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July 22, 1965

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

JULY 22, 1965



Missionary homes, page 8

Modern prodigal

IN the dramatic parable of the prodigal son, as told by the Lord in the fifteenth chapter of Luke, the prodigal "gathered all together and took his journey into a far country and there wasted his substance with riotous living." But a modern prodigal, of whom we have read in the papers lately, has demonstrated that one can live riotously without ever leaving the parental premises.

Taking advantage of the absence of his family, who were away on vacation, 18-year-old Albert P. Scobie, a high school dropout of suburban Detroit, threw a beer party in the back yard at his home.

The party got out of hand when police came to quiet it down, and three policemen were injured and fourteen youth were arrested before it was over.

Sobered by a 15-day jail sentence and a \$100 fine, young Scobie commented, "I would rather have served three months in jail than have smeared my father's name all over town."

But the father, Albert J. Scobie, embittered by a long succession of misbehavior on the part of his son, said: "I disown him completely. I wouldn't pay five cents to get him out."

As the father packed the son's clothes into two cardboard boxes to be handed to him with his "walking orders" when he should complete the jail sentence, he said, "I've been through hell because of that boy. I can't take anymore from him. He is a hoodlum."

According to the father, Albert had been a model son until he was 15. Then he had started rebelling against the authority of his father and of his teachers.

"He was brought up decently," the father recalled. "He attended church every Sunday until he was 15. Teachers said he was intelligent. They said he had a high IQ. But something went wrong. Somehow I must have failed. The burden is mine. I'd be wrong to say somebody else is to blame. I'm his father. I have to assume the blame."

That was the story as of the July 7 papers. But in the papers the next day the story took a happier turn. On learning that his son had repented, the father changed his mind and said he would take the boy back and give him another chance—once he has served the jail sentence.

There was no mention of clothing this prodigal in "the best robe," or of "putting a ring on his hand and shoes on his feet" and of killing the fatted calf. But the father said: "I will let this be just a memory."

Said young Scobie from his jail cell: "I've got about the best old man in the world."

Edwin L. McDonald

IN THIS ISSUE:

FOR furloughing missionaries, a temporary home to themselves in America. This is the proposal of Andrew M. Hall of Fayetteville, page 8. Dr. Hall suggests that Southern Baptists with no close relatives leave their homes in their wills to their churches with this provision. The Editor comments in the lead editorial on page 3.

* * *

ALSO on page 8 you will find an outline of the work of the Arkansas Baptist Hospital Auxiliary. Membership is open to all caring women to help support "Operation: Sugar."

* * *

AN Arkansas Baptist has been named to head U. S. Navy chaplains. See the story which opens our Arkansas news pages, page 10.

* * *

A COLLECTION of atheists and agnostics. Have you heard university professors so described? John W. Alexander, Chicago, suggests special prayers in his letter to the editor on page 5.

* * *

COVER story, page 6.

Executive Board

For our churches

OUR *Cooperative Program*, a study course book by W. E. Grindstaff, will be available to our churches through the Baptist Book Store, 408 Spring Street, Little Rock, Ark., in August.



DR. WHITLOW

The Cooperative Program is the lifeline of our Baptist work. The percentage of giving by our churches through the Cooperative Program for world missions has been slowly decreasing for a number of years. This poses a real threat to our total Baptist witness. Hence the need for a publication to better tell our cooperative Baptist story on how we work together to carry out the Great Commission. There are ten chapters in this book.

We would like to urge our churches to make copies available to all of the key workers in the church and teach this book as soon as possible to all adults and young people.

There is a place in our denominational life for special offerings, but I think all of us would agree that we would not want to revert back to "special offerings" to support all phases of our work. In all likelihood, your church can render a greater service to the Kingdom, as it is promoted by Baptists, by planning an early teaching of this important book, than by any other one thing. Why not plan now to do so early this fall?—S. A. Whitlow, Executive Secretary

Missionary homes?

ELSEWHERE in this issue is a timely suggestion from Pastor Andrew M. Hall of First Church, Fayetteville, for providing furnished homes for Southern Baptist missionaries to live in while in the States on annual leaves.

It has occurred to Dr. Hall that Baptists who own homes but have no surviving relatives might be happy to provide for their homes to become furlough homes for missionaries, following the deaths of the owners.

This sounds as if it might have real possibility. For further details, read the Hall article.

'Beauty for ashes'

ONE of the greatest things that has happened in race relations is the concerted movement of people of many faiths, and from both the white and the black races, to build new church buildings for the dozens burned in Mississippi in the race war.

Idea for the movement came to Dr. William P. Davis, secretary of the Department of Work with Negroes, of the Mississippi Baptist Convention, as he stood last summer by the ashes of a burned church and read his Bible. He read from Isaiah 61:1-4.

As he read Isaiah 61:3: "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified," the thought that impressed him above all others was: "beauty for ashes."

As a result of this impression, and with the coopera-

tion of Dr. Chester L. Quarles, executive secretary-treasurer of the Mississippi Baptist Convention Board, and Dr. Joe Odle, editor of *The Baptist Record*, and others, Dr. Davis formed The Committee of Concern. And the slogan of the movement became, "Beauty for Ashes."

The Mississippi Baptist paper played a stellar role. An editorial by Dr. Odle, "Smoke Over Mississippi," received wide and positive reaction and has since brought to him two national press awards.

Although the movement started as a Baptist movement, it soon became biracial and interdenominational, with Catholics, Protestants and Jews participating.

As of June 1, ten of the new churches had been dedicated and several others were complete and ready for dedication. Still others were under construction or in the planning stage. The committee was determined to continue its work until all of the 41 churches which had been burned or damaged by bombs had been rebuilt.

Funds totaling \$105,000 had been received by the committee by June 1 and contributions were continuing to come in daily. In addition to this, more than \$50,000 in free labor, materials and supplies had been given. The committee estimated that another \$50,000 would be needed to complete the program.

In no case has the Committee of Concern provided all the funds needed. Many of the congregations have had insurance and other sources of funds for their building programs. The committee has given according to the need. The smallest amount given has been \$1,000; the largest, \$8,000; and the average, about \$5,000. Average cost of each new church building has been \$12,000, not including free labor, free equipment, etc.

Many student groups, including some from Arkansas, have assisted.

Summing up what has been accomplished, Ann Washburn McWilliams, editorial assistant of *The Baptist Record*, has written:

"What has the Committee of Concern accomplished? It has exchanged beauty for ashes in the creation of beautiful houses of worship. But it has done much more.

"It has substituted right for wrong, good for evil, love for hatred.

"It has furnished a way for concerned Mississippians to take positive action in helping solve the racial problems confronting the state.

"It has revealed that Mississippians of all races and creeds can work together in harmony, fellowship, love, and understanding.

"It has shown that the true spirit of Mississippi is not the hatred and lawlessness manifested by the few, but that it is a spirit of love and concern for all people.

"It has helped to rebuild bridges of understanding and good will, bridges that had been partially destroyed by the actions of a minority.

"It has brought encouragement and strength to leaders of the Negro race in their efforts to lead their people in Christian worship, witness, and walk."

"Beauty for ashes," indeed!

Arkansas Baptist

newsmagazine

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July 22, 1965

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Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press.

Total depravity

THE doctrine of the total depravity of man, that "All men have sinned and come short of the glory of God" and "Without the shedding of blood there is no remission of sin" is in sharp focus today for anyone who will read the Bible and the daily newspaper.

As this is written, I have before me the *Arkansas Gazette* of Saturday, July 10. The front page, in addition to several stories about the war in Vietnam, has three features on robberies and kidnappings. One of the most touching of these is the picture of 19-months-old Katherine Champion, of Sacramento, Cal., as she slept in her mother's arms after two or three days of being kidnaped with her parents by two desperadoes accused of bank robbery, murder and the kidnaping of nine persons.

In the other two of the front-page features just mentioned, two women tell about being kidnaped by one charged with trying to get them to "use sex as a weapon to blackmail Communists," and two other women tell of harrowing experiences involving the robbery of an Arkansas bank and their being taken as hostages by the yeggs.

On page 2 are detailed stories about the bank robbers and the California kidnapers, and in a column between these features, still another story about a little Kansas City girl who was still missing after her kidnaping last Thursday night while she was visiting her grandparents.

Other notes of depravity, carried elsewhere in the paper, included the fining of a couple in Connecticut for serving liquor to minors; the indictment of five in a gang rape of a 19-year-old girl in Los Angeles; and the sickening story of the gang raping of a 15-year-old girl in Oklahoma City by seven boys from well-to-do families.

And over here is the story of a Hot Springs wife facing charges of murdering her husband.

What can you and I do about this besides wring our hands and grind our teeth?

We may have to take more responsibilities as private

Can They See Through?



—Jon Kennedy in the *Arkansas Democrat*

citizens. Why not institute a sort of modern vigilante force of plain-clothed citizens sworn in as deputy law enforcement officers, who would be ready to go into action anywhere they found themselves in the presence of law violation?

From the spiritual standpoint, we can be sure Christ is permanently enthroned in our own hearts and that we are doing all we can to help our churches to reach others. This is no time for Christians to go on vacations from their religion or merely to "play church." How are you and your church these days?

July 4 riots

WASHINGTON, D. C. — Following reports of unprecedented holiday riots and traffic casualties, The American Council on Alcohol Problems dispatched to President Lyndon Baines Johnson this urgent request:

"The 4th of July week-end drinking orgies by teen-agers in at least six states dramatize sordid conditions we think your leadership can correct. Disregard of all that is sacred in our Great Society by hordes of intoxicated youngsters could be the begin-

ning of worse disasters to come, unless immediately checked by our National leaders.

"These planned outbursts with beer busts can grow in intensity as people are led to believe, that children and teen-agers can be taught how to drink. Disrespect for standards, loss of inhibitions and lack of self-control, as evidenced in these current riots, will inevitably be accelerated by the immature uses of beverage alcohol.

"The people of the United States, knowing that 60 per cent

of the tragic casualties of the past few days were alcohol-related, are entitled to protection from future exploitation by the allied liquor pressures, to which all of us are increasingly subjected.

"Many patriotic citizens, Mr. President, support the prayers of The American Council on Alcohol Problems that by precept and example, as well as official sanctions, this Administration and all our State Governments will take necessary steps to discourage adolescent drinking and decrease the availability of products that dethrone reason."

