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Arkansas Baptist Newsmagazine

9-2-1965

September 2, 1965

Arkansas Baptist State Convention

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Recommended Citation

Arkansas Baptist State Convention, "September 2, 1965" (1965). *Arkansas Baptist Newsmagazine, 1965-1969*. 236.

https://scholarlycommons.obu.edu/arbn_65-69/236

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COMET
40,000 MI. DIA.

Earth's Moon
EARTH - 7,926 MI. DIA.
29 Days, 12 Hrs.

NEBULOUS CLOUDS
12,000 Light Years Diameter
3 TRILLION Light Years Distance

JUPITER - 88,700 MI. DIA.
9 Hrs., 55 Min.

SATURN - 79,000 MI. DIA.
9 Hrs., 57 Min.

Destination	Time	Minimum Distance
Earth to	Days	in Miles
Moon	8 1/2 hours	231,497
Venus	43 1/2 days	28,000,000
Mars	57 1/2 days	34,000,000
Mercury	87 1/2 days	50,000,000
Jupiter	50 1/2 days	385,000,000
Uranus	12 1/2 years	745,000,000
Neptune	20 1/2 years	1,628,000,000
Pluto	44 1/2 years	2,668,000,000



THE BEACH OF SATURN SEEN FROM PLANET SURFACE. THE LARGEST MOON IS NEAR. THE SHADOWS OF MOUNTAINS.



LOOKS AND IS CHANGE FROM THE SURFACE OF JUPITER CAN BE IN MOON'S PHOTOS IS THE SHARPER ONE.

Arkansas Baptist

newsmagazine

SEPTEMBER 2 1965

'I know you not!'

MY name was not written there!

And this came as no surprise to the keeper of the book, for he had never heard of me.

But what a traumatic experience it was for me!

There I was in Memphis, on the last leg of a round-trip from Little Rock to New York and the agent for the air line to which I was supposed to transfer neither had a reservation for me nor a spare seat. And all of my immediate plans had been constructed—like a cob house, I could see now—around getting back to Little Rock on that plane that was scheduled to leave within an hour.

This was, as we say, a fine howdy-do, for if I didn't catch that plane I'd not get to check in at the office for some urgent work before taking off for another away-from-home engagement.

So near and yet so far!

The station manager was obviously real disturbed by now, for there was nothing wrong with my ticket. It was the other line's fault, he assured me, concluding that the company with whom the ticket and the journey had originated had failed to clear the last lap of the trip with the connecting feeder line. But he assured me he would do whatever he could to make a place for me. I was to sit in the lobby and listen for him to page me.

A scant thirty minutes before flight time I saw the manager reach for his microphone. Did he have my problem worked out and was he about to call me?

No such luck. Instead, I heard him paging a "Mr. Meers."

All at once the facts of the situation dawned on me. Paul Meers had been my traveling companion on the trip and originally had been ticketed to travel back with me. Evidently, when he had arranged for his ticket to be changed for later departure, the airline had made the mistake of cancelling me out and leaving him on the book for that all-important one and only seat on the next flight from Memphis to Little Rock.

A hop, skip and a jump and I had cancelled out Paul and got old No. 1 a seat.

If it is so upsetting to miss one flight of a plane trip down here below, imagine what a shocking experience it would be to appear before God on the Great Judgment Day only to discover that one's name is not found in the Lamb's book of life.

Erwin L. McDonald

NEXT month will be set aside by most Southern Baptist churches as Cooperative Program Month. October will be marked with four Wednesday nights for special prayer for program causes. On page 5 is an explanation of the plan by W. E. Grindstaff.

CONCLUDING this week—pages 8 and 9—is a series by Editor Gainer Bryan Jr. of the *Maryland Baptist* for the Baptist World Alliance. Mr. Bryan reports on a recent trip to missions in Honduras, ending with a plan for reaching the youth.

PROBLEMS of labor are of no small concern of the church, supported by the tithes and offerings of laboring men and women, says Dr. Finley M. Chu of Ouachita University. His "Labor Day Reflection" may be found on page 10.

CITING the progress of man in the 20th century, the Editor declares that "We have progressed least in the spiritual." Today's editorial, "Speaking to our Day," is from an address the Editor made last week at the Second Annual Communications Conference of Kentucky Baptists at Cedarmore Baptist Assembly in Bagdad, Ky.

THREE of our regular columnists have interesting subjects today. Dr. B. K. Selph in "Beacon Lights" tells of the struggling days of the now defunct Central College at Conway, page 7. "Middle of the Road" by Dr. J. I. Cossey entreats the reader to "stay alive" for happy, successful living, page 11. Dr. Herschel H. Hobbs, "Baptist Beliefs," page 7, speaks of the tongue that no man can tame.

COVER story, page 5.

Arkansas Baptist newsmagazine

MEMBER:
Southern Baptist Press Ass'n
Associated Church Press
Evangelical Press Ass'n

September 2, 1965

Volume 64, Number 34

Editor, ERWIN L. McDONALD, Litt. D.

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401 West Capitol
Little Rock, Arkansas 72201

Published weekly except on July 4 and December 25.

Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$2.25 per year. Church budget, 14 cents per month or \$1.68 per year per church family. Club plan (10 or more paid annually in advance) \$1.75 per year. Subscriptions to foreign address, \$3.75 per year. Advertising rates on request.

Opinions expressed in editorials and signed articles are those of the writer.

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

Speaking to our day

THE 20th century has brought changes of a rapidity and magnitude unmatched in any preceding century. Ups and downs in the lives of nations, shocks and tensions that once were relatively local and limited, have produced wider and wider repercussions since 1900, due largely to the acceleration of transport and the speeding up of communication to become almost instantaneous.

The events of our day demonstrate that it is no longer possible for any people, regardless of how remote or isolated, to live to itself. Poet John Donne, of the 17th century, was never more appropriate than today:

"No man is an island, entire of itself;

"Every man is a piece of the continent, a part of the main;

"If a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friends or of thine own were;

"Any man's death diminishes me, because I am involved in mankind;

"And therefore never send to know for whom the bell tolls; it tolls for thee."

But this growing interdependence which has made people of all nations neighbors, has not made them all good neighbors. Famine and disease have been largely curbed by increased production and medical skill. More has been done in the 20th century to curb disease, safeguard public health and prolong human life than in the preceding 500 years. As we know so well, in the United States the death rate was halved between 1900 and 1960, and the life expectancy for the white child at birth rose from 47 to 70 years.

Electron microscopes long since have unveiled the realm of viruses and molecules, and giant telescopes now enable astronomers to peer a thousand million light years into space.

But with all our progress, we have progressed least in the spiritual. With all of our being drawn close together geographically, in a rapidly shrinking world neighborhood, we have not learned how to get along together. Our century has seen the most devastating world wars of history and now the awesome threat of nuclear holocaust hangs heavy, heavy over our heads. But our century has also seen the development of the League of Nations and its successor, United Nations, holding out to us a hope that nations may, at least occasionally or sometimes, resort to conference tables rather than battlefields, for the settlement of their grievances.

With man's mounting ability to satisfy his physical needs, more than half the people of the world still are hungry and otherwise underprivileged. But it can also

be said: "Never before have so many shared so much." And this physical and material prosperity has been at the greatest height in the United States, where the newer sources of power—electricity and petroleum—have been abundantly and rapidly available.

Although our spiritual progress has been dwarfed by the material, there is a widespread prevalence of nominal religion in our day. Christianity in its various forms of denominations claims between a fourth and a third of the world's population. Islam and Confucianism each account for about a seventh, Hinduism for a ninth, and Buddhism for a fifteenth.

One of the effects of the rapid change in our day has been that the fruit basket of human residency has turned over many times. The result has been that millions of rootless and dissatisfied people have lost their bearings. The masses have been attracted to and inflamed by many new and competing "isms." We have had and still have: socialism, communism, fascism, nazism, racism, and statism, just to mention a few.

In a day when we need most to communicate, we have the most remarkable communication media. The printed word has been supplemented by the movies, by radio, by television. And these media have a profound influence on the cultural tastes and public opinions of the peoples of the world.

What a tremendous day to which to speak!

Attempting to speak to our day is one of the great American pastimes. Along with golf, with boating, fishing, hunting, and pleasure traveling, it is indulged in widely

by preachers and politicians;

by business men; journalists, lawyers. . . .

by labor leaders, by PR men and women,

by housewives,

by beatniks,

by self-styled "entertainers" and writers of TV commercials;

We are so hep on speaking to our day that we don't have time for much else. We certainly don't have time to do much listening. About the only ones doing any listening these days are the psychiatrists. And people are so hungry to be heard that they are standing in line to pay \$20 an hour for the privilege. The only thing many of us will listen to with relish is our own echoes. . . .

One of our greatest handicaps in communication is that there is no communication without both sending and receiving. And this sending and receiving has to be engaged in on both ends of the line. There has to be action and reaction. Isn't this why we have such a gulf between so many of us so much of the time? Between business and labor? Between churches and pastors? Between parents and teenagers? Between nations? . . .

What a tragic thing is taking place in Vietnam today as a result of our not being able to communicate with half the people of the world. The headlines flash constantly to all the world. But about all they say is, "With the most remarkable media of communication we are

(Continued on page 9)

LETTERS TO THE EDITOR

the people SPEAK

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

Arkansans in California

WE are now settled on our new field here in Vallejo, California. We are finding Arkansas people all over these hills. Would you please ask your readers to send to us the names and addresses of any loved ones or friends who are living in this area? We will do everything possible to minister to their spiritual needs, whatever they may be.—Bill H. Lewis, pastor, Castlewood Baptist Church, 3615 Georgia St., Vallejo, Calif.

Higher groceries

IF you live in one of the areas of population served by a number of chain stores, you have become familiar with the weekly throwaway sometimes called the Shopper's Guide, etc. Year after year they are the same. Pictures of steaks...heads of lettuce...cans of coffee...cartoons of eggs scream out at you from their pages week after week. Everything is the same excepting one thing and that is the price.

