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7-14-1966

### July 14, 1966

Arkansas Baptist State Convention

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# Arkansas Baptist

*newsmagazine*

JULY 14, 1966



# personally speaking

## Willingly blind

AS I drove across northeast Arkansas on a recent Sunday morning, I saw an elderly man feeling his way, by cane, along the main street of a little town. His eyes were wide open, but it was obvious that he could not see.

The most of us will never know what it is like to be blind. But each of us can get a slight idea as to what it is like, through a very simple experiment. If you would like to do something to help your imagination, close your eyes and keep them closed for several minutes while you meditate:

"This is what it is like to be blind. A blind person cannot see where and how to walk. He can tell little difference, if any, between daylight and dark. . . . He can hear the mockingbird running through its repertoire in the bushes, but he cannot see this little vocalist. . . . He can hear the lawnmower running, but he cannot see the clean, green carpet back of the mower. . . . He can hold his loved ones in his arms, but he cannot see their faces. . . . And on and on for the rest of life!"

This is just a slight exposure to what it is like to be blind. Now let us make an application or two in other realms.

Whether or not you insist that our government is a *republic and not a democracy*, you will have to agree that under this government people of all classes have more freedom and more opportunities than people have under any other government on earth. Yet, a lot of our people spend their time running the government down as if it were something alien and something aimed at the downfall and enslavement of us all. This in spite of the fact that the government is us; its officials are our people, elected by us; and its laws are made and enforced or unenforced, revised or unrevised, annulled or not annulled, by us. In our government, the government is us!

So, in the church. The church is us—those of us who have professed faith in Christ and have followed him in baptism into church membership, openly accepting his Great Commission as our world commission. Yet, how many church members there are who live in unholy isolation and speak of the church as "they"!

You would call a man crazy who had good eyes but would not use them—one who would insist on keeping his eyes shut while he went stumbling along without seeing. But how different would a man like this be from those who insist on shutting their eyes to the blessings and opportunities that are theirs as Americans and as Christians?

*Erwin L. McDonald*

## IN THIS ISSUE:

GAME of the road . . . not Russian roulette with a pistol but American roulette with an automobile. Death ruled on Arkansas highways over the Fourth of July holiday. See the Editor's comment on page 3. Also subjects for the editorial pen are prayer restrictions by law and the Bible as literature.

\* \* \*

ANDREW Tinkle of Scott had great influence on sending his daughter, Amanda, to the mission fields of Nigeria. Mrs. Andrew Tinkle's complaint was that she could not go, too. See the story from the *Arkansas Democrat* about the brave Arkansas nurse on pages 6 and 7.

\* \* \*

"RIGHTEOUSNESS exalteth a nation; but sin is a reproach to any people." How this verse from Proverbs applies today to America is interpreted by James A. Overton in a recent sermon. Read "Reproach or Exaltation," on page 8.

\* \* \*

KENTUCKY Baptist Convention has denied permission to Baptist schools of the state to accept loans from the federal government. The Baptist Press report begins on page 7.

\* \* \*

A MOST charming visitor to Arkansas from Belgium had an interesting story to tell about an International Christian Fellowship Center in Brussels headed by her father, a Dutch Reformed Church pastor. The interview with Marianne Fagel is on page 15.

\* \* \*

SINCE there was no paper over the Fourth of July holiday, we have expanded to 32 pages this week. Much of our added space is devoted to Arkansas news beginning on page 10.

\* \* \*

Cover story, page 27.

## Arkansas Baptist newsmagazine

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Associated Church Press  
Evangelical Press Ass'n

July 14, 1966

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Abbreviations used in crediting news items: BP Baptist Press; CB Church

Bulletin; DP Daily Press; EP Evangelical Press;

AB Associational Bulletin; EPBS: European Baptist Press Service



## American roulette

FOUR of our neighbors—all out of one family—are dead, a part of the Fourth-of-July highway fatalities.

What can you do, but die, when somebody driving the wrong way on the freeway hurls his automobile into you?

The morning papers on July 4 reported eleven traffic deaths in Arkansas. Two of the accidents involved drivers headed the wrong way on freeways and all of the others apparently were due to the loss of control by the drivers, indicating excessive speeds.

The greatest gambling losses are not in the casinos—as high as that is. The most tragic losses are on our highways. There are too many drivers playing American roulette with their automobiles as the death instruments. It would be deeply regrettable if the reckless driver hurt no one but himself. But he lays not only his own life on the line, but the lives of all those in his car and in other cars in his vicinity, when he drives at a dangerous clip or insists on passing in a no-passing zone. Not to mention again driving the wrong way on a one-way drive.

Surely it is high time that reckless drivers be taken off the highways before the massacres. They should be dealt with for what they are—potential murderers. And driving while intoxicated should draw the maximum penalty.

## Prayer restrictions

APPLICATION of the principle of separation of church and state is not easy. But we sometimes have the feeling that proponents of this principle push it to ridiculous lengths. Such was the case, it seems to us, when a school official in Phoenix, Ariz., asked a high school senior not to use the phrase, "in Christ's name," as a part of a benediction she was giving at her high school's baccalaureate services recently.

Vice Principal Norman Wilson, of Cortez High School, Phoenix, is reported to have requested Marilee Drown to omit the phrase customarily used by Christians in closing their prayers, lest she offend persons of the Jewish faith who might be attending the service. Miss Drown, daughter of a Baptist minister who also teaches in the Phoenix public schools, refused to comply. "If I couldn't say what I believed, I wouldn't say anything at all," she replied.

Any public prayer involves persons other than the one leading the prayer. And where a prayer is given at exercises of a public school, open to people of all faiths

or of no faith, there are likely to be many different views represented in the audience. But surely there is a limit beyond which the pray-er should not be expected to go, even in taking into account the particular occasion. In the final analysis, one's prayer must be directed not to the people but to God. And the only resource a pray-er has is his personal faith and beliefs. A Jew should not be expected to pray to Christ, in whom he does not believe. And a Christian should not be expected to make his prayers conform to the requirements of the Jewish or any other non-Christian faith.

## Bible as literature

IN still another church-state consideration, a Seattle, Wash., superior court judge has ruled that the Bible as literature may be taught in a state university.

Answering the complaints of two ministers of Bible Presbyterian congregations, Judge W. R. Cole firmly upheld objective study of the Bible in a secular institution—in this case, the University of Washington.

The plaintiffs, Rev. Harold Webb of Tacoma and Rev. Thomas W. Miller, of Seattle, sought discontinuance of the University of Washington Bible course designated English 390. They contended that the Bible is "an infallible revelation from God to man" and not the proper subject of scholarly study. They also argued that the university course constitutes religious instruction with public funds in a public institution, contrary to state and federal constitutions.

Commenting that he had been impressed by the objective treatment of the Bible in the university course, Judge Cole also took note of the fact that the course is an elective and is not required for graduation.

We feel that both the judge and the plaintiffs have views worthy of consideration. The Bible is primarily God's revealed word to man, but it is also literature. The fact that some who enroll for the University of Washington Bible course may be influenced religiously by the study of the Bible as literature would not seem to be reason enough to ban the course, especially since it is an elective.

## "Stepping on toes"

"HE was preaching at me today." Have you ever said that? Sometimes a person says to me, "Preacher, were you talking about me?" Although this is generally said in half-jest, it is complimentary to the pastor. The sermon is not intended for the people in the next town but for the folk at home. If the congregation did not sense the rebuke of God for sin—their sin—in the sermon, it would be a bitter failure. The physician is to minister to the sick, not the well.—Russell Bennett



# 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.

### Grateful Michigander

AS a former Arkansan who still loves Arkansas Baptists, let me say just a word about my joy over the Lord's work here in Michigan and the relationship that Arkansas has had with it. I have served here for 10 years now and am deeply grateful for the many contributions that the State Convention of Arkansas and some of its fine preachers have made to our work. I easily remember when Arkansas was our "mother" and we turned to her for guidance and leadership as we were striving to become a State Convention. It was through your apt leadership and genuine direction that we grew and developed to where we are now. Many of your preachers have come here and preached for us and much of this was done at great cost and sacrifice to them personally.—Sam T. Cathey, Pastor, Middlebelt Baptist Church, Inkster, Mich.

### Jazz and dives

A BIT of information to those who like "jazz" . . . . The word comes into our language by the same route as does the cacophony it denotes, i.e., the dives of New Orleans. It is virtually identical with a verb-form of some African dialects, in which the primary meaning is "to copulate." It has that same meaning in the American and British underworlds today.—Signed, but name withheld

### Moyers, Watusi

Condemn the man [Moyers]? No. Condemn the Watusi? Yes. No man can see a Holy God reflected in our lives from such an act. But, who among us has not projected a failing symbol to those about us? Is our guilt less only because our audience was smaller?

May the concern of our embarrassment as Baptists be our own conduct.—Mrs. A. J. Curtis Sr., 1811 Huff Street, Wichita Falls, Tex.

### 'Proper perspective'

ERWIN, I have just read your book, *Across the Editor's Desk*. This should do a lot to put the papers in their proper

perspective.—Albert McClellan, Program Planning Secretary, Executive Committee, Southern Baptist Convention, Nashville, Tenn.

### Clearing the rolls

I WISH to express an opinion concerning the dropping of inactive members from church rolls. This is in regard to the letter carried in your June 23rd issue. I believe it might be permissible to transfer the names from an active to an inactive church roll, but members should be dropped from the church roll only in three circumstances, which are (1) if the member dies, (2) if the member joins another church of any faith, and (3) upon the member's personal request.

BY reminding the active members of the need to visit the absentees, impetus is given to the visitation program, and the possibility of an absentee's return is heightened. If an absentee's name is dropped, the possibility exists that he might be completely forgotten. It is my personal opinion that if one person can be brought back to active participation in any church program, then we have been well recompensed for leaving absentees' name on the church roll.—Mrs. Ralph Gordon, First Church, Springdale, Ark.

REPLY: Yours is a good suggestion. A church member should be as concerned about being placed on an inactive roll as having his name dropped. If your suggestion is followed and a call comes from one whose name is on the inactive list, requesting transfer to another church, the home church in all honesty should report him as being on the inactive roll.—ELM

### Drinking on planes

THANK you very much for printing my recent letter to you. I have just received a letter from the House Majority leader, Rep. Carl Albert of Oklahoma in which he tells me that legislation has been introduced into the Congress which would prohibit the serving of alcohol on the airlines. Certainly this would be the appropriate time for letters to be addressed to those who are concerned with this matter. Again, thank you very much for your valuable assistance.—James Semple, Pastor, First Baptist Church, Paris, Tex.

### An old reprobate

"I'm going to expose an old reprobate tonight from this pulpit!"

This was the lead sentence in a sermon that I preached recently in my church. Needless to say, this introduction immediately drew the attention of every man, woman, boy and girl present.

The introduction continued: "Yes, you heard right! I am going to call the name, from this pulpit, of a reprobate who has caused me trouble, he has caused our Deacons trouble, he has sown discord among all the brethren, and has caused strife in every department of our church. I'm tired of his tactics to the point of exposing him."

By this time there was much "squirming" going on in the pews. One "adam's apple" could be seen bobbing up and down. Pale faces turned red and red faces turned pale.

