eerdmans, 1964, \$3.95

Dr. Henry, editor of *Christianity Today*, discusses here some of the key issues in contemporary social ethics. He deals with the problem of churches and Christians who preach a social gospel almost to the exclusion of the Gospel of Christ, but he also deals with churches and Christians whose "sole preoccupation is private saintliness, preaching 'Christ crucified' in absolute isolation from socio-political affairs, and promoting the piety of the local church in total unconcern over social disorders and evils."

In an hour of widespread social dissolution, when political forces are reshaping the larger frontiers of modern life, it is especially imperative, argues the writer, that the church be concerned with the problems of social justice.

The Anabaptist Story, by W. R. Estep, Broadman Press, 1963, \$4.50

Do Anabaptists, the widely misunderstood and deliberately misrepresented people of the 16th Century, have anything to say to our present generation? Dr. Estep, professor of Church History at Southwestern Seminary, definitely thinks so, as he brings out in this book.

Among the factors which have sparked new interest in the Anabaptists is the amazing growth of the free church movement. This growth and the crystalization of Marxian concepts present new challenges to the age-old state-church concepts from widely divergent ideological standpoints. Of course, a study of Anabaptists is important because of the historical legacy to which many modern denominations are indebted.

Dr. Estep traces Anabaptists from Holland to England and finally to the Colonies of the New World, interspersing his account with biographical sketches of the early leaders.

Psychology in Search of a Soul, a survey study in the psychology of religion, by John W. Drakeford, Broadman Press, 1964, \$5.75

Here is an analysis of the background of psychological research, basic concepts of psychology and religion, and the soul in search of individual discovery. It is well organized, has a good psychological basis, and is oriented toward evangelical theology.

Paul implores every Christian to present his *body* "a living sacrifice, holy, acceptable unto God, which is your reasonable service [the service of a priest]" (Rom. 12:1).

God's leader needs help

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

PRINTED TEXT: EXODUS 18:13-24
JULY 26, 1964

GOD has delivered his people from Egyptian bondage and is leading them toward the land he promised to their fathers. As the Israelites came toward the wilderness of Sinai, the report of their presence in the vicinity and their victory over the Amalekites was brought to, Jethro. Probably Moses sent a messenger to him inviting him to come for a visit, bringing his daughter, Moses' wife, and their two sons with him. (Moses had evidently sent his wife and sons back to Midian after starting to Egypt with them. (Compare Exodus 4:18-26 with 18:1-4). Moses went out to meet his relatives as they approached his camp and greeted them warmly. Then as they made themselves comfortable in his tent, he recounted his experiences since he left them in Midian, dwelling at length on the miraculous way in which the Lord had delivered his people again and again.

Jethro's advice—Exodus 18:13-23

Jethro rejoiced with his son-in-law in the victories that God had given Israel through his leadership and joined him in a special sacrifice of thanksgiving. Then came the elders of Israel to welcome their leader's father-in-law with a feast.

The routine of the camp was not interrupted for long, and soon Moses was once again absorbed in the multitude of duties of molding his people into a nation. While his father-in-law sat near-

by, he labored all through the day with the problems that the people brought to him, and at the close of the day he was completely exhausted. Jethro noticed that the lines were deepening on Moses' face, and began to wonder what the children of Israel would do without their leader. If this daily grind kept up, he would surely not last much longer, and the people were not yet sufficiently trained to go forward without him. Jethro set his mind to work on the matter, for it seemed to him of primary importance.

And so it came to pass, as they sat in front of the tent at the close of the day, that the priest of Midian undertook to give his son-in-law a bit of advice. He suggested that Moses organize the people into groups of thousands, hundreds, fifties and tens, with a judge over each group, and the judges would relieve him of a great mass of the detail work. The problems would be classified into minor, middle and major cases. The elementary matters would be handled by the first judge who had a group of ten; certain other questions would be brought before a judge of fifty; the problems that were more complex would be brought to the judge of a hundred or a thousand. The matters that could not be handled satisfactorily by these judges were brought to Moses. This was wonderful advice to the leader of God's people. It not only relieved the leader but it aided in other ways: First, it gave to the co-laborers the confidence that their leader had a wholesome respect for the ability of others. One who cannot see leadership ability in those he leads and develop that ability is not an ideal leader. Sec-

ond, it provided for a more effective job to be done. There is an old adage which says, "Two heads are always better than one." No matter how well-trained the leader, he certainly needs to utilize the talents of others who are qualified.

Moses' acceptance—Exodus 18:24

What do you suppose would have been the outcome if Moses had resented Jethro's advice and regarded it as presumption to think that an outsider could tell him how to handle his people? Moses might have reminded his father-in-law that he had led them with some measure of success so far without advice from outsiders. There are plenty today who react in that manner to friendly advice. The result might have been that Moses would have died before his important work as lawgiver and prophet was finished. We may well thank God today that he had sense enough to accept the advice given him.