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.

Pray for professors?

"UNIVERSITY professors are a collection of atheists and agnostics."

Have you heard anybody say that?

I have. I have heard Christian people say it—and it has made me wonder about something, a question I want to ask you.

As background, let me say that I was once a college professor for almost twenty years at the University of Wisconsin where I left my position in January, 1965 to become General Director of Inter-Varsity Christian Fellowship. During my two decades at Wisconsin I came to know university professors fairly well. I know how they think—and what some of their problems are.

University faculty men are very influential people. The thoughts they think and the philosophies they adopt have a profound impact on students. Those students go on in the years ahead to have a great influence on society. If you want to reach a nation you must reach its college students; and the surest way to reach students is through their teachers. "Get the faculty and you will get the students."

Many a Christian student has lost his faith at a state university because of the influence of non-Christian professors. Conversely, some non-Christian students have come to Christ because of the influence of a Christian professor.

I'm disturbed by the vast number of Christians—both clergy and laymen—who condemn university professors but never pray for them. I'm alarmed at the infinitesimally small number of Christians who are carrying even the smallest prayer burden for the salvation of university teachers.

Why is it that the Body of Christ has written off as hopeless this most strategic segment of our society? Is the Holy Spirit incapable of drawing faculty men to Christ? Are Christ's death and resurrection inadequate for the redemption of university professors? If not, why don't we begin to pray expectantly for a movement of the Holy Spirit and the conversion of faculty people on the universities of our country?

Unfortunately, most of these people will not attend church to hear the gospel. Therefore missionaries must go to them. Fortunately, God has already

raised up a missionary society which has, as a major aim, reaching these strategic individuals for Jesus Christ. It is my privilege to be the General Director of this missionary society.

(A layman in Seattle who heard me speak briefly on this admitted sheepishly, "I'm embarrassed. I've lived all these years in Seattle and never once prayed for the faculty at the University of Washington, which is right here in town. I pray for the faculty of our church college—but never for the professors at the state university. You've opened up a whole new world to me. I'm going to add them to my prayer list.")

The Arkansas Baptist Church constitutes a powerful reservoir of prayer-potential. Accordingly, may I make two requests of you: (1) Please pray for a movement of the Holy Spirit at the universities in your state, drawing faculty members to Jesus Christ. (2) Pray that the Lord will anoint Inter-Varsity Christian Fellowship and make it an effective instrument in reaching these people for Christ.

If you know of any born-again college professors who could collaborate with us, or if you are carrying a prayer burden for any non-Christian faculty members (whom you would like to have us contact), please let me have their names. I shall ask Inter-Varsity personnel to reach them.

John W. Alexander, General Director
Inter-Varsity Christian Fellowship
1519 N. Astor, Chicago, Illinois 60610

So 'beer belongs'!

NOT so long ago the public was bombarded with advertising that told us that beer belonged. We were never told exactly where but there was a strong suggestion that it belonged wherever it could gain a foot hold...

And now the beer manufacturers have enlisted a whole new crop of people to advertise their product. America is reading about them in the headlines. Every week-end the news round-up tells of new things being done in the name of the product that belongs.

Newsweek tells us that "Some 7,000 motorcycle riders and cronies packed into a single street of Weirs Beach, N. H., for a night of beer-swigging fun..."

They started by bombarding bystanders and automobiles with BEER cans. They overturned an automobile just moments after a mother and two infants escaped and then this vicious mob made irresponsible by the beer that belongs, amid victorious howls,

ignited the gasoline that spilled from the tank. Main Street, under the glare of the flaming car, was turned into a riotous swarm of rock-hurling, can-throwing, chain-swinging, knife-flashing patrons of the product that belongs. Local police, state police and 200 National Guardsmen with fixed bayonets and rifles, tear gas, clubs and shot-guns tried to restore order after the mob had set fire to beach front properties and caused the injury of at least 75 people.

The sheriff at Arnolds Park, Iowa, described a mob of over 500 youth, bombed on beer and bent on doing damage as they rioted for over two hours as "A bunch of wild men." They were "bombed" on the beer that belongs.

And old timers in the area of West Lake Okoboji, Iowa, likened the pre-dawn riot to the Spirit Lake Indian Massacre of years ago. And why did they riot? The press tells us that "the mob, angered by tavern owners who stopped serving beer before the official 1 a.m. closing, hurled rocks, stones, chunks of concrete, asphalt, beer and soda pop bottles."

And five policemen were injured at Southgate, Mich., a suburb of Detroit as the outgrowth of a "noisy teenage beer party."

And on Saturday night, July 3, the press reported that a mob of 40,000 teenagers invaded the small resort community of Lake George, N. Y., which has a normal population of 1,026 residents. A seven-hour period of general disturbance began and again the product that belongs was very much in evidence.

Two to three thousand beer-swilling rioters literally took the vacation town of Rockaway Beach, Mo., apart.

So beer belongs? Where does it belong? Maybe the general public had better begin to answer this question in the light of hard, cold facts and not under the pressure of the Madison Avenue advertising techniques purchased by the cool millions made by the industry that sells the products that seem to be able to inflame riots and rioters from coast to coast.

And, incidentally, who will pay the bill for all of the damage? It should not be difficult to place the responsibility where it belongs for the name of the manufacturer is proudly written over every can. The arrests and prosecutions should not stop with the rioters...for it looks like the evidence is rather clear that there is a product which can incite to riot. If this were a person...we could handle it by law, for it is illegal to incite to riot. Why can't we handle the product and its distributors and its manufacturers for riots, whether incited by persons or beer, can be very disastrous to the public welfare?—Rev. Samuel A. Jeanes, Pastor—First Baptist Church, Merchantville, New Jersey

American hoodlumism

"Whether you like it or not,....., we will bury you!"

Never before has this expression rang any louder in my ears than this morning's report of the raving, drunken, unleashed rioting of thousands of the youth, last night in a half dozen states of our, (rated to be) the greatest nation of this present age. This conduct of the youth of today denotes a continued trend of our culture toward a downward stream of benighted mores that spell our destruction in the possibility of the "WHAM!" of the above Khrushchev's shoe on his desk, some two years ago.

I realize that I'm speaking from the bottom rung of influence, but, speak, I must. I recognize the effort that is being made by each and every one of our religious denominations to present some appealing program for the breaking of this bond of truancy that is becoming, not only of a national but of a rather world-wide condition. I do think that there is the need of a genuine concession of the fact that psychical weakness was woven into the very conception, the creation, the prenatal and educational influences of our youth by and through the imperfections of our adulthood.

If there is any justice in the above suggestion, worthy of consideration I feel that an unselfish coalition movement by ALL the religious denominations would be so much more effective than individual efforts that have the tendency of seeking some outstanding honor for the denomination. I do not mean that this movement would come under the influence of the National Council of Churches, but under some special sympathetic realization of the helplessness of "The Christian Church, as a whole. I do hope that you get my inference.

And the children conceived under the strain of the present world conditions—little can be expected of and for them.

Your article: AMERICAN INDEPENDENCE, that appeared in last week's Ark. Baptist, is just TOO factual, impressive and appealing to be ignored by any person. It is true and convincing. Arkansas Baptist Magazine, "Every day, in every way, you are growing better and better". Thank YOU!!!—N. W. Holland, Cotton Plant, Ark.

How read history?

DURING the recent sessions of the Southern Baptist Convention in Dallas, an amendment was offered to the resolution on race relations. The amendment stated, "We deplore the open and premeditated violation of civil laws, the destruction of property, the shedding of human blood, or the taking of life as a means of influencing legislation or changing social and cultural patterns."

After presenting this amendment for the consideration of the convention I

sat down on the platform. A young man sat down behind me and asked, "How do you read American history?" In the discussion that followed I discovered that his point was that the Boston tea party and other such "demonstrations" were, in effect, equivalent to the racial demonstrations of the 1960's.

Since the balloting of the convention approved the amendment as a part of the resolution on race relations, perhaps a fuller explanation of the statement and an answer to the question are in order.

First of all, let it be said that the amendment deplores violence for the purpose of influencing legislation. The resolution also deplores violence for the purpose of changing social or cultural patterns—patterns of individuals or patterns of communities—patterns of segregation or patterns of intergration. In other words, the resolution deplores all violence.

Secondly, the resolution should not be construed as being in opposition to "test cases." This procedure is an accepted and orderly method of reaching equitable conclusions for all. But to equate what happened in the eighteenth century under the tyrannical British monarchy of that time with what has taken place in this decade under the American Constitution is an affront to one of the most magnificent documents written in the long history of man's struggle for freedom. Our constitution provides for peaceful procedures which simply were not available to the colonists.

Furthermore, the verb "deplore" in the resolution has probably been overlooked if not misunderstood. It means the feeling or expression of deep grief or sorrow. As heroic as the patriots of the American Revolution may be in our esteem, surely we must grieve deeply that physical combat was necessary to secure national freedom. Is there anyone who did then or does now prefer war to a peaceful achievement of the same objectives? Certainly not among Christians anywhere, and particularly not among Baptists. Nor, on the other hand does our adulation of the patriots require the official approval of our Baptist convention on every act of American aggression.

The Baptists of the revolutionary period earnestly supported the war effort. Furthermore, they used the principles of the Revolution to advance the cause of religious liberty and the separation of church and state. Baptists still espouse these causes. But where is the Baptist convention which threatens to violate the laws of his city or state to demand adherence to these principles? Where is the Baptist convention which defies court injunctions to demand the observance of the constitutional safeguards against subsidies for religious denominations? Where is the Baptist convention which would approve of ambushing and murdering the opposition? To the contrary, we deplore such defiance of the laws.

The Cover



—Luoma Photo

The barefoot boy

By JOHN GREENLEAF WHITTIER

For, eschewing books and tasks,
Nature answers all he asks;
Hand in hand with her he walks,
Face to face with her he talks,
Part and parcel of her joy—
Blessings on thee barefoot boy!

To justify the violence that has recently occurred and is now a record of history is to adopt the principle of expediency and declare that the end justifies the means. To deplore physical violence is not to deny either the objectives that can be secured through peaceful procedures or that Baptists would again take up arms in support of our country in time of war.