And then a sigh of relief swept across the audience as I announced my sermon topic for the evening:

"My subject tonight is: "His Satanic Majesty, The Devil."

Yes, truly, this was a time when church members squirmed.—Rick Ingle, Pastor, Oak Cliff Baptist Church, Ft. Smith, Ark.

### The Robb proposals

I APPRECIATE the Arkansas Baptist's faithful report on the first BEST Conference, but am alarmed at the proposals of the principle speaker, Mr. Robb. It seems that his concern is how best to use federal funds to expand our religious schools in order to provide more secular education—at the expense of Christian influence and training.

This would simply amount to converting a Baptist school into a public school supported by Baptist funds. What a subtle way for the devil to steal our schools.

As proposed by Mr. Robb, if our Baptist schools should quadruple in size using public money, how much "Baptist School" would be left in the final product, particularly if we made the allowances suggested by Mr. Robb?—Walter L. Callison, Pastor, Moark Baptist Church, Route 1, Corning, Ark.

### Correction

ON page 10, June 23 issue of the ARKANSAS BAPTIST NEWSMAGAZINE is a picture of my daughter receiving a white Bible during a service in our church, recently.

I appreciate you printing the picture and article but one correction needs to be made. The lady presenting the Bible is Mrs. Robert A. Carpenter (no relation), our YWA Director.—Verne E. Carpenter, Minister Music-Education, First Baptist Church, Hamburg, Ark.



YOUR editorial, "July 4, 1966," is one of the best you have ever written. It is time for Baptists and for all Christians to translate into loving action our professed love of freedom. You are right in reminding us that the provisions of our Constitution will never be fully realized until second-class citizenship based on color has been eliminated.

Thank you for the significant contribution continually made by the Arkansas Baptist.—Ross Coggins, Director of Communications, The Christian Life Commission of The Southern Baptist Convention, Nashville, Tenn.

### Full-time evangelist

I HAVE recently resigned the pastorate to enter the field of evangelism as a full-time evangelist. I have had eighteen years experience as a pastor in Arkansas. I am available for supply and revivals. My address is—Box 303A, Cabot, Ark. 72023.—Paul Pearson

### Pen pals wanted

I AM an African boy of Nigerian nationality. I am 20 years of age, five feet, five inches high and 130 pounds in weight.

I am seeking for friend in all corners of your country and through your helping hand this could be achieved by having my name and address published in

your educative paper.

I want to establish and exchange project of African origin articles. The articles includes: Ebony carving of our elephant, human finger, masks, wall profiles, dagger, crocodiles, alligator skin hand bags, purse, wallets, slippers, animals skin like tigers, leopard, ram, antelope, snake, and many others as well.

In return for: wash and wear pants, woolen pants (trousers), sport shirts, sweater shirts, sweater, tee shirts, belts all in medium sizes.

I shall be very obliged if my dream come to reality by putting my request in your widely read paper.

May God in his happiness bless you and your own efforts with prosperities (Amen).—Mudashiru A. Kotuiv, 28, Bridge Street, Lagos, Nigeria, West Africa

(Continued on page 24)

### On week days, too

Do you have a Sunday face,  
Or do you wear God's blessed  
grace  
On week days too?

Do you speak in dulcet voice  
Only to those of special choice  
Like some folk do?

Let God's sweetness make you  
whole,  
Let His glory fill your soul,  
Instead of YOU!

—Betty Calvert, Ft. Smith



... INCREASED interest in the civil rights struggle is being manifested on the part of U. S. Latins, as evidenced by such protests as the grape-pickers' organization in Sacramento. Spanish-speaking Americans now number from 8 to 10 million, and conservative estimates project the number may reach 15 million within the next decade.

... A national drive against the illegal spread of "pep pills," "goof balls" and such drugs as LSD is being launched by the Food and Drug Administration. Alarm over the growing use of such drugs, particularly among youth, triggered the campaign. Field offices will be established in New York, Atlanta, Chicago, Kansas City, and Los Angeles.

... "Hamburger" sold by meat processors to restaurants is often loaded with cereals, water, dried milk, or other ingredients. The Agriculture Department wants these labeled something like "imitation meat patties." Since the Department has no jurisdiction once the meat leaves the processor, however, restaurants will probably still call them hamburgers.

... According to the Bell Tel News, several new electronic devices and call-identification methods are giving telephone security people a method of tracking down the anonymous telephone caller. These new devices make it possible to pinpoint any telephone used to make obscene or abusive calls.

... London gambling casinos are making so much money that Americans are being flown to London with all expenses paid by gamblers who expect to make it all back in winnings. Britain's passion for gambling is causing great concern in both the government and the Church of England.

### 'Gideon' big success

OUACHITA University students and faculty members teamed with members of the Arkadelphia Youth Arts Festival to present Paddy Chayefsky's "Gideon," July 4 and 5, on the Ouachita campus.

Staged in Berry Chapel of the Berry Bible Building, the Bible-story-based drama attracted full houses.

The two major players, Ed Daugherty as Gideon and Tom Basham as The Angel of the Lord, looked professional in the portrayal of their respective roles. Not the least of their achievements was to show what can be accomplished on stage settings such as are possible on typical church platforms, with a minimum of costuming and stage properties.

Needless to say, certain alterations had been made in the play as originally written by Mr. Chayefsky. Conspicuously missing from the drama as given on Broadway was the dance of the pagan women celebrating Gideon's victories over the Philistines.

Dr. Henry C. Lindsey, of the Ouachita faculty, is due a goodly share of the applause, for his direction of the drama. His success with "Gideon" points the way to possible greater use of religious drama in the churches of the state.—ELM.

### Powell to West Helena

R. L. POWELL has resigned as minister of music and education at First Church, Russellville, to join the staff of West Helena Church. He will work with the music and youth and assist the pastor with the educational work.

A native of Tennessee, Mr. Powell received his B.A. degree from Belmont College, Nashville, Tenn., and master's degrees in church music and religious education from New Orleans Seminary.

Mr. Powell is married to the former Dottie Elder, also from Tennessee. They have two daughters, Nena, 4, and Penny, 2½.



# AMANDA TINKLE,

*missionary . . .*

*with her father's help*



MISS TINKLE with shipment to Nigeria, supplied by Baptist women of Arkansas. (STORY AND PICTURE BY ARKANSAS DEMOCRAT)

A FATHER'S willingness to give his daughter to the Lord for missionary service may be responsible for her being in Africa today.

"I don't remember when I began to think about being a missionary," said Amanda Tinkle, Arkansas Baptist missionary of

Shaki, Nigeria, "but Daddy said he remembers my responding in a decision service, and when the preacher asked for the parents to stand who would be willing for their children to go to a foreign land that he stood, and he has been standing ever since."

Her father is Andrew Tinkle of

Scott. Her mother's complaint the first time Amanda left for Africa was that she could not go with her. Amanda comes home on furlough every fourth year. Her stay is for a year.

"I am grateful to Mother for her wisdom, unselfishness and encouragement," she said.

Miss Tinkle has left Little Rock to return to her mission station in Shaki.

Miss Tinkle is supervisor of nursing service at the Baptist Hospital in Shaki by appointment of the Southern Baptist Foreign Mission Board.

She recently shipped 12 metal drums filled with bandages to the Shaki hospital. The bandages were made by more than 200 groups affiliated with the Baptist Woman's Missionary Union of Arkansas.

In an appeal made by Miss Nancy Cooper, state executive secretary-treasurer, the women were told to use old sheets, torn in two-inch strips, "sewn together and rolled."

Miss Tinkle advised that "worn out" linen makes the best bandages. She has had to use the cloth she had at hand when the hospital supply of bandages ran out, but it was not as satisfactory as the worn-out linen, she said.

Commercial bandages have to be imported, and the price is exorbitant.

The Tinkles lived on a farm near Benton when Amanda at 12 professed faith in Christ at a country church. Her father and mother were also saved.

Her mother encouraged Amanda at 17 to go to high school in Benton. She lived with an uncle and his family while going to school. She taught one year in a rural school then entered Arkansas Baptist nurses' training.

Amanda decided on China instead of Africa after meeting her first missionary. Africa seemed too hazardous. "Disease seemed to keep the mortality rate of missionaries high," she said. "All my life I felt the Lord had something special for me to do."

Her aversion to going to Africa seemed to be strengthened when she heard a friend in a Training



Union program at Cushing, Okla., tell how a yellow fever epidemic in Nigeria had killed a nurse and a teacher and the doctor had been sent back to the States.

Amanda said to herself, "I was right not to go to that place."

"Then the young woman related a teacher had been found, but no nurse was able and willing to go. It hit me that I was to go to Africa, and I was so stunned by this revelation that I went straight home," Miss Tinkle continued.

Then she received a letter from a friend who heard at the Texas Baptist Convention an urgent appeal for a nurse to go to Nigeria. The friend advised her to contact the Foreign Mission Board.

"I announced to my roommate who was driving the car that I was going to Africa, and she practically wrecked the car," Amanda said. "She stopped and remarked that she had never had a good roommate that something terrible didn't happen to her."

Miss Tinkle wrote to the Mission Board. She sailed for Nigeria nearly three months later.

The board cabled the missionary personnel in Nigeria that "Tinkle sailed."

"For months," she said, "they wondered whether they were receiving a nurse, a doctor or what, and was it male or female? I think some are still asking, What is Tinkle? for I have had to do about everything a missionary can do except perform a marriage ceremony and baptize a convert."

Miss Tinkle worked in Shaki, a city of 40,000, six years before a doctor arrived. Southern Baptists now have a hospital in Shaki of 40 beds, a staff of trained doctors and mostly Nigerian personnel. Hundreds of patients are cared for each year.

There are five other Baptist hospitals in Nigeria, established after the one in Shaki.

Miss Tinkle has been stationed in Shaki 16 years with time off for furlough and relief work at other stations, including the Leprosy Hospital at Obgomosho. She is also a pharmacist.

## SBC News and Notes

By the BAPTIST PRESS

# Kentucky Baptists say 'NO' to Federal loans

LOUISVILLE—Baptist schools in Kentucky were denied permission to receive loans from the federal government by action of a special called session of the Kentucky Baptist Convention.

Messengers to the convention meeting here voted 562 to 299 in favor of a motion instructing the four Baptist colleges in Kentucky to borrow only from private sources.

The convention also authorized the schools to borrow up to \$3½ million (from private sources) for construction programs, and approved a \$300,000 annual convention budget allocation for 20 years to repay the loans.

Two substitute motions calling for a study of the possibility of less convention involvement in operation of colleges were tabled by the convention on two occasions.

Last November, the Kentucky convention had authorized a detailed study of how to finance their higher education programs, calling for a special convention within eight months. The action came at a time when Kentucky Baptists had raised only about \$3 million out of a special \$9 million Christian Education Advance fund-raising campaign.

Six other state Baptist conventions — Texas, Arkansas, South Carolina, Mississippi, Arizona, and Florida—are in the midst of similar studies, all of them involving the question of either federal loans or grants for Baptist schools.

During the Kentucky convention, the first of the seven to deal with the question, debate lasted for a total of about eight hours in three sessions. About 45 persons spoke during the first day's debate, and about 20 on the second day.