One of the news magazines writes that out on the West Coast the shopper is paying thirty cents more per pound for steak and twenty cents more per pound for pork chops than he paid in June of 1964. And the Department of Agriculture in Washington also expects food prices to continue to rise through the summer of 1965 after which the picture is still fuzzy.

Now it is not too easy to know where to place the entire blame for this continued increase in price of the commodities which the American people require to feed our ever growing population. And perhaps there is no one particular place to put all of the blame.... Some blame the weather because the floods and the cold can work havoc on the crops. Some are blaming the Department of Labor which has put a ban on the use of braceros who come into the United States from Mexico to work in the fields. But no matter what the reason for the increase in price one survey tells us that the food prices continue to soar.

There is one place where nobody seems to put any of the blame and this is on Mr. and Mrs. Buyer themselves.

But whether they know it or not the customer is responsible for deliberately precipitating an increase in prices by not only permitting an Open Sunday but by keeping such establishments open by their patronage. An executive of a large eastern food chain said, "It is unwise to consider opening retail stores on Sunday for if certain food stores, for example, were to remain open and build up sales by special promotions, their competitors probably would not allow them to continually siphon off their weekly customers by such tactics. Therefore, other food markets and chain stores would also open on Sunday. The result of all stores being open on Sunday, of course, would not mean more sales for anyone, for there is only so much business available in each community. It would mean that they would merely be re-distributing their normal weekly sales over seven days instead of six days.

"The additional number of employees required would prove costly for under most Union contracts, Sunday work rates high premium pay. Since they would be forced to pay this higher service of cost, light, heat, etc. for Sunday operations, it would inevitably result in an increase of food prices.

"Since the margin of net profit in food stores is very small, averaging approximately only one percent, no retailer can afford to increase his operating costs without passing the additional expense on to the customer in the form of higher prices. Therefore, it is unwise for the customer to deliberately precipitate an increase in food prices by permitting Sunday business." Of course, this applies not only to food but any other commodity.

Remember also that the entire price of Sunday buying is not recorded on the cash register. There are hidden costs such as those sustained by people who must work to serve you because you did not plan your purchasing six other days a week. Their day of rest and worship, to which they are entitled, has been taken away from them by you. You have contributed to the breakdown of the family which needs one day together for rest and worship when you make your Sunday purchases.

Yes, everything on the Shopper's throwaway sheet is the same...the same pictures...the same commodities...everything is the same but the prices and one survey says they are 15 percent higher than a year ago. Don't blame Washington entirely...maybe you pre-

cipitated some of the price increase by unnecessary Sunday buying.—Rev. Samuel A. Jeanes, General Secretary, The Lord's Day Alliance of New Jersey, Merchantville, N. J.

Baptist leadership

OFTEN when we watch the T.V. and read the newspaper it appears that all who are concerned are marching. Churches are often upbraided for not doing more. Personally, as a Baptist minister in California all my adult life, I felt that my denomination, Southern Baptist, were dragging their feet, and too quiet about race relations.

I attended August 5-11 conferences of the Home Mission Board of the Southern Baptist Convention at Glorieta Baptist Assembly. I was delightfully surprised hundreds of negro were attending these conferences. We ate together, were accommodated in same hotels and fellowshipped for our week. The Negro men were preachers, teachers, and negro leaders.

There will come understanding and solutions to many problems. There will be little notice or publicity, but I was delighted to see that The Southern Baptist Convention is actively participating in a Christian solution to the great human relation problem of our nation. The Baptist World Alliance meeting in Miami, Florida, June 25-30 elected a negro William Tolbert from Africa as President of 20,000,000 of all nations in the Baptist World Alliance.

Baptist's believe in freedom of individual priesthood of believers, and I have full confidence they will be in a place of leadership when a solution for full citizenship to all people is complete.—John S. Ashcraft, pastor, Harvard Terrace Baptist Church, Fresno, Calif.

Prayer line in order?

Is your prayer line to God in order,
Can you get through a message to Him,
Or has the connection been severed
By greed, wordly pleasures and sin?

Do you give Him first place in your conduct,
Is Christ pleased with the things that you do?
Then I think there will be no trouble
For an emergency call to get through.
—Lydia Albersen Payen, Stuttgart



—Luoma Photo

God left the challenge

WHEN God made the earth, he could have finished it. But he didn't. He left it as a raw material—to tease us, to tantalize us, to set us thinking and experimenting and risking and adventuring! And therein we find our supreme interest in living.

Have you ever noticed that small children in a nursery will ignore clever mechanical toys in order to build, with spools and strings and sticks and blocks, a world of their own imagination?

And so with grown-ups, too. God gave us a world unfinished, so that we might share in the joys and satisfactions of creation.

He left the oil in Trenton rock.
 He left aluminum in the clay.
 He left electricity in the clouds.
 He left the rivers un-bridged—
 and the mountains un-trailed.

He left the forests un-felled and the cities un-built.

He left the laboratories un-opened.

He gave us the challenge of raw materials, not the satisfaction of perfect, finished things.

He left the music un-sung and the dramas un-played.

Work, thought, creation. These give life its stimulus, its real satisfaction, its intriguing value.

Each year thousands of high school and college graduates leave

Cooperative Program Month

By W. E. Grindstaff

SOUTHERN Baptists are learning to pray for the Cooperative Program causes. The plan may be adapted to fit any church, with renewed zeal and pastors are making an effort to help every Baptist understand it. No Baptist should be uninformed about our basic channel of mission support.

Information is the only intelligent basis for co-operation but information alone is not enough. We must follow our dollars with our prayers. The Cooperative Program of World Missions was born in prayer; we must nurture it in prayer.

Thousands of Southern Baptist churches are setting aside four Wednesday nights in October for special prayer for Cooperative Program causes. The plan may be adapted to fit any church. Each Wednesday night during the emphasis the pastor introduces an organization leader who presents certain Cooperative Program causes. Sunday school, Training Union, Woman's Missionary Union and Brotherhood leaders are used for this purpose. After brief discussion, the people are called upon to pray for the causes. Some churches distribute tracts and other printed materials at the close of the prayer service.

The idea is to inform the people about all of the Cooperative Program causes during the emphasis and to lead them to pray for these causes. Information about all of these causes may be obtained from most state convention offices. Mission board, agencies, institutions, and commissions will be glad to furnish information about their work. Many states are preparing leaflets which will give such information and thus make it unnecessary to write the agencies. Pastors may obtain adequate information by consulting the state convention and SBC annuals.

THE COOPERATIVE PROGRAM OF WORLD MISSIONS needs study and prayer by every church

FOUR midweek services given to prayer and study of the Cooperative Program will bring new awareness and understanding of our whole world mission plan.

Choose four prayer meeting nights. Each night ask a church organization (or some person) to present certain Cooperative Program causes. After discussion, pray for these causes. The Cooperative Program provides basic support for most mission activities.

their study halls to seek jobs. A few with ability to experiment will accept the challenge of raw material. In realizing their dreams they will enlist the support of others with faith in them and the courage to back that faith, at the risk of their savings, through periods of discouragement and disappointment. Then management know-how will translate those dreams into buildings, machinery, stable jobs—to make life better for all Americans.

That is how our nation has progressed from a wilderness

frontier. That is how we will reach a standard of world civilization yet undreamed.

Progress comes, not by some magic word and not by government edict, but from the thoughts, the toil, the tears, the triumphs of individuals who accept the challenge of raw material—and by the grace of God-given talents produce results which satisfy the needs of men.—From *The Electric Times*, monthly magazine for the employees of the West Texas Utilities Company, written by Allan A. Stockdale



'Keep telling
us something'



FIFTY-TWO pieces of mail have just been posted to 52 Correspondence Circle members. Response to this effort to stimulate Christian friendships has made it an exciting venture.

Once or twice each year letters from readers that express attitudes toward this column are shared with you. Some of the most encouraging communications have come during recent days. Here are selected portions from some of these.

"So you have moved! That was a big jolt. But I know one thing for sure. Wherever you serve, it must be all for the better. And I do mean it and do know that many are looking forward each week to the item of yours for the *Magazine*."

"Your work is a new venture of service to our folks—youngsters, old people and the families. Keep telling us something."

"You have bigger and better listings for our CC? Well, enclosed is an envelope for mine. Thanks."

"Many are writing to me. . ."

Writes another CC member:

"I am gaining some correspondence friends as the result of your good thinking and efforts and I want to thank you very much."

"I am sending a self-addressed and stamped envelope for the next new list when you have it ready. . ."

Then there are kind expressions concerning other matters treated in this column. Like these:

"I have read your article consistently since the *Arkansas Baptist* began carrying it. . ."

"When (my daughter) voiced her doubts to me (concerning dancing) I offered her your article I had clipped in July '62, 'Is Dancing Wrong?' It strengthened her conviction. She came back from that discussion fully persuaded that the minority won. That question. . . will come back again and again in her young life and may God grant that each time there will be a mature Christian voice to lead the way!"

"Reading 'It's Moving Time Again' prompted my writing to you today. (Due to my husband's work) we seldom get to stay in one area more than a year at a time. Moving involves so much more than just changing one's residence. . . 'may supply an element of preparation for the final move each person must ultimately make from life on this earth into the permanent life after death' will go down in my mental storehouse to bring out when a gloomy attitude toward such a transient life descends again."

"I have filed away 'Solution to Race Problem—God!' for future use. I am asked to teach in different age groups in Sunday school as I move into new churches and that spoke on a question that is being asked by (all ages). . ."

This one came in today's mail:
"What a joy it is to read your

article in the *Arkansas Baptist* each week! You have given some wonderful advice to the 'prospective minister's wife.' She will do well if she digests every word. . ."

Thank you each one for investing the time and effort to express reactions to "Courtship, Marriage and the Home."

One other bit of family-life sharing this week.