The Dallas convention approved the resolution on race relations. Each Baptist may now accept it as his own resolve. — Richard W. Luebbert, Pastor West End Baptist Church, 2157 Government at Mohawk, Mobile, Alabama

DR. Robert L. Smith, pastor of First Church, Pine Bluff, is scheduled to attend an annual session of the Baptist Sunday School Board July 28-29 at Ridgecrest (N. C.) Baptist Assembly. Dr. Smith is one of 61 pastors and laymen from 25 states and the District of Columbia serving on the Board. He is chairman of the Board's printing and contracts committee, one of eight committees scheduled to meet preceding the full Board meeting.

The big build-up

BY J. I. COSSEY

IT happened on my father's farm during the year 1910. I plowed one mule who only knew "gee," "haw," "get up," and "whoa," and that was all he needed to know. We had only two implements, a single stock plow and a cotton planter, both made by Grandfather. It took a long time to break and pulverize the ground, plant the seed and cultivate the land with the rig that I had. We had saved all the seed corn, cane seed and cotton seed from the crop made the previous year. All the food we had to eat and the food for the mule was saved from the previous crop. We made each crop

so we could feed ourselves and our livestock and make another crop and so on and on. We worked to live so we could work some more. There was no objective in life, so no "big build-up" was required.

During that non-eventful year on the farm in 1910, I was developing a "big build-up" for a life that I believed was "hid with Christ in God." The incidents that have happened in my life have assured me that the "big build-up" dream I had in 1910 was of divine inspiration. My material gain that year was not worth mentioning, but what I built up in my dreams has been heaven high.

I consider the year 1910 to have been the big year in my life. It was my last year on my father's farm, the last year to live in the home of my parents, the year I was called of God to preach the year I definitely dedicated my full life to God, and it was the year I entered Ouachita

College. The thought of turning back from my "big build-up" that year I was called of God to preach. The big joy in my life has come from my salvation in Christ, being a Baptist, and being called of God to be a Baptist preacher. Those three things have been the pilot lights of my life. All my aspirations have been built around those three experiences.

My power of choice was made during that quiet year on the farm back in 1910. All the problems of my entire life have been settled on the basis of choices I made during that decisive year. My life has not been very high and mighty, but it has been a happy and useful one in my own opinion.

That early "big build-up" is still my brace for each daily task. My "big build-up" was the Lord and His work and I want my life to end on that same foundation. Here among plain people my work started and here it shall end.

Beacon Lights of Baptist History

By BERNES K. SELPH, Th.D.
Pastor, 1st Baptist Church, Benton

T. P. Bell

ARKANSAS Baptists were strengthened by the visits of strong denominational leaders from various Southern Baptist boards during the latter part of the last century.

Dr. T. P. Bell from the Foreign Mission Board attended the convention meeting in Forest City in 1886.

From August, 1886, through April, 1893, he served as assistant corresponding secretary of the Foreign Mission Board, and editor of the *Foreign Mission Journal*. He was an effective speaker in the interest of his work at the annual meetings and conventions. His congenial spirit, enthusiasm for the work, and warm manner won the friendship and praise of the people.

Perhaps the fact that he wanted to be a missionary to China in his young manhood accounted for his

strong missionary convictions and zeal for this work.

Dr. Bell became corresponding secretary of the Southern Baptist Sunday School Board, May 1, 1893. He succeeded Dr. James

Marion Frost, who had been his pastor in Richmond, Va. One month after he took the position in Nashville, Tenn., the Foreign Mission Board elected him corresponding secretary to succeed Dr. Henry Allen Tupper. He declined this offer.

While at the Sunday School Board he introduced Missionary Day and Children's Day. He led the board to make the first gift to a Bible fund. His efforts greatly strengthened Sunday School work.

His love for the printed page led him and Isaac Jacob Van Ness to purchase the *Christian Index*, Atlanta, Ga., in January, 1896. He left the Sunday School Board Mar. 1 and was the magazine's senior editor until 1915, when failing health forced his retirement.

Though he never went to the mission fields, his dream of being a missionary was partially realized through one of his children. Ada, his younger daughter, served a term in China as missionary. And his second marriage was to Martha E. McIntosh, who served four years as first president of the southwide Women's Missionary Union.

The preacher poet

Upon and of which to build

CHRIST himself is the foundation

Whereupon a life is built, (1 Cor. 3:11).

One must find and use material,
Else his life is lost thro' guilt
(Matt. 7:24-27)

Ruined forever, fallen splendor;
Built of wood, of hay, of stubble.
All is gone and gone forever,
Naught remains but endless trouble.

Choice of Christ for life construction

Is the basic one selection,
Then employ his gracious teaching

And engage his true direction.

—W. B. O'Neal

Home away from the home away from home

By ANDREW M. HALL

FAYETTEVILLE, ARKANSAS

EVERY day that passes includes the deaths of scores of Southern Baptists. Most of these beloved people have provided some kind of a will. While our denomination has been a frontrunner in such matters as evangelism, missions, programming (there's that word again!) we have no trophies when it comes to "imaginative bequeathing." But things are looking up! Our long over-due teachings on how to give in death are beginning to come alive (no pun intended).

Arrangements have been made in our area recently under the guidance of our state Foundation Secretary to provide clinics led by a competent Christian lawyer for the benefit of people who would welcome guidance in making their bequests. This will be particularly helpful to the widows who control the bulk of America's wealth. Too often their husbands have departed this life with little or no counsel on how to dispose of family holdings when the surviving companion passes.

What has all of this to do with the weird title

of this article? Just this: It occurred to me the other day that almost every church has within its membership a person with no surviving relatives who owns his own home. Why not consider leaving that home to the church in order to provide a temporary home for furloughing missionaries. The organizations such as the W.M.U. or adult classes could furnish it for these missionary families.

The local church would merely notify the Foreign Mission Board that furnished home is available for a missionary family. They could "headquarter" there and become a real blessing to the local church—giving a perennial stimulus to missions. Think of it—a family from the Orient one year, from Latin America, Africa and so it goes. As I see it, the blessing would be two-fold—one for the family to stay and one for the church to have such a blessed missionary kinship. Since they leave home to make a home abroad, then this indeed would provide a home away from the home of their original home or something like that.

Operation: SUGAR !

WIDER membership to the Arkansas Baptist Hospital Auxiliary is being sought, now that the Auxiliary has opened its membership to any person anywhere who is interested in the work of the hospital.

Active membership is open to those who participate in the ideas and ideals of the auxiliary and pay annual dues of \$1 or \$5, if they prefer.

Sustaining members are those who are interested in the purposes of the Auxiliary but who do not participate actively. They pay annual dues of \$10.

Life memberships pay \$100, to be paid in full within a period of two years.

Like the song from "Mary Poppins," "A little bit of sugar makes the medicine go down." The Auxiliary's purpose is to supply this little bit of sugar—as suggested by the slogan, "Operation: Sugar."

In addition to telling the hospital's story the auxiliary has a broad program of activities inside

the hospital, known as the Volunteer Program. The adults in their cherry red uniforms at the Admission Office, Information Desk or serving as hostesses on the floors pass out the "sugar" with a smile or a helping hand. The Candy Strippers and J-V's (teen-age volunteers) assume responsibilities in the summer that add friendly "sweetness" to days which frequently are filled with pain, pills and loneliness.

Many projects outside the hospital take away some of the bitterness involved in being hospitalized. Twelve hundred tray cards are used to bring a Scripture to the patients three times a day. The auxiliary also collects clothing for needy patients, magazines to be distributed, and provides a patient library.

Another arm reaches out to the School of Nursing and ministers to the students there in many ways—trying to assist them spiritually, socially and financially.

Since Arkansas Baptist Hospital is of and for the entire state of Arkansas the Auxiliary Executive Board believes that participation and membership should be truly representative of all the state. Working together with love and understanding the Auxiliary can face the future and its ever-growing task with confidence and enjoy the privilege of helping to supply "a little bit of sugar to make the medicine go down" to all who enter.

Paul, the seed-picker

BY HERSCHEL H. HOBBS

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

And some said, "What will this babbler say?" Others said, "He seemeth to be a setter forth of strange gods: because he preached unto them Jesus and the resurrection" (Acts 17:18).

The Church and Its Culture, by Richard M. Pope, The Bethany Press, \$8.95

The focus here is particularly upon the church, which is seen as the changing, progressing community of fellowship of those drawn into the Christian faith. Author Pope focuses upon the origin and nature of the main traditions. He concludes with the modern movement and seeks to bring the different traditions into meaningful unity.

Making no pretense of strict neutrality in the controversial issues that must inevitably crop up in the study of the past, Dr. Pope seeks to be fair in giving alternate points of view.

Although the book is written from the perspective of the Christian faith, it does not gloss over the weaknesses and failures of the church in history.

Hitler Moves East, 1941-1943, by Paul Carell, Little, Brown, 1964, \$10

The first two years of Hitler's campaign to crush Russia are unequalled for pure ferocity, almost limitless holocaust and immense proportion. On June 22, 1941, three million German soldiers launched a surprise attack on the Russo-German border. The result of the campaign, estimated by Hitler to last eight weeks, was not determined until 1943, when the Germans suffered a crushing defeat at Stalingrad.

Author Carell reconstructs here this most daring and disastrous campaign. He follows carefully Hitler's and Stalin's policies and disputes, the positions and movements of the great armies, and the major battles.

Included are 40 pages of black-and-white and color photographs, along with a large fold-out campaign map, 36 situation maps, and an index and bibliography.

The Strange Tactics of Extremism, by Harry & Bonaro Overstreet, Norton, 1964, \$4.50

After distinguishing themselves with their books on contemporary Communism, Authors Overstreet here turn their attention to the other end of the spectrum—the extreme right. Naming names and times and places, their emphasis, however, is on methods and results rather than on personalities or motives.

Their thesis is that extremism, whether to the left or the right, because of the methods employed, threatens both the security and the integrity of our nation.

Golden Gleanings from the Psalms is an attractive devotional volume by Miss Maude Crowe, published as a memorial to her parents. The book sells for \$1.25 and is available through the Baptist Book Store in Little Rock and through Lighthouse Book Store, 310 West Monroe, Jonesboro, Ark.

IN the Athenian marketplace Paul preached to any who would listen. Suddenly he was confronted by the Epicurean and Stoic philosophers. Scornfully some of them (Epicureans?) called him a "babblér." This means a "seed-picker," like a bird hopping about the marketplace picking up occasional seeds. Plutarch used it of crows picking up grain in the field. Eustathius employed it of a man picking up food scraps. To these cynical philosophers Paul was just a little bird hopping about picking up seeds or scraps of wisdom.