## \$300,000 allocation

ACTION finally came on an amendment to a recommendation from the convention's Executive Board, which recommended the \$300,000 allocation from the convention's budget for 20 years to repay loans which the schools negotiated from any source, including the government.

Wendell Rone, pastor of the Bellevue Baptist Church in Owensboro, Ky., offered the amendment, which stipulated that the schools must borrow from private sources only.

Rone gave three reasons for his opposition: (1) government loans for Christian causes are not biblical, (2) it is not the Baptist way to support the schools, and (3) it is a divisive issue before the Kentucky convention.

"The eyes of Southern Baptists are upon Kentucky this day," Rone said. "I trust that we would not like it written in history that on June 27, Kentucky Baptists led the way for approval of government loans."

Rone and others arguing with him said that accepting government loans would violate the historic Baptist position on separation of church and state.

Opposition to the Rone amendment was led by Franklin Owen, pastor of the Calvary Baptist Church in Lexington, Ky., who authored the original motion leaving the door open for the Kentucky Baptist schools to seek either private or government loans.

Said Owen: "I do not think this is a biblical question. I do not believe it is a religious question. It is a political and practical matter,

(Continued on page 18)



# REPROACH OR EXALTATION

From a sermon-by  
JAMES A. OVERTON  
Pastor, First Baptist Church,  
Marked Tree, Arkansas

*TEXT: "Righteousness exalteth a nation: but sin is a reproach to any people" (Proverbs 14:34).*

OUR country calls us today. It has the right to call us. It calls us to duty, to respect, to loyalty, to concern. To answer this call is to honor not only our country but God. It is deeply religious to be patriotic.

It was Jesus who said:

"Render unto Caesar [your country] the things that are Caesar's." So, to dishonor our country would be to dishonor God. To be sure, God ordained human government. He did it for man's wellbeing. And the New Testament admonishes us:

"Submit yourselves for the Lord's sake to every human institution: whether to a king as the one in authority; or to governors, as sent by him for the punishment of evil doers and the praise of those who do right. For such is the will of God that by doing right you may silence the ignorance of foolish men. Act as free men, and do not use your freedom as a covering for evil, but use it as bond slaves of God. Honor all men; love the brotherhood, fear God, honor the king" (I Peter 2:13-17).

All people should love their country. Not to do so is to be a traitor. One does not have to love all that his country is or does. He does not have to

love all its leaders stand for, nor all its laws. He does not have to agree with what its elected officials do, the direction they may try to lead us, nor with the ends they try to accomplish.

But we are to love the country and to respect the offices of leadership, even though we cannot agree with what those who hold these offices do. Regardless of who is President of these United States—Democrat or Republican—regardless of how wrong I think him to be in his ideas, ideals and programs—this is my country. I help to make it what it ought to be, or I help to keep it from being what it ought to be. This truth I cannot escape.

Furthermore, I help to make it what God wants it to be, or I help to keep it from being what he wants it to be. So do you, and so does every other person.

The text reminds us that there are things we can do to exalt our country to God's ideal, and that there are things we can do to bring reproach upon our country and to bring down God's wrath upon it.

## Reproach of sin

FOR the sake of emphasis, let us turn the text around and consider the last part of it first: "... sin is a reproach to any people."

What is reproach? It is disagree, discredit, or blame incurred or sustained. It is an object of scorn or contempt. What is the cause of such condition in a nation? The text says, "Sin is a disgrace to any people; sin is a discredit to any people; sin is blame incurred by any people. Sin makes any country the object incurred of scorn and contempt."

Where does our nation stand, taking the text as a measuring rod?

There are five things which characterize the life of our nation. And all of them are growing in popularity and intensity every year. In fact, the rate of increase of these five characteristic things is a common topic of conversation in the halls of government, education, social concerns, and religion. They are: drunkenness, gambling, revelry, sexual immorality, and indifference in religion.

## Antidote for sin

BUT look now to the antidote for sin. "Righteousness exalts a nation." Righteousness elevates a nation in rank, honor, power, character, and quality. Righteousness dignifies, glorifies, and ennobles a nation.

Righteousness, then, is uprightness, virtue, obedience to divine and moral law. The Hebrew word in this passage calls for a strong impact of religious and moral rectitude in every relation and direction.

Would you like to see our country exalted? Then righteousness is the way to exaltation. Obedience to divine law is the way. Following Christ, who is our Righteousness, is the way.

True righteousness is an inner quality imparted only by Jesus Christ upon the basis of personal repentance and faith. But this inner righteousness imparted by Jesus must manifest itself in outward deeds and lives of righteousness, or we destroy the fruit of righteous living which saves nations.





**SILOAM SPRINGS ASSEMBLY.**—Top, left to right: Pastor Jeff Cheatham of First Church, Jacksonville, leads a study group on Sunday School Leadership, Intermediates; a typical "classroom;" Major C. S. White, director of music at Central Church, North Little Rock, discusses North Pulaski Association matters with Pastor R. H. Dorris of Pike Avenue Church, North Little Rock.

Center: C. L. Phillips, music director of Gravel Ridge Church, and Dee Ann DeLoach, of Life Line Church, and Carlena Reed, of First Church, Bauxite; Mrs. Mamie Shook, floor supervisor of Baptist Book Store, Little Rock, entices bookworms with a new book, in the Assembly book store; three Gravel Ridgers, Ricky Love, 11, Mike Smith, 11, and David Simpson, 12, rejoice with David that he still has a dollar of his allowance left—and it was only Wednesday!

Bottom: Pastor Damon Shook of Park Place Church, Hot Springs, morning watch speaker, second week, with Dr. Wayne Peterson, of the faculty of Ouachita University (Bible Study speaker, second week), and Pastor Rhine McMurry of First Church, Siloam Springs (speaker, Intermediate and Young People Assembly, second week); Pastor Don Cooper of First Church, Star City, leader of S. S. Leadership, Pastors, Adult and General Officers, second week; and Minister of Education James Johnson of First Church, Pine Bluff, and Pastor Al Cullum of South McGehee Church, McGehee, on coke break.—Photos by ELM





*CAMPUS King and Queen of Southern College for 1966 were Dewayne Harrison, son of Mr. and Mrs. Audie Mink, Bay, and Miss Lena Weston, daughter of Mr. and Mrs. James Weston, Jonesboro.*

## Serving in Alaska

AIRMAN 2nd Class Larry Holland, who is on duty with the Air Force in Alaska, currently is serving as music and youth director for the Salcha Baptist Church, near Eilson Air Base. Air Force Sgt. Roy Moore of South Carolina is pastor of the church.



MR. HOLLAND

Having been established in 1960, Salcha Church is the only church in a radius of approximately 35 miles. Its membership of 68 is composed principally of homesteaders and native Indians.

When Larry was in high school in Pine Bluff, he was active in First Church's music and youth programs. One summer he served as music director at Green Meadows Mission. When he was stationed by the Air Force at Blytheville Air Base, he served as music director of Gosnell Church.

## 61 at Encampment

THE Annual Staff Baptist Men's Encampment, held at Paron Campground June 24-25, was a wonderful treat and spiritual feast to all who came, according to Nelson Tull, Brotherhood secretary. Sixty-one were registered.

"Everybody on the program came through in a great way," he said. "The fellowship was as fine as could be. The expressed interest of men in the real work of missions was very gratifying. Practically every section of the state was represented by capable men who are in places of leadership in their own churches. We thank God for his answer to the prayers of his people for a wonderful get-together of the Baptist men of our state."

The program was built around the theme "Till the Crown Be Won." Out-of-state speakers were Forrest Sawyer, Brotherhood secretary of Kentucky, and G. A. Ratterree, Brotherhood secretary of Florida. The singing was led by George E. Pirtle, pastor, Sylvan Hills Church. Pat Mehaffey, pastor, Yorktown Church, played the piano.

Presiding was Robert Moore, State Brotherhood Convention president. Assisting him were Elbert Wilson, Convention vice president, and Dr. James Sawyer, secretary—Reporter

## Pearson ordained

OTHEL Pearson was ordained to the ministry June 19 at the request of Murphy Church, Caddo River Association.

Mr. Pearson is pastor of Sulphur Springs Church.

Participating in the program were Carlos Jones, Norman; Charley Hughes, Sulphur Springs; Marvin Black, pastor of the church; J. W. Love, pastor, Black Springs Church; Council Dennis, pastor, Big Fork Church; William E. Woodson, associational missionary.



*GRADUATES — Chaplain (Captain) Harold D. White graduated June 1 from Chaplain Career Officer Course at the U. S. Army Chaplain School, Ft. Hamilton, N. Y. The son of Mrs. Ruth M. White, Gurdon, he is a graduate of Ouachita College. He served as pastor of Sycamore Grove Church, Gurdon, before continuing his studies at Southern Seminary, and serving as pastor of Canton and Burgin Churches. Chaplain White is married to the former Miss Thelma Jean Arnold, Kibler. They have two daughters. He will be stationed at Ft. Campbell, Ky., for service with the 101st Airborne Division.*

FIRST Church, Highfill, Benton County Association, has been notified that its Bible School has been graded standard. Jack E. Lawson is pastor.

FORMER Arkansan W. Lee Prince observed his seventh anniversary as pastor of Trinity Church, Seneca, S. C., June 19. Mr. Prince is the son of Pastor Irving Prince, First Church, Cotton Plant.

SYCAMORE Camp No. 210, Woodmen of the World Life Insurance Society, recently presented Liberty Association with a United States and Christian flag set. National Representative Dale Shirey presented the set to Conway Sawyers, associational missionary.



## 'Woman of year'

MISS Louise Porter, a member of Park Hill Church, North Little Rock, was recently elected "Woman of the Year" of the Acropolis Chapter of American Business Woman's Association.



MISS PORTER

Miss Porter is a former school teacher and now serves as public relations director for Air-Land-Sea Travel Agency, Little Rock.

Long active in educational and civic affairs, Miss Porter is past president of North Little Rock Classroom Teachers Association; Pulaski County Historical Society; Pulaski County and Arkansas Chapters of the American Association for United Nations; The Greater Little Rock Federation of Women's Clubs; The North Little Rock Boys Club Auxiliary; and Little Rock and Arkansas Democratic Women's Clubs.

—Gazette Photo

## Glorieta staffers

GLORIETA — Nine Arkansas Baptists are serving on the summer staff of Glorieta (N. M.) Assembly during the first six-week session June 9 through July 20.

Arkansas staffers are: Mr. and Mrs. Will Graves, Texarkana; Hazel Gilbert, Little Rock; Irene Huffman, Malvern; Frederick Selby, Little Rock; Jane Griffin, Ft. Smith; Sandy Hobgood, Hot Springs; Joanne Varner, Conway; and Joe Michalls, Little Rock.

KEN Reinhardt has resigned as youth director of First Church, Conway, to enroll in Southern Seminary, Louisville. He has served the Conway church for two years, full time during the summer and part time during the regular school term, while he graduated from Arkansas State Teachers College.

## New missionary

REV. Carl Overton, pastor for the past three years of Trinity Church, Benton, has resigned to become missionary of Ashley County Association, Hamburg. He begins his new duties July 15.

The associational office is located at 109 Adam Street, and the Overtons are living at 200 South Elm, in Hamburg.