Yesterday morning, a professor, upon recognizing my genuine interest in the story, told me of his victory over despair when his son was born with a disfiguring physical defect. The father spent hours agonizing with God. Calls it his Gethsemane. Finally he prayed away the bitterness in his heart and was able to say in honesty, "O God, if it will bring more glory to your name for our son to bear this deformity, then your will be done."

The professor bore simple testimony to the fact that there came into his being an indescribable peace that strengthened him in that hour and has sustained him through the years.

Many of the experiences that frequented the son's growth and maturity from babyhood to manhood are too sacred and too painful to relate; but today that son is top-bracket in his profession, has a lovely wife and a fine young son of his own.

The same God who sustained Abraham in his testing time, whose grace was sufficient for Paul's acceptance of his "thorn in the flesh," and who gave peace to a grieved professor, is adequate and available to parents with needs and heartaches today.

"Since I know it is all for Christ's good, I am quite happy about 'the thorn,' and about insults and hardship and persecutions; for when I am weak, then I am strong. The less I have, the more I depend on Him." I Corinthians 12:10 (*Living Letter*—the paraphrased epistles by Kenneth N. Taylor)

Rosalind Street

Mrs. J. H. Street
Simmons Boulevard
Newton, Mississippi

A snake in your mouth

BY HERSCHEL H. HOBBS
Past President, Southern Baptist Convention, First Baptist Church, Oklahoma City, Oklahoma

JAMES is talking about the unregenerated tongue, or one set on fire of hell (3:6). He calls it "a fire, a world of iniquity" (3:6). Thus it defiles the whole body. He points out the impossibility of any man, by his own strength, to tame his own tongue. And then in picturesque language he describes the tongue.

"It is an unruly evil." The best manuscripts read "restless" evil. This word "restless" suggests the nervous restlessness of an asp before it strikes its victim. The word for "evil" means dormant evil. It is hidden in the nature of a person. While it may not injure another, the threat of its presence is always there.

This dormant evil is further characterized by the phrase "full of deadly poison." Literally, "death-bringing poison."

So the picture is complete. James sees the unregenerate tongue as an asp. In its mouth is its sac of death-bringing poison. This evil is dormant, but may be roused to action at the slightest provocation. This tongue with its deadly potential is poised like a restless asp whose head moves nervously from side to side. Without warning when provoked to action it strikes out to sink its fangs in its unfortunate victim. The dormant evil becomes active as the sac of poison is emptied into the victim's bloodstream, bringing death to him.

What a picture of an uncontrolled and unregenerated tongue! How destructive it is! Beware of such a tongue in others! But most of all in yourself. For who wants a coiled snake in his mouth?

"The tongue can no man tame," but God can.

Beacon Lights of Baptist History

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

Central College

JUDGE G. W. Bruce was the leading light in establishing Central College. He offered a resolution at the convention meeting in Eureka Springs, Oct. 30, 1890, urging the education of women. The convention appointed a committee of seven to study the matter, Judge Bruce, chairman.

At the convention the following year the committee reported keen interest in this project. Bentonville had made a bid for locating the college there by offering \$32,120 in money and land. Conway proposed a gift of \$27,582 in money, 10 acres of land, and the construction of a building by Jan. 1, 1893. Proponents from this city submitted an exhibit of proposed buildings and dormitories. The cities of Ozark and Rogers also made bids.

Conway had the advantage of being near the geographical center of the state and was selected as the site. G. W. Bruce promised to furnish the first building with everything except chinaware, carpets and pianos. Col. Stanford Robinson donated 10 acres of land for the campus located at the intersection of College Avenue and Center Street.

The board of trustees met May 31, 1892, and elected Charles W. Williams president. The property was leased to him at no cost ex-

cept the insurance premiums. He was permitted to select his own faculty and the school was under his management with the trustees' counsel and cooperation. Every member of the faculty was required to be a member of a Baptist church. The school was chartered as "Central College."

Dr. Williams served one year as president and resigned. Eleven presidents followed him in service to the school before it closed its doors. Their tenures ran from one year to twelve.

When school opened, Oct. 3, 1892 the first session was held in the First Baptist Church building. The college building was not completed until later in the year.

Financial support proved to be the school's greatest problem. The president was expected to secure both students and money to run the college. To assist in this the school employed a financial agent part of the time. The board of trustees and denomination helped some. But it was a difficult situation. Dr. J. S. Rogers served as president from 1928-1940, during the years of severe national depression. He had no help from the denomination during his tenure but kept the school out of debt.

Calamitous days fell upon the college in the mid-1940's. In a desperate attempt to save the school it was moved from Conway to Little Rock in 1947. The school occupied the Army's Camp Robinson site. But the administration could not create interest and support and the Arkansas Baptist State Convention voted to close the school in 1950.



PART III

One way to reach young people

BY GAINER E. BRYAN JR.

(Mr. Bryan, editor of *The Maryland Baptist*, weekly state paper, is on special assignment for the Baptist World Alliance through the Operation Brother's Brother Fund.)

SAN PEDRO SULA, Honduras, C. A.—“It was never my idea to establish a model for the Foreign Mission Board but to build a local church youth program,” Guy Bevil said in explanation of the Amigos de Honduras project, which he heads.

Bevil is a minister of youth education at the River Oaks Baptist Church of Houston, Tex. This church is sponsoring the inter-faith, inter-racial youth and medical mission here this summer. The project is a nine weeks program of preventive medicine, clinical treatment and literacy training.

I interviewed him in nearby La Lima where the headquarters “troops” are billeted, after arriving here from Tegucigalpa, capital of Honduras, with Dr. Robert A. Hingson.

Hingson, professor of anesthesiology at Western Reserve University, inspired the undertaking by a speech which he made to the River Oaks Brotherhood 2½ years ago.

After a few years as a youth director, Bevil said, “I had begun to feel that reaching the modern teenager for Christ was going to have to be done some other way than by holding sweetheart banquets.”

He continued, “We at River Oaks and in the Southern Baptist Convention are having so few volunteers for the ministry and missions. I felt we needed to give them contact with the mission field to inspire them to do more. So many of our mission volunteers come out of the BSU summer mission program.

“After Dr. Hingson came and made his speech, the idea began to jell. The young people began to hear about it. They proved their ability to stick with a project by organizing a defunct church and by renovating a doctor's garage for a Cuban family. I began to think the young people could really do something,” Bevil said.

Convinced that it would be inappropriate to preach to people who are too sick to listen, Bevil styled his pilot effort as strictly a mission to meet human need in Christ's name.

He went first to the minister of external relations, then to the public health minister and next to the archbishop of this predominantly Catholic country. He told the archbishop, “Our purpose is not to proselytize but in the name of Christ to relieve physical suffering and disease in Honduras.”

The prelate replied, “This is the true spirit of the Ecumenical Council. I will tell the people on the radio stations to go to your clinics.”



OLD buddies now, kids of Pueblo Nueva (New Town) pose under “Welcome Friends of Honduras” sign with two members of the North American team. Sign was strung up by villagers. Amigos shown here are Steve Cook (left) of Houston, Tex., and Bill Arnold of Woonsocket, R. I. Girls are also participating in the project.—(Photo by Gainer Bryan Jr.)

Bevil's visit to the archbishop has caused criticism of his project at home. His answer is, “I knew we didn't need the support of the Roman Catholic Church, but I didn't want their opposition either.”

“We have also been criticized for co-operating with the government,” Bevil said. “We have six departments of the Government working with us. They are trying to outdo one another in helping this effort.

“There are lots of programs in Honduras—Peace Corps, Cornell University, AID. Yet we have more personnel, more public acceptance than any of these. The reason is because this is a Honduran program.”

Can a crash program such as this succeed? Clearly the Honduran problems of lack of technical know-how, illiteracy (74 percent), poor communications, and health are too basic to be solved by outsiders coming in for nine weeks. It took nearly two weeks just to get the major supplies into the country and distributed to the 35 village outposts.

In spite of four months of special training for the effort, some of the doctors and the youth experienced culture shock. One doctor couple, in their 60's, quit and went home before the end of the first term.

Lack of publicity through the local, Spanish-

"Man dwells apart, though not alone,
 "He walks among his peers unread;
 "The best of thoughts which he hath known
 "For lack of listeners are not said." ("Afterthoughts,"
 Stanza 1)

When we professing Christians fail to communicate it is easy for us to blame others. Even Baptist deacons, pastors, and Sunday School teachers have been known to refuse to visit in the name of their churches, with the attitude: "It's here for them. Let them come and get it."

The Russian novelist Dostoevski has a troublesome word for us in his *The Brothers Karamazov*:

"If people around you are spiteful and callous, and will not hear you, fall down before them and beg their forgiveness; for in truth you are to blame for their not wanting to hear you."

Commenting on this, Stuart Chase says, in his *Power of Words*:

"When the audience turns away, there is something wrong with the writer's communication line. He should look to his tools. This holds for anyone who has something to say to others. It is primarily *his* lookout that the message gets through, not theirs."

We Christian communicators could learn much from "the children of this world"—the ad writers and the sales promoters—on how to get the message across. Is the real difference between us and the commercial world the profit motive? Would we Christians work a lot harder at getting people saved if we were to be paid \$20 a head for all the converts we win?

How—just how—do we Christians communicate? How do we speak to our day? Do we not really believe, as the world passes away all around us, that our hope, and the hope of all people, is "built on nothing less than Jesus' blood and righteousness"? Do we not mean it when we sing: "I dare not trust the sweetest frame, but wholly lean on Jesus' name"?

The really big thing, if we are to speak to our day, is not that we be equipped with telegraph and radio and television and the phenomenally rapid and efficient means and methods of getting into print. All of this is marvelous and adds tremendously to the weight of our 20th century stewardship. But the really big thing is that we have something to say. What a tragedy if we stand before the cameras that can flash us and our messages instantly to the remotest peoples of the earth, and we have nothing to say, or we say the wrong thing.