But others (Stoics?) said that he seemed to proclaim strange or new gods. The word for "gods" is

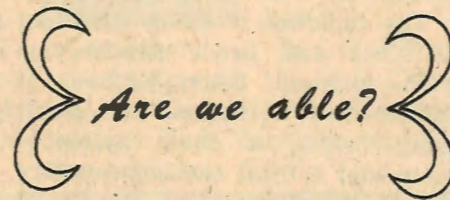
daimonion. Elsewhere in the New Testament it is rendered "demon." It could mean a deity or divinity, either good or bad. In Acts 17:18 it is the former sense.

Why did they think that Paul proclaimed "strange gods?" Note the plural. Because he preached "Jesus and the resurrection" (author's italics). "Jesus" (*Iesous*) is a masculine noun. "Resurrection" (*anastasis*, cf. *Anastasia*) is a feminine noun. Each is preceded by a definite article, which sets off each from the other. So they thought that Paul was preaching two new deities, one male (Jesus) and the other female (resurrection).

One of the charges for which Socrates drank the fatal hemlock was introducing new deities. Roman law forbade the introduction of a new or illegal religion. This could have been the background of the philosophers' interest. But more likely it was merely idle curiosity (cf. Acts 17:21).

At any rate they brought Paul to the Areopagus ("Hill of Ares," the Greek god of war; Roman, "Mars Hill"). There they heard from this "seed-picker" one of the greatest sermons of all time. If one analyzes this sermon in terms of the philosophy of the Stoics and Epicureans, he will find that Paul completely refuted their teachings. In so doing he presented a divine philosophy of the universe, history, and life. Against that background he preached the gospel. And the Holy Spirit blessed it (Acts 17:34).

They could call Paul a "seed-picker," but he was one to the glory of God.



AS we near the end of life's journey,
And think of the many years,
Some of gladness and sunshine
And some of sorrows and tears;
It is easy to thank God for
the blessings
He bestows on us each day,
But are we able to thank Him
for trials,
Tribulations, that come our way?

We sometimes are prone to
wonder;
But we know God's way is best.
If we are able to pray this
prayer
Our Christian lives will be blest.
—Mrs. George H. Deacon,
Pine Bluff

Arkansas All Over

Kelly named chief of Navy chaplains

WASHINGTON, D. C. (BP)—A Southern Baptist chaplain and Arkansas native, Rear Adm. James W. Kelly, has been chosen as the new chief of U. S. Navy chaplains.

Kelly, formerly director of the chaplains division and assistant to the chief of Navy chaplains, Washington, D. C., succeeds Rear Adm. Floyd Dreith, who recently retired.

Kelly, in 1963, became the first Southern Baptist chaplain to be advanced to the rank of Rear Admiral in the Navy, with assignment to the office of the chief of Navy chaplains.

Previous to his assignment with the chief of Navy chaplains, Kelly was senior chaplain at the United States Naval Academy, Annapolis, and supervised the academy's total religious program for the 3,800 midshipmen training for officers' roles. He had one of the largest congregations, preaching to more than 2,500 each Sunday.

Kelly feels there is no real difference between being a pastor and a chaplain.

An article in a Southern Baptist publication, in 1942, shortly after Pearl Harbor was attacked, led Kelly into the chaplaincy. The article told of the need for



CHAPLAIN JAMES W. KELLY

Southern Baptist ministers to serve as Navy chaplains.

Then pastor of First Church, Malvern, Kelly responded, and served during World War II.

He was awarded the Purple Heart for wounds received in action. He also won the bronze star medal with Combat "V" for "heroic achievement during the explosion and fire" when his ship, the U.S.S. Mobile, was attacked by enemy aircraft in the Marshall Islands in the Pacific.

Then only a lieutenant, Chaplain Kelly was cited for "calmly and courageously moving among the helpless men, working desperately to extinguish their flaming clothing and to administer injections to the more seriously wounded.

Rear Adm. Kelly, a native of Carthage, graduated from Ouachita University, and Southern Seminary, Louisville, Ky.

Grace dedication

GRACE Church, North Little Rock, will dedicate its new auditorium at 2:30 p.m. July 25.

The building is 42 by 100 feet of block and brick construction with exposed beam arches. It houses two nurseries, two adult class rooms, a choir assembly room and a total seating capacity of 349.

Including the furniture, cost is \$47,000.

R. E. Fowler is pastor.

Current River Queens

FIRST Church, Corning, was the setting for the Current River GA Associational Coronation July 8.

Rebecca Randle, First Church, Pocahontas, received her Queen with a Scepter award from her pastor, O. Phillip May, who presented all the awards and delivered the charges. Molly Harris of the Pocahontas Church was Queen in Service and Becky Simmington, First Church, Corning, was Queen.

Sixty year attendance!

SIXTY years ago, 33-year-old W. B. Langford decided to set a perfect Sunday School attendance record at First Church, Jonesboro, and since then he has not missed a Sunday.

Recently the church honored the retired funeral home operator for his record.

Mr. Langford taught Sunday School for 18 years and spent 25 years in the church choir. He is a trustee, a lifetime deacon and a member of the board. He has served on state convention and college boards.

Scot at Pine Bluff

JOHN J. Johnston, pastor of the Knightswood Church, Glasgow, Scotland, is guest pastor of the Matthews Memorial Church, Pine Bluff, during the month of July.



MR. JOHNSTON

Vernon Dutton, pastor of the Matthews Memorial Church, left July 6 for Glasgow where he will serve as the guest pastor of the Knightswood Church for the month of July.

While in Scotland, Mr. Dutton will attend a week of Bible Conferences at the University of Glasgow, some lectures at the University of Edinburg and the Kewick Convention which will feature some of Europe's outstanding pastors as speakers. Before returning to Pine Bluff on Aug. 7, his tour will include visits to England, France, Belgium and Holland.

Lumpkin graduates

DOYLE L. Lumpkin, pastor, First Church, Lavaca, is a recent graduate of the Advance Chaplain's course at Lackland Air Force Base, San Antonio, Tex. Chaplain Lumpkin completed the 19-day course with a grade of superior.

At writers' school

THREE Arkansans attended the Billy Graham School of Christian Writing at Graham headquarters in Minneapolis June 28-30. They are Mr. and Mrs. John Purtle, Batesville, and Dr. Tal D. Bonham, Pine Bluff.

The school is sponsored by the editorial staff of *Decision Magazine*, to which Dr. Bonham will be a contributor in the "Message in the Making" feature. Dr. Bonham is pastor of South Side Church.

Mrs. Purtle is a college English teacher. Mr. Purtle is an attorney. They are members of First Church, Batesville.

Greene County Assn.

SAMMY Stewart is the new pastor of Browns Chapel Church. He was ordained by Finch Church, where he has served as pastor.

LOWELL Jamison has accepted the call of Clarks Chapel Church. He is returning to the church where he served more than three years.

MRS. Harold E. Gibbons, Calvary Church, Texarkana, has received her completed Master Workman's Diploma, the Distinguished Workman's Diploma and the Special Citation Diploma in the Church Study Course.



MISSIONARY journeymen talk with Rev. Louis R. Cobbs (second from right) during a break from their training sessions on the University of Richmond (Va.) campus. They are (left to right) Phillip N. Caskey, Stillwater, Okla.; Janet Davis, Owensboro, Ky.; and Berta Seitz, Berryville. Mr. Cobbs is director of the Missionary Journeyman Program for the Foreign Mission Board.

Revival news



MASS BAPTISM—Pastor Roy Dunn, Summit Church, Harrison, baptized 12 following the June 20-30 revival. Rev. S. D. Hacker, White River Association Missionary, was evangelist. Those for baptism ranged in age from 9 to 80. Two came by letter and Mr. Dunn reports many rededications.

Griffin with HMB

JAMES Griffin, Guernsey, near Hope, is serving as a Home Mission Board summer worker.



MR. GRIFFIN

He has completed two years at Southern State College as an engineering student and will be a student at the University of Arkansas next school year.

Mr. Griffin will be serving with the Ohio Convention working in Pennsylvania and western New York for ten weeks this summer.

FIRST Church, McGehee, Aug. 15; Walter Ayers, Little Rock, evangelist; David Doty, First Church, Hearne, Tex., music director; Mason Craig, pastor.

EAST MAIN Church, El Dorado; July 25-30; Glenn Morgan, pastor, evangelist; J. D. Batson, Gulfport, Miss., music director.

GRAND Ave. Church, Ft. Smith, Aug. 1-8, outdoor revival; Dr. J. Frank Davis, pastor, Truett Memorial Church, Long Beach, Calif., evangelist; Clifford Palmer, pastor.

FIRST Church, Morrilton, Aug. 16-22; J. T. Elliff, Religious Education director, Arkansas State Convention, evangelist; Morris L. Smith, pastor.

FIRST Church, Rogers, Aug. 8-15; Jerry Hopkins, evangelist; Dean E. Newberry Jr., pastor.

ELMDALE Church, Springdale, Aug. 6-8, youth revival; Fred Minton, Oklahoma City, evangelist; Paul M. Wheelus, pastor.

FIRST CHURCH, DYER: H. J. Morris, pastor, evangelist; Herbert "Red" Johnson, music director; 11 professions of faith; 4 dedications.

LAMAR CHURCH: Herbert Hodges, pastor 2nd Church, Russellville, evangelist; Wayne Johnson, music director; 5 additions by baptism; Milton Edmondson, pastor.

UNIONTOWN CHURCH, Uniontown: Ed Baker, pastor, evangelist; Robbie Robinson, music director; 4 for baptism; 2 by statement.

KELLY HEIGHTS Church, Ft. Smith, tent revival June 27-July 11; Walter K. Ayers, Little Rock, evangelist; 18 by profession of faith; 14 by letter; 28 rededications; Dr. J. Harold Smith, pastor.

Little Rock groundbreaking



(Foreground, Left to right) Mr. Carlton, Mr. Chronister, Mr. Harrison and Mr. Heflin.

SECOND Church, Little Rock, broke ground July 11 for a new sanctuary to become an integral part of the present educational buildings. Dr. Dale Cowling is pastor.

