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### September 11, 1969

Arkansas Baptist State Convention

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# *Arkansas Baptist*

*newsmagazine*

SEPTEMBER 11, 1969

## Personally speaking



love and in his power to save and keep imperfect men and women (1 Cor. 3:11).

*Erwin L. McDonald*

## IN THIS ISSUE:

**ANNUAL GAMMON** biracial fishfry proves not all race relations in East Arkansas are bad. See the story in photos on page 7.

**BAPTIST LEADER** who served as Ouachita University acting president and was a board member for 20 years dies in auto accident. See page 5.

**PASTORS STUDY** revival and personal witnessing methods at evangelism conference held last week at Camp Paron. Read about the pointers given by state leaders on page 9.

**BAPTIST YOUTH** who is a polio victim received a standing ovation when he was awarded his degree from Ouachita University in 1968. Now he's earned another. The story of the accomplishments of Billy Williams is found on pages 10 and 11.

**MCGEHEE CHURCH** will dedicate a new auditorium Sunday afternoon, and will have as speaker the pastor of the church which sponsored it as a mission. Story and photo are on page 8.

**EXECUTIVE SECRETARY** Dr. Ashcraft writes about Baptists in a family relationship on page 4.

## **Arkansas Baptist** *newsmagazine*

Sept. 11, 1969

Volume 68, No. 36

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

## Sure foundation

Somebody has said that you better watch the salesman who argues that "you can't take it with you"—he may be trying to take it with him.

A few years ago when so many Arkansans were trying to get rich quick by investing in one or more of the proliferation of insurance companies springing up all around, two of my friends took the leap.

A deacon from their church sold them. He was a good and upright man, they thought, and so they trusted him. Going to their bank they borrowed extra money and bought \$4 thousand of his stock.

A few months later another salesman, from still another insurance company, came to see my friends. "Your company has failed," he announced, "and your stock is hardly worth the paper on which it is printed. But my company will give you \$800 for it."

"That can't be so," said the husband, in unbelief. "Deacon X who sold us the stock is a fine Christian man and he would not let this happen to us."

He grabbed the phone and called the deacon. "Yes," said the deacon, "the company has gone under—I sold my stock many weeks ago."

"Why didn't you tell us?" asked the bewildered investor.

The deacon said he would come by and explain it all to his friends.

That was a few years ago, now, and the deacon has not been by yet to do his explaining.

The disappointed investors took \$800 for their stock and wrote off as a loss not only \$3,200, but also their church! They have never been back to their's and the deacon's church.

I have heard one side of the story and do not know the deacon's side of it. But I do know that in giving up their church my friends have robbed themselves of something of far greater value than any amount of even good stock.

The church, all of us sorry members notwithstanding, is still the greatest institution on earth. For it is built on the sure foundation of Jesus Christ, one who is unchanging and perfect in his

# Declaration of faith and practice

The following declaration issued by the Council of the European Baptist Federation is worthy of consideration by Christians wherever they live and whatever their denomination:

"We declare our faith in the living God and in His Son, Jesus Christ, whom we acknowledge as Saviour of mankind, and the Lord of all life.

"We believe that the Gospel of the living Christ, with its message of reconciliation, is the one sure hope for a world in turmoil.

"We urge upon all our Baptist people their responsibility to proclaim the Gospel in every situation with a view to winning men in every nation to faith in Christ as Saviour and Lord.

"We call upon Baptists throughout Europe to demonstrate the spirit of peace and reconciliation which result from our faith in Christ.

"We also call upon our Baptist people to recognize and accept their ministry and task of reconciliation, not only between God and man but also between man and man.

"We, together with our fellow Christians in all the world, must work actively for peace and reconciliation in our world. This means more than asking God to give us peace. It also demands that we commit ourselves by his strength to work for peace among men. We must seek to build bridges of reconciliation between men and between nations.

"This Conference of Baptists from almost every country in Europe illustrates the power of the Christian faith to unite men in real concord despite marked differences in national, political and ideological background.

"We welcome every effort to achieve reconciliation between the nations of Europe, and we assert the responsibility of all nations to seek to establish a new unity in place of strife, and to work urgently:

- for the end of warfare around the world;
- for the ending of tensions between men and between nations;
- for the recognition of the sovereignty of all states;
- for the abandonment of the way of armed force to settle differences;
- for the search for peace around the conference table.

"We further call on the nations of the world to recognize the right of men everywhere to hold and practice religion freely as determined by their individual consciences, without fear of discrimination, or loss of personal status and liberty.

"We welcome the enormous scientific and technological advances of this generation, and de-

clare our conviction that these are wholly consistent with our faith in the living God by whose gifts all such advances are made. We believe, however, that if the advances are to be of lasting advantage to mankind, the need for the reconciling message of Christ is great or man may use them to his own destruction, instead of for the good of the world.

"It is our Christian task and privilege to enter into the sufferings of the world that in them we might demonstrate the relevance of our faith.

"We call upon our Baptist people to serve men's needs whenever possible, and to cooperate sacrificially in meeting the suffering and needs of underprivileged and underdeveloped men and nations around the world! We must share our possessions as well as our Gospel and must urge our nations in this direction also!

"This is the call of Christ who said "inasmuch as you do it to one of the least of these my brethren, you do it to me." As we hear this call, and obey, we shall in these ways truly live as the people of God in a world in turmoil!"

## AS OTHERS SEE IT

"To say the American poor are better off than the starving millions of Asia is a heartless thing. It is like telling a man with a painful ulcer that he is much better off than the man down the hall who has cancer.

"We know that poverty can be eliminated. Our problem is that we do not want to do it badly enough. Christian people are responsible for helping to alleviate poverty simply on the basis of being good citizens. We are much more responsible because of our Christian commitment."—Elmer S. West Jr., Nashville, director of Program Development, Southern Baptist Christian Life Commission.

"Some extremists, particularly of the leftist persuasions, have decided that Christianity has left the world's problems unattended and a mood of futility has settled upon them.

"In attempting to separate God from the world, some right-wing extremists have rejected the idea of God's purposive, continuing work in creation and redemption.

"These views are not Christian. Christians should care about this world because it is God's world. God calls us to get busy with those very human problems of poverty, war, dehumanization, and racism."—Tom Bland, professor of Christian Ethics, Southeastern Baptist Theological Seminary, Wake Forest, N. C.

# Our Baptist family relationship

BY DR. CHARLES ASHCRAFT

There are many things to be said in favor of a "close family." Many of us have travelled thousands of miles from distant places to keep the relationships with our homes warm and fresh. We have not been too busy to write to old folks nor communicate with our brothers and sisters and their families. This is wonderful for we gain great strength and inspiration from this "nearness." Many of us attribute what we are to the encouragement and blessing of a close family.

Great strength, inspiration, and blessing can also be such in our family of nearly 1,200 churches and approximately 350,000 members. We are all brothers and sisters, the 350,000 of us. Our 1,200 churches also have a most unique relationship of a family nature.

Families who keep up with each other, who keep in touch, who share their sorrows and their gladness, who bear



DR. ASHCRAFT

one another's burdens, who take time to know about each other are "better" families than those who are estranged by indifference and neglect.

Likewise the churches who are informed, involved, interested, concerned and committed to and with their sister churches are better churches than those who are not so disposed. The reason is, God blesses his people corporately and collectively as well as personally and individually. A church can barely afford to miss the unique blessing of a close relationship to all the others. Through our associations and state convention we can be a close family.

Regardless of how large or small a family may be, there must be someone in it who bothers to keep the family close. You may be impressed this day by the Holy Spirit to be that one who works and prays for the closeness and unity of God's grand, big family. Also, you may not be too busy today to call or write your parents, your brothers and sisters, the boy in Vietnam or the daughter in college. It just might bless you as well as them.

I must say it!

partment if it expects consideration for future funds.

As you can see, it would be much easier on ACAP financially if we changed our philosophy. If we merely emphasized the dangers of excessive drinking, and pointed out the danger signals of alcoholism, ACAP would be in the middle of the most popular and accommodating approach. We would, no doubt, be assured of ready finances, not only from the Board of Christian Social Concerns, but from several other plush sources.

Some tell us, "Change your philosophy or you, will die!"

In our opinion, ACAP will die if it changes its philosophy so as to emphasize the dangers of problem drinking only. ACAP believes that you want it to be a strong and decisive witness against alcohol.

What shall we say to those who demand that we give over or give up? We are prepared to say, "No indeed, ACAP's supporters want its stand to be firm and without compromise."

Now is the time you can prove, that our faith is justified! We need your expression of confidence more than ever. The truth about alcohol must be presented! The liquor industry must not go unchallenged! With your help, ACAP is ready to escalate the fight.—Billy E. McCormack, Executive Director, American Council on Alcohol Problems, Inc., 119 Constitution Avenue, N. E., Washington, D. C. 20002

REPLY: Thanks for letting us know about this situation. We sincerely hope many of our readers will be in touch with you immediately.—ELM

## The people speak

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### Methodists said offended at abstinence stand

We spoke out and got cut off!

The Methodist Board of Christian Social Concerns, which regularly gives ACAP a very large annual contribution, recently informed us that we would no longer receive these funds.

They were distressed because ACAP held the U. S. Conference on Alcohol Problems in Washington, D. C., which was addressed by news commentator, Paul Harvey.

It was a great conference, which breathed new life into the Abstinence Movement. Alcoholic beverage took its most severe beating in years—not only from Paul Harvey, but from medical scientists and prominent educators as well. ACAP's conference emphasized the dangers of drinking so strongly that it was considered divisive, particularly when the International Congress, supported heavily by the Board of Christian Social Concerns, would meet the following week with its emphasis on the dangers of excessive drinking.

The other reason given for cutting out their contribution was ACAP's criticism of several recommendations made by the Cooperative Commission in its book, *Alcohol Problems: A Report to the Nation*. We were critical of those recommendations which made a case for wider use of alcohol, particularly among young people. ACAP had to challenge those ridiculous proposals or fail in its responsibility to the nation.

The great United Methodist denomination, in the main, still abhors the liquor industry and many of its churches fight alcohol with as much zeal as ever. However, the purse strings related to its alcohol education work are held by leaders whose philosophy does not appear to be compatible with the historic posture of the denomination's past.

The Board of Christian Social Concerns advised us that ACAP should make "positive" and "constructive" changes consistent with the goals of the alcohol problems and drug abuse de-

### Houseparents needed for home

I have a problem, and I know of no better place to look for a solution than through the Arkansas Baptist!

Youth Home, Inc. is a group home for adolescent girls who have had serious family or personal problems and who need to be separated from their own homes. It is a private non-profit agency, currently operating one home in Little Rock.

A second home has been donated in North Little Rock, and plans are underway to open it in October. That is, provided suitable houseparents can be found. And that is why I am coming to you for help.

We are looking for a couple who have no children living at home and who are between 30 and 55 years of age to serve as houseparents. The hus-

(Continued on page 5)

# The people speak

(From page 4)

band may be employed full time elsewhere, though he would receive a small salary. The wife would be employed full time and would assume the duties of a mother in the home. Permanent room and board would be possible, or the couple could maintain another residence for their days off. These people must be understanding and loving, neat in appearance and capable of being quite firm and consistent. A good sense of humor is helpful. At least a high school education is preferred.

This work really requires special people—people who love teenagers and big challenges; people who consider it a privilege and an opportunity to serve God by helping youngsters who are having troubles. We feel God has a couple for this position, and we all pray that He will lead them to us soon.