Whether we are communicating from the pulpit, by radio or television, or through religious journals such as the Baptist weeklies or other special publications, or in personal witness to people one at a time, this is a great day to be alive. Let us pray that to all of these things we have been talking about, God will add for us the wisdom and power that can come only through the endowment of the Holy Spirit. For it is only with God's help that we can hope to speak to our day.—From an address by Editor Erwin L. McDonald, Aug. 23, at Second Annual Communications Conference of Kentucky Baptists, Cedarmove Baptist Assembly, Bagdad, Ky.

language press, and inaccurate information weakened the effort initially, I learned in interviews in Santa Barbara. Four leading citizens all said they had understood that the Amigos would all be doctors, or at least trained medical personnel.

"What are the students doing in the towns where there are no doctors?" Esteben Rodriguez, manager of the bank, asked me. I could not give him an adequate answer.

Bevil said that all of the Baptist missionaries in the area "are cooperating enthusiastically with the project." He quoted one by name saying, "What you are doing will build prestige and acceptance of our work. If I had my career as a missionary to do over, I'd first go to medical school. For a doctor, doors open everywhere. For a missionary, they do not always open.

The local Catholic priest in La Lima said a good word for the Amigos. "Honduras is in need of every kind of help," he said. "All the people who come here to help are welcome. I know the Amigos are not proselytizing. I have not spoken against them. When my people have come to me and asked me, 'Who are these Amigos?' I have replied, 'They are here to help.' "

The Amigos themselves are sold on the project. Dr. John Marshall, Houston anesthesiologist stationed at Santa Barbara Hospital, said, "I feel this is the way to approach people. Not tell them how bad they are, but come to them in Christian love to help them."

Dickson Hingson, Johns Hopkins medical student and son of Dr. Hingson, spoke of the "exhilaration" that he, Milton Otto, 17, of Houston and a Peace Corps girl had felt following their first successful, large-scale vaccination. "The kids were happy, and we were happy," he said.

He said the Peace Corps worker expressed pride in riding in the same car with people who had done this.

Milton Otto said, "I think it's Christianity. Just helping the common man—that's not bad."

Great numbers of Hondurans immunized against disease is a concrete result that cannot be debated. Bevil was able to radio Houston these figures for the first 15 days: 100,000 doses of polio given, 15,000 shots of DPT* and 10,000 vaccinations for smallpox. These figures were dwarfed by later statistics after Hingson began lining up people and shooting them with his "peace guns" at the rate of five per second, 300 a minute, 2,000 an hour.

Only after the projects ends August 23 can it be fully evaluated.

*DPT — Diphtheria, postassium (whooping cough), tetanus

Speaking to our day

(Continued from page 3)

not able to communicate." The world situation seems to be no different from what it was a number of years ago when Clement Attlee said: "The peoples of the world are islands shouting at each other over seas of misunderstanding."

For Labor Day reflection

BY FINLEY M. CHU
— OUACHITA BAPTIST UNIVERSITY —



STANDING behind the pulpit on a Sunday morning, a pastor cannot fail to see that most of his bread-winning people are workmen. The church's financial committee, tallying tithes and offerings, may find that some 75 percent of the contributions are from labor income. So, problems of labor should be of no small concern to a church.

"Labor" is not just an abstract idea; it is a God-given power meant to be used for providing goods and services for the satisfaction of human wants (2 Thess. 3:10). It is a part of the "the power that worketh in us," and with it we labor for food, clothing, shelter, and other life necessities. And, furthermore, we must share the fruits of our labor with our neighbors, including giving through our churches.

In an advanced economy, however, our labor cannot be fully utilized as we desire; it must be done through a "job." As the economy progresses, more people have to be satisfied with the status of being employees. The very permanent employee status brings us problems, social and economic. It is no longer true that "anybody who wants a job bad enough can find one." More often than not a person loses his job due to no fault of his own. Automation, change in consumer taste, or many other reasons could cause one's misfortune. The society must come to one's rescue when one is helpless. Workmen's compensation, unemployment insurance and Social Security are devised for meeting such needs.

A labor union is an employee association organized for the improvement of its members' lot. In the

United States the main concern of the labor movement is higher wages, shorter hours, better working conditions, more fringe benefits, and broader union rights. The majority of unions are committed to capitalism and devoted to democracy. More than 90 percent of the disputes are settled peacefully through collective bargaining; they never come to the public attention. The average working hours lost due to strikes have been less than one half of one percent.

It is a fact that, between labor and management, there are real reasons for conflict as well as causes of harmony.

Management is always interested in cutting costs in order to meet competition while labor is vitally concerned with job security. This conflict underlies many important issues. Furthermore, management often speaks for higher productivity, which could mean larger pay for the worker and bigger profit for the management. But unions tend to think that higher productivity is not just a matter of harder work; it is the market which limits the productive capacity. Low wages and poor working conditions, as we are reminded by unions, are boomerangs to everyone's welfare through weakening the market for products. Of course, as management wants us to remember too high a wage will push the cost of production so high that the workmen will eventually price themselves out of market.

So the arguments go!

Any historian can tell us that the Christian religion has been an inspiration to labor movements and furnished them with many ideas and ideals for action. He can also show us that the Christian churches have been in many occasions stumbling blocks to labor movement. When the Knights of Labor was first organized, it could not find a minister willing to offer the opening prayer. Of course, things have changed and they are changing rapidly. But the fact remains that an average church would prefer its union members hidden in a church closet to seeing them at "the Lord's Table."

With more study and better understanding of labor problems, churches can help reduce the areas of conflict and enlarge the scope of harmony. "Goodwill toward men" should not be laid aside when labor and management come to the collective bargaining table, and the message of reconciliation must be made relevant to any sincere and good-faith negotiations.

The following suggestions are made for our churches' considerations:

1. Once a year our pastors might bring us messages with reference to labor and management relations and our churches give special recognition to our workmen members.
2. Whenever there is opportunity we might elaborate and evaluate such bread-and-butter problems in our Sunday School lessons and Training Union discussions.
3. We might re-study and re-examine our attitudes constantly under the new lights so as to make our attitudes fair and realistic.

Stay alive

BY J. I. COSSEY

IF you want to be happy in successful living, you must stay alive. There is no virtue for any person lolling around and pining away his life when he could live joyfully the whole day long. Worry is a disease that medicine will not cure. The person with a determination to stay alive will most likely live his life without the use of medicine. Happiness needs no medicine and unhappiness will not respond to our common remedies.

How long should a person stay alive? The answer is: all his life. Living is the most exciting experience in life. One cannot live without life and life is worthless unless one is living. We should dedicate ourselves to living a life that is worth living. There are too many worthless people living in the world.

Evaluating ourselves is a very worthwhile exercise. Do you have a living faith for your life-work? We work to live, we marry to live, we plan to live, we die to live and all these exercises make it necessary to stay alive all the time.

A lifeless and faithless church is a dying church, but an energetic church has life-giving results. The fruitful, stay-alive church has more faith than fear, more right than wrong, more peace than sorrow and more "get up and go" and less "sit down and sit."

We cannot live on frustrations and there is no need to try. It is easier to live in peace, joy and understanding. Why not let God release his power within you and start you on a program of successful adventure? There is no good reason for any person to live a dead life when God is willing to help him stay alive.

Our families need a stay-alive program. A wide-awake husband should offer his family a permanent love and a succession of challenging ideals. Boredom and a "half-alive" vitality will rob any

Why we do

Sentiment, in many cases,
Ignorance in not a few;
Bias plugs a part in choosing,
Pride selects important pew.

Appetite and taste propel us;
Hate and anger often, too;
We'll be led by powers within us
Till our God makes all things new.

Heaven here could be our portion
If God's spirit did imbue
And this life would be a blessing,
Filling choices good and true.

—W. B. O'Neal

home of a bright future.

A church with a dead leadership will be a dead church. It is impossible to bring enthusiasm from croaking leadership. Only life will give life. Big results will never come from little faith. Big dreams and big faith will guarantee big results. More failures are made possible because of a little, measly, meaningless type of faith. In partnership with God "all things are possible."

Everywhere I go, I find many, many unfinished tasks. I am guilty of starting projects that are worthwhile but never completed. It is good to start projects, but it is just as important to "stay alive" on the projects until they are finished.

In many of our churches we start study courses on needed subjects and never follow-up to completion. We start programs of visitation and in a few weeks the whole thing is forgotten.

It would revolutionize our work if we would assign ourselves the task of "Stay-alive-all-your-life" program. We can complete every work we start if we want to. We will never do any more than we are determined to do. The world is waiting for church people to prove that their teaching will work in the average life.

Springboard to Discovery, by Mary Lou Lacy, John Knox Press, 1965, \$2

Stewardship is man's response to God's love through Christ and it is impossible for the Christian to set aside a mere portion of time, talents, or money for God's use. This is the conviction of Mrs. Lacy. She feels there is no "part" in being God's child—there is a wholeness and a total desiring to be used however He might choose. Mrs. Lacy reveals here how a true belonging to Christ provides the inner motivation of love, the highest standard.

The Forty Days from Calvary to Ascension, by Geoffrey R. King, Eerdmans, 1962, \$2

This book deals with the last six weeks of the Lord's earthly life, from Calvary and Easter to the Ascension. The author is minister of Spurgeon's Tabernacle in England.

Jesus of Nazareth, by John A. Broadus, Baker, 1962, \$1.95

When this volume was first published, in 1890, Dr. Broadus described it as "the fruit of life-time studies . . . prepared with the author's best exertions, and a great desire to promote 'the knowledge of Jesus, the most excellent of the sciences.'"

Commentary on the Epistle to the Hebrews, by F. F. Bruce, Eerdmans, 1964, \$6

The Epistle to the Hebrews is regarded by many as being the most difficult of the books of the New Testament. Understanding its message calls for a great familiarity with its Old Testament background and a good knowledge of certain phases of first-century Biblical exegesis.

Dr. Bruce has constructed his commentary from a careful and thorough examination of the original Greek text, and has made every effort to insure that the exegesis reflects not only the best readings of the text, but also the great advances in the understanding of the language which have resulted from discovery and study of contemporary non-literary evidence.