Mr. Overton is a graduate of Ouachita Baptist University and Southern Seminary, Louisville, Ky.

## To White River

REV. Herbert Sparler has accepted a call to White River Church, and is now living on the field. His address is P. O. Box 226, Oil Trough, Ark.

Mr. Sparler is a graduate of Ouachita University and of Southwestern Seminary, Ft. Worth. He has served as pastor of a number of churches in Arkansas.

## Licensed at Monticello

ROBERT F. Hartness recently surrendered to the ministry and was licensed to preach by Second Church, Monticello.



MR. HARTNESS

Mr. Hartness, 25, is married and has three children. He plans to attend Ouachita University this fall.

## Porter to Pea Ridge

JACK PORTER has accepted the pastorate of Pea Ridge Church.

Mr. Porter has served as pastor of First Church, McCrory, since February of this year.

LARRY O'Kelley, former pastor at Brinkley, has enrolled in graduate school at the University of Arkansas.



DR. J. PAUL PALMER

## Memphian is pastor

DR. J. PAUL Palmer, Memphis, is the new pastor of Southside Church, El Dorado. He began his service July 8.

For 12 years, he has served as pastor of Charjean Church. During that time there were 1200 additions, with 800 by baptism. He is currently serving as a Tennessee representative on the Southern Baptist Convention Christian Life Commission. He has also been a member of the Committee on Boards of the Tennessee Convention. Dr. Palmer has been teaching English, New Testament and Baptist doctrines as dean of the Baptist Bible Institute of Shelby County.

Mrs. Palmer is the former Miss Flora Shoptaw of Little Rock. They have a daughter, Mrs. Robert McGlothlin, El Dorado, a graduate of Ouachita University now teaching in the public schools of Sheridan.

ALVIN Wiles has resigned as pastor of Norfolk Church, White River Association, to become pastor at Tomahawk.

T. D. WHITEHORN, a former Texas pastor, is the newly appointed chaplain at Veteran's Hospital in Fayetteville. He served in the Panhandle area.



## DEATHS

Wiley J. Powell, 72, retired Hamburg merchant, June 23.

Mr. Powell, a lifelong resident of Ashley County, was a deacon of First Church and a long time member of the church choir.

Philip W. Baldwin, 76, Little Rock contractor, June 28.

A native of Ashtabula, O., he came to Little Rock in 1913. He was the contractor for 50 hospitals in Arkansas and many other public buildings in the state.

He was a member of Pulaski Heights Church, the Rotary Club, the Associated General Contractors, and was a past president of the Lighthouse for the Blind.

Mrs. Ella Mae Griffin, 88, Pine Bluff, June 23.

She had been a member of Lee Memorial Church, White Hall, for 38 years.

W. E. Davis, 70, retired Baptist minister, Mountain View, at Little Rock June 30.

He had preached for 50 years. Services were conducted from Mountain View First Church.

C. R. Cole, 57, fuel company executive of Magnolia, June 19.

He was a member of Central Church, where he was ordained a deacon in 1959. He taught the Steadfast Sunday School Class and was an active worker with the young people.

Among the offices he held were president of the Chamber of Commerce, the Columbia County Fair and Livestock Show Association and the Rotary Club, director of the Arkansas Chamber of Commerce and member of the United States Chamber of Commerce Natural Resources Committee.

He was a member of the Board of the Arkansas Baptist Foundation.

and graduated from Union University, Jackson, Tenn., with the bachelor of arts degree. She has taught school in Monette, Kansas City, Kan., and Louisville, Ky.

She and Mr. Barnes have three sons, Randal, nearly 10; Steven, two; and Mark, one.

Mr. and Mrs. Barnes are among 23 career missionaries appointed and two missionary associates employed by the Foreign Mission Board at Ridgecrest, bringing the Southern Baptist overseas mission staff to 2,179 (including 156 persons on short-term assignments).

## Philadelphia pastor



JOHNNY GREEN

JOHNNY Green has accepted the pastorate of Philadelphia Church, Jonesboro, succeeding Gerald W. Jackson.

Mr. Green, a graduate of Southern College, has served as pastor of Bethel Church, Muskogee, Okla., for the past two years.

Other pastorates include Murphy's Corner Church, Newport, Chamber Church, Lonoke, Goodwin Church, Goodwin, and East Side Church, Ft. Smith.

A native of Trumann, he is married to the former Miss Frances Aston of Wynne. They have four children, Steven, 11, Kathy, 10, Carol, 8, and Kay, 7.



**SOUTHERN COLLEGE GIFT**  
—J. Garner Long, Walnut Ridge photographer, recently presented to the college a portrait of President H. E. Williams.



## FMB names Arkansan

RIDGECREST, N. C. — Mrs. Emmett A. Barnes, the former LaNell Taylor of Monette and Mr. Barnes were appointed missionaries to Lebanon on June 23, during a special session of the Southern Baptist Foreign Mission Board opening the annual Foreign Mission Conference at Ridgecrest Assembly.

Mrs. Barnes told the Foreign Mission Board that when she was a little girl in Arkansas she sometimes wondered if she might someday become a missionary. She dedicated her life to missions while a college student.

"Emmett and I have felt led toward foreign missions for a long time," she continued. "We think we can help meet a definite need in Lebanon."

Mr. and Mrs. Barnes now live in Austin, Ind., where he has been pastor of First Church for more than two years. He is a native of Missouri.

Mrs. Barnes attended Arkansas State College, Jonesboro, and Southern College, Walnut Ridge,



# Ten years of Harmony

## Revival news



MISSIONARY GREER

REV. Amos Greer recently observed his tenth anniversary as superintendent of missions for Harmony Association, Pine Bluff.

During the past ten years, the following new churches have been constituted in the association: Douglas, Dollarway, North Side, Centennial, Watson Chapel, and Shannon Road. In addition there are three missions: Tucker Chapel of South Side Church; Greenmeadow of First Church, Pine Bluff; and Hollandale of Greenlee Memorial.

South Side Church has purchased mission sites in the Broadmoor-Belmont area. Immanuel Church has bought a mission site in the southwest section of Pine Bluff.

The following statistical table shows the measurable progress since 1956:

	1956	1966
Resident members	8,325	11,265
Total Membership	18,192	16,226
Total Baptized		5,935
Sunday School Enrollment	8,939	11,428
Training Union Enrollment	3,796	4,950
Property Value	\$2,442,270	\$4,771,400
Associational Missions	6,159	16,150
Cooperative Program	63,419	103,320
Pastors Salaries	93,792	123,872
Outside Causes	98,012	171,721
Annual Church Income	\$ 603,281	\$1,054,082

The home of the missionary has been expanded to include a 32 x 20-foot office space, the addition of a carport and a utility room. Considerable equipment has been added to the associational office.

More than a dozen of the churches in the association have built or acquired pastors' homes.

Substantial additions to their parsonages have been made by Anderson Chapel, Sulphur Springs, Oak Grove, Greenlee Memorial, Matthews Memorial, and Gould.

The following churches have built new auditoriums during the period:

Second, Pine Bluff; Immanuel; Oak Grove; Hardin; Centennial; Sulphur Springs; Watson Chapel; North Side, Star City; Greenlee Memorial; Forrest Park; Matthews Memorial; Plum Bayou; Lee Memorial; Grady; and Dollarway. More than 20 churches have built major educational buildings.

During his tenure, Mr. Greer has established and edited a monthly bulletin that goes out each issue to approximately 4,000 Baptist families. He has also led in the establishment of a quarterly youth rally, a long-range calendar planning of associational activities; visual aids library; Sunday School and Training Union methods library; the employment of a full-time associational secretary; established a mission site fund; and started work among the National Baptists (Negro) through Vacation Bible School workers, extension classes, clinics, and direct church assistance. The association is currently seeking property for a Negro Center building.

PINE BLUFF Immanuel, Aug. 21-28; Dr. Robert E. Baker, missionary to Brazil, evangelist; Gerald Morrow, minister of music, LaBelle Church, Memphis, singer; Dr. L. H. Coleman, pastor.

RUSSELLVILLE First, July 25-31; Dr. G. Earl Guinn, evangelist; Charles B. Thompson, pastor.

LITTLE ROCK Pleasant Grove, June 20-26; Ed Walker, Levy Church layman, evangelist; Jack Faulkner, Pleasant Grove Church, song director; 7 by profession of faith; 6 for baptism; 1 by letter; 59 rededications; E. W. Goodson, pastor.

MARION County-wide revival, July 27-Aug. 7, on grounds of First Church, Yellville; Walter Ayers, evangelist; Mark Short, song leader.

EAST Oakland, L. E. Love, pastor, S. D. Hacker, evangelist; 3 by profession of faith; 7 by letter.

EROS Mission, Otha McCracken, pastor; Dale Barnett, evangelist; "Red" Johnson, singer; 3 by profession of faith.

HOPEWELL, Jim Fowler, pastor; John Finn, evangelist; 5 by profession of faith.

ANTIOCH, R. V. Carroll, pastor; Troy Melton, evangelist; no decisions.

DETROIT, Mich., ten crusade, First Church, Trenton, James Jones, pastor; First Church, Ypsilanti, Mich., Jerry Moore, pastor; Middlebelt Church, Inkster, Mich., Sam Cathey, pastor; May 29-June 19; Walter K. Ayers, staff evangelist, First Church, Little Rock; 39 by profession of faith; 12 by letter; 3 for special service.

SMACKOVER First, July 17-24; Ben Bracker, Camden, evangelist; James Carraway, Shreveport, song director; D. C. McAtee, pastor.

LITTLE ROCK Rosedale, Sept. 4-11; Paul McCray, evangelist; W. Leslie Smith, pastor.

CABOT First Church, July 30-Aug. 3, youth revival; Tom Elliff, evangelist; Harold O'Bryan, pastor.

FT. SMITH Grand Avenue, Aug. 7-14; Dr. John Scott Trent, Florida, evangelist; Clifford Palmer, pastor.

NORTH LITTLE ROCK Gravel Ridge First, July 22-24, youth revival; Doyne Bailey, evangelist; George McGill, music director; Jack Livingston, pastor.

## New Arkansas Baptist Subscribers

Church	Pastor	Association
<b>New budget after free trial:</b>		
Big Fork	Council Dennis	Caddo River
Brownsville,		Little Red River
Heber Springs		
<b>One month free trial received:</b>		
Lakeside,	George A. Robinson	Central
Hot Springs		



# From the churches . . .

## Join Ouachita faculty

### Nashville First



But I tell you he DID!  
Ed Sullivan just looked  
at me and said, "Why  
aren't you in Training  
Union?"!!

THE cartoon above appeared in the  
June 28 Mid-Week Messenger, edited by  
Pastor C. A. Smithson.

### Sherwood, First



ANN, Anthony, and John Sanders,  
children of Mr. and Mrs. James Sanders,  
305 Devon in Sherwood, have an envi-  
able record in Sunday School. Ann, 14,  
has not missed Sunday School in 18  
years; Anthony, 13, has not missed in  
12 years; John, 8, started Sunday  
School when he was 4 weeks old and  
has not missed a Sunday. They are at  
present members of Sherwood First  
Baptist Sunday School:

### Newport Immanuel

PASTOR James H. Fitzgerald has  
completed two years with the church.  
In that time, 109 have been added to  
the rolls, 35% upon profession of faith.  
The church has remodeled the building  
and parsonage, purchased a new or-  
gan, increased the budget and main-  
tains a Mission Sunday School with  
average attendance of 25.