If you know of couples who may be interested, please ask them to send a resume and picture to Youth Home, Inc., 1622 Battery, Little Rock, Arkansas 72202, or call FR 5-9734.—(Mrs.) Carol Smelley, Director

## Deaths

### Marvin Green killed

Marvin A. Green, 66, Stephens, Baptist leader and businessman, died Sept. 2 in an automobile collision on a county road near Stephens. Dr. Green, an independent oil dealer and a member of the board of trustees of Ouachita University, Arkadelphia, for 20 years, was a deacon and active member of First Church, Stephens. He served as acting president of Ouachita for six months during the 1967-68 school year. For two different terms, he was chairman of the Ouachita trustees. He was a past district governor of Lions International.

Following his graduation from Ouachita, Dr. Green received the master's degree from Texas Christian University. In 1961 Ouachita conferred on him an honorary doctorate.

Survivors include his wife, Mrs. Juanita Whitaker Green; a son, James, Stephens; four sisters, Mrs. Mary Spooner, Miss Elma Green, and Mrs. Hershel McHone, all of Stephens, and Mrs. Ruth Allison of Louisiana, and a brother, Milton Green, El Dorado.

Funeral services were held last Thursday at First Church, Stephens. Burial was in Stephens Cemetery.

SEPTEMBER 11, 1969

# Arkansas all over

## Hinkson resigns at Mulberry; Ozark First builds parsonage

Edwin L. Hinkson, pastor of First Church, Mulberry, since Jan. 1, resigned July 23, to re-enter seminary. He has enrolled for the fall semester at Southwestern Seminary, Ft. Worth. Under Pastor Hinkson's leadership the parsonage was painted, central heating was installed, and there were 32 additions to the church, 22 by baptism. Three volunteered for mission service.

Don Mendenhall, minister of music and youth at Mulberry First, has resigned to become minister of music and youth for First Church, Ozark. Mr. and Mrs. Mendenhall are seniors at the College of the Ozarks, Clarksville.

The new parsonage for First Church, Ozark, is under roof and the sheet-rock about complete. The four-bedroom, 2½-bath, Colonial home is expected to be completed the last of October. The floors of the all-electric home will be covered with tile and carpet. The home is located in west Ozark, just off Highway 64 in the Humphrey Addition. Garland Morrison is pastor.

Kibler Church, near Alma, has ordained Harold Oliver and Clifton Gunn as deacons. Otis Arnold, deacon of the Kibler Church, served as clerk; John Gunn and John Ross, also of the host church, presented the candidates. The charge was given by Loal Harwell. Thell Nelson and Kenneth Huff led in prayer. The ordination prayer was led by John Ross. Edward L. Smith, pastor of First Church, Alma, preached the ordination sermon. Paul E. Wilhelm, missionary, was moderator. W. H. Jenkins, host pastor, led in the questioning and presented the certificates.

The Womans Missionary Union of First Church, Van Buren, has established the beginning of a mission service center in a building across from the church. They have clothing of all types and sizes for all seasons. They donate time to handle the clothing appointments and do other work at the center. They seek out people whose needs they can meet in this way, all of it as a means of reaching people for Christ. Bruce Cushman is pastor.

David Morris, a member of the Uniontown Church, has accepted the pastorate at Altus, Central. Mr. Morris has helped with pioneer mission work and served with the Home Mission Board.

Lamar Church has voted to proceed with plans for building a new 20 foot by 60 foot modern dormitory at Baptist Vista. In a recent Sunday at Lamar, \$981 was pledged for the dormitory. This brings to over \$1,200 pledges and money on hand for the new building. Bob Denton is pastor.

Registration at the regular Baptist Vista encampment was 524. Truett Thomas, minister of music and youth at First Church, Alma, led the singing. A special musical, "Tell It Like It Is," was presented.

Gene Oldham, pastor of Concord Church, led the morning devotions. A. L. "Pete" Gillespie, missionary to Japan, was missionary. Billy Usery, pastor of Clarksville First, was camp pastor. There were 24 professions of faith, 15 decisions for special service, and 53 rededications.

Elmer Linton, former pastor of Altus Central, has accepted the pastorates of Hartman First and Pittsburg Church, in Dardanelle-Russellville Association, each for half time.

George Williams, pastor of First Church, Hartman, since 1965, has resigned to become pastor of Ozone Church, north of Clarksville. During this time there have been nine additions, five of them by baptism.—Paul E. Wilhelm.

### Little Rock native on Shorter faculty

Dr. C. Edward Spann, a native of Little Rock, has been appointed to the faculty of the Shorter College in Rome, Ga., as an assistant professor of music. He has been on the faculty of Florida State University. Dr. Spann has served as minister of music at Pulaski Heights Church in Little Rock, as well as at churches in Ft. Worth, Tex., Arlington, Tex., and Perry, Fla. He received his B. A. degree from Ouachita University, and the Bachelor of Church Music, the Master of Religious Education, and the Master of Church Music degrees from Southwestern Theological Seminary. He holds the Ph. D. from Florida State University. His training has included studies in both instrumental and choral music.

The Spann family moved to Georgia this summer.



DR. GREEN



DR. SPANN

## From the churches

First Church, West Memphis, youth presented the play, "Toward a Changeless Sea," on Aug. 27. The play is based on the life of Dr. Bill Wallace, medical missionary to China, who was martyred soon after the Communist take-over.

Dr. Harper Shannon, Vice President of the Southern Baptist Convention, will be the speaker at the stewardship banquet set for Sept. 18 at First Church, Marianna. Dr. Shannon is pastor of First Church, Dothan, Ala., and is the author of several books.

Arkadelphia First Church held a reception Aug. 31 for their minister of education, Gene Wilson, and family, before they left for his new post at Central Church, North Little Rock. The week before, the youth of the church honored the Wilsons with an ice cream social.

A New Building Furnishings Campaign was launched recently at Baring Cross Church, North Little Rock, as Adult III department members pledged themselves to purchase the pulpit furniture. The pledge is more than 10 percent of the total cost of furnishings.

### Son of Arkansans accepts pastorate

The son of a retired Arkansas minister, Dr. J. Butler Abington, and Mrs. Abington, West Memphis, has accepted a pastorate in Texas. J. W. Abington, who has served First Church, League City, Tex., for the past 10 years, will be pastor of Woodlawn Church, Austin, Tex.

During the time Mr. Abington has been at the League City church, the average Sunday School attendance has grown from 125 to over 400, and a mission has been started.—Reporter.



## Feminine intuition

by Harriet Hall

### Windows toward Heaven

Recently my mother visited us and was sitting with me in the worship service one Sunday morning. I noticed that she did not need a hymn book for many of the selections that day—and neither did I for that matter. As I put the hymnal back in the rack, she quickly penned a note on a piece of paper and handed it to me. As we finished singing, "My Jesus, I Love Thee" I opened her note and read, "A good hymn learned and loved is another window through which a worshipping soul looks toward heaven."

After the service I asked where she had found that lovely thought.

"It was on the inside cover of a hymnal in a Presbyterian church," she informed me.

As I thought of other windows toward heaven I remembered a story about an elderly couple who lived in the White Mountains of New Hampshire. When their home burned the minister of the nearby church came to give comfort and promised that he and the people of the mountain area would help raise money to rebuild the home. Everyone responded generously and so the minister went to talk with the couple. He asked the wife if there was something she did not have in the old house that she would like to have in the new one. She thought a moment, then replied,

"I have stood over the sink and washed dishes for thirty-five years. Always I have had to look at the blank kitchen wall, but all the time I knew that behind that wall was a beautiful view of the White Mountains. I wish you would put a window in the wall so I could see the mountains." The window was put in the new home and for many more years the woman looked out her window "to my beautiful mountains," and, later she added, "since my husband died, *beyond* the mountains."

"His holy mountain, beautiful in elevation, is the joy of all the earth." (Psalm 48:2, R.S.V.).

There are many windows toward heaven—beautiful hymns, beautiful music, good books, good sermons, beauty in nature, learning experiences in joy and in sorrow—these and many others help the worshipping soul look toward the Father.

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



THESE ARKANSANS were among 150 from the Wonder State to attend a recent music leadership conference at Glorieta.



## Catfish and harmony

Not all of the race relations news out of East Arkansas is bad. As the accompanying photos reveal, everybody was in good humor and had a good time at the annual biracial fish fry Aug. 31 at the home of Negro planter John Gammon, near Marion.

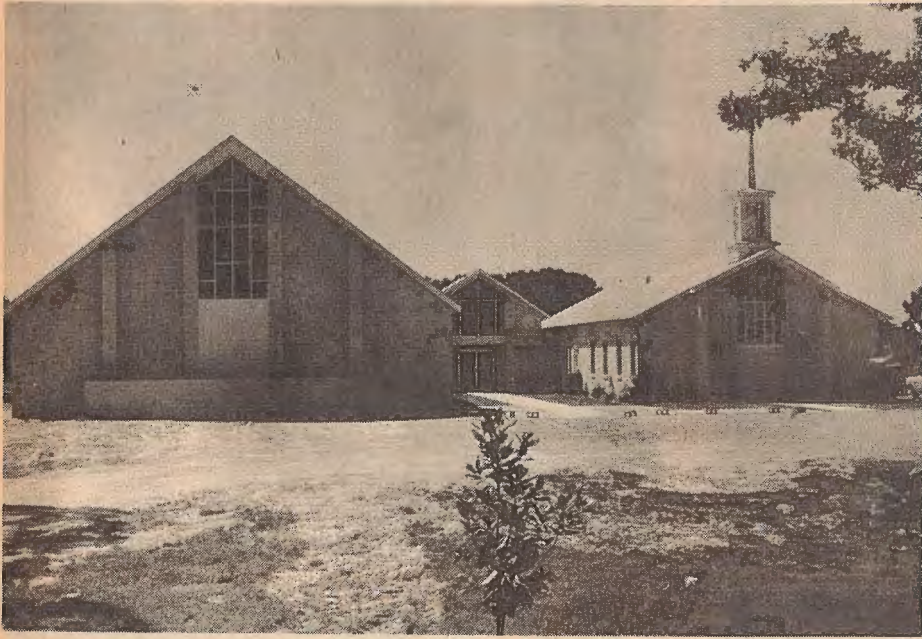
Top, left: Attorney General Joe Purcell, right, talks with State 4-H Club Agent L. L. Phillips while Attorney Jerry Pinson, center, gives full attention to fried catfish. Right, Arkansas Gazette Staffer and Mrs. Jerol Garrison and daughters Linda, Margaret, and Cathy.

Center, left: Baptist quartet: Deacon Herbert Joyner, First Church, Forrest City; Deacon Glenn Fuller, First Church, Brinkley, and Mrs. Steve Fowler and Mrs. J. C. Fowler, both of First Church, Brinkley. Right: Jack Gipson Walnut Ridge, county office manager for the ASCS, demonstrates his catfish frying ability.

Bottom: Genial Host John Gammon at registration desk with Mrs. L. H. Polk, left, county school superintendent, Marion, and Rita Mosley, West Memphis, assistant home economist for Crittenden County.—Photos by Erwin L. McDonald







## McGehee church plans dedication Sunday

South Church, McGehee, Alfred Cullum, pastor, will dedicate a newly completed \$100,000 auditorium Sunday afternoon, Sept. 14, at a special service beginning at 2 o'clock. Mason Craig, pastor of First Church, McGehee, which sponsored South Church from its beginning as a mission, will be the dedication speaker.