Jemal of the Hill Country, by Muriel Zahn, illustrated by P. A. Hutchison, McGraw-Hill, 1962, \$2.95

A book for young readers, this is the story of a boy who lived at the time of Jesus' life on earth. It has been described as "a compelling story of courage and brotherly love." It helps young readers to understand the background of the times of the Lord's ministry.

Life by the Spirit, by A. Skevington Wood, Zondervan, 1963, \$2.50

Dr. Wood features here a thorough and exhaustive study of the place of the Holy Spirit in the life of the Christian.

Leaves Black Rock



DORSEY L. CROW

DORSEY L. Crow, who for the past three years has been pastor of First Church, Black Rock, has resigned to become pastor of Warrenton, Mo., Church. He will take up his new pastoral duties Sept. 12.

Mr. Crow attended Southern College and graduated from Arkansas State College in 1964.

Mrs. Crow attended Southern College and will graduate from the Jonesboro School of Nursing on Sept. 10.

The Crows have three children, Jerry, 15, Myra, 13, and Billy, 6.

Mr. Crow is moderator of Black River Association.

Mrs. Maddux dies

MRS. Lucile Douglas Maddux, 62, of Walnut Ridge, died Aug. 21 in a North Little Rock hospital from injuries received in a car-truck collision.

She was a member of College City Church.

Survivors include her husband, Roy C. Maddux, an English professor at Southern College; a son, Dale Maddux, former Current River-Gainesville Association missionary, now area missionary at Flint, Mich.; a daughter, Mrs. J. J. Gonzales, Houston, Tex.; a brother, Leroy Douglas, Lavern, Okla.; a sister, Mrs. H. A. Farrell, Kingman, Kan., and six grandchildren.

Recorders at Glorieta

GLORIETA—About 20 associational clerks, state convention recording secretaries and statistical secretaries met at Glorieta (N. M.) Baptist Assembly Aug. 12-18 for a church and denominational statistics and history conference.

The program included instruction in methods of getting records from the churches and improving techniques of recording associational and state convention proceedings, as well as historical use of these records.

Conference leaders and their topics included: A. W. Upchurch Jr., associational clerk, Jacksonville, Ark., "Getting Minutes Printed."

Also attending from Arkansas was Mrs. Bernie E. Bjorkman, secretary to Dr. S. A. Whitlow. Mrs. Bjorkman acts as clerk at Arkansas State Convention meetings.

Interim pastor

FRITZ E. Goodbar has accepted the interim pastorate of First Church, McCrory, Calvary Association, effective Aug. 22.

Pastor W. G. Dove resigned to accept a church in South Carolina.



R. E. PATTON

SALEM Church, Liberty Association, has called R. E. Patton as pastor. Mr. Patton was ordained to the ministry Aug. 15 by East Main Church, El Dorado.

The ordination service was conducted by Glenn Morgan, with E. T. Glover and Conway Sawyers participating.

Mr. Patton has been working with patients at Oak Ridge and Green Glen Nursing Homes for several months. He is a native of El Dorado and attended Oklahoma State University.

Mr. and Mrs. Patton have six children.



GROUNDBREAKING ceremonies for the pastor's new home were held at Desha Church, Independence Association, Aug. 8. The three-bedroom red brick veneer home will be built at a cost of approximately \$9,000. Paul Huskey is pastor.

Revival news

FIRST Church, Bearden, Sept. 13-19, W. D. Stark, evangelist; Homer Hal-tom, pastor.

FIRST Church, Parkin, Aug. 2-8; T. K. Rucker, Little Rock, evangelist; Doug Turner, Forrest City, song direc-tor; 7 by baptism; 4 by letter; 1 for special service; Ben Rowell, pastor.

News about missionaries

DR. and Mrs. W. Maxfield Gar-rott, Southern Baptist mission-aries on furlough, are returning to Japan. Dr. Garrott, president of Seinan Jo Gakuin, Baptist girls' school in Kitakyushu, left the States for Japan Aug. 22, and Mrs. Garrott will join him in a few weeks. They may be addressed at Seinan Jo Gakuin, Nakai, Ko-kura-ku, Kitakyushu, Japan. Born in Batesville, Ark., he spent his boyhood in various Arkansas towns where his preacher father had pastorates; she, the former Dorothy Carver, was born and reared in Louisville, Ky., where her father was professor in Southern Baptist Theological Seminary. Dr. Garrott was appointed a mis-sionary in 1934, she in 1935 (they were married in 1938).

B. W. ORRICK, emeritus South-ern Baptist missionary to Uru-guay, recently graduated from Baylor University, Waco, Tex., for the second time. Fifty years ago he received his bachelor of arts degree; this year he received his master of arts degree in religion. A native of Pike County, Arkan-sas, he will be 78 in October. He and his wife, the former Vera Humphries, of Union, S. C., live at 1809 S. Eighth St., Waco.

Dr. Whitlow visits churches

THE EXECUTIVE Secretary will be at the following churches on the dates and hours listed:

1 9 6 5

PASTORS, DEACONS, CHURCH LEADERSHIP

DATE	10:00 A.M. at:	7:30 P.M. at:
Thursday, Sept. 2	Siloam Springs, First	Rogers, First
Friday, Sept. 3	Marshall, First	Harrison, First
Tuesday, Sept. 7	McGehee, First	Hamburg, First
Thursday, Sept. 9	Mena, First	Fort Smith, Grand Ave.
Friday, Sept. 10	Russellville, First	Hot Springs, Second
Monday, Sept. 13	Nashville, First	Lewisville, First
Tuesday, Sept. 14	Sheridan, First	North Little Rock, Levy
Friday, Sept. 17	Clarendon, First	Forrest City, First
Tuesday, Sept. 28	Salem	Batesville, First
Monday, Oct. 4	Harrisburg, First	Blytheville, First
Tuesday, Oct. 5	Paragould, First	Searcy, First
Thursday, Oct. 7	Arkadelphia, First	El Dorado, First
Friday, Oct. 8	Fordyce, First	Pine Bluff, South Side

I would like to meet with the pastors, the deacons, the presi-dents of the Brotherhoods, WMUs, Training Union directors, Sunday School superintendents and all other leaders of our church life. We want to discuss the proposed 1966 budget for our state convention and any other matters of interest to our people con-cerning our work. We feel that discussions of this kind would be very helpful to our total Baptist witness. We would like to urge our fellow pastors to get as many of your church people to attend as possible.

You will notice that there are two meetings on each of the days—one at 10:00 a.m. and the other at 7:30 p.m. We would suggest that you choose the place and the time that is most con-venient to you and be with us for one of these services. "Come thou with us and we will try to do thee good . . ."—S. A. Whit-low, Executive Secretary



CROSSING TO RUSSIA—A group of Southern Baptist pastors, travelling in Europe, stand in front of the national monument and grave of General Mannerheim of Finland before going to Russia. General Mannerheim was a leader as Finland stood against Russia in World War II. (Left to right) Kermit Canterbury, Jackson, Miss.; W. O. Vaught Jr., Little Rock; Robert Ramsay, Brookhaven, Miss.; W. A. Criswell, Dallas; Robert White, Bastrop, La.

Apologies, Harrisburg

WE have learned that the report carried in our last week's paper to the effect that Rev. Curtis McClain had resigned as pastor of First Church, Harrisburg, was in error. We regret our error very much and offer our apologies to Pastor McClain and to Harrisburg First Church—The Editor

SBC News and Notes

BY the BAPTIST PRESS

EARL Stallings, pastor of First Church, Birmingham, Ala., has been preaching a series of Sunday morning sermons on the book of John.

On Aug. 8, the series reached the crucifixion and dealt with Christ's sayings on the cross. Stallings entitled the sermon, "Final Words."

The title turned out to have a contemporary meaning. At the close of the sermon, Stallings announced his resignation as pastor. He told members he was assuming, a month later, the pastorate of First Church, Marietta, Ga.

A CAR accident in June that put the newly-elected president of the Southern Baptist Pastors' Conference into traction with a broken vertebrae hasn't slowed down planning for the 1966 nationwide meeting of the Baptist ministers. James E. Coggin, pastor, Travis Avenue Church, Ft. Worth, Tex., president of the Pastors' Conference, is making plans and enlisting speakers for the 1966 meeting in Detroit from his bedside.

THE beginning of a 10-day summer vacation with parents ended 30 minutes later in a hospital for three residents of the Oklahoma Baptist Children's Home, Oklahoma City. The children and their mother were injured when the car in which they were riding collided with another vehicle. Condition of Barbara Latham, 10, was listed as serious, while the condition of her brother, Joe Latham, 8, was described as critical, in an Oklahoma City hospital here where they were admitted for surgery. Zelta Latham, 12, was treated and released.

ALVIN C. Shackelford, Dallas, has been elected editor of the *Indiana Baptist* and director of public relations for the State Convention of Baptists in Indiana. He will assume the position Oct. 1 with offices in Indianapolis. Shackelford, 33, has been tech-

nical director of the public relations office of the Baptist General Convention of Texas for four years. Previously he edited *The Beam*, publication of the Southern Baptist Radio and Television Commission, Ft. Worth. A native of Georgia, he is a graduate of Mercer University (Baptist), Macon, Ga., the University of Georgia, Athens, and of Southwestern Seminary, Ft. Worth.

A LIBRARY of approximately

1000 volumes and \$1000 were willed to Southwestern Seminary, Ft. Worth, by Mrs. Berry Franklin Dickson, Clarksville, Tex.

The library belonged to Mrs. Dickson's husband, a Baptist minister who graduated from Southwestern in 1912. Dickson married Miss Clyde Johnston, Alvarado, Tex., in 1921, and preceded his wife in death in 1940. Mrs. Dickson died March 24, 1963.