### Blytheville First

MR. AND Mrs. R. G. Hunt observed  
their 65th wedding anniversary June 29.

Mr. Hunt is a former member of  
choir. Until ill health prevented, Mrs.  
Hunt was an active member in all of the  
church organizations. She assumed re-  
sponsibility for raising the money to  
purchase the church bell for the sanctu-  
ary erected in 1915.

### Brinkley First

JUNE 26 was declared Dorcas Rush-  
er Day, honoring Mrs. Albert L. Rush-  
er for her 40 years of service as or-  
ganist without pay.

Pastor Jack Clack presented her with  
a plaque.

Following the morning service the  
choir members and families surprised  
Mrs. Rusher at a birthday luncheon at  
the Hotel Rusher.

### Liberty Association Village Church

JUNE 5 we ordained as deacons Her-  
bert W. Foster and Hudson Phillips.  
The congregation of Midway Church  
participated in the service.

The sermon was delivered by Charles  
Ainsworth, Midway pastor. Lester  
Machen, chairman of deacons at Vil-  
lage, led the prayer.

Harold Carter is pastor.

### Becomes evangelist

JACK D. Edmonds has an-  
nounced his resignation as pastor  
from MacArthur Blvd. Church,  
Irving, Tex., effective in mid-  
August to enter the field of full-  
time evangelism.

A native of Ft. Smith, Mr. Ed-  
monds was ordained by First  
Church of that city. He will be  
available for revival meetings af-  
ter Sept. 1. He and his family will  
make their home in Irving, at 5512  
Branchford Lane.

Ten persons have been added to  
the faculty at Ouachita Univer-  
sity for the fall semester, while  
five will return from leaves of ab-  
sence.

New members are: Lt. Col.  
(ret.) Jack King, assistant to the  
president; Dr. Jachin Yin-Man  
Chan, professor of English; Guy  
Nelson, associate professor of his-  
tory; Ralph Osthoff, associate  
professor of music; Ralph F.  
Rauch, assistant professor of mu-  
sic; Jake Shambarger, assistant  
professor of physical education;  
Mary Shambarger, assistant pro-  
fessor of music; William Allen, as-  
sistant professor of mathematics;  
Peggy Horton, part-time instruc-  
tor in music; and Tommy Mur-  
phree, special instructor and as-  
sistant coach.

Those returning include Dr.  
William Trantham, professor of  
music and chairman of the Fine  
Arts Division; Phares Raybon, as-  
sociate professor of art; Jean Ray-  
bon, assistant librarian; Jesse  
Nutt, associate professor of his-  
tory; and Kenneth Moxey, asso-  
ciate professor of psychology.

Before his retirement from the  
U.S. Army, Col. King was deputy  
commander of the U.S. Army  
Joint Support Command. He for-  
merly served as professor of mili-  
tary science at Ouachita.

Dr. Chan, who holds a Ph.D.  
from Louisiana State University,  
has served as assistant professor  
of general literature at Mobile  
(Ala.) College. Nelson, who  
taught history and was registrar  
at Ouachita 1961-63, comes from  
Oklahoma College of Liberal Arts  
in Chickasha, Okla.

Osthoff, a teacher of piano at  
Virginia Intermont College, holds  
a bachelor of music degree from  
Kansas City Conservatory and a  
master of music degree from Con-  
verse College. He also has studied  
at Fountainbleau Summer School  
of Music in France. Rauch, band  
director at Vinita (Okla.) public  
schools, has the master of music  
degree from Eastman School of  
Music.



# Arkansas visitor reports on Center

AN International Christian Fellowship Center in Brussels, Belgium, long the dream of Pastor Pieter Fagel of the Dutch Reformed Church is about to become a reality.



MARIANNE

His daughter, a beautiful and vivacious brunette, visited Little Rock recently on a bus tour of the United States. For the past two semesters she has been a Grade A student at American University, Washington, D. C., where as a Fulbright scholar she took graduate work in sociology. She holds a master's degree from the University of Utrecht. It is her second year of education in America. Her freshman year was spent at Western College, a girls' school in Oxford, O.

Marianne Fagel says that when her father and the family first went to Brussels from their native Holland, the church he served was a storage room built behind a house. Local officials have finally approved the building of a new church and the Center in the heart of Brussels. The project has been approved by the burgomaster in a country where Protestants number only one percent of the population.

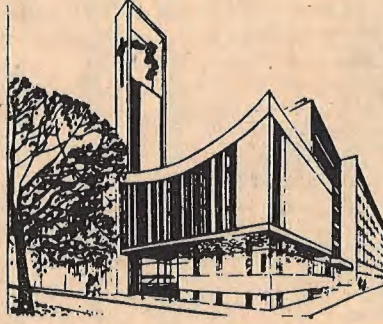
Mr. Fagel has also succeeded in having the first Protestant postage stamps issued by the Belgium government.

The center became his ambition when he was serving as the director of the Protestant Pavilion at the Brussels' World's Fair. It will be a reception center for both students and tourists. Arrangements will be made there for meeting and talking with Belgian families. Travel information will be available.

The International Church adjoining the center will be open at all times, with services in English, French, German, Dutch and Flemish.

## INTERNATIONAL CHRISTIAN FELLOWSHIP CENTER

BRUSSELS, BELGIUM



During her Little Rock visit Marianne spoke informally at Little Rock University, appeared on a local television program and was interviewed by metropolitan newspapers, as well as the *Arkansas Baptist Newsmagazine*.

At the end of her tour through the West and back to Florida, she will visit in the Northeast before returning by ship to Europe.

That's when she starts "job-hunting," she says. She plans to work in either Amsterdam or The Hague.

—Arkansas Democrat Photo

## Journalism judging

THE journalism department of Ouachita University has accepted the request of the Louisiana Press Women to judge approximately 150 entries in the association's annual contest next February.

Those receiving first-place awards in the Ouachita judging will compete in the national contest since the LPW is affiliated with the National Federation of Press Women.

DR. Donald B. Harbuck, pastor, First Church, El Dorado, has returned from a two-day meeting at Nashville for orientation on the organization and work of the Sunday School Board for its 17 new members. The first board meeting will be held July 20-21 at Glorieta, N. M., Assembly.

## Need for blood donors

EVERY Wednesday morning between 12 and 16 members of a unique group meet at the Arkansas Red Cross Blood Center in Little Rock to donate blood for a patient awaiting open heart surgery. Sometimes the group is larger since two operations may be scheduled that week.

Many youngsters and adults are alive today because of this type of surgery, which was unknown until a few years ago. Yet it cannot be performed unless a specified number of people, with the same type of blood and other matching factors, are willing to donate for these patients.

In the past year there has been a marked increase in the number of operations scheduled. This means that the Red Cross in Pulaski County must seek new donors. Although there has been some response, it has not been equal to the constant and increasing need.

The gift of blood—the gift of life itself—is truly Christian in concept. It is one very personal way of being "thy brother's keeper." We urge those of you living in Pulaski County, who are between the ages of 18 and 60, to consider this need prayerfully. Can you join that faithful Wednesday morning team?

Each of these visits will require less than an hour of your time, yet each of them could mean a lifetime for someone else.—Arkansas Red Cross Blood Program, 401 S. Monroe, Little Rock.

DR. RALPH Phelps Jr., president of Ouachita University, will be among the featured platform speakers for the 14th annual student conference Aug. 25-31 at Glorieta, N. M., Assembly.

ROBERT S. Moore, Ouachita University graduate and active Baptist layman, has been reelected secretary of the National Sheriffs Association. Mr. Moore is sheriff and collector of Desha County.



## Collier ordained



MARTIN COLLIER

Martin Collier was ordained by Anchor Church, Brown Springs, June 12. He was called as pastor of the church in May.

Charles Conner, Arkadelphia, led in the examination, Clarence Allison, Arkadelphia, was moderator and T. E. Lindley, Russellville, preached the ordination sermon.

Mr. Collier attended Ouachita University in 1962 and plans to re-enter to study religion. He is married to the former Miss Alice Keith of Hot Springs. They have a son, 2.

## Dewett to Fayetteville

LOUIS Dewett has accepted the pastorate of South Side Church, Fayetteville.

Mr. Dewett is a coach in the Springdale High School and a teacher of driver education. Mr. and Mrs. Dewett come to Fayetteville from Mason Valley Church, Benton County, which he pastored for three years. They have a daughter, 5.

PAUL McCray, former pastor of Grand Avenue Church, Ft. Smith, is on an evangelistic tour around the world. He will preach in Nairobi, Kenya, East Africa, Indonesia, Hong Kong, Tokyo, and Anchorage, Alaska. Campaigns in cities of the United States mainland will complete his preaching mission.

## Attendance Reports

Church	June 26, 1966		
	Sunday School	Training Union	Ch. Addns.
Berryville Freeman Heights	173	61	
Blytheville			
First	570	121	1
Chapel	97	51	
Gosnell	225	86	2
New Liberty	122	80	
Trinity	173	47	
Camden			
Cullendale First	398	132	
First	453	104	7
Crossett First	516	122	5
El Dorado			
Caledonia	47	36	
East Main	326	119	
Ebenezer	176	86	
Immanuel	421	115	2
Trinity	204	87	
Ft. Smith Towson Ave.	164	61	10
Greenwood First	266	106	2
Gurdon Beech St.	139	84	2
Harrison Eagle Heights	245	60	
Jacksonville			
Bayou Meto	124	92	
First	413	111	3
Marshall Rd.	204	62	2
Jasper	54	25	
Jonesboro			
Central	475	148	4
Nettleton	277	99	2
Lavaca	280	126	5
Little Rock			
Immanuel	1,103	356	3
Rosedale	240	77	1
McGehee First	475	196	6
Chapel	119	53	
Magnolia Central	583	180	1
Manila First	161	84	
Monticello Second	249	81	
North Little Rock			
Baring Cross	1,314	582	1
Southside	42	15	
Calvary	417	148	1
Forty-Seventh St.	223	109	6
Gravel Ridge First	209	90	5
Chapel	72	45	
Levy	489	206	
Park Hill	818	241	12
Sixteenth St.	42	23	
Piggott First	351	138	8
Pine Bluff			
Second	178	78	
Watson Chapel	172	86	
Springdale			
Elmdale	274	75	1
First	394	100	1
Star City First	236	59	
Sylvan Hills First	229	93	5
Texarkana			
Beech St.	488	134	3
Community	39		
Bronway Heights	42	17	
Van Buren			
First	430	142	
Oak Grove	115	97	
Second	55	33	
Vandervoort First	51	20	
Ward Cockerbur	40	41	1
Warren			
First	382	96	
Southside	77	66	
Immanuel	256	89	
West Memphis			
Calvary	326	137	2
Ingram Blvd.	266	104	4

Church	July 3, 1966		
	Sunday School	Training Union	Ch. Addns.
Alma, Kibler	112	57	
Berryville, Freeman Heights	134	43	
Blytheville, Gosnell	227	62	3
Camden			
Cullendale First	362	128	1
First	456	98	3
Crossett, First	487	100	6
Dumas, First	215	54	
El Dorado			
First	697	458	3
Immanuel	381	114	
Foreman, First	145	23	
Ft. Smith, Towson Avenue	129	33	
Greenwood, First	262	107	4
Jacksonville, First	301	96	
Marshall Road	173	76	10
Jasper	55	27	
Jonesboro, Central	401	137	2
Little Rock, Immanuel	965	304	3
McGehee, First	453	172	1
Chapel	105	63	
Magnolia, Central	513	144	4
Manila, First	152	97	
North Little Rock			
Baring Cross	569	132	1
South Side Chapel	44	30	
Gravel Ridge First	193	89	2
Runyan Chapel	47	27	

## Student director



DALE BOWEN

DALE Bowen has resigned as pastor of First Church, Norman, to become Baptist student director at Eastern Oklahoma A. and M. College, Wilburton. The change became effective June 29.