The brick, contemporary-styled building, designed by a building committee headed by P. C. Roberts, will have a seating capacity of 400. When more space is needed, an area now used for classrooms can be added to make the seating capacity 600.

One feature of the sanctuary is an altar across the front. The building is carpeted in cardinal red. The choir area is elevated back of the pulpit, with the baptistry back of the choir. Beyond the baptistry area, upstairs, is an assembly area.

The new building, which connects with the building which has been used as a sanctuary and which will now be used for educational space, includes nursery, beginner, and rest room facilities, the pastor's study, and the secretary's office.

Present value of the total church plant is estimated at more than \$150,000.

Pastor Cullum, a graduate of Ouachita University and Southwestern Sem-

inary, has been with the church since before it was officially constituted, on Oct. 2, 1966. The 122 charter members have grown to more than 250 resident members. Sunday School enrollment is 350, Training Union, 280, and there are Woman's Missionary Union and Brotherhood organizations.

R. & W. Contractors, North Little Rock, were the building contractors. Plans were drawn by Kenneth Tyler, a member of the church, and W. H. Hawthorne, formerly a member but now a resident of Ft. Smith.

A potluck luncheon is scheduled in the church fellowship hall at noon, ahead of the dedication. The public is cordially invited to the luncheon and to the dedication, Pastor Cullum has announced.

### Week of preaching set for Midwestern

Midwestern Seminary's seventh annual Week of Preaching has been set for Sept. 16-19, with Frederick G. Sampson, Louisville, Ky., as guest preacher. Dr. Sampson, a native of Port Arthur, Tex., is pastor of Mt. Lebanon Church, Louisville.

Dr. Sampson, who has been granted three fellowships in the last three years, received his training at Bishop College, Howard University, Columbia University, Virginia Theological Seminary and College, and the University of Kentucky. He has been a graduate fellow in the Episcopal Theological Seminary, Alexandria, Va.

## Seminary Students lead youth meetings

A Little Rock native and one of his fellow students at Southern Theological Seminary spent their summer traveling as a revival team and helping with youth-led revivals and rallies.

Charles M. Covington, Arkansan, who is a graduate of Ouachita University and a third-year seminary student, and West Virginian Barry St. Clair began the summer by attending the Billy Graham School of Evangelism in New York. They worked in the "Billy Graham Coffee House" in Manhattan Center.

The two took turns preaching and leading singing at meetings in Washington, D. C., Alexandria, Va., Louisville, Ky., Middletown, Ky., Pleasureville, Ky., Hopkinsville, Ky., and Lincolnton, Ga. They also held a youth rally at Sylvan Hills Church in North Little Rock.



MR. COVINGTON and MR. ST. CLAIR

## North Pulaski R. A. Set parent-son banquet

Larry Bryson, Associational Consultant, Brotherhood Commission, SBC, Memphis, Tenn., will be the featured speaker at the first annual North Pulaski Royal Ambassador Parent-Son Banquet to be held Tuesday, Sept. 16 at the newly dedicated Park Hill Baptist Church banquet hall in North Little Rock.

Special entertainment will be provided by the New Life Singers from Baring Cross Baptist Church. They will sing religious songs as well as a variety of top folk tunes.

Mr. Bryson's subject will be, "Mission, Men and Boys."

Also on the program will be Mr. Ozzie Berryhill, who will make the welcoming address and Henry Boerner, Associational RA secretary, who will introduce the guest speaker and present special awards.

**COOPERATIVE PROGRAM**  
*the Gospel shining brightly*

# Pastors study revival, personal witnessing at Paron

The cover:

More than 75 pastors registered for a Personal Witnessing conference held Thursday and Friday at Camp Paron, under the sponsorship of the State Evangelism department, Jesse Reed, secretary.

Featured speakers were Jack Stanton, of the Home Mission Board Division of Evangelism; Mack Douglas, pastor from Pompano Beach, Fla., and J. P. McBeth, writer and Bible expositor.

Said Evangelist Stanton, in the opening session:

"The Bible makes it clear that all of us are to be personal witnesses of the gospel and pastors are to 'do the work of evangelists.'

"There are probably more pressures on pastors today than ever before, but they must understand and involve themselves in personal evangelism. The most effective witness is to the individual. Men and women accept or reject Christ individually.

"I believe in mass evangelism. But Billy Graham himself says that mass evangelism must point to personal evangelism.

"One vitally important aspect of witnessing is to listen to the lost person as he tells why he is like he is.

"We need to identify with lost people but not to become identical with them. We do not have to become blasphemers, or drunkards to win drunkards.

If you want to develop spiritually go and minister to some of the 97 percent of the people who do not come to church. Personal witnessing can be done anywhere and has no time limit.

## Astrologers hurt by trip to moon

NEW DELHI—Now that the moon age is here and the mystique of the lesser light has been somewhat drained away, what will happen to the Indian astrologers and priests who live off their predictions?

Many are going out of business, it's reported here. Some who have predicted suspicious dates for match-making, oath-taking ceremonies and religious functions—for a fee—with the aid of a lunar calendar are not being sought out as freely as before.

They suspect their traditional clients will lose faith in lunar prophecies now that men have left footprints on the lunar surface. (EP)

"The pastor must lead his people to feel the need of personal evangelism. Personal evangelism is no life of least resistance. We have to work at it. Any pastor who wants to can build up an inside corps of personal witnesses.

"Pastors should use the organizations of the church, not endure them."

Dr. Douglas, who became a Christian as a lad while his father was pastor here in Arkansas, at Strong, said:

"One way to learn how to plan for and hold successful church revivals is to ask those who have succeeded in this area to share their experiences.

"One of our problems is that so many of the churches have very few lost people enrolled. The Sunday School is the primary organization for evangelism, enlistment, and stewardship. The Sunday School teachers, as no other group, are in direct contact with all the people who come. We must magnify and use the Sunday School. We better get back to enlisting people in Bible study . . .

"We are experiencing a great decline in morals. There is not much difference in this matter whether you are in a small town in Arkansas or in a big city up east.

"It is hard to get the church ready for revival. Not 10 percent of the pastors know how to do this. An evangelist can't bring a revival in his suitcase. It takes months and years to develop a spirit of revival in a church.

"Why have revival? The purpose of revival is not just to win souls. It is to bring the church people back to love the Lord, for then they will go out and win the lost.

"The first messages in a revival meeting should emphasize the joy of our salvation. So often the evangelist preaches hell fire and damnation when there are no lost people present.

"Another problem is building week-day attendance in revivals. Some say they are tired of the 'Pack-the-Pew' plan. But until somebody comes up with something that works better, I am going to stick to it. There is no easy way to get attendance. It takes work. The people of the church, through the various organizations, must be enlisted to work at this.

"We must be enthusiastic and positive in our approaches. And we should secure the best possible evangelists. Many good Bible-expositor pastors are not good as evangelists. Pastors should get away from inviting their friends or swapping out with fellow pastors for revivals."



STANTON, McBETH, REED



Song Leader Hamp Valentine, minister of music at First Church, Mt. Home, "heists" a tune.



Chow time in the spacious Camp Paron dining room.

—ABN Photos

## Polio victim overcomes obstacles

BY CLAUDE SUMERLIN

For 24-year-old, 65-pound Billy Williams of Arkadelphia, the Apostle Paul's words "I can do all things through Christ who strengtheneth me" have special meaning.

They express a philosophy which has sustained him in his 19 year battle against the ravages of a severe attack of poliomyelitis and has led him to teach a Sunday School class for young men at the Second Baptist Church in Arkadelphia.

Perhaps they flashed across his mind as he received a standing ovation when he was wheeled across the stage to receive his bachelor of science in education degree from Ouachita University, in May, 1968.

With the power of Christ radiating through him and his parents, Billy is still overcoming obstacles. He is only nine semester hours away from a master's degree at Henderson State College.

In January, he began work as an accountant for four businesses owned by his former high school classmate Ralph Williams Jr. (no relation). Billy's mother acted as his secretary as he often worked a seven-hour day while handling federal reports and payroll. Recently, Billy receives incoming telephone calls at Clark County Lumber Company on a switchboard especially constructed for his use.

Billy can still wear the same pair of No. 2-size shoes he wore for graduation from junior high, high school, and Ouachita. Although he is strapped into a wheelchair by day and sleeps in an iron lung every night, Billy is far from being immobilized, either spiritually, mentally, or physically.

"All reports indicate that he is a tremendous Sunday School teacher for the college young men," declares his pastor, Carl Kluck. "He is at Sunday School nearly every Sunday morning."

The seemingly frail youth is an eager fan at most of the college and high school athletic contests. An excellent spotter, he is welcomed warmly by frustrated statisticians.

"He likes people, and sports is an outlet that gives him an opportunity to be with people," his mother says. "He likes competition, although he cannot compete physically."

### Continues education

He was not able to feed himself for



*THOUGH BORN righthanded, Billy has had to use his left hand for writing and for punching the adding machine.*

nearly five months after polio paralyzed him, in August, 1950. But he continued the education he had begun as a normal child in kindergarten. He completed the first grade under private instruction at the Little Rock Children's Hospital, then returned to Arkadelphia, where at first he was tutored by students from Henderson.

His parents then engaged Mrs. E. W. Ozment, a fifth-grade teacher in the Arkadelphia public schools. Her sons had grown up with Billy's father, presently employed in the maintenance department of Reynolds Metals Company.

"People would tell me that I was just wasting my time," Mrs. Ozment, now retired after 42 years of teaching, recalls. "I would reply that if he never earned a penny, at least he would have the satisfaction of reading and knowing things."

"She always had faith in me," Billy confides. "The fact that she even came over to teach me was a show of confidence."

"I would tell him that the world didn't owe him anything," Mrs. Ozment stresses.

### Enter public school

By teaching him for an hour or more each afternoon after she had completed her regular day, Mrs. Ozment brought her pupil along until he was ready to enter the fifth grade in public school. She thought it might be best

for Billy to have a different teacher, but Superintendent L. M. Goza stuck with Mrs. Ozment as the one to guide him through his first year in public school.

Mrs. Howard Yates, who later supervised Billy when he did his practice teaching in Arkadelphia High School, remembers him as a student in her algebra, chemistry, and physics classes. Once she so completely forgot Billy's handicap that she asked him to go to the blackboard to work a problem.

Among a graduating class of 102 in high school, Billy managed to tie for 11th highest.

### Overcomes new problems

When he entered Ouachita, in the fall of 1962, Billy faced a new problem—that of moving from one building to another. He conquered it, however, in his usual adroit manner.

"When you're handicapped, you can't afford to be bashful or timid," he said. "I'm never afraid to ask someone to push me. This later helped in my practice teaching."

Billy's schooling at Ouachita was interrupted in 1963 by surgery in Houston for correction of scoliosis of the spine. He missed three semesters of college, since he was required to lie on his back for six months after sur-

(Continued on Page 11)

## Polio victim overcomes obstacles

(From Page 10)



*BILLY IS READY as usual for a night in the iron lung while his parents, Mr. and Mrs. Willie Williams, stand close by. Billy uses the mirror for watching television.*



*AN EAGER SPECTATOR at many of the athletic contests, Billy chats with two Ouachita University cheerleaders, Kathy Knight (left) and Sharon Ann Evans (1967 Miss Arkansas) at a Ouachita basketball game.*

## The author:

Dr. Sumerlin is head of the journalism department at Henderson State College, Arkadelphia. He is a former head of the journalism department at Ouachita University.

gery. Even after that, he could not straighten up completely for a year because it took that long for the bone to fuse.