The first shovel of dirt was turned by Richard Harrison, building chairman, and subchairmen Joe Carlton, Floyd Chronister and Jay Heflin. Dr. Cowling presided. Prayers were by Horace Thompson, chairman of deacons, and Bruce Anderson, architect.

The sanctuary to cost \$478,238 will have 1,400 seating capacity. Educational space in the present air conditioned buildings is about 1,400. The church owns two-thirds of a block of adjacent property, which provides adequate off-street parking for the present and future.

When the expressway traffic pattern is completed the church will be 15 minutes from any location in metropolitan Little Rock.

The church is in an area being renovated by the Urban Renewal program and in the near future will be surrounded by multi-unit apartment houses.

The present sanctuary will be removed. The new sanctuary will be set back from Scott street with

a garden of trees and grass in keeping with the city's long range plan for downtown renewal and beautification.

When the building program is completed, value of the church plant and grounds will be about \$2 million.

The ground breaking ceremonies climaxed planning work begun Jan. 15, 1964.

From the churches . . .

Little Rock Geyer Springs First

SINCE Oct. 1 we have had 119 additions to the church, 140 new members in Sunday School and an increase in offerings of \$5,713 over the corresponding period of last year.

In January the church entered a new building with a sanctuary seating 400 with 15 Sunday School rooms. We are now renovating the Junior and Intermediate building which contains assembly and Sunday School rooms for 200.

The assembly at Siloam Springs was attended by 25 of our Intermediates and Young People. A group of Juniors attended the Music Assembly at OBU. Vacation Bible School begins July 26.

Maloch at capital

JAMES Maloch has accepted a position on the staff of Second Church, Little Rock, as director of youth education effective Aug. 9. He is coming from a similar position on the staff of Southwayside Church, Fort Worth, where he has served for four years.

Mr. Maloch, a native of Osceola, was graduated from the University of Arkansas with a degree in Vocational Agriculture. He graduates from Southwestern Seminary in July. Mr. Maloch has earned a double degree at Southwestern, a Bachelor of Theology and Master of Religious Education. He has specialized in adolescent education in his seminary training.

Dr. Dale Cowling is pastor of Second Church.

Mr. Maloch is married to the former Miss Gayle Gullidge of Crossett.

REV. Minor E. Cole of Pine Bluff recently completed several weeks as interim pastor for the Altheimer Church and is now moved, with Mrs. Cole, to Monticello where he will serve as interim pastor of First Church until the church calls a pastor.

DeQueen First

WE are all working together to promote a pictorial church directory. At the door today as you leave there will be some fine women asking you to indicate what time you can come for your picture.

Springdale Elmdale

A NEW Sunday School record of 298 was set here July 12 when our church directory was being made.

Hot Springs Second

TWO sets of hearing aids have been installed in the sanctuary of the church. We invite those hard of hearing to use them. They can be found on the right hand side of the auditorium the third row of seats from the front.

Arkansans named missionaries



REV. and Mrs. John D. Floyd (left) and Rev. and Mrs. Graydon B. Hardister discuss forthcoming foreign mission assignments during a break in the recent missionary orientation conference in Richmond, Va.

FOUR natives of Arkansas are among the 29 missionaries appointed by the Southern Baptist Foreign Mission Board in its July meeting. They are Rev. and Mrs. John D. Floyd, who will serve in the Philippines, and Rev. and Mrs. Graydon B. Hardister, who will serve in Gaza.

Mr. Floyd was born in Lockesburg, and grew up in Hot Springs. Mrs. Floyd is the former Helen Nutt, Mineral Springs.

They now live in Lufkin, Tex., where he has been pastor of Denman Avenue Church since November, 1962. He previously had eight other pastorates, including four in Arkansas while he was a student at Ouachita College (now University), Arkadelphia.

He received the bachelor of arts degree from Ouachita and the bachelor of divinity degree from

Southwestern Seminary, Ft. Worth, Tex. He also attended Golden Gate Seminary, Berkeley, Calif. (now located at nearby Mill Valley). His seminary studies were interrupted by two and a half years' active duty with the U. S. Army.

Mrs. Floyd attended Ouachita College and Texas Wesleyan College, Ft. Worth, and held various office jobs during her own and her husband's student days.

They have two children, Elizabeth Ann, eight, and John Paul, six and a half.

Mr. Hardister was born in Reydell, and grew up in Pine Bluff. Mrs. Hardister, the former Betty Williams, was born and reared in Bauxite.

Mr. Hardister is now pastor of Westmont Church, Memphis, Tenn., where he has served since

June, 1963.

Their future place of service is a small, predominantly Muslim territory administered by Egypt. The only evangelical missionaries permitted in Gaza are those connected with the 88-bed Baptist Hospital. Mr. Hardister is trained as a hospital chaplain, and Mrs. Hardister is a registered medical technologist.

Mr. Hardister studied engineering in the University of Mississippi, Oxford, for two years but transferred to Ouachita College when he decided to become a minister. He received the bachelor of science degree from Ouachita and the bachelor of divinity and master of religious education degrees from Southwestern Seminary. During student days he had several pastorates and spent one summer in mission work in the Bahama Islands.

After completing his studies in Ft. Worth he went to Little Rock for a three-month chaplain internship at Arkansas Baptist Hospital. Then he served Second Church, Little Rock, as associate pastor and minister of youth and education for nearly two years.

Mrs. Hardister attended Arkansas Polytechnic College, Russellville, and received a certificate in medical technology from the University of Arkansas School of Medicine, Little Rock, and the bachelor of science degree, in medical technology, from Little Rock University.

She held a number of laboratory positions in Arkansas, her last job being microchemical research in the pediatric department of the University of Arkansas Medical Center, Little Rock.

The Hardisters have a son, Tommy, 17 months old.

In addition to appointing the 29 career missionaries in July, the Foreign Mission Board employed 12 persons for limited periods of service. This brings the Southern Baptist overseas mission staff to 2,033 (1,932 career missionaries and 101 persons in short-term programs).

Over halfway mark

NASHVILLE—The Southern Baptist Convention for the first half of the year received \$10,804,067 via the Cooperative Program, means of support for nearly all its agencies.

The 1965 budget goal is \$20,335,600, which allows for operating and capital needs for the agencies, plus \$500,000 estimated as an advance for foreign and home missions exclusively. Thus, in half the year, the convention has collected over half its budget goal.

SBC Treasurer Porter Routh reported Cooperative Program receipts were running 5.52 per cent ahead of the first six months of 1964.

Designations through June amounted to \$15,601,543, up 7.6 per cent over the first six months of last year.

Cooperative Program funds, undesignated, go to support the

NEW officers of the Conference of Southern Baptist Evangelists, elected recently in Dallas, are: Don Womack, re-elected president; Hyman Appelman, vice president; Ed Stalneck, re-elected director of Music and publicity; Mrs. Don Womack, secretary-treasurer, and Jess Moody, re-elected Pastor-Advisor. Officers were elected from the floor as voted in Atlantic City.

A GIFT of \$250,000 will go to Howard Payne College (Baptist), Brownwood, Tex., if matching contributions are received by Jan. 1. Carr P. Collins Jr., Dallas, a member of the board of directors of the Douglas MacArthur Academy of Freedom at Howard Payne, marked his quarter-of-a-million dollars gift for endowment.

In other action the trustees voted to ask the Baptist General Convention of Texas to "give serious consideration to entrusting the matter of making decisions on federal loans and grants to the judgment of local boards of Baptist institutions."

MRS. Annie Wright Ussery

various agencies according to a division voted by the Southern Baptist Convention. The Sunday School Board, a self-supporting agency through its literature sales, does not get Cooperative Program allotments.

Designated funds go only to the purposes picked by the donors.

The funds reported by Routh included \$1,653,371 via the Cooperative Program received in June alone, and \$804,795 received during the same month through designations. None of his report includes funds kept by local churches or by state Baptist conventions for local and state objectives.

Through the first half of 1965, the SBC Foreign Mission Board's share of the Cooperative Program and its designated receipts amounted to \$17,453,758. The Home Mission Board, through the same means, received \$5,072,068. No other agency had received as much as \$800,000.

has been named dean of women at New Orleans Baptist Theological Seminary here, beginning in September. Mrs. James H. Street, current dean of women, is moving to Clarke College (Baptist), Newton, Miss., with her husband.

A native and longtime resident of Roanoke, Ala., Mrs. Ussery was the wife of the late Dr. Gordon Ussery. An author and teacher, the new dean of women graduated from Judson College (Baptist), Marion, Ala., and has a master's degree in English from Emory University, Atlanta.

SOUTHERN Baptists' imprisoned missionaries, Herbert Caudill and David Fite, have appealed through their Cuban lawyer to the Cuban government for a new trial. The announcement was made in Atlanta by Loyd Corder, secretary of the Language Missions Department of the Home Mission Board. Corder directs Southern Baptist Missions in Cuba. He said the request differs from an appeal to a higher court as in the United States and actually involves more than a review, as the court can change the sentence. "This opens possibility of a greater or lesser sentence," he added.

Changes announced

NASHVILLE—Effective June 1, the awards section of the Sunday School Board began issuing diplomas and seals in the Church Study Course according to new requirements.

"Several months will be needed to complete the transition to the new system," stated Dr. W. L. Howse, director of the Board's education division.

Only the 10 Category 1 books and any 10 additional books are now required for the completion of the Christian Training Diploma, the first of five diplomas awarded in sequence.

Under the old Church Study Course requirements, participants were required to read the 10 Category 1 books, five additional general books, and five designated principles and methods books.

There are four other diplomas in the adult, young people series: Approved Workman Diploma, Master Workman Diploma, Distinguished Workman Diploma and Special Citation Diploma. Each of these diplomas requires the completion of any 20 books listed in the course.

After October, 1965, the Sunday School Board will continue to issue book certificates for each book credit earned in the Church Study Course. A church or an individual will be expected to send in book certificates earned in exchange for diplomas and seals.

Changes in the Church Study Course requirements were proposed by a committee of representatives from the Board's Training Union, Sunday school, church music and church administration departments and Woman's Missionary Union.

The committee recommends that each church consider assigning the responsibility for keeping records of Church Study Course awards to its Training Union.

The change in requirements is effective June 1, 1965. The change in record keeping is effective Oct. 1, 1965.