It is interesting to note the way he put the plan into operation. What were the qualifications of those who were to share in the leadership? They were to be "able men." (v. 21) What they had done in the past would determine what they were capable of doing in the future. It is well that all of us do our best today, for who knows what tomorrow will bring. Then they were to be God-fearing men. Someone has said, "One has nothing to fear from those who fear God." Finally, they were to be free from covetousness. As we look at these qualifications we see that Moses stressed devotion to God more than native ability.

Conclusion

As we study this story of shared leadership, two outstanding lessons grip our attention. First, true greatness always expresses itself through meekness. The man that is a great leader is humble enough to share his task with co-laborers. Second, great men are always willing to give



MR. CAMERON

credit where credit is due. Moses gave Jethro full credit for the institution of this splendid system of judging. Evidently that was the only reason he had for including the visit of his father-in-law in the account that he wrote of these experiences of the period. A weaker person would have used the plan and taken full credit for the results achieved.

A Smile or Two

INDEX

Dirty politics

A DOCTOR addressing a gathering told reporters that as he was making the same speech the following week in a neighborhood town, he did not wish to have anything published. The following day he was horrified to read in the local paper:

Dr. Smith delivered an excellent lecture—he told some wonderful stories but unfortunately they cannot be published.

Wife or BB?

OFFICE boy to boss: "Pardon my curiosity, sir, but who were those two girls who just left your office?"

Boss: "Well, one was my wife and the other was Brigitte Bardot."

Office boy: "Which was Brigitte Bardot?"

Office boy, again, as boss took dollar bill from his pocket and gave it to boy: "What's this for?"

Boss: "It's a loan. When you succeed me as president, I want you to remember that I once loaned you money."

She listens, anyway

SUNDAY School teacher: "Can any little girl or boy tell me who Job was?"

Wee boy (after a moment's pause): "A doctor."

"A doctor, oh dear no, where-ever did you get that idea?"

"Please, Miss, did you never hear of the patients of Job?"

Clarify that offer!

KIND lady: "And how would you like a nice chop?"

Weary tramp: "That all depends, Lady. Is it lamb, pork or wood?"

In flowery terms

"HAS the new florist any children?"

"Yes, a girl who is a shrinking violet and two boys—one a budding genius and the other a blooming nuisance."

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 B—Baptist Beliefs: Sin of body defilement (BB) p21; Baptists, Middle of the Road (E) pp3-4; Bookshelf p21; Bray Tom E. to El Dorado p12
 C—Carpenter, Verne E. to Hamburg p13; Children's Nook p20; Civil rights law a test p14; Cover p5
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Key to listings: (BL) Beacon Lights of Baptist History; (CMH) Courtship, Marriage and the Home; (E) Editorial; (PS) Personally Speaking; (SS) Sunday School lesson; (MR) Middle of the Road.

Modern age

DEFINITION of nerve: A man seated in a bus, and flirting with a woman who is standing!

It figured

POET: "This is an unfair world."

Friend: "How so?"

Poet: "A banker can write a bad poem, and people think nothing of it. But just let a poet try writing a bad check!"

Obvious explanation

A SCIENTIST rushed madly into the main control room of the missile center at Cape Kennedy and proudly announced a new discovery. "Men," he shouted, "there are women on the moon."

Another scientist asked how he could be sure. Replied the first scientist, "We shot a communications missile up there and got a busy signal."

Attendance Report

Church	July 12, 1964 Sunday School	Training Union	Additions
Alma, Kibler	184	90	2
Berryville, Freeman Heights	156	67	
Blytheville			
Gosnell	272	94	
Trinity	167	81	
Camden			
Cullendale First	424	167	
First	524	164	1
Conway, Pickles Gap	85	54	
Crossett			
First	503	143	1
Mt. Olive	211	95	
El Dorado, First	732	140	1
Northside	37	27	
Forrest City, First	488	115	
Midway Mission	43	34	
Fort Smith			
Grand Ave.	695	314	3
Temple	239	113	
Greenwood First	230	82	
Gurdon, Beech Street	170	51	
Harrison, Eagle Heights	232	98	
Heber Springs First	185	70	4
Crossroads	14		
Huntsville, Calvary	34	21	
Jacksonville			
Berea	107	56	
Chapel Hill	56	43	
First	471	168	5
Marshall Road	120	63	
Second	203	92	3
Jonesboro			
Central	446	185	3
Nettleton	237	91	1
Lavaca	266	133	
Little Rock			
Forest Highlands	167	97	
Immanuel	1,132	426	5
Forest Tower	29	21	
Kerr	29	11	
Rosedale	250	90	
McGehee First	411	178	1
Chapel	81	48	
Monticello Second	224	118	2
North Little Rock			
Baring Cross	746	212	
Southside	36	14	
Camp Robinson	37		
4th Street	180	86	1
Garret Ridge First	211	113	
Remya Chapel	35	16	
Sherwood First	194	89	2
Park Hill	772	211	1
Sylvan Hills First	299	120	
Spartan Springs First	292	157	1
Springdale First	435	127	
Wart Cacklebar	37	30	
Van Doren Second	80	49	1
Vanderweert First	67	42	
Warren Immanuel	262	71	4
Westside	68	33	