Although he was lying on his back, the ingenious youth found a way to prop up a book so that he could read it. His mother did his writing as he completed six hours of correspondence from Henderson. Re-entering Ouachita in January, 1965, he worked uninterrupted toward a degree.

### Begins practice teaching

"I felt perfectly at ease, as if a 6-foot, 200-pound man were in charge of my class," Mrs. Yates said of Billy's practice teaching in her advanced mathematics and physics classes. "He had no trouble whatsoever and had a wonderful sense of humor."

Dr. A. B. Wetherington, his adviser at Ouachita, concurs: "Billy had a thorough knowledge of his subject. His sense of humor and his understanding of people made it easy for him to free himself of some of the problems common to beginning teachers."

Perhaps Billy's success as a student teacher is made even more remarkable by the fact that he had recovered from pneumonia in October just prior to beginning his teaching. He now takes vitamins daily and has not been seriously ill since the bout with pneumonia.

### Conquers misfortunes

"Billy has had more than his share of bad luck, but he never was out even when on his back," proudly avers Mrs. Ozment.

She recalls his having one of his knees broken when a car rammed into his family automobile as he was being brought home from surgery in Houston. And then there was the time that he suffered a mild concussion when a board fell on him in a classroom at Ouachita.

Mrs. Ozment likes to reminisce about his sense of humor. Once she telephoned to compliment him upon an academic honor achieved at Ouachita. Billy retorted, "Yes, I'm doing my dead level best to stay out of the Army."

Perhaps much of Billy's success can be attributed to his parents' having let him make his own decisions and having treated him as a normal youth. They did not interfere when he chose to take four courses simultaneously in which he

(Continued on page 12)

# Carey, the genius

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

The inquiring mind of William Carey which sent him to the Bible and geography to find his place in God's will as a cobbler continued to expand after he found his place in missions. As early as 1814, he was translating the scriptures into 25 languages. He was a master in Sanskrit when instruction in that language was in its infancy.

He describes the care with which he did his work. "We never", said he in 1805, "print any translation until every word has been revised and re-revised. Whatever helps we employ, I have never yet suffered a single word, or a single mode of construction, to pass without examining it and seeing through it. I read every proof-sheet twice or thrice myself and correct every letter with my own hand. Whatever helps I use, I commit my judgment to none of these."

So devoted was he to finding the proper words, idioms, and phrases in the native tongue he was afraid he would be secularized by them. Translating is exhaustive and painstaking. But Carey found diversion in other work. He had such natural aptitude for acquisition of languages that he could make rapid knowledge in other tongues while preparing sermons, teaching in college at Fort William, and attending to the many other duties incumbent upon his position.

Carey has been called a plodder. In fact, this is the way he spoke of himself, "I can plod, I can persevere in any definite pursuit. To this I owe everything." Consent is made to this. But a mere plodder cannot do the things he did. Through the years he stored his memory with whole new vocabularies as he translated. Add to this his retentive memory for names of flowers, beasts, and birds, and one asks if the average mind acquires such dry, technical knowledge. J. C. Mashman, Carey's co-worker, said of him. "He was indeed a plodder, but it was the plodding of genius."

(1) G. Winfred Hervey, The Story of Baptist Missions in Foreign Lands (St. Louis, Chancy R. Barnes, 1886) p. 32

(2) Ibid, p. 33

## Polio victim

(From page 11)

had to solve difficult mathematical problems. Despite his refusal to take the easy route, he now has nearly a 3-point cumulative grade average out of a possible 4.

Although Billy has gained only 15 pounds since he once romped as a healthy youngster, he has grown tremendously in mental and spiritual stature.

"When we were looking for Sunday School teachers last year, we looked for people who not only could teach the material but people with appealing personalities who had spiritual depth," relates Pastor Kluck. "The committee contacted Billy, and if I know him, he couldn't say 'yes' fast enough."

## Preaching engagements

Editor Erwin L. McDonald of the Arkansas Baptist Newsmagazine will be in Northwest Arkansas Sunday, Sept. 14, for preaching engagements.

He will preach at the morning worship hour at First Church, Gravette, Gene Box, pastor; and at the evening service at First Church, Fayetteville, Andrew all, pastor.

# Webb pastors Oak Cliff; Lavaca pastor resigns post

Wilbur B. Webb, a native of Mississippi, is the new pastor of Oak Cliff Church, Ft. Smith. He is a graduate



MR. WEBB

of Mississippi College, Clinton, and received his B. D. degree from Southern Seminary, Louisville, Ky. Mr. Webb's Th. M. degree is pending. He has served churches at Marks, Miss., Ruleville, Miss., Seabee, Ky., and has held student pastorates in both Mississippi and Kentucky. Mr. Webb has held a number of denominational offices, including serving on the State Executive Board, of the Kentucky Baptist Convention for three years.

He is a member of the Rotary Club, is active in PTA, and has served with volunteer fire departments.

Resignations in Concord Association have come from Charles Holcomb, pastor of Lavaca Church, who will enter New Orleans Seminary; Bill Reding, pastor at Jenny Lind Church; Loyd

## First Baptist camping conference scheduled

NASHVILLE—The first Southern Baptist Regional Camping Conference will be held Oct. 13-16 at Lakeview Baptist Encampment, Lone Star, Tex.

Sponsored by the church recreation department of the Southern Baptist Sunday School Board, the conference is designed for camp leaders, church staff members interested in including camping in the religious education program of the church, and other interested persons.

Courses offered are the American Camping Association Camp Crafters' Course, the American Camping Association Advanced Camp Crafters' Course and the American Camping Association Camp Craft Instructors' Course. Also offered are conferences on day camping and family or trailer camping.

The stated purpose of the conference is to train camping leaders in various areas of campcraft skills, day camping and family camping and to show how these can be used to minister to the lost and to the maturing Christian.

Total cost, including lodging and meals, is \$20. A \$5 registration fee may be sent to: Larry Haslam, church recreation department, Southern Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tenn. 37203.

Stout, Excelsior pastor, who will enter Southwestern Seminary; Marion Berry, Bethel Church, Barling; and Delbert Hill, who resigned Scranton Church.

Additions to Association churches are Bobbie Joe Martin, to Ratcliff; Robert James, as Minister of Education at First Church, Ft. Smith; Mrs. G. W. Sullivan, as Music-Education Director at Windsor Park; and Phil Whitten, as Music-Youth Director at Grand Avenue Church, Ft. Smith.—James Griffin.

## First, Leachville ordains four men

First Church, Leachville, Dennis M. Dodson, pastor, recently ordained four new deacons: Atherton Hiett, Tom Marshall, L. J. Webb Jr., and John D. Wells. Leroy Carter served as moderator, with F. L. McHaney as clerk. Gordon Hiett, Fayetteville, gave the scripture reading and led in prayer; Carroll Evans, pastor of First Church, Manila, provided special music; Harold White, Pine Bluff, preached the sermon; and Pastor Dodson led the prayer of dedication.



*PICTURED HERE is a part of the 100 Arkansans who attended Student Week at Glorieta, from a dozen campuses in the state. The Arkansas group won the sweepstakes award in athletics, under the leadership of Tom Flynt, of State College of Arkansas, and Gerald Cound, associate in the Student Department. Many meaningful decisions were made in the Arkansas group.—Tom Logue, BSU Director*

## Scottish churches join crusade

In the Baptist Union of Scotland, a three-year program of evangelism has been launched and 100 churches will be taking part. The campaign theme is the same one being used in various other national Baptist unions of Europe and in the Baptist-sponsored Crusade of the Americas—"Jesus Christ, the Only Hope."

Through the spring and summer, Scottish Baptists have been preparing

### Special convention on hospital sale

PHOENIX, Ariz.—The Executive Board of the Arizona Southern Baptist Convention, after lengthy debate, motions, and counter motions, voted 10-9 to call a special session of the state convention to consider selling two Baptist hospitals.

In closely divided votes throughout the day, the board members considered a dozen different motions, almost all relating to the hospital question.

A proposal to sell both the Phoenix and Scottsdale Baptist Hospitals came after American Medicorp., Inc., made a written offer to buy the two hospitals for an undisclosed amount.

The Executive Committee of the state convention board recommended that "in the light of the offer. . . , a special session of the convention be called Sept. 9, to consider the sale of Phoenix and Scottsdale Baptist Hospitals."

About one month earlier, the board voted in another called special session to conduct an immediate \$140,000 fund campaign to save Grand Canyon College here and pay off its outstanding bills and faculty payroll requirements. (BP)

for the campaign. In October, the six-month period of "intensive proclamation" through preaching, training, literature, and conversation gets underway.

Material circulated through the churches tells every member how to participate personally in the evangelism effort. The popular modern English version of the New Testament, *Good News for Modern Man*, will be given out as a part of the evangelism campaign. (EBPS)

## Brotherhood Commission Sets 1970 Goals

MEMPHIS—Directors of the Brotherhood Commission adopted a record 1969-70 budget of \$875,266, approved an enlarged training program for 2,000 associational Brotherhood officers, and instructed employees of the agency to continue to carry out their duties consistent with a doctrinal statement passed by the Southern Baptist Convention.

The new budget, up \$46,380, includes almost \$50,000 for a field service program designed to train 2,000 associational Brotherhood workers in 26 states in special conferences this fall and to interpret 1970 Brotherhood refinements to associational Brotherhood leaders next spring, George W. Schroeder, executive secretary of the agency, said.

Schroeder said the commission would begin publishing five new magazines in 1970. He identified them as *Crusader*, a monthly reading magazine for boys in school grades 1-6; *Probe*, a monthly reading magazine for boys in grades 7-12; *Crusader Counselor*, a monthly, and *Probe: Leadership Edition*, a quarterly, for leaders of these boys; and *Brotherhood Builder*, a quarterly for general Brotherhood officers.

The agency publishes two magazines for men.



*PASTOR DEAN SMITH, of Rock Springs Church (near Eureka Springs), at a riverside baptismal service for nine new members received for baptism during a recent revival in which Ray Hart, pastor of Winslow Church, was evangelist. The outdoor baptising was at the request of the candidates.*

## A LOOK AHEAD

Looking ahead at things to come in the area of Brotherhood we see many opportunities for learning and service.

September will complete the associational year and is a time of preparation for the new year. All officer vacancies in Baptist Men and Royal Ambassadors should be filled before Oct. 1. The new year should begin with a full slate of officers both in the association and in each church.

October is the month for training and planning. District training clinics have been scheduled for all associational brotherhood officers, including the director, Baptist men's leader, and Royal Ambassador leader. Of course, all interested men are invited to attend these clinics.

Associational Brotherhood directors and Royal Ambassador leaders should make plans for training clinics in their associations for all church Brotherhood officers. This includes the director, Baptist men's officers, and Royal Ambassador leader and committee and all counselors and assistants.

The report of Brotherhood work should be prepared and given to the church clerk to be included in the church letter to the association. Forms are provided for this purpose. A copy of the form was mailed to all Brotherhood directors. Check with the church clerk. Let's report all phases of Brotherhood work.

The dates for the October District Leadership Training Clinics have been mailed to all Brotherhood officers, of record, and pastors.

November is an important month for Royal Ambassadors. Nov. 2-9 is South-wide Royal Ambassador Week. This is a special week observed by most churches throughout the convention. Nov. 3, is the date for the state wide Royal Ambassador Fellowship Supper. This is a time of fellowship, food, fun, and inspiration for boys from across the state. More information regarding the supper will be available later.