Departments

Executive Board

Time to nominate

THIS is the time of year for the associations to nominate their workers for the year of 1965-66.

We want to urge the nominating committee in each association to nominate a chairman of Stewardship and then notify our office as soon as the nomination is made. A self-addressed, stamped card has been sent to every association for this report.

Some associations have already nominated their officers and have reported. We are grateful for this, because it helps us start planning for next year's Stewardship work.

Arkansas income on the increase

We have received the latest report of the per capita income for Arkansas. The income continues to rise. The average Arkansas buyer had \$82 more to spend last year than the year before. Each household had \$6,396 income. This made an average of about \$1,806 for each member of the family.

If each Arkansas Baptist had tithed last year the churches would have received \$58,221,184 and each member would have given \$181 to the church. But, alas, the above picture is only a wish and a dream. Instead of giving a tithe or \$181 per church member, the actual gift for the entire year, by the average Baptist, was \$52.59, or 29 per cent of the tithe.

So, we hope you can see why we are promoting "Tithe Now — That All May Know Him."

If our people had tithed, then our churches would have been able to share more money through the Cooperative Program. We would not have so many financial emergencies. For instance, the controversy as to whether or not our institutions receive money from the government never would have arisen. Many Baptist leaders really believe that the time has come when Baptists will do one of three things: We'll give the money

to support our institutions; we'll get the money from the government to help support our institutions; or we'll close the majority of our institutions.

Many of us believe that our Baptist people have the money and can support all of our work adequately. Therefore, we are doing our best to help our people see the need of sharing what they have with their churches.

Instead of quibbling and squabbling over whether Baptists should accept government money, we should have been spending the time praying and planning to educate our people in the matter of Bible Stewardship. Now our sin of not giving is about to catch up with us. Will we repent, ask God to forgive us, and do what is right in this matter, or will we go on as we are now and finally become a denominational welfare church? God Forbid!

"Tithe Now — That All May Know Him" and help others to see the need of "Tithing Now— That All May Know Him."— Ralph Douglas, Associate Executive Secretary



MRS. Leland Lockhart of First Church, McGehee, was recently presented five diplomas of the Church Study Course: The Christian, Training Diploma, Approved Workman Diploma, Master Workman Diploma, Distinguished Workman Diploma, and Special Citation Diploma. The awards were presented as a special feature at the Quarterly Teachers' and Officers' Dinner by Jerry Don Abernathy, State Sunday School Department. Mrs. Lockhart has served as a teacher in the Sunday School of First Church, McGehee, for the past 40 years, and is the only member of the church to have earned all five diplomas of the series. Holding the certificates (left to right) Mason W. Craig, pastor; Frank Hickingbotham, Sunday School superintendent; Mrs. Lockhart; Mr. Abernathy.

BAYLOR UNIVERSITY



Recreation and Sports Camps

Boys: Ages 8-16

Girls: Ages 8-14

June—July—August

Recreation—Crafts
Baseball School

240 acres with rolling hills
and natural terrain

A Balanced Program in a
Christian Environment

WRITE: Camps, Box 346,
B.U. Station, Waco, Texas

Caddo River Assn.

PINE Ridge Church has called James McCommas as pastor.

BLACK Springs Church ordained J. W. Love June 20 into the ministry and called him as their pastor.

FIRST Church, Pencil Bluff, has announced that Council Dennis has surrendered to preach and is available for supply and interim work.

JUNIOR MUSIC CAMP

Ouachita Baptist University
August 9-12, 1965

BEGINS Monday with evening meal, closes Church, Arkadelphia. (Registration begins at 9:30 Thursday noon with concert at 10:30 at First Monday morning in Mitchell Hall.)

Guest cantata director (and Junior leadership)



Mrs. Dwight Phillips
Organist & Children's
Choir Director
FBC, Decatur, Ga.

Cantata: "Blessed is His Name" by Robert Graham
Choir 1: 9 and 10-year old Juniors
Choir II: 11 and 12-year old Juniors
Classes: Music Theory
Hymn Study

Added Features this Year: Classes in methods and materials for Beginner, Primary, and Junior leadership. (Especially good for graded choir directors with limited experience and training.)

Director, Choir II



Royce Dowell
Minister of Music
FBC, Richardson, Tex.

Graded Choir leadership



Mrs. Royce Dowell
Children's Choir Coordinator
FBC, Richardson, Tex.

DAILY SCHEDULE	
6:30	Arise
7:00	Breakfast
8:00	Age-Group Choirs
9:00	Music Theory
9:45	Recess
10:15	Hymn Study
11:00	Cantata Rehearsal
12:15	Lunch
1:00	Rest Period
2:00	Boys' Recreation—Girls' Swim
3:30	Girls' Recreation—Boys' 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)

Director, Choir I



Miss Eleanor A. Harwell
Associate secretary
Church Music Department

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

not later than August 2, 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.

Training Union

A good idea from First Church, Ft. Smith

"DEEPENING the Spiritual Life," a study by Dr. Gaines Dobbin for our Adults.

To get credit for the book it is to be read at home and discussed in a backyard study group. Three Adult Unions have asked for the

book and are planning a backyard study time ending with fellowship and refreshments.

"Eight Steps to Maturity," a book for the Intermediates. Now that our young people are out of school and have an extra hour or so, some will be reading this fine little book for credit. The 13-year group have already had to re-order.

"Reality in Worship," This won-

derful book has just been completed by our College and Career Union. Their discussion was led by Miss Peggy Grace.—Ralph W. Davis, Secretary

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Those 30 men!

ABOUT 30 men are engaged (as of this writing) in the fourth Colorado-Nebraska Crusade. Back in 1961, 20 men from Arkansas engaged in the first Pioneer Crusade to be sponsored by the Brotherhood Department. This crusade was in Ohio. In 1962, some 28 men participated in the first Colorado-Nebraska Crusade under the leadership of Harold Anderson of Heber Springs. Other crusades were held in the Colorado-Nebraska area in 1963 and 1964.

In 1964, 41 Arkansas Baptist

men labored in the great West Coast Crusade, sponsored jointly by the Home Mission Board and the Brotherhood Commission.

And, in addition to the above, Arkansas Baptist men have engaged in crusades of one kind or another, in Alaska, in Mexico, in San Blas Islands in Hawaii, and in the Far East.

A new day in missions

We believe that there is a new day in missions, both on the home front and on the world front. Southern Baptist men are being alerted to their mission responsibilities and are being provided opportunities to give their witness for Christ not only at home, but often in pioneer fields, some of

them in foreign fields. We thank God for this!

It has come to pass that now a man can not only give his testimony vicariously (through his mission gifts) but he can also give his own word-of-mouth witness, for a time, in strange places—sometime even through an interpreter.

We believe that there will be more of this in the years ahead; and we believe also that the men so engaged will develop a greater comprehension than ever before of what "World Mission" really means.

Pray for these Pioneer Crusaders, and ask God to make one of you!—Nelson Tull

Race Relations

Interest on your investment

TO the many, many churches, WMU's and individuals who have sponsored a child to attend "The Hart of The Hills" camp this summer, this is our first report to you.

This has been Junior Boys week. Enrolment is 95, this includes the counselors. The results are amazing!!! Twelve of these boys have made profession of faith in our Lord Jesus Christ, and salvation is theirs. One boy rededicated his life. And, remember, that more than half of those attending camp were already Christians.

COULD YOU ASK FOR A BETTER RETURN ON YOUR INVESTED DOLLAR??? There are four weeks of camp and we shall make our progress report to you at the close of each camp week.

Next week is Junior Girls at camp.—Clyde Hart, Director

Evangelism

A basis for decisions

EVERY church has a work to do. Every church is going to do something. Every church will use some plan or strategy

I. What is the purpose of a church?

See I Corinthians 1:1-3. A pastor, a deacon or an individual member may say, "My church," and each one of them may want to run it.

God wants a local church to be a demonstration and an example to a community—the business life, the social life—and the spiral is to point towards God. Every member is expected to point others to God. What we do and say count much. God wants a church, as a whole, to be a task force for getting the Great Commission to the peoples of the earth.

II. What should be our attitude?

Romans 1:14-17. There were three phases in Paul's attitude. "I am a debtor—ready to preach—I am not ashamed." There was a time when Paul was not a Christian. He was against Christ, but on the Damascus Road he met Jesus face to face. He then knew joy, peace, and a satisfaction and wanted others to have the same.

A church should have a sense of debtorship. This should bring a

burden to each member. The cost may be heavy, but this sense of devotion should lead us to sacrifice to reach people for Christ.

God's work has never been advanced by the usual, but by the unusual.

God knows what a church is doing and what it could and should do. I want God to put His approval on what I do, for the time is coming when I shall have to give an account unto God. God, Christ and the Holy Spirit are concerned about what we shall do when we come to make decisions.

Yours for more souls won—
Jesse S. Reed, Director

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Report from Ohio

DEAR Arkansas Baptist Students,

Last week I worked in a mission south of Canton called Oak Grove. It is only two months old



LOUISE

and has an attendance of 45 to 50 in Sunday School. Sunday morning services are the only services they have. They were lucky enough to be able to buy a building from the United

Brethren who were unable to maintain it any longer. There were 86 enrolled in the school. I had eight boys and six girls in the intermediate department. I really felt flattered because the first day I only had one, but that one liked it enough to tell others, and the second day we had seven and the third day twelve. They were the most attentive group you can possibly imagine. The fields are truly white unto harvest, and besides being few so many of the laborers have little or no training whatsoever.

The kids found out that we didn't have fresh cherries in Arkansas, so one day at recess they picked me some. The last day of school the girls arrived early and told me the boys were bringing me a surprise. When they got there

Facts of interest

... A REPORT from the National Health Education Committee, Inc., shows that approximately 225,000 Americans are so deaf that they cannot hear human speech. One of every ten Americans has some degree of hearing loss.

... The average person speaks about 25,000 words a day.

... Luther Terry, United States surgeon general, says that every four minutes some one in this country dies prematurely because of cigarette smoking. He further adds that most of these deaths could be prevented. Terry based his four-minute death rate on what he termed "conservative estimates" of 125,000 such deaths a year. He said that perhaps as many as 300,000 deaths were caused by cigarettes.