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In the world of religion

'Stop preaching'

WASHINGTON, D. C. (EP)—A Protestant Episcopal bishop told a convention of juvenile court judges here they should "stop preaching" to the children who come before them and "be more honest" or "down-to-earth" in their approach to handling their problems.

Suffragan Bishop Paul Moore Jr. of Washington suggested to the 235 judges that they can help stem the tide of juvenile delinquency if they become less identified with the law enforcement agencies, at least in the minds of children.

He said many children who come before the courts are made cynical "by too many police who use the rubber hose first and ask questions later."

"Judges," he said, "should identify themselves with citizens' movements aimed at ridding police departments and other groups related to law of corruption.

"As matters now stand, however, the judges are remote, the police are venal, the churches are closed during the week, the teachers are too busy, and the parents are drunk."

Stamps honor clergy

BONN, Germany (EP) — Two clergymen executed for roles in the abortive 1944 plot to assassinate Hitler will be pictured on special postal stamps commemorating the 20th anniversary, July 20, of the plot.

One is Father Afred Delp, S. J., member of the Kreisau Circle, German underground movement which opposed the Nazis.

The other is Pastor Dietrich Bonhoeffer, Protestant theologian and a prominent leader of the anti-Nazi Confessional Church.

.... A NEW type of telephone service which provides latest information on church events, as well as religious news, will be started soon in Wiesbaden, Germany, by the West German Post Office under Protestant and Roman Catholic auspices. Persons just dial a number to get information concerning worship services, scheduled church events, consultation centers, and other church-sponsored facilities.

.... Some 75,000 Mormon youths gathered in Salt Lake City, Utah, from around the world recently for two days of inspirational talks, workshops, athletic events, singing, and presentation of dramas and concerts. The occasion was the 55th annual convention of the Mutual Improvement Association, youth auxiliary of the Church of Jesus Christ of Latter-day Saints (Mormons).

.... One hundred and ninety-five seminary and college students are participating this summer in ministering to over a million vacationers and employees as the National Council of Churches' Christian Ministry in forty-three national parks enters its twelfth consecutive season.

.... The Evangelical Free Church of America has achieved an all-time high in annual per capita giving of \$233, which is an increase of \$10.00 in a year. Membership increased 3 per cent during the past year, to a total of 41,687. The denomination has 485 congregations in 33 states.—The Survey Bulletin

Publish joint newspaper

LONDON (EP) — An inter-religiously-produced newspaper — *The Caversham Bridge*—is scheduled to begin publication in October, sponsored by Anglican, Baptist, Methodist and Roman Catholic churches in the Caversham section of Reading.

Believed to be the first such undertaking of its kind, the venture is the latest of a series of cooperative efforts by Caversham churches.

Representatives of each religious body will serve on the editorial board.

Establish schools

PORTLAND, Ore. (EP)—Establishment of a Bible college and two new junior colleges was voted by the Church of the Nazarene General Assembly here.

Delegates also set 70 as the mandatory retirement age for executives of the Church's departments and commissions, and stipulated that no one can be elected a general superintendent after reaching 68. Since superintendents serve four-year terms, this means, in effect, they must retire at 71.

No location was specified for either the Bible college or the junior colleges, although some consideration has been given to Columbus, Ohio, and Denver as sites for the junior colleges.

The Bible college is expected to train non-high school graduates for the ministry. Its establishment

was approved by a 345 to 306 vote after a three-hour debate.

The Church of the Nazarene currently maintains four-year liberal arts colleges in Idaho, California, Oklahoma, Tennessee, Illinois, and Massachusetts. It is expected that the two junior colleges would eventually be raised to four-year status.

Church officials estimated that 25,000 persons had attended the 8-day quadrennial meeting here.

West German Christians

VATICAN CITY (EP)—Vatican Radio reported that 96 per cent of West Germany's total population of 57.5 million are nominally Christians.

ARKANSAS BAPTIST
401 West Capitol
Little Rock, Ark. 72201