Plan now to take advantage of the training clinics. Material to assist in all phases of Brotherhood work is available from the Brotherhood Department. Call on us if we may be of service to you.—C. H. Seaton

## About people

Mrs. H. Leo Eddleman, wife of the president of New Orleans Seminary, underwent major surgery in New Orleans. Assisting in the surgery was the Eddlemans' son-in-law, Dr. Don Duvall.

## STATE MISSION FILM

A 17-minute professionally produced film-strip on State Missions is available through each associational missionary or by purchase from the State Mission office. Use it during week of prayer for State Missions. Cost, \$5.00. Write: State Missions Department, Baptist Building, Little Rock, Arkansas.

### Missionary notes

Miss Nancy Goodyear, Pine Bluff, Southern Baptist missionary journeyman, has gone to the Bahamas, where she will teach science in a Baptist high school (address: Box 1644, Nassau, New Providence, Bahamas). Miss Goodyear is a graduate of MacMurray College, Jacksonville, Ill., and holds the master of science degree from the University of Wisconsin, Madison. Employed by the Foreign Mission Board in April, she recently completed journeyman training at Virginia Intermont College, Bristol.

Miss Kathryn Price, Southern Baptist missionary journeyman, left recently for Lebanon. She will teach in the Baptist school in Beirut (address: Box 2026, Beirut, Lebanon). Miss Price, of Jonesboro, Ark., graduated from the University of Arkansas, Fayetteville, and attended Southern Baptist Theological Seminary, Louisville, Ky. Employed by the Foreign Mission Board in April, she recently completed journeyman training at Virginia Intermont College, Bristol.

Rev. and Mrs. Claud R. Bumpus, Southern Baptist missionaries to Brazil, are in the States for furlough (address: c/o Second Baptist Church, 1010 Combs, El Dorado, Ark., 71730). They are native Arkansans. Mr. Bumpus, born in Sherrill, grew up in Almyra, and Mrs. Bumpus, the former Frances Beindorf, was born and reared near Simpson. When they were appointed by the Foreign Mission Board in 1953, he was pastor of Urbana (Ark.) Baptist Church.

Rev. and Mrs. D. Edwin Pinkston, Southern Baptist missionaries to Ivory Coast, are back in the States for furlough. They may be addressed at 1121 N. Maple, Harrison, Ark., 72601. Mr. and Mrs. Pinkston are both natives of Arkansas. He was born in Camden and reared in Crossett. The former Greta McFerrin, she was born in Hill Top, and lived there and in Harrison while growing up. They were appointed by the Foreign Mission Board in 1966.

## Mission Board names 25 missionaries

The new missionaries, their native states and fields of service, are:

James L. Crawford and Sammie Henson Crawford, both of Oklahoma, appointed for Nigeria; John D. Freeman, Texas, and Nancy Davis Freeman, Tennessee, Thailand; Rodney R. Irby and Virginia Caraway Irby, both of Texas, Chile; Franklin A. Kilpatrick and Paula Smith Kilpatrick, both of Texas, Zambia; Julian F. King, Tennessee, and Janice Hixon King, California, southern Brazil;

J. Marvin Leech, Texas, and Linda Lowe Leech, California, Indonesia; Edmond B. Moses Jr., Florida, and Mary Ann (Missy) Pugh Moses, Mississippi, Nigeria; W. Russell Rowland, North Carolina, and Betty Ausborn Rowland, Alabama, Tanzania; Billie V. Scaggs, Kentucky, Nigeria; E. Richard Steel and Betty Woods Steel, both of Texas, Mexico.

Named as missionary associates were: J. Phillip Cole and Lotella Wesley Cole, both of Illinois, employed for Liberia; W. Griffin Henderson, Tennessee, and Clarice (Ducky) Logan Henderson, Virginia, Hong Kong; Howard E. Scott, Texas, and Frances Billingslea Scott, Kansas, the Philippines.

The August appointees bring the current missionary staff of Southern Baptists (as of Aug. 20) to 2,464.

Miss Charlotte Dewey, Southern Baptist missionary journeyman, recently left for Korea, where she will teach at a Baptist school in Taejon (address: Baptist Mission, I. P. O. 1361, Seoul, Korea). Miss Dewey, of Lavaca, Ark., is a graduate of Ouachita University, Arkadelphia, Ark. Employed by the Foreign Mission Board in April, she recently completed journeyman training at Virginia Intermont College, Bristol.

## Computers record state of the church

NASHVILLE—"Let us do the church work while you do the work of the church."

Upon this basic philosophy rests the idea of using electronic computers to lighten the load of record-keeping which faces every church, both large and small, and

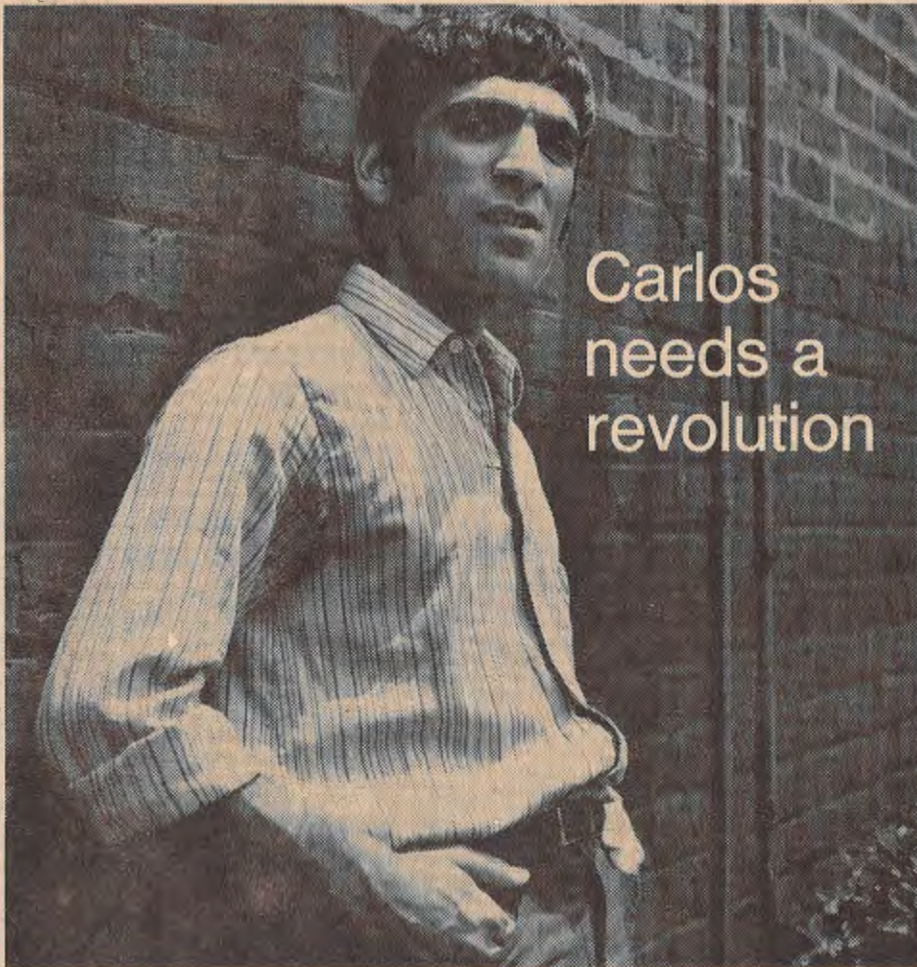
to open up new opportunities for increased service.

Ransom Gladwin and Tom Tyree of Church Data Systems have developed a computer service for Southern Baptists. Working through contract with the Baptist Book Store Envelope Service, Chester, Va., the computer service offers churches an updated method of keeping track of finances and membership records.

Thanks to the service, a Southern Baptist minister can now hold all the members of his church in the palm of his hand.

While he may not actually hold the people, he can hold a reel of computer tape with up to 70,000 names and 22 categories of church activities recorded on it.

Tyree has developed a five-part system for church records and now serves more than 50 Southern Baptist churches.



Carlos  
needs a  
revolution

## but not the kind he's headed for.

He's young, idealistic, ambitious. He's determined there must be change at any cost.

He's right about the need for change. But he's mistaken about where that change must come.

The revolution he needs is a change of heart—the kind that comes with personal faith in Christ.

The gospel, of course, offers the best way to help change people—from within.

You know that. But Carlos doesn't. Someone has talked to him about other methods of change—such as communism.

No one has ever talked to him about Christ.



foreign mission board/sbc/richmond

## Baptists direct 'Operation Camille' in Kansas City

KANSAS CITY, Mo.—"Operation Camille," a crash program which started in one Baptist church and spread throughout the metropolitan area here in an effort to aid victims of Hurricane Camille, has been commended by city and state officials in Kansas and Missouri.

Within 72 hours, the volunteer effort collected tons of commercially packed canned foods, baby diapers and formulas, clothing, and bedding for the relief of the hurricane's victims.

It all started at Swope Park Church, Kansas City. Olan H. Runnels, the pastor, and William R. (Rusty) Cline, associate pastor and a native of Florida, where hurricanes are frequent, served as co-directors.

In a matter of hours, 17 Baptist churches volunteered to serve as collecting stations for the relief program.

Runnels and Cline said that people from every denominational and racial background, rich and poor, laborer and executive, throughout the metropolitan area responded to the pleas on radio and television and newspapers. People from as far as Ottawa, Topeka, and other surrounding cities drove to Kansas City to bring food and clothing for hurricane relief. (BP)

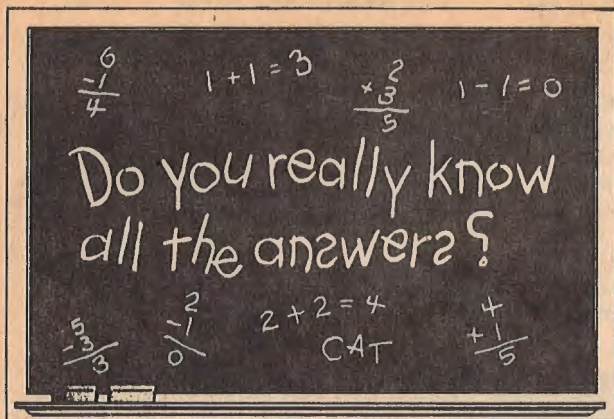
## Revivals

**First Church, Dumas, Aug. 17-24;** Edward G. Robinson, evangelist; seven professions, two by letter. Mason Bondurant is pastor.

**First Church, El Dorado, Sept. 21-26;** Buckner Fanning will be the evangelist, Cecelia Franklin will be soloist. Don Harbuck is pastor.

**Nodena Church, Wilson, Aug. 10-17;** Carl Faulkner, evangelist, Mr. and Mrs. Jimmy Hill, music; seven professions of faith, 1 by letter. Pastor is Roy Johnson.





# THEN SHOULDN'T YOU ATTEND THE STATE TRAINING UNION WORKSHOP?

Immanuel Baptist                      Little Rock  
 October 30, 1969  
 10:00 A.M. — 3:30 P.M.