Mr. Bowen completed a correspondence course from Southern Seminary Extension Department, Nashville, Tenn. The sixteen courses included Old and New Testament, theology, ethics, church history, missions, life and faith of Baptists, evangelism, religious education, preaching, and pastoral ministries and counseling.

Mr. and Mrs. Bowen have a son, Jeffrey Alan, 1.

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Sixteenth Street	32	23
Sylvan Hills First	215	89
Springdale, Elmdale	219	76
First	362	101
Star City, First	225	69
Vandervoort, First	56	28
Warren, First	301	74
Southside Mission	76	71



# The Bookshelf



**SOUTHERN SEMINARY GRADUATES**—Five from Arkansas were among the recent graduates at the Louisville seminary. (Left to right above) Lucien E. Coleman Jr., former pastor, Nalls Memorial Church, Little Rock, who will become assistant professor of Religious Education at Southern in August, Doctor of Religious Education; Margaret E. Gillaspie, Arkadelphia, Master of Religious Education.

Receiving Bachelor of Divinity degrees: Ben J. McRoberts, Little Rock; Brian A. Nelson, Lonoke; and James Melton Ward, El Dorado (not pictured).

## OBU endowment

DR. Ben M. Elrod, vice president for development of Ouachita University, has made public an appeal for a \$1 million endowment fund to support the school's nursing education program which Ouachita hopes will help Arkansas overcome a critical shortage of registered nurses.

Dr. Elrod said that Ouachita took over the Arkansas Baptist Medical Center School of Nursing in Little Rock as a public service last year because of the acute nursing shortage. At the same time, Ouachita upgraded the Little Rock program from a three-year diploma program to a four-year program for a degree.

Elrod said that changes in nursing training as well as faculty requirements for a degree program have increased the cost of training a nurse by as much as \$250 annually.

Until recently, student nurses received part of their training actually working on the hospital wards. Now they spend more time in classrooms, and this time will be increased still further when the degree program gets into full swing in 1967.

Then, girls will spend two years in pre-clinical work at Arkadelphia, then spend the final two years of their training at Arkansas Baptist Medical Center.

By the time the first students reach the hospital next year,

Ouachita must be financially able to hire instructors with a minimum of a master's degree, Elrod said. At present, the school of nursing has only the dean and two instructors on its payroll.

"We have proven we can recruit the students," Elrod continued. "Fifty-five girls were enrolled last fall and 100 are expected this year."

## Shiloh centennial

A THREE-DAY observance July 29-31 will mark the centennial of Shiloh Church in Clay County.

Special features of the programs will be messages by former pastors: Harley Statler, G. E. Neely, James Walker and E. G. Pavoy.

Master of ceremonies will be H. W. Johnston, Paragould. Missionary J. Russell Duffer will preside at the cornerstone laying ceremony.

Congregational testimonials to the church will be made at Friday and Saturday night services. Dinner on the grounds will be served following Sunday morning worship.

MORRIS Ratley has accepted the call of Central Church, Magnolia, as minister of music and youth. He has held a similar position with Levy Church, North Little Rock.

**The Analyzed Bible**, by G. Campbell Morgan, Revell, 1964, \$8.95

Presented here is an outline of every book of the Bible, along with a survey of each book's total message and meaning.

Dr. Morgan leads his readers to the world of the Bible and shows them the spiritual landscape of each of its books, preparing the way for a true understanding of the individual chapters, paragraphs, sentences, and words.

Said Dr. Morgan: "It is of the utmost importance in the study of any book in the Divine Library to gain primarily a broad and general idea of the scope and main structure thereof."

**Preaching and Teaching from Ephesians**, by Fred D. Howard, Baker, 1963, \$1.95

Preachers and teachers looking for helpful exposition and application of the Epistle to the Ephesians will find it in this book. This is another of the Minister's Handbook Series.

Dr. Howard, head of the Bible department at Wayland College, formerly was pastor for many years of Emmanuel Baptist Church, New Orleans. He is a graduate of Mississippi College and of New Orleans Baptist Seminary.

**The Trumpet Summons Us**... John F. Kennedy, compiled by Sister M. Bernadette Schmidt, Vantage, 1964, \$2.95

The author presents representative fragments from press reports, editorials and eulogies dealing with the assassination of President Kennedy, on Nov. 22, 1963. She has made a special effort to include selections from all fifty states, providing a representative collection of tributes from publications large and small, religious and secular.

**Prophetic Preaching**, by Roland Q. Leavell, Baker, 1963, \$2.25

This book by the late and beloved Southern Baptist preacher and educator is directed to preachers and students of preaching. Said Dr. Leavell: "This study of Old Testament preaching has been impelled by a heart full of genuine love for young preachers and genuine prayer for their effectiveness through their sermons." He points out that "all the distressing trends of today were prevalent in Old Testament times and denounced by the prophets." And he concludes: "The Antidote for these social and spiritual diseases is the same as it was then... God's gospel preached by holy men under the direction of the Holy Spirit."



(Continued from page 7)

not a question of sin and righteousness. The government is going to have control whether it lends money or not, especially in the areas of integration and accreditation.

After several hours of debate, the Rone amendment passed on a written ballot. Vote count was 561 to 299.

Earlier, debate had continued for several hours on whether or not the convention should approve the \$300,000 special allocation for 20 years to repay the loans.

A substitute motion by John R. Claypool, pastor of Crescent Hill Baptist Church in Louisville, opposed the \$300,000 allocation and suggested that the convention re-study its relationships to the colleges and its involvement in higher education.

Claypool, who earlier had expressed his views in an article in the Kentucky Baptist state paper, argued in favor of operating only one good-quality Baptist college in the state and allowing the others to become private institutions with self-perpetuating boards.

The president of one of the schools, John M. Carter of Campbellsville College in Campbellsville, Ky., strongly disagreed, saying: "You are going to put your colleges out of existence if you pass this resolution (motion) now. I plead with you not to make this mistake."

Another substitute motion, offered by J. H. Clark of Ashland, Ky., suggested that the convention re-evaluate its entire higher education program and major on Baptist student centers at state-supported colleges and universities instead of on Baptist colleges.

Both the Claypool and Clark substitute motions were tabled, once during the first afternoon of debate and again the next morning. The convention ended with the motions still on the table.

IN another major action, the convention gave initial approval to a \$3½ million for budget 1965-66, and a \$3.75 million budget for 1966-67. The budgets would include the \$300,000 annual allocation to repay the loans for the schools, in addition to about \$665,000 which already goes to the schools.

The convention called on the 2,200 Baptist churches in the state to increase the percentage of their local church budgets going to the state convention by at least five per cent to raise the \$300,000 additional money.

The proposed state Baptist budgets increased the percentage which will remain in Kentucky, cutting the percentage that goes to support world-wide Southern Baptist Convention causes from 35.8 per cent this year to 32.5 per cent next year. The actual dollar amount to SBC causes, however, would increase by about \$9,700.

Attendance at the special state convention, a total of 1,194 registered messengers, was greater than the attendance at the regular convention last November, and was believed to be a record in convention history.

FORT WORTH—"Baptists can no longer afford to ignore the ecumenical movement," the Southwestern Baptist Theological Seminary annual Pastors' Conference was told here. W. Barry Garrett of Washington said new attitudes taken by Roman Catholics in the Vatican Council II meeting make it necessary for Southern Baptists to find "effective ways and means . . . to communicate with their fellow Christians of all faiths." Garrett, associate director of the Baptist Joint Committee on Public Affairs, said "the day of an isolated Christian and of an isolated Christianity is at an end." Garrett emphasized, however, that he was not advocating any union of Southern Baptists with other denominations.

WASHINGTON—Two Baptist schools will receive grants for summer institutes to train teachers, supervisors and counselors in dealing with school desegregation problems, according to the U. S. Office of Education here. Grants totaling \$1.9 million, authorized under the Civil Rights Act of 1964, were announced for 35 such summer institutes. Ten of these would be in church-related schools. The Baptist schools participating are Ouachita University, Arkadelphia, Ark., and Stetson University, DeLand, Fla. Ouachita received a \$35,599 grant for the institute program. Stetson University, a private Baptist institution in Florida, received a \$40,000 grant. Stetson also has received two federal grants under the Higher Education Facilities Act of 1963, according to announcement from the U. S. Office of Education. Under Title I of the Act, which provides grants to undergraduate institutions, Stetson received \$557,696 for construction of a science building. Under Title II provision for graduate schools, the university received a \$286,861 grant for construction of Law School buildings at the St. Petersburg campus.

RUSSELLVILLE, Ark.—Travis M. Adams of Nashville, assistant executive secretary of the Education Commission of the Southern Baptist Convention, has been named assistant professor and assistant to the dean at Arkansas Polytechnic College in Russellville. Adams will return to his native state of Arkansas, effective Sept. 1. His appointment to the faculty was announced here by J. W. Hull, president of Arkansas Polytechnic College. He has served on the staff of the SBC Education Commission for the past two years, and is nearing completion of his work toward the doctor of philosophy degree in history at Vanderbilt University, Nashville.



EIGHT students made the President's list for having all A's for the spring semester at Ouachita University, according to Mrs. Laurie Rogers, registrar.

They are Nancy Kay Adams, Carterville, Ill.; Frances Ann Croxton, Ft. Wayne, Ind.; Rozanne Eubank, Pine Bluff; Delbert Quincy Grigson, Little Rock; Joe S. Jeffers, Warren; James Arthur McCarty, Arkadelphia; Kathryn Ann Shaddox, San Francisco, Calif.; and Marjorie W. Toombs, Gurdon.