MRS. W. J. Cox, former president and treasurer of the Southern Baptist Convention woman's



CRISWELL EXAMINES FORMER HEADHUNTER'S HEAD-DRESS: A former headhunter and chief of seven rivers in the jungles of Peru, Chief Tariri of the Shapra Tribe, shows off his head dress to W. A. Criswell, pastor of the First Baptist Church of Dallas, largest congregation in the Southern Baptist Convention. Chief Tariri was dramatically converted to Christianity through the work of Miss Lorrie Anderson (right) and Miss Doris Cox, both missionaries from the Wycliff Bible Translators, Inc. Chief Tariri, who has killed ten chiefs and 20 underlings, once drank native-brewed liquor profusely, but sips a cold orange drink while telling newsmen that Americans should be more interested in God instead of personal pleasure. Criswell had flown last year to Peru with hopes of meeting Chief Tariri, but his plane crashed on the slopes of the Andes Mountains, suddenly ending his visit. They finally met in Dallas this summer when Chief Tariri stopped enroute to Peru from the Worlds' Fair. The chief, wearing his colorful head dress of Toucan tailfeathers, gave his dramatic testimony during three Sunday services at the 13,000-member First Baptist Church of Dallas. Miss Anderson translated the Shapra dialect into English. (BP Photo)

organization, died Aug. 3 in Memphis, after a long illness. Mrs. Cox was president of Woman's Missionary Union, SBC auxiliary, from 1925 to 1933. After that, she served as treasurer for 19 years. She had been in failing health since a fall in January, 1961.

CHARLES V. McGlocklin, Hattisburg, Miss., was elected manager of the Baptist Book Store at Golden Gate Seminary, Mill Valley, Calif., effective Aug. 1, by the Sunday School Board.

McGlocklin succeeds Mrs. Myrtle Chaney, who resigned as of July 31, after serving as manager one month. Almost immediately after her election by the Board, her husband was transferred back to Nashville.

DR. Elbert H. Walker, 46, Southern Baptist missionary to the Philippines, died Aug. 11, in a Ridgeland, S. C., hospital, several hours after a heart attack. He was stricken while he and his wife were stopped for lunch. They were driving to Charleston, S. C., from their home in Fort Valley, Ga.

Dr. Walker had come to the States on medical furlough in June because of a heart attack suffered in the Philippines in April.

Dr. Walker was president of the Philippine Baptist Theological Seminary, Baguio, having assumed that responsibility last year after serving the school as professor, registrar, and superintendent of grounds. Appointed by the Foreign Mission Board in 1957, he

joined the seminary faculty upon his arrival in the Philippines.

BEGINNING in January, all of the bulletins offered by the Baptist Bulletin Service will appear in full color. Full color has formerly been used only for special occasion bulletins, for use at Easter and Christmas.

The bulletins will continue to have inspirational messages on the back cover and will be printed on top-grade paper.

CHURCHES in 17 states and Hong Kong registered 43 libraries in July with the Sunday School Board's church library department bringing the total to 13,246. Kentucky led the states with seven new libraries.



The Cooperative Program 1. includes the whole world. 2. includes all causes dear to the heart of God. 3. means each mission cause will receive its proportion of what is given. 4. excludes the unnecessary and unessential. 5. meets changing conditions. 6. challenges the bravest. 7. blesses everyone it touches.

Departments

Executive Board

'Church strategy'

THERE is time yet to get in on the four year—1967-70—plan of "Church Strategy—A Plan for Advance." Using an abbreviated approach a church would be able to determine its areas of work, and set its goal before the end of this year and thus be prepared for the further training in the use of the strategy and organizational manuals early in 1966 looking toward moving into the full approach in October, 1966.

We shall be glad to give individual churches as much guidance as possible within the next few months if you will drop us a card requesting this help. It would be a decided advantage to your church to begin now with this plan of approach. Much of our Southern

Baptist literature will be dealing with the matter of church programming in the coming months. The literature will have a much greater meaning for those involved in church programming.

Two series of meetings dealing with church programming will be held during the weeks beginning February 21, 1966 and March 14, 1966. The time and places for these meetings will be announced in due course. Provision will be made in both of these meetings for churches which have not entered into programming up to that time. However, I cannot emphasize the fact too much that it would be to the church's advantage to let us work with you before the end of this year. If you will drop a card to me or Brother J. T. Elliff expressing a desire to enter the plan before the end of this year someone from the Baptist Building will be assigned to work with you.—S. A. Whitlow, Executive Secretary

Why tithe now? . . .

SOUTHERN Baptists are ministering in many areas through preaching, hospitals, schools, mission stations, and other various ways. This has been done with only 12 percent of the church members giving their tithe.

Arkansas Baptists are doing many wonderful things through local churches, institutions, and world missions with only 16 percent of the church members tithing.

If all Baptist church members tithed our denomination could present the claims of Christ to many more people in many more areas.

Therefore the slogan—"Tithe Now. . . That All May Know Him."—Ralph Douglas, Associate Executive Secretary

Brotherhood

Two important events

TWO events of major importance for Royal Ambassadors and their counselors are rapidly approaching. These events are in addition to the regular fall round-up for all chapters.

The first event is Royal Ambassador week, observed throughout the Southern Baptist Convention, the first week in November. This year the date is Nov. 7-13. Each year this week is becoming of greater importance to Royal Ambassador chapters and their churches. The week is observed in order that special recognition may

be given to the boys and their work, and to better acquaint the entire church with the missionary education program for boys. We feel sure every chapter and church in the state will welcome the opportunity to join with others throughout the Convention in the observance of Royal Ambassador week and special recognition for the boys and their counselors. A special package of suggestions and helps for a successful observance of Royal Ambassador week will be mailed to all counselors of record in the next few days.

The second event is the annual state Royal Ambassador Fellowship Supper. The supper is always held on Monday evening preceding the opening of the state convention. This year the supper will be held on Nov. 15, at First Church, Little Rock. The supper, in addition to good food and fellowship, also features good music and an inspirational mission message.

More information regarding the fellowship supper and program will be mailed you soon.

Begin now making plans to observe Royal Ambassador week and attend the fellowship supper.—C. H. Seaton

Church Development Ministry

Fourth consecutive year

ROWE'S Chapel Church has completed three years of participation in the Church Development Ministry. For two years in succession the Church has received an award for being first in their category.

Great benefits have been derived from following the plan of Church Development. Most of the needed additions and repairs were made the first and second years.

The third year saw them completing four outstanding projects. They are:

- 10 percent plus increase in total missions
- 10 percent plus increase in Sunday School attendance
- 10 percent plus increase in Training Union attendance
- Building debt notes paid in full.

Leonard Sanders, chairman of the General Progress Committee states: "We are already making plans for our fourth year in the Church Development Ministry."—R. A. Hill, Director

WELCOME

University students to the
First Baptist Church
of Fayetteville

- 21 College Classes in S. S.
- 70 Voice choir under Mr. Jim Davis
- Cassavant Pipe Organ & Baldwin Grand Piano
- Pastor begins 13th year
- Transportation to and from campus

Andrew M. Hall, Pastor
W. H. Halbert, Education
Jim Davis, Music

Your Church, Too, Can Make **A Wise Decision for Progress**

"Mr. Chairman,
I think every family in our church should receive the ARKANSAS BAPTIST NEWSMAGAZINE. It only costs 14 cents a month per family, or \$1.68 each for a year. This is the best money we can invest to keep our church members informed and abreast of denominational and world trends. We cannot afford to pinch our budget at this point. I make a motion we include the NEWSMAGAZINE in our budget for the coming year."



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For information on the Church Budget Plan, write:

Arkansas Baptist
newsmagazine

401 WEST CAPITOL

LITTLE ROCK, ARKANSAS

Report from Colorado

DEAR Arkansas Baptist students:

My experiences in the "Queen City of the West" have been many and varied. I have worked in the oldest Southern Baptist Church in Denver and a mission so new that they are still meeting in the living room of a home. I have worked in Vacation Bible Schools, survey, and done some secretarial work. I have eaten from the finest china and silverware and from paper plates and plastic forks. Being a summer missionary requires a lot of flexibility!

The Colorado General Baptist Convention, consisting of 51½ states—North Dakota, South Dakota, Wyoming, Montana, one-half of Nebraska, and, of course, Colorado—was organized in 1955. In these ten years they have established 190 Southern Baptist churches. One hundred of these are in Colorado. Thirty-four of the one hundred are in Denver. As you can tell Southern Baptist are certainly the minority group here.

I think the work that has been done here has been tremendous. There are many dedicated, hard-working Baptists here. But their task is enormous. The need is great in all areas—building, pastors, workers, state workers, but most of all the churches need the prayers of each of you.—Sincerely, Shirley Smith

(Shirley Smith, a student at Arkansas State College, served as BSU summer missionary in Colorado.)



SHIRLEY

Report from New Mexico

DEAR Arkansas Baptist students:

My partner, Joan Dyer, and I spent last week at Indian Camp at Inlow Youth Camp. I counseled eleven-year-old girls and filled in for the camp pianist who was unable to attend about half of the services. We had a wonderful camp. A large number of professions and decisions were made. I learned from the week that all the Indians are not as inhibited as those we worked with our first week in New Mexico. In fact, we were told that of all New Mexico Indians, the Navajo are the most difficult to reach. This seemed evident.

This week and for the next two weeks Joan and I are in Albuquerque at the Baptist Neighborhood



JACKIE

Center. This is a good-will center located in a predominately Spanish and Negro area. Most of the regular clubs and classes do not function during the summer months, so much of our job will consist of straightening store-rooms and such.

During our last week here there will be a revival at the Center, so Joan and I will be helping with visitation in preparation for that. I will probably also help with the music.

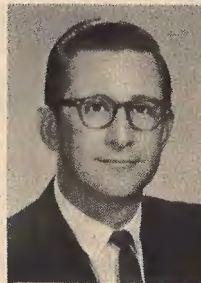
We will be making a trip up to Glorieta tomorrow with the Bob Grosses to catch some of the opening sessions of Home Mission week. He is the director at the Neighborhood Center. I haven't seen Glorieta yet and I'm really looking forward to the trip.—Sincerely, Jackie Stevens

(Jackie Stevens, a student at University of Arkansas, served as BSU summer missionary in New Mexico.)