## THEME: 'COUNTDOWN FOR THE '70's'

### Attend 1 of 14 Simultaneous Workshops

- |  |   |  |
|--|---|--|
| <p><b>1. NURSERY LEADERS</b><br/>Mrs. J. W. King, Ft. Smith</p> <p><b>2. BEGINNER LEADERS</b><br/>Bill Lively, Little Rock</p> <p><b>3. PRIMARY LEADERS</b><br/>Mrs. James Zeltner, Ft. Smith</p> <p><b>4. JUNIOR LEADERS</b><br/>Norman Rogers, Mississippi</p> <p><b>5. INTERMEDIATE LEADERS</b><br/>Mrs. Ray Pearce, Hot Springs</p> <p><b>6. YOUNG PEOPLE AND ADULTS</b><br/>Bob Cook, Sunday School Board</p> | <p><b>7. GENERAL OFFICERS</b><br/>(Pastors, Educational Directors,<br/>T. U. Directors)<br/>Ralph W. Davis,<br/>Church Training Dept.</p> <p><b>8. CHURCH ADMINISTRATION</b><br/>"How To Do Annual Church<br/>Planning" (For Pastors, Education-<br/>al Directors)<br/>Joe Hinkle, Sunday School Board</p> <p><b>9. WORKERS WITH MENTALLY<br/>RETARDED</b><br/>Mrs. Doris Monroe,<br/>Sunday School Board</p> | <p><b>10. VOCATIONAL GUIDANCE<br/>COUNSELORS</b><br/>Bill Simmons, Sunday School<br/>Board<br/>Robert Holley, Church Training<br/>Dept.<br/>(Limited to State V.G. Counselors)</p> <p><b>11. CHURCH SECRETARIES</b><br/>Cliff Elkins, Houston</p> <p><b>12. CHURCH LIBRARY WORKERS</b><br/>Glynn Hill, Sunday School Board</p> <p><b>13. ASSOCIATIONAL T. U.<br/>DIRECTORS AND MISSIONARIES</b><br/>Norman Hodges, Sunday School<br/>Board</p> <p><b>14. RECREATION DIRECTORS</b><br/>Leon Mitchell, Sunday School<br/>Board</p> |
|--|---|--|

- **Provision for Preschool Children**
- **Lunch will be served by host church—Limited to 125.**

**For reservations, mail \$1.25 to the Church Training Department by October 24. Pick up tickets when you register.**

**"A Workshop Is A Meeting Designed To Develop Skills, Knowledge, And Problem—Solving Ability. It Is Active Learning Which The Participant Helps To Plan. It Usually Includes Work Groups, Resource Persons And Printed Resources"**

**DON'T MISS THIS OUTSTANDING WORKSHOP**

## How you can stop offensive mail

A large number of post office patrons have been offended recently by the receipt of pandering advertisements, Postmaster Roy L. Sharpe said today.

The Pandering Statute gives each person the right to decide that an advertisement is "erotically arousing or sexually provocative."

When an advertisement sent through the mails is offensive the addressee can ask the postmaster to direct the mailer to send no more mail to him and to remove immediately the patron's name from all mailing lists he owns, controls or rents.

To assist patrons, the Post Office Department has published a brief pamphlet—"How You Can Curb Pandering Advertisements"—which is now available at the Little Rock post office.

Postmaster Sharpe emphasized that "because the law gives a mail patron the sole right to decide what is offensive and does not deny others the right to receive the same mail, the Congress felt it does not violate Constitutional guarantees of freedom of speech."

He also stressed that the addressee must complete Form 123 or Form 2150 and submit the offensive material including the outside wrapper.

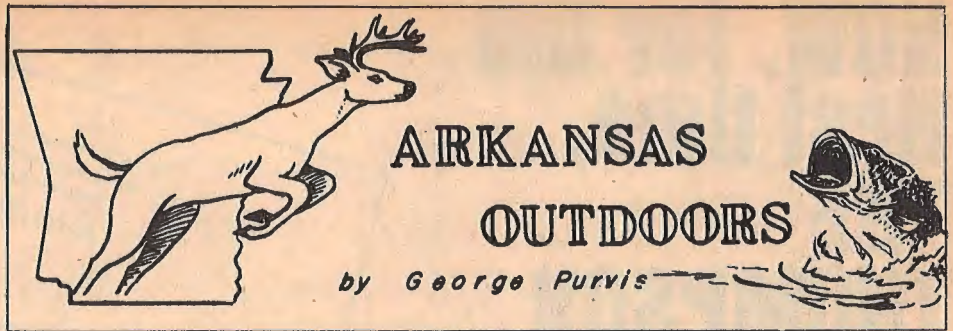
If 30 days after the sender has received the prohibitory order, the patron receives a second mailing, he must bring or send this offensive matter to the attention of the postmaster issuing the initial order so that the postmaster can take the necessary action to force compliance.

## Duncan new head of Alaska Baptists

Bill Duncan, pastor of First Church, North Pole, Alaska, was elected president of the Alaska Baptist Convention for 1969-70 by messengers at the 24th annual session held recently in Sitka.

Duncan is the son of Mr. and Mrs. George Duncan, Stuttgart. He graduated from Tennessee Temple College in 1954 and pastored churches in Arizona and Nevada before moving to Alaska, in September, 1967.

Duncan is married to the former Betty Hall of Eclectic, Ala. He has two children: Rodney, 16, and Cindy, 14.



## Safe boating demands courtesy



*Boaters must consider welfare of others.*

In recent years a boating boom has swept America and Arkansas—big boats, little boats, and boats of all kinds. With more lakes, more people, more leisure, and more affluence, an increase in this enjoyable form of recreation is only natural.

Boating—from the days of sail power only, to today's super power—has always held an almost bewitching appeal. It is fun, wholesome, and exhilarating. In fact, so enjoyable that it cuts into the Sunday church crowds in the summer time.

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# A glorious failure

BY **HERSCHEL H. HOBBS**

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

"And they entered in, and found not the body of the Lord Jesus"—Luke 24:3.

It may seem strange to use the word "glorious" with "failure." But it was just that.

On Sunday morning two women went to the tomb in which they had seen Jesus' dead body placed on Friday. Their purpose was to prepare a dead body for permanent burial. But they failed to find a dead body. Instead they found an empty tomb. And their failure was glorious indeed.

Now an empty tomb alone is not proof positive of the bodily resurrection of Jesus. But taken with other evidence it becomes one of the strongest arguments for such. Had the body of Jesus still remained in the tomb on "the third day" it would have been the end of Christian faith and hope. However, since the tomb was empty, that, coupled with other phenomena, became the fountainhead of assurance to every believer. If the women had succeeded in their mission the gospel itself would have been no gospel but a tale of frustration, failure, and woe.

Which suggests an abiding lesson for all of us. We often strive and fail in what to us seems to be a worthy cause. Viewed in the light of the moment one might be tempted to give up in despair. However, if we could see the end from the beginning we would know that in God's hands our greatest failures may be our greatest successes.

In their grief these women were drawn to the familiar, the body of Jesus even if it were a dead body. But God was calling them to launch out in faith in the unseen upon life's greatest adventure. Had the tomb still contained the body of Jesus, it would have become a shrine to which Jesus' friends would have been drawn in love. But because the tomb was empty, the faithful soon embarked upon a grand adventure of faith enriched by love. They went forth to tell the world that Christ lives and God reigns. Their age sorely needed that message, as, indeed, does ours.

## The bookshelf

**Preaching in American History**, edited by DeWitte Holland, Abingdon Press, 1969, \$8.95

This book describes the message, issues, and impact of American preaching as it has interacted with history and shaped American churches and society. Treated here are theological debates about religious freedom, fundamentalism, modernism, and the ecumenical movement. Considered also are the social problems such as slavery, war, peace, race relations, and other major issues which have been treated from the pulpit since 1630. Here is to be found a vast amount of research on American preaching, its issues, emphasis, and ideas in conflict, spanning the history of 350 years.

**The Creative Writer**, edited by Aron Mathieu, *Writer's Digest*, 1968, \$6.95

Here is a book particularly appropriate for writers, editors, and publishers. Special information will be found here about such fields as syndicates, fiction, novels, newspaper stringer, verse, confessions, mysteries, juveniles, fact-dective, rights, trade journals, non-fiction books, and greeting cards. Writing experiences are shared here by such

noted writers as Somerset Maugham, William Saroyan, and Erskine Caldwell.

**Person-to-Person Management**, edited and with commentary with Ralph W. Crosby, Chilton Books, \$6.95

The purpose of this book is to assist business executives in dealing with the problems of management common in this automated age. A "how to" book, it makes suggestions on keeping pace with change, managing with scientific techniques, managing managers, handling problem employees, communication, using modern planning tools, coping with executive stress, and controlling company growth.

**Isaiah 40-66**, a commentary by Claus Westermann, Westminster, 1969, \$8.50

Professor Westermann provides here a historical, exegetical, and theological commentary on a body of writings often considered the high point of the Old Testament. He follows in general the majority view of contemporary scholarship as to authorship, holding that these chapters were written by Deutero-Isaiah about 550 B. C. But he offers his own original interpretations on a host of questions.

James Reston, editor-in-chief of *New York Times*, wrote in his syndicated column, Aug. 19, about the astronauts as new American heroes. The following are excerpts:

"The astronauts have come back from the moon just when the hero business was in a bad way here in America. . . . In his study of *The Hero in America*, written long before the start of the U. S. space program, Dixon Wecker gave an accurate description of the personal qualities of the new space heroes. 'Bravery, honesty, strength of character are the stuff of hero-worship,' he observed. . . . John Glenn, Frank Borman, and Neil Armstrong, to mention only three of them, clearly have the mark of Ben Franklin's *Almanac* and the McGuffey Reader homilies on them. It was clearly the squares who inherited the moon. They fit the old popular ideal—not brilliant, not vain or arrogant, but modest, open, decent, and self confident. . . . Few young political radicals today are more idealistic or more eager for social and political reconstruction in the world than John Glenn. He is much more interested in improving the world than in flying to Mars. Frank Borman will be resigning from the space program before too long to work on the problems of the American cities. He sees the space shots as a unifying force within America and also as a challenge that may bring the U. S. and the Soviet Union into space cooperation and eventually into political accommodation. Neil Armstrong didn't proclaim the conquest of the moon for the U. S., but for all mankind. 'We hope and think' he said later, 'that this is the beginning of an era when man begins to understand the universe around him. . . and when man understands himself.' . . . The space-walkers have reawakened the ideal of heroism and dramatized the possibilities of human cooperation. The models before the young in recent years have not been very exciting but now the kids have something to dream about.

## From vision to accomplishment

By C. W. BROCKWELL JR., Education Director  
Calvary Baptist Church, North Little Rock

Life and Work

September 14, 1969

Acts 26: 12-19;

2 Timothy 4:6-8, 16-18

This letter comes to you from Paul, servant of Jesus Christ, called as a messenger and appointed for the service of that Gospel of God which was long ago promised by the prophets in the holy scriptures.

The Gospel is centered in God's Son, a descendant of David by human genealogy and patently marked out as the Son of God by the power of that spirit of holiness which raised him to life again from the dead. He is our Lord, Jesus Christ, from whom we received grace and our commission in his name to forward obedience to the faith in all nations.

To you all then, loved of God and called to be Christ's men and women, grace and peace from God the Father and from our Lord Jesus Christ.

The Gospel I preach to you is no human invention. No man gave it to me, no man taught it to me; it came to me as a direct revelation from Jesus Christ. For you have heard of my past career in the Jewish religion, how I persecuted the church of God with fanatical zeal and, in fact, did my best to destroy it. I was ahead of most of my contemporaries in the Jewish religion, and had a greater enthusiasm for the old traditions.

The High Priest can testify that this is so, or any member of the council. For I asked them for letters to the Jewish leaders in Damascus, with instructions to let me bring any Christian I found to Jerusalem in chains to be punished.