... Figures released by the Department of Commerce for 1963, the last year for which figures are available, show that Americans spent more for both tobacco and liquor than they did for hospitals, doctors, or drugs. Total spending for tobacco was \$8.1 billion; and liquor, \$11 billion. The same year hospital costs were \$6.6 billion, \$5.9 billion for physicians' services and \$4.3 billion for drugs.

... There were 86,300,000 motor vehicles (cars, trucks, motorcycles, etc.) registered in the United States last year. The Commerce Department has predicted that registrations will approach 90,000,000 in 1965.—The Survey Bulletin

they had two quarts of cherries for me to bring home.

The intermediates had not had enough training even for a sword drill to be practical. When I asked them to find a scripture they looked in the front of the Bible to see where the book was found. By the end of the week eleven had learned all the books of the Old Testament. There were two in the class who didn't own a Bible and two who had only New Testaments, but they were interested and ready and willing to learn. I hated to leave them so much.

Tomorrow all four of our group are going to Shelby to take a religious survey. I really wish we were going to have another Bible School. I have worked all day today on Bible school material. I thought of so many things after it was too late. Mrs. Hagan gave me the posters and materials from their VBS, and I don't know what I would have done without them. Almost every day I thought of something that would fit in nicely

that I didn't have.

Monday afternoon the pastor told us to take his car into town to get materials for handwork. My partner didn't have a driver's license so I had to drive. When we got in I discovered that it had a straight shift. I hadn't driven a straight shift very much before and especially not in a city with lots of lights so we had a rather bumpy ride. It is surprising some of the things a summer missionary learns through experience!

If this letter is rather disconnected and rambling it is probably because it is late Saturday night and I still haven't had time to sort out my ideas, thoughts, and feelings. I just put down things as I have thought of them; there are so many things to tell.

Sincerely,
Louise Pinson

(Louise Pinson, a student at Ouachita, is serving as a BSU missionary in Ohio.)

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Missions secretary has interesting experiences

IN serving as superintendent of Missions, I have many delightful and thrilling experiences. I'll share some I have experienced in recent weeks with you in this column.



DR. CALDWELL

St. Joe

Mrs. Caldwell and I stopped at St. Joe for Sunday services en route to Pyatt for an afternoon church dedication. This is a young church which has received supplementary aid on pastor's salary. There was good attendance the day we worshipped with them, and we were told that there had been about ten professions of faith in recent months. We were disappointed at first because the pastor was absent and there was a "supply" filling the pulpit. I was thrilled to learn that the man supplying the pulpit had joined the church one Sunday at Tomahawk when I preached there in its beginning days.

Tomahawk

Tomahawk Church is in a remote area between Marshall and Yellville. It was started as a mission in an old dwelling but constituted as a church two years ago this summer. The Department of Missions gave aid on their building and pastor's salary. This church has already produced three preachers and other outstanding church members. The pastor at Dêsha is a product of Tomahawk.

Pyatt

The dedication service of the Pyatt Church was a thrilling experience, indeed! I was amazed at the size of their building and the beauty of their sanctuary. This is another young church—the product of missions. The choir rendered beautiful music, and the thing that impressed me was that it was made up mostly of young people who have been won to Christ since the church was established. There were 15 young people with very sparkling personalities and seemed to be very dedicated in their service for the Lord.

Northside, Star City

It was my privilege to be the speaker for the constitution service of the Northside Church in Star City. A mission was begun several years ago during the pastorate of Carl Overton. The First Baptist Church has helped direct the program through the years. Don Cooper presided during the constitution service and reported that 75 people were entering into the new organization. This mission has a very interesting history, and we predict that it's going to have a prosperous future.—C. W. Caldwell, Secretary

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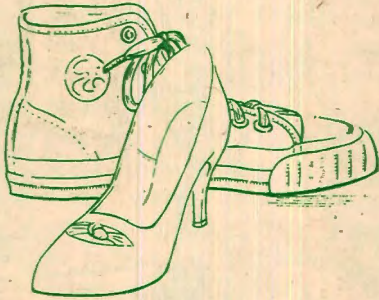
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SHOES

By MADELINE TROYER



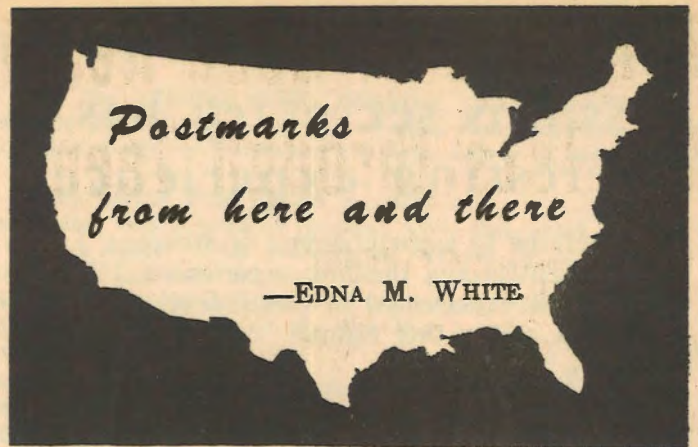
WHAT kind of shoes do you wear? sandals, boots, sneakers? The first shoes probably were animal skins tied around the feet for protection. For many years shoes were made straight with no difference between right and left. Either shoe could be worn on either foot. And all shoes were made by hand until the mid 1800's.

In the early days of shoes as we know them, they showed the rank or wealth of the wearer. The higher a man's rank or wealth, the more decorated or more pointed the toe of his shoes. In the 1600's, shoes fastened over the instep. The fastener was hidden by a shoe rose made of lace with a jeweled center costing much money.

Other fashions were the crakow, duckbill, chopine, and jackboot. The crakow had toes so pointed that a chain had to be used to hold up the toe while the wearer walked. The duckbill was extremely wide at the toe. In England a law had to be passed limiting the width of the toe to six inches. The chopine was a wooden shoe. It had an iron ring to help its wearer lift his feet from the mud. Jackboots, worn in Colonial days, had a large cuff at the top. They were so tight and heavy that a man could not get them on and off without help.

The Bible tells us about another kind of "shoe." In Ephesians the Christian soldier is told to have his feet shod with the preparation of the gospel of peace. This means that we are to be prepared to do God's will. We are to be trained as his followers.

In European countries many country folk still wear wooden shoes called sabots. Japanese people wear sandals with wooden, platform soles. Filipinos wear *bakyas*, a step-in with a plastic top and a wooden sole. The Indians of Mexico wear huaraches. Alaskan Eskimos wear fur-lined boots. Yet in God's sight many of these people are barefoot. They have never heard that Jesus died for their sins. They do not even know God's will and cannot be prepared to do it. If you have on God's shoes, maybe he will send you to tell these barefoot ones of Christ.



POSTMARK collecting is one of the most interesting hobbies to be found. The variety of specimens is unlimited. These postmarks pasted in a book take up very little space in your room.

Collecting postmarks is an ideal pastime for anyone who is disabled or housed in by stormy weather. You can spend hours reading maps to locate places shown on the postmarks. You can choose strange names of towns from which to order more postmarks.

A good way to get postmarks is to exchange with pen pals and other collectors. Many specials are worth paying for in the same way you order first-day covers for a stamp collection. Send yourself a letter. Do that on a trip when you come to a town with a strange name like Wahoo, Nebraska.

You can arrange specimens by states, by countries, or by group classifications. Put together biblical names like St. Paul, St. John, or Boaz. Combine towns like Bethlehem, Corinth, and Paradise.

One page might have Presidents' names. You can find nearly every one of them on a United States map. Among them are Coolidge, Kansas; Taft, Texas; and Lincoln, Nebraska.

On another page place the names of animals found on the map. You can assemble quite a zoo. Military bases and other installations of the armed services make another good group.

Strange places relating to Christmas include Holly, Mistletoe, Noel, and Santa Claus. You will find food products for a grocery section: Coffee, Orange, Hominy, and even Sandwich. Medical terms include Bromide, Sanitorium, and in Washington is Soap Lake.

Many place names advertise qualities of the land, water, or atmosphere. For example there are Good Earth, Sweetwater and Cyclone.

Whatever one chooses to do with the collection, it is fun that grows and grows. Do you wonder how the names have been chosen for new towns? Books in libraries answer such questions. Reading them is one of the extra pleasures connected with the hobby.

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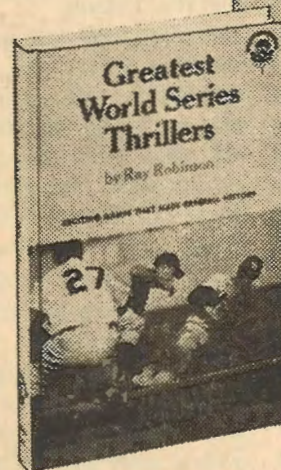
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TEXT: ACTS 17:10-12; ROM. 15:4-6; I TIM. 4:13-16; II TIM. 3:10-17
JULY 25, 1965

I. Searching the Scriptures (Acts 17:10-12)

PAUL and Silas were at Berea which was south of Thessalonica. Berea had a population of about 20,000 and was far less important commercially than Thessalonica. Many Jews lived in the city.



MR. SAMPLE

The citizens in this city were well born and Paul and Silas admired this quality in them. They were not slaves to prejudice and were ready to believe the gospel which the apostle Paul preached as meeting their spiritual needs. So they began to study for proof of this message of faith. They did not accept their own wishes or what the apostle had to say. They searched the scriptures daily to see whether they (the preachers) really did speak of Christ. The Berean converts claimed the right of private judgment of the right relations of reason and faith.

In Berea there were many Jewish as well as Gentile converts, and there were many women of the upper class, which was the case in Thessalonica also.

II. Hope in the Scripture (Romans 15:4-6)

THROUGH patience and comfort of the scriptures, and their promises and consolations, the Christian is helped to meet his trials and enabled to endure them cheerfully.

The promises of the Scripture center around the hope of the future messianic glory, and give the Christian strength. This hope helps to sustain him.

The Apostle Paul prays that not only will the Roman Christians

have a spirit of steadfast endurance, but that they will also be united in one accord and all have the same aim and purpose in life. He who is wholly dedicated to Christ will be strengthened by this self-dedication and will be able to endure persecution. He will also have a close band of union with all who set before themselves the same object.

This is conforming to the spirit of Christ, which all who call themselves Christians should possess. As we study about Christ and His Spirit and characteristics, we will grow as Christians and have hope for the future.