Sunday School

Bible Teaching Conference

THE Aug. 26 issue of the *News-magazine* carried the dates, places and leadership for the 1965 conferences.



DR. BALLENTINE

The two identical conferences will be conducted at First Church, El Dorado, Sept. 27-28 and at First Church, Ft. Smith, Sept. 30-Oct. 1, 1965.

This additional information will be of interest to teachers, officers, pastors and other workers all over Arkansas.

As a change in personnel of the program, those attending will hear Dr. George Ballentine, pastor of First Church, Hope, as Bible teacher.

Dr. Ballentine will bring five messages in a survey of the Gospel of John. He is a native of Helena,

a graduate of Ouachita and earned the BD and ThD degrees from Southern Seminary, with a major in New Testament.

On the first day at each location, the general sessions will open at 1:45 p.m. and 6:45 p.m. Special age group departmental and leadership conferences will meet at 3:25 p.m. and 8:20 p.m.

On the second day, the three sessions will open at 9 a.m., 1:45 p.m. and 6:45 p.m. with the departmental and leadership conferences convening at 10:30 a.m., 3:20 p.m. and 8:20 p.m.

Dr. Donald Ackland will teach five special lesson units in the five general sessions and there will be five special features on Sunday School work.

Bring five pencils, five note pads and attend five sessions, hear five messages on John and five special Sunday School lessons taught, and participate in five leadership conferences.

By the time you have finished, you may lose five pounds.—Lawson Hatfield, State Sunday School Secretary

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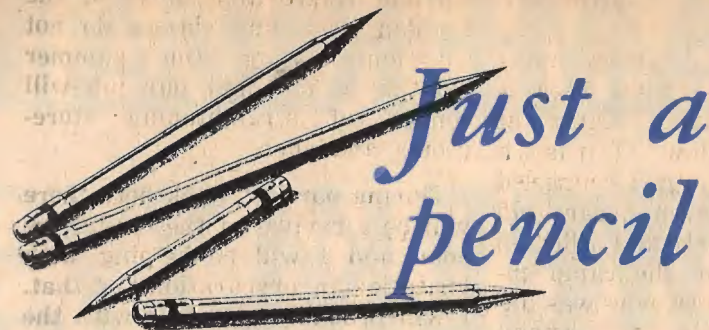
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BY MABEL-RUTH JACKSON

"WHAT is that stick of wood and what are you doing with it?" a man from the eighteenth century might ask if he could return to earth.

"Why, it's just an ordinary lead pencil," you probably would answer. "I'm writing with it."

Those persons in the eighteenth century who could write used goose quill pens. They dipped these into pokeberry juice for ink. George Washington wrote in this way, for there were no steel pens or lead pencils.

Perhaps you look at your pencil and wonder how it is made. How did that long sliver of black lead get inside the wood? You might think incorrectly that a hole was bored through the cylinder of wood and the lead slid in.

Two long, slender pieces of wood are cut exactly alike. They are rounded on one side and flat on the other side. Grooves are cut down the flat surfaces. A mineral from Ceylon called graphite, or black lead, is pulverized and worked into a dough with clay and a little water. This is rolled into a strip and baked. When it is hard, it is placed into the groove of one piece of wood. Then the two identical pieces of wood are glued together, and the result is a lead pencil.

A boy named Joe Dixon was born in Marblehead, Massachusetts in 1799. When he was thirteen years of age, a chemist friend, Francis Peabody, told him about some pencils that were being shipped in from Europe. They were of poor quality and cost twenty-five cents each. That was a great deal of money in those days.

Mr. Peabody noticed Joe's interest. With the help of a carpenter friend, the chemist made a pencil. Joe followed the process with eager eyes. When the pencil was finished, the boy sharpened one end and wrote with it.

How Joe himself would have liked to experiment making the pencils. But he had no money, and he must find work. For a number of years as he worked at various jobs, he was always trying to find better ways to do things. He made a machine that cut designs on rollers and printed them on cotton cloth.

When he was twenty-three years of age, Dixon married. Soon after that he started experimenting with machines for manufacturing lead pencils. He

made three. One machine cut small cedar slabs into the right length. A second made grooves in half a dozen slabs at the same time. A third pressed the clay and graphite dough through a tiny tube.

By 1830 Joe Dixon was selling pencils for ten cents each, but it seemed as though few people felt any need for them. Then during the War between the States, soldiers wanting to write home had no goose quills and pokeberry juice. Pencils began to be in demand.

Joe now invented another machine. It could turn out in a minute enough pieces of grooved wood for 132 pencils. By 1872 he was making eighty-six thousand pencils a day. He could afford to sell them for five cents each.

Joseph Dixon invented other things: a formula for stove polish, the formula for a material now known as babbitt metal, a method of printing bank notes to make counterfeiting difficult, and others. The "writing stick" which we call a lead pencil is the most universally used of all his inventions.

Ancient Writing

By Thelma C. Carter

HAVE you ever wondered how people wrote in ancient times? History tells that the people of Egypt began writing by drawing little pictures. When they wanted to write about water, they drew a picture with wavy lines. If they wished to write about a boat, they drew a picture of a boat.

For the sun, they drew a circle, and they made the moon in a crescent shape. When writing about animals or flowers, they drew tiny pictures of them.

In time, people began making fewer marks to describe what they meant. For instance, a bird came to be represented by two little marks that resembled wings. A man was drawn with two marks to signify the legs of a man walking.

Later, people made up little signs to tell their stories or to write their letters. Finally the signs stood for syllables instead of whole words.

Papyrus was used in making a kind of paper. This reedlike plant grew in marshes near rivers. The stems of the reeds were cut into long strips. These strips were laid lengthwise, side by side, with the edges overlapping. Other strips were placed over them. The strips then were dampened, pressed with heavy weights, and dried in the sun. Thus a sheet something like paper was formed.

To write on these sheets, the Egyptians used a mixture like ink. They made it by thickening water with vegetable gum and a little soot from pots blackened over a fire. A sharp, pointed reed served as a pen.

On many cave walls, as well as on ancient buildings in the Holy Land, these ancient writing signs and pictures remain today.

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hospital in the world. Choose your own! We pay *in addition* to any other insurance you carry. And we pay direct to you in cash...tax free! We send out our payments to you Air Mail Special so you have cash in hand *fast*. And there is no limit on the number of times you can collect.

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We invite close comparison with any other plan.

There really is no other plan like ours. But compare our rates with others for similar coverage. Discover for yourself what you save. And remember, there is *no limit* on how long you stay in the hospital, no limit on age, no limit on the number of times you can collect!

Here's all you do.

Fill out the application at the right. Notice the amazingly low rates! Enclose it in an envelope and mail to American Temperance Associates, Box 131, Libertyville, Illinois. Upon approval, you will get your policy promptly by mail, and coverage begins at noon on the effective date of your policy. No salesman will call. Don't delay! Every day almost 50,000 people enter hospitals. Any day, one of them could be you. Protect yourself before it's too late!

MONEY-BACK GUARANTEE

Read over your policy carefully. Ask your minister, lawyer and doctor to examine it. Be sure it provides exactly what we say it does. Then, if for any reason at all you are not 100% satisfied, just mail your policy back to us within 30 days and we will immediately refund your entire premium. No questions asked. You can gain thousands of dollars... you risk nothing.

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3.	_____	_____	_____	_____	_____	_____
4.	_____	_____	_____	_____	_____	_____

To the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes No
 To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes No If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

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Growing in faith

*Dr. Phelps is president of Ouachita University.

BY DR. RALPH A. PHELPS JR.*
 LUKE 17:5, 6; PHILIPPIANS 3:12-16; COLOSSIANS 1:9-23;
 HEBREWS 11:1, 6
 SEPTEMBER 5, 1965

DURING the month of September, our lessons turn to yet another aspect of Christian growth — the areas of growth. The lesson this week deals with growing in faith and reminds us that, unlike physical expansion which seems to occur automatically as an individual adds candles to his birthday cake, spiritual growth must be sought and cultivated. Faith, like a living plant, must be cultivated if it is to reach maturity and not be a stunted, spindly thing.



DR. PHELPS

Primacy of faith (Heb. 11:1, 6)

THE entire eleventh chapter of Hebrews stresses the fundamental place that faith holds in anyone's relation to God, and the sixth verse bluntly declares, "Without faith, it is impossible to please him." Faith not only is essential to salvation; it is also indispensable to a deepening relation with God and to spiritual growth.

Phillips translates Heb. 11:1 as follows: "Now faith means putting our full confidence in the things we hope for; it means being certain of things we cannot see." This confidence, this certainty, God demands; but the believer does not necessarily have an overflowing measure of "instant faith" from the moment he is born again.

Degrees of faith (Lk. 17:5, 6; Phil. 3:12-16)

JESUS evidently recognizes degrees of faith in Lk. 17:5, 6. When the apostles said, "Increase our faith!" Christ replied, "If ye had faith as a grain of mustard

seed, ye might say unto this sycamore (fig) tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." Their faith was evidently small—smaller than a tiny mustard seed—for at the moment there were no fig trees being uprooted and planted in the nearby waters. Jesus' declaration makes it plain that they could possess a great deal more faith than they had acquired up to this point.

The apostle Paul stresses to the Philippian Christians that spiritual progress is a continuing process and can never be declared completed in this present world. Although he is the foremost missionary, theologian, preacher, and teacher of Christian ethics of his century, he declares humbly, "Brethren, I count not myself to have apprehended." Phillips translates the verse, "Yet, my brothers, I do not consider myself to have 'arrived' spiritually, nor do I consider myself already perfect." There was no egotistical pride in his makeup, nor is there in any genuine Christian.

Further underscoring the continuous nature of spiritual maturation, Paul uses such descriptive phrases as "reaching forth" and "press toward the mark." He uses the image of a runner in a race, one straining with every ounce of strength he can muster as he concentrates on the portion of the race ahead. The prize is yet to be won.