As I was on the road to Damascus, suddenly about noon, a very bright light from heaven shone around me, and I fell to the ground and heard a voice saying to me, "Saul, Saul, why are you persecuting me?"

"Who is it speaking to me, sir?" I asked. And He replied, "I am Jesus of Nazareth, the One you are persecuting." The men with me saw the light but didn't understand what was said.

And I said, "What shall I do, Lord?" And the Lord told me, "Get up and go into Damascus, and there you will be told what awaits you in the years ahead."

I was blinded by the intense light, and had to be led into Damascus by my companions. There was a man named Ananias, as godly a man as you could

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

find for obeying the law, and well thought of by all the Jews of Damascus, came to me, and standing beside me said, "Brother Saul, receive your sight!" And that very hour I could see him!

Then he told me, "The God of our fathers has chosen you to know His will and to see the Messiah and hear him speak. You are to take His message everywhere, telling what you have seen and heard. And now, why delay? Go and be baptized, and be cleansed from your sins, calling on the name of the Lord."

I did not, as might have been expected, talk over the matter with any human being. I did not even go to Jerusalem to meet those who were God's messengers before me—no, I went away to Arabia and later came back to Damascus. It was not until three years later that I went up to Jerusalem to see Peter, and I only stayed with him just over a fortnight. I did not meet any of the other messengers, except James, the Lord's brother.

As far as the Law's righteousness is concerned, I don't think anyone could have found fault with me. Yet every advantage that I gained I considered lost for Christ's sake. Yes, and I look upon everything as loss compared with the overwhelming gain of knowing Christ Jesus my Lord. For his sake I did in actual fact suffer the loss of everything, but I considered it useless rubbish compared with being able to win Christ. For now my place is in him, and I am not dependent upon any of the self-achieved righteousness of the Law. God has given me that genuine righteousness which comes from faith in Christ. How changed are my ambitions. Now I long to know Christ and the power shown by his resurrection: now I long to share his sufferings, even to die as he died, so that I may perhaps attain, as he did, the resurrection from the dead. Yet, my brothers, I do not consider myself to have "arrived," spiritually, nor do I consider myself already perfect. But I keep going on, grasping ever more firmly that purpose for which Christ grasped me. My brothers, I do not consider myself to have fully grasped it even now. But I do concentrate on this: I leave the past behind and with hands outstretched to

whatever lies ahead I go straight for the goal—my reward the honor of being called by God in Christ.

All of us who are spiritually adult should set ourselves this sort of ambition, and if at present you cannot see this, yet you will find that this is the attitude which God is leading you to adopt. It is important that we go forward in the light of such truth as we have ourselves attained to.

Remember always, as the Center of everything, Jesus Christ, a man of human ancestry, yet raised by God from the dead according to my Gospel. For preaching this I am having to endure being chained in prison as if I were sort of criminal. But they cannot chain the Word of God, and I can endure all these things for the sake of those whom God is calling, so that they too may receive the salvation of Jesus Christ, and its complement of glory after the world of time. I rely on this saying: "If we died with him we shall also live with him: if we suffer with him we shall also reign with him. If we deny him he will also deny us: Yet if we are faithless he always remains faithful. He cannot deny his own nature."

As for me, I feel that the last drops of my life are being poured out for God. The glorious fight that God gave me I have fought, the course that I was set I have finished, and I have kept the faith. The future for me holds the crown of righteousness which God, the true judge, will give to me in that day—and not, of course, only to me but to all those who have loved what they have seen of him.

This is the farewell message of PAUL, written in my own writing—my "mark" on all my letters.

The grace of our Lord Jesus Christ be with you all.

(The preceding biographical sketch was taken from the book of Acts and some of Paul's letters to young churches, as translated by Living Gospels and Phillips Translation.)

### CONCLUSION

Next to Jesus Christ, the apostle Paul did more to shape the course of New Testament churches than any other man. To him was passed the torch

(Continued on page 22)

# David's reign — Israel united

By DR. VESTER E. WOLBER  
Religion Department  
Ouachita Baptist University

International

September 14, 1969

2, Samuel 5:1-12, 6:12-15

## Background events

1. The final rejection of Saul as king of Israel (I Sam. 15:23) brought sorrow and suffering to all concerned. The text says that God repented that he had made Saul king. Samuel grieved over Saul, and Saul sought to save face before his people (I Sam. 15:30-35).

2. Samuel secretly anointed David as king (I Sam. 16:1-13). Although the anointing was made in the presence of David's brothers, there is no indication that they were aware of the office for which he was chosen.

3. Saul suffered from some mental or emotional illness, and David was enlisted to play the lyre to quiet his troubled spirit. Saul loved David and made him his armor-bearer (I Sam. 16:14-23).

4. David became deeply involved with the family of Saul (I Sam. 18:1-20). (1) Jonathan, Saul's son, and David became the best of friends. (2) When the women of Jerusalem praised David for success in battle, Saul was made angry and tried to kill David. (3) The king sent David into battle with the promise of his daughter's hand in marriage; but in truth, the king hoped David would be killed in battle. (4) David won the battle but found that Saul had given his daughter to another. (5) David settled for a second daughter, Michal, who loved him.

5. Although Saul sought his life, David refused to lift his hand against God's anointed king (24:1-6).

6. Saul and Jonathan were killed in battle with the Philistines (I Sam. 31:1-7), and David lamented their death (II Sam. 1:1-27).

7. The men of Judah anointed David as king over Judah, and Ish-bosheth was made king over the rest of Israel (II Sam. 2:1-10).

8. Abner, military commander under Ish-bosheth, found that he could not support the weak king and sought to deliver all Israel unto David. His senseless murder by Joab delayed the transfer of all Israel unto David (3:6-39).

9. Two servants killed Ish-bosheth and this set the stage for the re-unification of all Israel under David.

David made king of all Israel (5:1-5)

The men of Israel gave three reasons for accepting David as their king: (1) family ties, "We are your bone and

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flesh;" (2) David's past leadership under Saul; and (3) God's announced purpose for David, "You shall be shepherd of my people Israel, and you shall be prince over Israel" (5:1-2).

1. The men of Israel were wise in recognizing the bonds of family and racial ties as a uniting factor in the nation. One of the tragedies of war is that it separates those who by reason of race ought to be united, as, for examples, East and West Germany, North and South Korea, and North and South Viet Nam.

2. The men of Israel were wise in recognizing the known leadership ability of David. They recalled that even when Saul was king it was to David that they had looked for leadership. Tragedy usually follows when weak men without leadership ability come into high office. God's answer to chaotic conditions is usually a capable and good man.

3. The men of Israel were wise in recognizing God's purpose to make David shepherd and prince over all Israel. Any man who seeks to lead his people in any worthy enterprise will be far more apt to succeed if (a) he has a quiet assurance that he is doing what God has called him to do, and (b) if those whom he seeks to lead have that same assurance that the approval of God is upon him and the hand of God is guiding him.

## Jerusalem made the capital (5:6-10)

1. David set his mind on Jerusalem as a future capital for all Israel because (a) it was nearer the center of the land, being located on the border between the two former nations; (b) it was occupied by the Jebusites and

had never belonged to either Judah or Israel; and (c) it was strongly fortified.

2. The Jebusites had such confidence in the city's fortifications that they said it could be defended by the lame and the blind. But David took the city, apparently entering through a water tunnel (shaft).

## Jerusalem made the center of worship (6:12-15)

1. David sent men to bring the ark up to Jerusalem, but Uzzah was killed for putting his hand on the ark. Therefore, it was left in the house of Obed-edom (6:1-11). But when the household of Obed-edom was blessed, David sent for the ark to be brought on to the city (v. 12).

2. The parade was accompanied with dancing, shouting, and instrumental music—all indicating the deep significance of the event which established Jerusalem as the center of religious worship. Soon thereafter, the great king began to plan the erection of a great temple to provide permanent housing for the ark, but God vetoed that plan because David was a military man. He did encourage David to lay plans, but the task of building the temple was left for Solomon (II Sam. 7; I Chr. 22:6-8).

## Summary

1. The unification of Israel was accomplished by making David king over all the tribes, by establishing Jerusalem as capital city, and by establishing revealed religion at the center of the government.

2. Although some degree of separation between government and religion can be seen through subsequent history of ancient Israel, the two were intended to be close allies throughout. God spoke to the king and the nation through the prophets, but he also spoke to kings through their experiences. David the king was also one of the ablest religious writers in Israel.

In modern America we established broad lines of separation between church and state, and the system worked quite well until irresponsible people began to bring pressure to bear in favor of special interest projects in border-line areas. If we could somehow make the irresponsible people into mature and reliable people, we'd have a better world. But we may have to work some more on that project next week.

## Violets

Violets, violets, modest violets,  
Hiding 'neath the leaves so green,  
Dressed in robes of white or purple  
So beautiful, you should be seen.  
I love you, dear little violets,  
And I hope that I shall be  
Modest, sweet and always lovely  
As you ever are to me.

—Lydia Albersen Payen

## The dish of salmon

BY CAROL CONNER

Puffball was a kitten with soft yellow fur and blue eyes. Everyone liked to pet her and feed her. She was so well fed that she was round even when she wasn't curled up in a ball.

She loved to lap up milk with her small pink tongue. She loved to snooze in the sunshine. She loved to chase blowing leaves. But most of all, she loved to eat salmon. Nothing made her as happy as the wonderful taste of salmon.

One day she was lying on her back, hitting a dandelion with her paws. Someone came out of the house and put a nice dish of salmon on the grass.

"Kitty, kitty, kitty!" they called.

Puffball rolled over onto her feet and fairly whizzed to the salmon. She sat down in front of the bowl and sniffed. How good it would taste!

Just as she opened her mouth to take a bite, she heard a shrill little "Mew"

She looked up. A bony gray kitten stood there. At least she thought he was gray. He was so dirty and his fur was so rough that she could hardly tell.

"Disgusting!" she thought. "Why doesn't he keep himself clean? He must be just an old alley cat."

### Life and Work

(From page 20)

of leadership with which to light a darkened world.

Every potential or actual leader will do well to study Paul's life. Note the following reasons for his effectiveness as a leader.

1. He was a chosen vessel of the Lord.
2. He understood the world of his day.
3. He led a life of strict discipline.
4. He loved people.
5. He understood and applied good principles of administration.

Paul, with his many abilities and qualifications for leadership, gave them all to Jesus to bring glory and honor to his Name. What a life! What a leader! What a Saviour!



Then she noticed how thin he was. His ribs stuck out and his stomach wasn't round and fat like hers. His face was little and thin. His big green eyes stared hard at her. He sniffed at the salmon and came nearer.

"Oh, dear," thought Puffball. "I suppose he's hungry. But this is my salmon. He can go eat something else."

She gave a little kitten frown at him. Then she growled hard and jumped at him. It wasn't a ladylike growl at all. The growl and the jump frightened the gray kitten so that he turned and ran back. He huddled under a hollyhock plant at the edge of the yard.

Puffball settled down again and started to eat her salmon. She took one dainty mouthful and chewed it. But it didn't taste good. She could still see the thin gray kitten under the hollyhock plant.

"I wish I hadn't chased him away," she thought. "He's really hungry." She tried to eat another bite, but she couldn't.

She stood up and walked over to him slowly, purring in a friendly fashion. He shrank back against the hollyhock stem, afraid of her. It took some time to persuade him to come back to the salmon dish, but he finally came.