The 62 students making the Dean's list include:

Thomas Wayne Bolton, Katherine Rose Burns, James Nelson Davis, Linda Gayle Goad, Barbara Jean McKinney, Betty Ruth Whaley, and Bobby Barham Ridgell, all of Little Rock; and Cheryl Darlene Friday, North Little Rock;

Carolyn Kay Blazin, Ronny Homer Deaton, Nancy Lea Goodson, Paul Franklin Harper, Fred C. Helton, Lois Lorraine Jones, Diane Murray, Sara Lynne McCown, Kenneth Mac Roberson, Gwendolyn Kay Wofford, and Margaret Lynne Wright, all of Arkadelphia;

Gary Don Alverson and Mary Virginia Boley, both of Ft. Smith; Russell Lee Arnold, Miami, Fla.; Thomas Elton Goodwin and Marilyn Camille Bishop, both of Nashville; Judith Ann Branch, Wynne; Brenda Gail Cash, Lonoke; Judith Louise Cook, Watson; and Rebecca Dryer, Mountain Home;

Robert Lewis Duncan, Ward; Martha Enoch, Memphis, Tenn.; William Merl Estep, Fort Worth, Tex.; Horace Hugh Floyd, Macon, Ga.; Sharon Gail Floyd, Glenwood; Janada Graddy, Marianna; Earl Lee Haller, Dumas; and Virginia Kay Hamilton and Marlane McLain, both of Malvern;

Mary Bell High, Hope; Anna B. Hoover, Miraleste, Calif.; David Clark Jackson, Hornersville, Mo.; Glenn Alvin Jent, Neosho, Mo.; Forrest Lynn Moudy, Danville; and Dickie Ray Murphy, Hackett;

James Thomas Phelan, Donaldson; Patsy Vondell Rankin, Texarkana, Tex.; Clifford Brice Rawley, St. Louis, Mo.; Martha Ann Rayfield, Ironton, Mo.; Patricia Newsborn Rose, Waldron; Mary Elizabeth Roswell, McGehee; Judy Pat Neely and Suzanne Russell, both of Warren; and Hoy Speer Jr., Osceola;

Juanita Jannette Nicholson and Patricia Merry Stipek, both of Hot Springs; Stanley Allen Townsend, Altheimer; Janie Elaine Tucker, Texarkana; Carol Parrish and Ruth Eilen Wilkerson, both of Pine Bluff; Mary Ann Wooten, Hampton; and Gerald Lewis Young, Berkeley, Mo.

# SATAN, an angel of light

BY HERSCHEL H. HOBBS  
*Pastor, First Baptist Church,  
Oklahoma City, Oklahoma, and  
past president, Southern Baptist  
Convention*

*"And no marvel; for Satan himself is transformed into an angel of light" (II Cor. 11:14).*

ARNDT and Gingrich (Greek-English Lexicon) render this "Satan disguises himself as an angel (fr. the kgdm.) of light". He changes his outward form so as to appear as a messenger from the kingdom of light or righteousness rather than from the kingdom of darkness or evil.

In the Bible when Satan appears before God he always appears as Satan (cf. Job 1:6ff.; Matt. 4:3ff.). He cannot fool God, for God knows him for who and what he is. But when he appears directly to man, he never appears as Satan (cf. Gen. 3:1). He always assumes some other role. For man does not understand his guiles. In the case of Eve he took the form of a serpent. This was not a crawling snake. This resulted from the

curse put upon the serpent (Gen. 3:14). Evidently he appeared to her as something of grace and beauty, perhaps a flying serpent, something with an appearance that would appeal to a woman.

He appears to tempt man as an angel of light. For instance, with regard to alcohol he appears not as a drunken bum but as a "man of distinction." With regard to sex he assumes the role not of a shameless prostitute but of a beautiful, popular social butterfly. He lures with the best, but pays off with the worst.

In the immediate context Paul is discussing his enemies, the Judaizers, who assumed the role of ministers of light when actually they were ministers of unrighteousness (II Cor. 11:13, 15). They were but following the pattern of their evil master. Robertson (*Word Pictures, in loco*) comments, "Masquerading as apostles of Christ by putting on the outward habiliments, posing as ministers of Christ ('gentlemen of the cloth,' nothing but cloth)."

The devils has many tools. But his favorite ones are preachers, deacons, Sunday School teachers, or other leaders in the church who allow themselves to be used of Satan. This use may be through holy profession but evil practice, posing as teachers of truth but teaching error, or professing to follow the Prince of Peace, all the while being apostles of discord and strife.

Again quoting Robertson, "It is a tragedy to see men [and women] in the livery of heaven serve the devil" (*Ibid, in loco, v. 15*). Amen!

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# Departments

## Sunday School

### Declaration of intent

ALMOST every Sunday in almost every Sunday School someone says something about the need for a larger attendance.

Is this frequently said in your church?

Often the superintendent, or the pastor, or a teacher, or a member, or several persons will say, "Let's try to have a better turnout next week."

More often than not, little is done about a better attendance. Then, the following Sunday, someone will say, "We ought to have a better attendance next week!"

But, do you want to really do something about it besides talk?

This October will mark the beginning of an opportunity to start a growth program in a church that will produce results in larger enrollment and larger attendance.

When more persons are enrolled and more attend Sunday School, more growth is possible and probable in all other areas of work Baptists are interested in.

The opportunity is to use the Church Growth Plan.

The Church Growth Plan is continuing concern at work through a church-centered, Sunday Schoolled, adult-focused, correlated effort to reach people for Christ.

Special leaflets from Brotherhood, Women's Missionary Union and the Sunday School department were mailed from Nashville to pastors, ministers of education and music, missions and missionaries this month.

The Sunday School Superintendent's Package, a book store item, will have special promotion, in it.

The Builder and other church program organization literature will feature the plan throughout the year ahead.

This emphasis is a development of the two year old Adult Thrust and will be a continued program through the next five years.

Since you really want to see more people in your Sunday School, consider adopting the Church Growth Plan as a major strategy for reaching prospects for your church.

The state Sunday School Department will issue an attractive wall chart, suitable for framing or display called, a "Declaration Intent." In a formal way the church can adopt the plan and give it an official public launching by the use of this distinctive chart.

Just as a high school football star makes his "declaration of intent" in the choice of his college football scholarship, so a church can make a special declaration of intent to participate in the use of resources of the church growth plan.

Every church which participates in the plan may receive a free copy of the chart.

Write of your interest in being one church enlisted in the church growth plan to receive your chart for use in launching the church growth plan in your church.—Lawson Hatfield, State Sunday School Secretary

*Have you ever?*

Have you ever risen early,  
Feeling daring and bold,  
To run through dew at dawnlight  
In a field washed in gold?

Have you stayed to drink the  
beauty

In the rising of the sun—  
Closed your senses to all sadness,  
Where wild yellow daisies run?

Have you drunk the burnished  
sweetness

Of the wealth around your  
knees—

Then thanked Him for bestowing  
On mankind, such gems as these?  
—Etta Caldwell Harris, Hamburg

## Training Union

### Potential leaders

THIS is the first in a series of four articles on "Training Potential Leaders." Task number four of the Training Union (which is a church task assigned to the Training Union) is to train leaders for the church and denomination. This includes the discovery, recruitment and the training of potential leaders.



MR. DAVIS

The first question is, "Who are potential leaders?" They are church members who have potential for leadership, but who are not now serving in their churches.

Leaders are both born and made. A potential leader must be born with some natural ability that can be developed. However, no one can depend upon natural ability. That spark must be blown into a flame. That potential must be trained. That is the purpose of the potential leadership training offered by the Training Union.

Next week: What materials are available for a potential leadership training program?—Ralph W. Davis

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# PERSPECTIVE

by Robert J. Hastings

## Two hands clapping

HERE'S a little game for a rainy day. See how many letters of the alphabet you can make with your hands and arms. Start with the letter V. (General Eisenhower and Prime Minister Churchill were constantly lifting their arms in a V for Victory gesture during World War II).

Now clasp your hands in a big circle and make an O. Cross your arms and make an X. Cradle your arms and fashion the U. Now lift one hand toward heaven and extend the other arm horizontal with the earth, and you have a letter resembling the L.

L is the first letter of the word love, and both arms are required to form it. One hand can never spell even the first letter of love. One uplifted arm makes only an I, but what do "I" persons know about love?

Love is both horizontal and vertical. With one hand, we reach up to God. With the other, we reach out to our friends, our loved ones, even our enemies. One can not touch God without also touching man. And in the deepest sense, one can not touch man without also touching God.

It takes two hands, two arms, to form an L, the first letter of love. By comparison, did you ever try to clap with one hand? (An old proverb reads, "We know the sound of two hands clapping, but who has heard the sound of one hand clapping?"). Or did you ever try to wash just one hand? Not so simple, is it? Only as we bring two hands together can we clap, and only as we rub two hands together can we cleanse them.

Loving God and loving his children is not a fragmentary, piecemeal affair. They are not compartmentalized into separate, little boxes. They go together, like two hands clapping.

(Rights Reserved)

## To Ridgecrest and Glorieta

LET us suggest one of the following Convention-wide meetings for the summer:

1. Home Missions Conference, Aug. 4-10, at Glorieta
2. Home Missions Conference, Aug. 18-24, at Ridgecrest
3. Foreign Missions Conference, Aug. 18-24, at Glorieta.

Send registration fee of \$3 per person to E. A. Herron, Manager, Glorieta Baptist Assembly, Glorieta, N. M.; or to Willard K. Weeks, Manager, Ridgecrest Baptist Assembly, Ridgecrest, N. C.

One of these weeks, either at Glorieta or at Ridgecrest, will help you combine education and recreation into a meaningful vacation.

## THE SUMMER CRUSADES

We believe that every Baptist man should engage in some type of evangelism during the summer months, either in a revival in his own church or in some mission area. We suggest that you give prayerful consideration to going to the Colorado-Nebraska Crusade during the period of Aug. 21-28. 42 men are needed. Write the

## NEW MATERIALS

Let us suggest that as you begin to explore the new Brotherhood program which becomes effective in October of this year, that you procure and study a copy of the 1966-67 Church Brotherhood Handbook. The Handbook sets out the organizational layouts for Baptist Men, Baptist Young Men, and Royal Ambassadors. The book also gives valuable suggestions for beginning Brotherhood work under the new plan and making it a very successful operation in your church.

For new associational officers the new planning and training guide has been published by the Brotherhood Commission. It is entitled APT-66, and is an excellent booklet which sets out not only the new plan of associational Brotherhood organization, but is filled with wonderful suggestions and helps for a very successful year in associational Brotherhood work.

A copy of APT-66 will be sent free to any associational officer who requests it. The Church Brotherhood Handbook will cost \$1 per copy, or 85c per copy in lots of five or more. Order from your State Brotherhood Department.—Nelson Tull

# Businessmen

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# Home Mission Evangelism Has Varied Program

THE leaders in evangelism at the Home Mission Board are working faithfully and honestly for God without much fanfare. We appreciate them and what they are doing in the field of evangelism over our great convention. Here are a few things of interest to all of us.

The Division of Evangelism has been invited to direct a crusade for the Union of Baptist in South Africa in 1967.

As director of evangelism, Dr. C. E. Autrey has been asked to consider going to Lebanon to conduct a Lebanon-wide simultaneous crusade in 1968. This invitation came from Findley Graham, the missionary of that section.

Dr. Autrey's new book, *The Theology of Evangelism*, has been accepted as a textbook in the International Baptist Theological Seminary located in Ruschlikon-Zurich, Switzerland. This book has been received and highly complimented by the presidents or acting presidents of almost all the seminaries overseas and Dr. A. Ben Oliver of the Baptist Theological Seminary in Rio de Janeiro, Brazil, has requested authorization to publish it in Portuguese in order that it might be used there in South America, and this authorization has been granted.