These Philippian verses are even more remarkable when one considers that Paul wrote them from a Roman prison. His personal freedom was highly restricted, but his faith was still growing. Though in jail, he practiced "spiritual isometrics."

Aids to faith (Col. 1:9-13)

AFTER hearing from fellow-minister Epaphras about the growth in love of the Christians at Colossae, Paul writes them a personal letter which in six brief verses suggests a number of things which can aid faith's growth. One of these is prayer of a Christian friend; Paul never failed to pray for them (vs. 9). Another is consistent living; they are urged to live a life worthy of the Lord, pleasing to him and bearing fruit as their knowledge of God increases (vs. 10). Another is the strengthening which can come from God's boundless resources (vs. 11), allowing one to endure trying experiences with courage. Sharing the lot of other believers ("Saints") who are living in the light can also help (vs. 12), and recalling that God's power rescued us from darkness and transferred us to the kingdom of his beloved Son should give reassuring strength (vs. 13).

Key to faith (Col. 1:14-23)

THE key to a saving and a growing faith is Jesus Christ, "in whom we have redemption through his blood, even the forgiveness of sins." This Christ is the visible expression of the invisible God, and as we understand his work and power and commit ourselves to him, our own spiritual lives mature. In this passage, Paul shows in clear detail the preeminent place of Christ in our faith.

Another passage in Colossians, not selected as a part of this lesson, seems to sum up best the whole matter of growing in faith. Colossians 2:6, 7 says, "Just as you received Christ, so go on living in him—in simple faith. Grow out of him as a plant grows out of the soil it is planted in, becoming more and more sure of the faith as you were taught it, and your lives will overflow with joy and thankfulness."

Attendance Report

August 22, 1965

Church	Sunday School	Training Union	Ch. Adns.
Beirne, First	78	43	
Berryville			
Freeman Heights	153	56	
Blytheville, First	607	140	11
Chapel	77		
New Liberty	115	53	
Camden, Cullendale First	497	140	
First	455	134	
Crossett, First	446	121	2
Mt. Olive	229	105	2
El Dorado, Caledonia	40	36	
Ebenezer	204	84	
First	765	549	8
Trinity	228	105	
Greenwood, First	276	102	
Gurdon, Beech St.	148	53	4
Harrison, Eagle Heights	245	90	2
Hope, First	404	81	
Jacksonville, First	445	137	7
Second	244	77	8
Jasper	63	48	
Jenny Lind	145	121	
Jonesboro, Central	493	171	3
Lavaca	276	139	
Little Rock			
Forest Highlands	202	114	4
Immanuel	1,096	440	
Rosedale	246	77	
McGehee, First	452	155	5
Chapel	106	68	
Magnolia, Central	542	183	
Neiswander, Marked Tree	112	73	
Monticello, Second	249	94	
Murfreesboro, First	139	72	
Nettleton	268	119	
North Little Rock			
Baring Cross	659	199	
Southside	35	22	
Calvary	432	111	13
Central	232	113	
Gravel Ridge, First	208	111	
Runyan Chapel	74	42	
Levy	465	172	4
Park Hill	759	226	13
Sixteenth St.	46	20	
Sylvan Hills First	232	107	4
Pine Bluff, South Side	642	224	1
Tucker Chapel	24	20	
Watson Chapel	164	81	
Springdale, First	419	129	
Star City, First	280	89	
Texarkana, Beech St.	447	135	2
Mission	44		
Van Buren, First	460	177	
Second	79	40	4
Vandervoort, First	60	81	
Ward, Cocklebur	58	56	3
Warren, First	410	109	2
Southside	72	57	2
Immanuel	264	84	1
Westside	185	74	

A Smile or Two

The eyes have it

DOCTOR to patient, after giving a vision check on the wall chart: "You apparently don't see too well, Mr. Smith."

Mr. Smith: "That may be true, doctor, but I can see a sight better than you can spell."

Kicked the Bucket

A doctor fell into a well
And broke his collarbone.
A doctor should attend the sick
And leave the well alone.

THE house that is built according to every man's advice seldom gets a roof.

Art lovers

TWO small boys at a modern art exhibit stared at a wildly abstract painting.

One of the youngsters muttered to the other, "Let's get out of here before they say we did it."

THE wife who drives from the back seat isn't any worse than the husband who cooks from the dining room table.

Gone fishin'

TALKATIVE lady: "A big man like you might be better occupied than in cruelly catching little fish."

Angler: "Perhaps you're right. But if this fish had kept its mouth shut he wouldn't be here."

THERE are so many labor-saving devices on the market today that a man has to work all his life to pay for them.

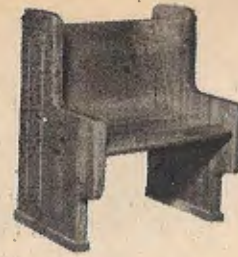
Calorie counter

FRED: "How did your wife get on with her slimming diet?"

Ned: "Fine—she disappeared completely last week!"

FAMOUS myth: "If I were making \$5 more, I could save money."

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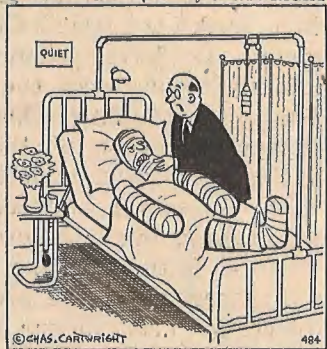
I HAVE a crew haircut, but part of the crew is bailing out.

THE road to success is always under construction.

FROM the time an infant tries to get his toes in his mouth, life is a continual struggle to make both ends meet.

AD in East Berlin Communist newspaper: "Will trade my luxurious lakeside villa for a hole in the wall."

Church Chuckles by CARTWRIGHT



"We're supposed to bring in a signed pledge card from every member. Just bite where it says 'SIGNATURE'."



Little Giant Hotomatic
Gas Water Heater No. 3
Will supply all the hot water needed for Baptistries, Church Kitchens, Rest Rooms. Heats 450 GPH. 20° rise in temperature. Write for free folders on water heaters, Fiberglass Baptistries, spires and crosses.
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Religious News Digest

By Evangelical Press

EVANGELIST Billy James Hargis threatened in Los Angeles to contest the tax-exempt status of various church-related groups if the Internal Revenue Service successfully lifts the exemption now enjoyed by his ultraconservative Christian Crusade. The IRS office in Oklahoma City, Okla., filed its revocation proposal against the Christian Crusade last November and the organization subsequently appealed. Under the country's revenue codes, religious, educational and charitable organizations are tax-exempt if "no substantial part" of their programs involve political activities.

CHRISTIANITY must learn from the "discipline and enthusiasm" of Islam in the foreign mission struggle, according to a former medical missionary. Dr. Kristofer Hagen, who spent eight years in India before practicing in Minneapolis, said the prize was most of Africa and a third or more of Asia. Africans and Asians would adopt an organized religion or ideology in this century, he said, and the Christian cause deserves "greater zeal and efficiency."

THE North Carolina Yearly Meeting of Friends closed its 268th session in Guilford College, N. C., by adopting a statement warning that "our country is filled with many discordant voices which are obviously not doing the will of the Father, and hate groups abound, some of them claiming to be Christian. In these days of impatience, suspicion and hasty judgment, we need to be walking proofs of the more excellent way, the way of understanding compassion, forbearance and forgiveness," it said.

EVANGELIST Billy Graham

dedicated a 60-foot steel cross atop Mount Lyn Lowry, a 6,280-foot peak near Waynesville, S. C. Dedicating the cross to the "glory of God," the famed evangelist said: "This cross is going to have a tremendous repercussion throughout western North Carolina. It will shine out as a symbol of the faith our mountain people have in Christianity."

DISNEYLAND has been chosen by the Southern California Area of the National Educators Fellowship, Inc., as site for its annual fall breakfast, Oct. 23.

IF Christianity is losing its influence, an official of the Wisconsin Evangelical Lutheran Synod (WELS) asked at the denomination's 38th biennial convention, does the reason lie in the fact that the church today consists of "soft pews, soft music and soft soap?" Rev. John C. Jeske, Milwaukee, chairman of the Synod's Board for Information and Stewardship, called on the 325 delegates at the convention's opening session to fight the "temptation to be apologetic about the Christian faith."

CONGRESS has been asked to pass a resolution designating 1966 as "The Year of the Bible." Sen. Claiborne Pell (Dem.-R. I.) and Rep. Peter H. B. Frelinghuysen (Rep.-N. J.) introduced the resolutions in their respective chambers, and the bills were referred to the Judiciary Committees. Both legislators are vice presidents of the American Bible Society, which made the original request.

NICHOLAS Maro, 1965 graduate of Valparaiso (Ind.) University has been named as the first African general secretary of the Christian Council of Tanganyika.

DURING the first two weeks of July the Revolutionary Government of the Union of Burma nationalized five well-known private hospitals established and operated in Rangoon by various foreign missions, and dispensed with the services of the foreign doctors and nurses on the staffs.

GHANA, a Western African republic in the British Commonwealth, has placed an urgent order for 500,000 Bibles with the British and Foreign Bible Society in London. The order was placed by Ghana's government-sponsored book-supplying agency, which said that about half the copies should be in the English Authorized Version. The remaining copies will be translated into several of Ghana's tribal dialects.

AFTER raising theological questions that could arise from man's probing into outer space, a Dutch Reformed publication concluded that its musings were only hypothetical, that it was impossible for human life to exist other than on earth. *Die Kerkbode*, Johannesburg, before raising issues in its lead article, said that "if and when" the time comes for men to colonize Mars or any other planet they should carry the Bible with them and thus "cling to the religion of Christ."

FORMATION of an interdenominational movement to oppose South Africa's apartheid and other policies restricting individual freedom was urged in Johannesburg by the director of the Christian Institute of South Africa. He is Dr. C. F. Beyers Naude, a former moderator of the Dutch Reformed Church of the Southern Transvaal. A few years ago, he resigned from the ministry in opposition to his Church's pro-segregation attitudes.

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