Puffball watched him eat. He was so happy! He loved the wonderful salmon flavor. She could feel him enjoying it. She felt as happy as if she were eating the salmon herself.

After that, Puffball shared the food in her dish with any other kitten who was hungry—even when the food was salmon!

(Sunday School Board Syndicate, all rights reserved)

### Northern SBC Work found indigenous

FLINT, Mich.—A survey of an association of Southern Baptist churches near Flint, Mich., hints that Southern Baptist work in Northern states may be more indigenous and less Southern than some people may have suspected.

An analysis of the Genesee District Baptist Association revealed that nearly 60 percent of the membership in the association's 19 churches claimed non-Southern states as their homes.

In a section of the study aimed specifically at parents in the churches, 42.5 percent of the fathers and 46.6 percent of the mothers said Michigan was their home state. Only 17 percent of the fathers and 19 percent of the mothers called Southern mountain states "home."

"This was very encouraging," said O. D. Morris, of the Southern Baptist Home Mission Board in Atlanta, who directed the study. "We suspected much more of a Southern makeup to the congregations."

The study did reveal, however, that nearly all of the pastors and most of the deacons were of Southern origin, apparently a situation that will change only with time, Morris said. (BP)

### About people

The president of Judson College in Alabama, James H. Edmondson, has resigned to accept a post with Indiana State University, effective Oct. 1.

Edmondson has been president since January, 1966, coming to the post after serving as executive head of the Alabama Association of Independent Colleges and vice president of the Exchange and Security Bank in Birmingham. He also is a former faculty member at Ouachita University, Arkadelphia, Ark.

Charles Lawrence Smith, 23, has been named associate secretary of the church music department for the Tennessee Baptist Convention, Nashville. A recent graduate of Belmont College, he has for the past five years been a worker in the summer music program of the convention, and for the past two years has supervised the program.

A—"As others see it", guest editorials, p3; Ashcraft, Dr. Charles, column p4; Abbingdon, J. W., accepts Texas pastorate; Arkansans at Glorieta music conference, photo, p6; Arkansans at Glorieta Student Week, photo p18.  
 C—"Carey, the genius" (BL) p12.  
 D—"Declaration of faith and practice" (E) p3; Duncan, Bill, heads Alaska Convention.  
 G—Green, Marvin A., dies in auto accident p4; Gammon biracial fishfry, photos p7; "A Glorious Failure" (BB) p19.  
 H—Houseparents needed (L) p4.  
 L—Leachville, First, ordains four p12.  
 M—McDonald, Dr. Erwin L., preaching engagements p12; Methodists and abstinence (L) p4; McGehee Church to dedicate, photo, p8.  
 N—North Pulaski RAs set banquet p8.  
 O—"Our Baptist family relationship," (I must say it) p4.  
 P—Paron Pastor's Conference, photos p9.  
 R—Rock Springs outdoor baptism, photo, p13.  
 S—"Sure foundation" (PS) p2; Spann, Dr. C. E., joins Shorter College faculty p5; Seminary students lead youth meetings, photos p8.  
 W—"Windows toward Heaven," (FI) p6; Williams, Billy, photos pp10, 11.



## No treasure

Joe: "Did I get a surprise this morning. I put on a suit I hadn't worn since last fall and in one of the pockets I found a roll of bills I had forgotten."

Sam: "Boy, how lucky can you get!"

Joe: "Oh, I don't know. Not a one of them was paid."

## Pull over

Small daughter: "Daddy, don't drive so fast."

"Why not?"

"Because the policeman on the motorcycle can't get by."

## Talking bird is 'fired' for swearing

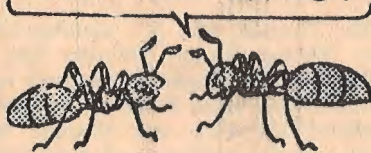
STOKE-ON-TRENT, England—A slip of the beak disqualified a talking bird who had placed second in a nationwide contest here.

Bill the Parakeet swore at a Methodist minister serving as judge and was bounced.

"I really had no choice but to eliminate him," the Rev. Albert Ball said. "We really could not have a budgie swearing on the BBC."

Replied the embarrassed woman owner, "I'm sure he learned those words from the sparrows." (EP)

## "HAVE YOU HEARD ABOUT THE PICNIC?"



## Go to the ant

Plugging its annual all-church picnic, in its weekly bulletin, Pennsylvania Avenue Church, Kansas City, Mo., L. G. Pennington, pastor, used the accompanying art, with the statement:

"The ants will be there, and possibly some flies and/or mosquitos—how about you?" Don't let the ants beat you there!"

August 31, 1969

| Church                  | Sunday School | Training Union | Ch. Addns. |
|-------------------------|---------------|----------------|------------|
| Alicia                  | 77            | 58             |            |
| Arkadelphia, Shiloh     | 28            |                |            |
| Berryville              |               |                |            |
| First                   | 142           | 53             |            |
| Freeman Heights         | 119           | 16             |            |
| Rock Springs            | 77            | 40             |            |
| Booneville, First       | 229           | 192            | 1          |
| Cherokee Village        | 85            | 21             | 1          |
| Crossett                |               |                |            |
| First                   | 528           | 170            |            |
| Mt. Olive               | 256           | 124            | 4          |
| El Dorado               |               |                |            |
| Caledonia               | 33            | 29             |            |
| Ebenezer                | 167           | 52             | 2          |
| Fayetteville, First     | 545           | 109            | 8          |
| Forrest City, First     | 488           | 121            | 2          |
| Gentry, First           | 113           | 41             |            |
| Green Forrest, First    | 171           | 68             |            |
| Greenwood, First        | 272           | 91             | 2          |
| Harrison, Eagle Heights | 177           | 45             |            |
| Hope, First             | 448           | 147            | 4          |
| Hot Springs             |               |                |            |
| Emmanuel                | 76            | 87             |            |
| Grand Avenue            | 172           |                |            |
| Piney                   | 154           | 61             | 2          |
| Jacksonville            | 413           | 89             | 4          |
| Jonesboro               |               |                |            |
| Central                 | 412           | 118            | 2          |
| Nettleton               | 250           | 98             |            |
| Lake Hamilton           | 94            | 30             |            |
| Little Rock             |               |                |            |
| Archview                | 97            | 41             |            |
| Crystal Hill            | 160           | 64             |            |
| Geyer Springs           | 441           | 140            |            |
| Marked Tree, Neiswander | 95            | 72             |            |
| Monticello              |               |                |            |
| Northside               | 80            | 47             |            |
| Second                  | 247           | 108            |            |
| North Little Rock       |               |                |            |
| Baring Cross            | 539           | 133            |            |
| Southside Chapel        | 49            | 24             | 3          |
| Gravel Ridge            | 155           | 91             |            |
| Harmony                 | 56            | 24             |            |
| Highway                 | 141           | 54             |            |
| Sixteenth St.           | 49            | 18             |            |
| Paragould, East Side    | 277           | 141            | 16         |
| Pine Bluff              |               |                |            |
| East Side               | 165           | 76             |            |
| First                   | 619           | 126            | 2          |
| Green Meadows           | 52            | 33             |            |
| Second                  | 180           | 76             | 1          |
| Springdale              |               |                |            |
| Berry St.               | 153           |                |            |
| Elmdale                 | 291           | 88             | 4          |
| First                   | 371           | 89             | 2          |
| Vandervoort, First      | 62            | 23             | 1          |
| Warren                  |               |                |            |
| First                   | 383           | 107            | 1          |
| Southside Mission       | 67            | 60             |            |
| Westside                | 60            | 43             |            |
| West Memphis, Calvary   | 286           | 75             |            |
| Williford, Spring Lake  | 89            | 88             | 1          |

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# In the world of religion

## Local church autonomy can be perilous

The Conference of the European Baptist Federation in Vienna, Austria, can be remembered for at least three achievements, the EBF secretary told a reporter on the final day of the 5-day meeting.

One, said C. Ronald Goulding of London, was the opportunity to have fellowship with "so many Baptists whom we have not seen." He was speaking mainly about the 1,000 delegates who came from eastern European countries, about three-fourths of them from Czechoslovakia.

Two, the evangelistic climax to the conference will be recalled. On Sunday, the closing day, American evangelist Billy Graham spoke twice—morning and afternoon—to crowds of over 3,000. About a third of the audience was made up of local Vienna residents, who had been invited to worship with the conference on Sunday.

Graham, whose crusades are non-denominational but who personally is a Baptist, issued "invitations to decide for Christ" at the close of both services. More than 100 inquirers responded.

The names of Vienna residents among inquirers were taken by the two Baptist churches in Vienna for later contacts. In addition, inquirers attended a brief counseling period after the services.

"We have heard our younger Baptist leaders," said Goulding for his third point of emphasis. These young leaders left conference delegates with challenges and advice on how to live for Christ in a world of upheaval. Conference theme was "The People of God in a World in Turmoil."

The majority of the speakers ranged in age from 34 to 42 years.

Youngest of them, Theo van der Laan, Arnhem, general secretary of the Union of Baptist Churches in the Netherlands, warned delegates there is peril as well as strength in the independence of local churches, a concept which Baptists treasure greatly.

Van der Laan, 34, said, "If the autonomy of our churches leads toward isolation and to a concentration on activities for our own funds and programs, the church will very likely be spiritually poor." He said further, "I believe that we must plan and work in the direction of making the church a center of as many social, cultural, educational, and recreational activities as possible. The church building should be a center where one can invite his friends." (EBPS)

## Spanish debate autonomy

Debate among Spanish Baptists over officially registering their churches has created internal disagreement on the principle of church autonomy.

That was demonstrated during a meeting in Valencia, called the Conference of Pastors and Representatives. There, pastors and laymen tackled the dual issue but came away still divided in sentiment.

### Says Christ is hope of world

Canterbury, England—An Asian layman told Western churchmen they were wrong in thinking that the ecumenical movement was letting humanism in through the back door.

M. M. Thomas, 53, from Bangalore, India, was delivering his report as chairman to the central committee of the World Council of Churches during the first working day of its annual meeting being held at the University of Kent at Canterbury.

Mr. Thomas, who is a member of the Mar Thoma Syrian Church, told the critics of the movement, "So long as the crucified and risen Jesus of Nazareth is declared the only one through whom men receive forgiveness," their charge is not valid.

In a review of developments since the 120-member policy-making central committee met in July last year, Mr. Thomas said the primary concerns of the 21-year-old Council were world economic development, racial justice, education, international relations and studies on what really is man. The Indian churchman noted that the Council is attempting to clarify its priorities and develop a framework to fulfil them.

One side contends that the Spanish Baptist Union, in its biennial assembly in September 1967, had recommended that, for the present, its churches and pastors should abstain from registering with the government. This group maintains that the 52 churches in the union should follow the 1967 recommendation. It is a stand against registration.

The other side says that Baptists believe in local church autonomy. This gives churches the right to decide independently what they will do; they are not bound by the recommendations of the national union. This position has been used by those favoring registration.

So far, five churches have registered with the government under terms of the religious liberty law promulgated in 1967. At least 13 more favor registration, even if they have not yet registered. On the other hand, 24 churches are against registering. This leaves 10 other churches willing to "go along with the majority," or uncommitted. (EBPS)

## Compressed speech new gospel tool

WHEATON, Ill.—New processes of recording speech, which can cut the listening time in half, are being applied to cassette tapes by the Double Sixteen Co. here.

The new electro-mechanical technique retains the speaker's normal tone and makes words more precise. (EP)



"The people of God in a world in turmoil"

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