III. Give attendance to reading (I Tim. 4:13-16)

PAUL had plans to visit Ephesus at least one more time and to worship and teach in the church which was located there. During Paul's absence, Timothy was the chief officer and was to give careful attention to special points in the public ministry.

The "reading" was the public reading of Scriptures in the church. This was a practice which was handed down from the synagogue service, when the Law and the prophets were read. In the early Christian church, about 66-67 A. D., The Gospel of Mark was in use in the Christian churches and was read along with the old covenant. Soon after, all four Gospels became a regular part of this service.

The reading of the Scripture must be followed by application of their teaching to lives of those who would hear the message. The word "doctrine" indicates a public teaching directed to the understanding of the hearers.

Paul reminds Timothy of his special gift of teaching and exhortation, the divine gift which had

been conferred on him at his ordination many years before. The gift was conferred by the Holy Spirit. The "laying on of the hands" was the outward sign of an inward communication of the Holy Spirit for some undertaking.

The presbytery probably were citizens of Lystra, which was Timothy's home town, but Ephesus was the place of this ordination.

As Timothy meditates on these things, he must show himself active as a public teacher and must order his life so as to be an example, he must give ceaseless attention, so that the church members can see the progress that he is making in Christian experiences and life.

This reminds Christian ministers and teachers that there must be no standing still, no resting content with knowledge already acquired. There must be a ceaseless endeavor to attain a higher spiritual life and the results will be seen in the lives of those to whom he ministers. Without true and efficient teaching and the living of a good life, the Christian pastor or teacher will fail to win souls for Christ. The most efficient instruction will be of no value unless the life corresponds to the words publicly spoken.

IV. All Scripture is inspired by God (II Tim. 3:10-17)

TIMOTHY was a disciple of Paul and knew well the doctrine of his life, words, and works. With this kind of faith and works before his eyes, Timothy would never endure the mock Christianity which new teachers were working to introduce to the believers of Asia. His life was bound with a belief in the great Christian doctrine.

Many times Paul's plans were thwarted, his hopes baffled, his friends alienated, because of his enemies. Bodily suffering was inflicted on him, such as stoning, scourging, and long periods of imprisonment. All of this he endured graciously for Christ's sake. During these times of suffering God was with him and kept him safe. Eternal glory can be reached by the suffering of men for Christ's sake.

Evil teaching would become

worse, the opposition to truth would become more intense, but Timothy and all Christian leaders to follow were encouraged to keep the doctrine of the faith, which Paul had received from the Holy Spirit, and which Timothy had received in his early training from his Mother Lois and grandmother Eunice. Paul appealed to Timothy's own deep knowledge of Old Testament Scriptures.

With the help of Jesus, the Christian strives to live a life pleasing to God. It is in the Holy Bible that the man of God finds clearly the nature of the works the Holy Spirit calls "good."

The ever-present power of the Scriptures continues in the human heart and makes a person "wise unto salvation." This is gained by the study of the Bible, in the light of faith in Jesus Christ.

Timothy would never doubt the divine origin of these sacred writings. Paul states that it is "profitable for doctrine," and Timothy is to show the contrast of false teachers who are continuously changing and getting steadily worse. Timothy was not to change but to keep in mind that every inspired scripture was profitable for doctrine and for life. It was by these writings that he was to test his teaching.

These sacred writings from God must be the handbook of the Christian teacher through out all ages. From it he must prove the doctrine he professes, and from it he must draw his reproof from those who do not understand and those who have gone astray. It is the one source for instruction which teaches the Christian how to grow in Grace.

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A Smile or Two

Down in Arkansas

'Dy bread alone'

AT Morefield, Ark., I came upon a group gathered around an old colored gentleman who was selling fish. A young lady was pressing him with questions. "Uncle," I heard her say, "they tell me you married again in two weeks after your wife died. Did you?"

"Yes, Missy, I shore did," he replied.

"Now, Uncle," she queried, "Do you really think that is right?"

"Yes, Missy, I shore does. De Bible say so. It say 'Dou shalt not eat dy bread alone.'"

—W. B. O'Neal

Woman's wiles

A FRUSTRATED father blew up while trying to mediate the usual family hassle around the dinner table. "Everybody wants his own way around here" he hollered. "Me, I'm just the poor schnook of a father. When do I get my way once?"

Four-year Mark tugged at his sleeve and suggested, "Cry a little."

And how he says it!

"GLAD to see you getting to school on time these mornings," said the teacher.

"Yes, sir, I've got a parrot now."

"A parrot, young man. I told you to get an alarm clock."

"I never seem to hear alarm clocks," explained the student. "But, now I've got this parrot. And what the parrot says when the alarm wakes him up is enough to wake up anybody."

Furious Fido

NEAL: "They had to shoot poor old Fido yesterday."

Tom: "Was he mad?"

Neal: "He wasn't any too pleased."

Attendance Report

July 11, 1965

Church	Sunday School	Training Union	Ch. Adms.
Beirne First	72	28	4
Berryville Freeman Heights	141	59	
Blytheville			
First	543	161	3
Chapel	67		
Gosnell	231	65	7
Camden First	507	134	4
Crossett First	549	134	1
Dumas First	271	64	
El Dorado			
Ebenezer	162	68	
First	786	564	2
Immanuel	466	160	6
Trinity	227	85	2
Greenwood First	282	125	2
Gurdon Beech St.	155	52	
Harrison Eagle Heights	246	90	2
Hope First	444	104	1
Huntsville Calvary	35	17	
Jacksonville			
First	423	104	3
Second	245	80	
Jenny Lind	169	112	2
Jonesboro			
Central	494	186	1
Nettleton	267	70	
Lavaca	255	132	
Little Rock			
Forest Highlands	182	72	2
Immanuel	1,208	406	5
Rosedale	270	81	
McGehee First	404	117	2
Chapel	52	41	
Magnolia Central	603	202	2
Marked Tree			
First	160	44	2
Neiswander	132	86	
Monticello Second	248	108	
North Little Rock			
Baring Cross	679	173	7
Southside	55	33	
Calvary	431	129	4
Central	284	99	2
Forty-Seventh St.	228	94	3
Grace	111	56	
Gravel Ridge First	148	106	3
Runyan Chapel	74	31	2
Sixteenth St.	42	19	
Sylvan Hills First	310	107	
Pine Bluff			
Second	206	81	3
South Side	655	212	4
Tucker Chapel	24	21	
Watson Chapel	178	86	
Siloam Springs First	322	166	1
Springdale First	409	113	
Star City First	251	82	
Texarkana Beech St.	489	144	3
Mission	55		
Van Buren			
First	438	152	5
Second	77	45	
Warren			
First	411	113	
Southside	65	63	
Westside	103	42	

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Religious News Digest

By Evangelical Press

Uphold segregation

MEMPHIS (EP)—The American Baptist Association has reaffirmed its stand in favor of segregation.

A resolution passed by messengers (delegates) at the annual meeting of the denomination reiterated "our position as believing that the segregation of the races in social activities is of divine order."

Messengers also directed the Sunday School Committee to "start an advertising Campaign" to eliminate confusion between the Association and the American Baptist Convention.

Such "erroneous identification is very detrimental to the cause of Christ," according to a resolution passed here.

The American Baptist Association is a fellowship of independent missionary Baptist congregations, largely in the South, with a total membership of 655,200. The American Baptist Convention, with more liberal theological and social views, has 1.6 million members.

Watusis astir

LEOPOLDVILLE (EP)—Fighting has broken out among refugee Watusi tribesmen in the Congo's northern Kivu Province.

The Congolese Press Agency said the rampage took place in Masisi, near Goma. An unspecified number of the seven-foot-tall warriors reportedly armed with arrows, machetes and spears, provoked a general panic among officials, paralyzing all administrative activities.

The Watusis were driven from their native Rwanda, next door to Kivu, by Bahutu tribesmen after Rwanda's independence five years ago.

Becomes Catholic

WASHINGTON (EP)—President Lyndon Johnson's younger daughter, Luci, became a Roman Catholic, in a surprise baptismal ceremony July 2 on her 18th birthday.

The President, Mrs. Johnson, Luci's 21-year-old sister, Lynda, and a few close friends gathered with a group of nuns in St. Matthews Cathedral eight blocks from the White House for the 20-minute private service.

Previously an Episcopalian, Luci, had been taking Catholic instruction for the past 10 months from the Rev. James Montgomery, assistant director of Catholic charities for the archdiocese of Washington.

She was graduated in June from the National Cathedral School for Girls, an Episcopal institution. In September she plans to enter Georgetown University, a Jesuit school here. She will study to be a nurse.

Massacres in Congo

LEOPOLDVILLE, Congo (EP)—The horrifying story of the massacres of some 30 Dutch and Belgian Catholic priests in May and a group of Protestant missionaries in October by Congo rebels was reported here by a British missionary nurse.

She was Margaret Hayes, 41, of London, who escaped being killed herself on two occasions and who had been reported missing. Miss Hayes was held captive by rebels for six months but was rescued by government forces with 18 others at Buta in the northern part of the Congo.

The group, 17 women and two children, arrived here. In an interview Miss Hayes confirmed the death of many missionaries captured by the rebels including those of the priests and an American missionary missing for six months.

Miss Hayes said that Mary Baker, 51, born in Virginia, had been among a group slain in October at a mission station in Bopepe, near Banalia, in northern Congo.

Tax on gifts hit

LONDON (EP)—Britain's lawmakers have ruled that Easter offerings and other voluntary annual gifts to clergymen from their congregations shall remain subject to taxation, although a government spokesman admitted that they "probably are the most impoverished section of the community." The ruling was made when the House of Commons rejected a motion to exempt such offerings from income tax during its continued debate on the national budget.

POAU planning suit

HARRISBURG, Pa. (EP)—The "Friends of the Public Schools," a predominantly Protestant group opposed to the busing of parochial students with public funds, has charged that Attorney General Walter E. Alessandrini exercised "a flagrant abuse of the powers of his office" in expressing opinions on the new law.

Another group announced plans for a legal appeal to the courts.

Mr. Alessandrini has taken a liberal position and informed school authorities that they may change bus routes to accommodate parochial students and purchase or lease buses now used by parochial schools.

Plans for a court test of the controversial law were announced by Dr. Glenn Archer, executive director of Protestants and Other Americans for Separation of Church and State (POAU).

Are You Moving?

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

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