Dr. Weldon E. Viertel, Bahamas Baptist College, in Nassau, Bahamas, states that three of Dr. Autrey's books, *Old Testament Evangelism*, *Basic Evangelism* and *You Can Win Souls* are textbooks in the courses in evangelism in the school there.

The Division of Evangelism just recently received an invitation from York County in Canada to come there and help prepare and conduct a simultaneous crusade.

The Bible course which is offered by the Home Mission Board has been turned over to the Division of Evangelism and within a few weeks, the Division of Evangelism will have complete charge of it. Last year, 15,000 people enrolled in the Bible course and 5,000 of them completed it and graduated. This will be under the direction of Dr. W. D. Lawes.

Dr. Eual Lawson is very anxious that every chairman of evangelism go to Ridgecrest or Gorieta this year to receive instruction and direction that they might make stronger and better helpers in their associations.

Dr. Harold Lindsey is in the process now of contacting some of the strong states in the South to assist in conducting crusades in the pioneer areas where there are enough churches and missions to warrant such activities. He will later, after these states have committed themselves, contact the places that are suitable and that are ready for such campaigns so that we may continue a strong evangelistic emphasis in the pioneer states in conjunction with Dr. A. B. Cash and Dr. Wendell Belew.

Dr. Autrey has just finished the *Pastor's Guide* which will be used next winter in involving those who commit themselves on Soul-winning Commitment Day. The *Guide* will deal with witnessing on the job and how to follow it up. These are very vital things.

The new *Plan Book* has already

gone to the press and should be available possibly as early as October. This *Plan Book* is produced by Dr. John Havlik of the Division of Evangelism staff.

Jack Stanton is completing the course in personal evangelism that may be taken by correspondence, and Dr. Gray Allison is finalizing his plans with work on and near the academic communities. He will also have responsibility in leading the students to take part in the Crusade of the Americas.

Dr. Autrey attended the overall advisory committee of the Crusade of the Americas in Cali, Colombia, July 2-8.—Jesse S. Reed, Director

## Ministers retirement

DALLAS—The Southern Baptist Annuity Board is conducting a direct mail campaign to enlist non-participating Arkansas ministers into the Southern Baptist Protection Plan.

Floyd B. Chaffin, associate secretary of the Annuity Board, indicated there are ministers in 638 Arkansas churches who are not currently participating in the Plan.

"These ministers and their families need the coverage against death, disability and retirement just as much as the 552 Arkansas ministers who are currently in the Plan," Chaffin said.

---

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# Summer Worker In Hawaii



KATHRYN PRICE

IT'S hard to believe that two weeks are already gone. Tomorrow I leave Kinoole Baptist Church in Hilo, Hawaii, and go to Nuuanu Church in Honolulu.

I am living with a wonderful Japanese family; their way of living is no different from ours except for a few details. Raw fish really isn't too bad, and it is fun to try to eat with chopsticks.

My hosts practice the ancient custom of leaving no shoes on in the house, and their wooden bathtub is unusual to me. The grandmother is Buddhist and speaks only Japanese, but somehow we are able to converse and understand each other. On Father's Day she placed food before Buddha for her deceased husband.

The father practices no religious faith, and it really meant a lot to me when he came to church Sunday night to hear me give my testimony. He is a very fine man whose business has been washed away three times by tidal waves. The mother and two teenage daughters are Christians.

This family has come to mean so much to me. I have never been more warmly received anywhere.

They, and the people in the church, have been so kind to take us sight-seeing on the island and out to eat.

The Buddhist influence is greater than I had anticipated. Among the Protestant groups, Congregationalists are largest with 30,000; Episcopal next with 20,000; and Baptists are third with less than 8,000. One pastor, however, told me that Baptists were the envy of the Protestant groups in that we reach every ethnic group, whereas others do not.

Besides VBS in the morning, my partner and I have been working with an Intermediate group at night from 6:30 to 8:30. It has meant a lot to come to know these older kids personally and their problems as a minority group. They attend Hilo High School and are a small group among 2,300 Buddhists. They hunger for close Christian fellowship that we at home take so much for granted.

At the luau last Saturday night, which the BSU at the Hilo campus of the University of Hawaii gave us, BSU Director Josephine Harris said that we are the first Christian students that have come to talk with these kids since last summer. They are very anxious to hear about our lives, our campuses, and our BSU's at Louisiana State, University of Oklahoma, and University of Arkansas.

On the other side of this island, Kona, there is an Arkansas couple working with a mission. The Efurds asked me to send word back to Arkansas that teachers are needed very badly on the island and that the starting pay is \$500 a month and one can even teach courses other than his major.

I believe I am beginning to realize in a true sense what the word "missions" means. One must be willing to go anywhere and give his best in witnessing for our

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Lord. At our VBS commencement tonight, I just couldn't see how I could leave these individuals, friends I would never see again in my life. Several of the fathers who are not Christians were there tonight with their children and wives. One wonders just how they were affected and if they will ever become Christians.

Please ask the Arkansas students to pray for me as I leave here and go to Nuuanu Church. People here among orchids and pineapples are looking for something else. We want to help them find a Saviour for their lives.

Sincerely,

Kathryn Price

(Kathryn Price, a student at the University of Arkansas, is serving as BSU missionary in Hawaii.)



(Continued from page 5)

Committees, please note!

ONE of our finest ministers of education in Atlanta is Archie Mayo of the Capitol View Baptist Church. He has a brother, S. M. Mayo, who is receiving the Th.D. degree at Southwestern seminary this summer and will be available for a pastorate about Aug. 15 or Sept. 1. I do not know S. M. Mayo, but if he is anything at all like his brother Archie, he is top-notch.

S. M. Mayo will be supplying the pulpit at First church in Walnut Ridge, Ark., July 24 and 31 and Aug. 7. He is a good friend of Jim Tillman, the pastor there. He will be staying in the Tillman home while Tillman is on vacation or the Holy Land or somewhere.

I am wondering if you know of some pulpit committee in Arkansas that might like to look at Mr. Mayo. It would be a good chance to hear and talk to him while he is at Walnut Ridge. His biographical sketch is enclosed, with proper references, address, etc. Mr. Tillman at Walnut Ridge would be another good reference.—Jack Harwell, Associate Editor, The Christian Index, Atlanta, Ga.

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Registration begins at 9:30, Monday

Camp begins with evening meal, Monday

Concert at 1:30, Thursday, First Baptist

Camp closes at 3:00, Thursday

Classes for Juniors and leadership

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Churches must furnish 1 counselor for each

8 to 10 campers

Cost: \$2.50 advance registration; \$12.00

on arrival at camp; \$14.50 total

Registration deadline: July 26

Cost includes meals, lodging, insurance,

music, workbooks, counselors, recreation

Send name, age, sex, counselors' names and addresses, and \$2.50 registration per camper to Church Music Department, 401 W. Capitol Ave., Little Rock 72201.



SOUTHERN COLLEGE FACULTY—New members of the staff of the Walnut Ridge College are Mrs. Harrell Simpson, Pocahontas, professor of English, and B. C. DeSpain, professor in Social Science. He is a native of Piedmont, Mo.





## Arkansans at Ridgecrest

SIXTY-FOUR Arkansas YWA girls and leaders attended the YWA Conference at Ridgecrest, N. C., recently. Over 1,500, representing 27 states, were registered at this missions conference directed by Woman's Missionary Union of the Southern Baptist Convention.

Theme for the conference was "To Live My Faith . . . in a world of crisis and challenge."

One Arkansan, Freda McKissic, Pine Bluff, presently a student at the University of Arkansas Medical Center, was on the program and spoke at the Monday evening service on "Someone Shared a Living Faith." Miss McKissic is serving as a student missionary under the Home Mission Board, in Detroit, Mich., this summer.

The Arkansas group traveled by two chartered busses and two private cars. The tour was direct-

ed by Mary Hutson, YWA-Sunbeam Band director for Arkansas WMU. She was assisted by Sandy Wisener, Arkansas Baptist Medical Center, Little Rock. The Arkansas Travelers represented 27 churches from 15 associations in the state. They are:

Augusta, First: Marsha Bryant, Betsy Gregory, Gloria Jennings.

Batesville, West: Mrs. Jimmy Watkins, Cherry Faulkner, Linda Nelson.

Batesville, Calvary: Anita Heuer.

Brinkley, First: Kay McCorkle, Dorothy Whiteside.

Conway, First: Cheryl Sorrels, Bobbie Sterling.

Crossett, First: Annette Burns, Barbara Nichols, Kay Patrick, Beverly Spikes, Martha Smith, Betty Tatum.

Dumas, First: Mary K. Priddy.

El Dorado, First: Marcy Drody, Suzanne Pagan.

El Dorado, Second: Sue Allen.

Ft. Smith, First: Cynthia Edwards, Margaret Locke.

Ft. Smith, Grand Avenue: ReJenna Richardson, Peggy Sweeden.

Ft. Smith, Immanuel: Becky Hale, Vicky Stallings, Sandy Terwilliger, Gloria Voss.

Hamburg, First: Elaine Johnson.

Jacksonville, Bayou Meta: Mrs. Howard Porter, Joan Huffman, Ludell Pearl, Edwina Steed, Kathy Weeks, Margaret Wilson.

Jacksonville, First: Mrs. Jo Ann Smith, Mrs. Frances Alberson, Connie Hammons, Barbara James, Jane Tal-  
lent, Joan Tallent.

Jonesboro, Friendly Hope: Dorothy Pierce, Patsy Pierce.

Little Rock, First: Karen Kuespert.

Little Rock, Immanuel: Joy Parker.

Little Rock, Second: Bonnie Nelson.

Little Rock, South Highland: Susie Dennis, Beverly Kendrick.

McGehee, First: Margaret Fairchild, Linda McClellan, Joy Roswell, Christi Tedder.

Malvern, First: Mary Beth Bowman.

Mansfield, First: Nan Carol Livingston.

North Little Rock, Central: Becky Bice, Jennie Cummings.

Walnut Ridge, Southern Baptist College: Kay Nelson.

West Memphis, First: Myra Jo Estes, Terry Riley.

Wilmot: Christy Bordeaux, Judy Grice.

The next YWA Conference will be held July 27-Aug. 2, at Glorieta, N. M.



THE summer sun was bright and hot. The little white church shimmered in the heat by the side of a dusty country road. The air was only a little cooler inside the church. Joe dangled his feet and measured with his toe the distance he had yet to grow before he could reach the floor.

A fly buzzed and droned around Joe's head. It sailed in for a jetlike landing on Mrs. Kent's starched white collar. Joe watched the fly creep up the collar. He smiled as it used a wisp of hair as a suspension bridge and crossed from her collar to her neck.

When Mrs. Kent brushed at the fly, it zoomed off and began to circle again. It landed with a skid on Joe's knee. Joe twitched a little, and the fly flew away to find another playground.

Then Joe heard a few words which seemed to crash into his quiet, warm corner: "Do something for God." Those words were about all Joe heard that whole morning—do something for God—and the words burned themselves into his mind.

Later in the day when he was sprawled in the cool grass under an elm tree, Joe thought of the words and began to wish he could do something for God. What could a boy do for God?

All Joe could think of was the job that Ronnie had. Ronnie, who was sixteen, lived next door to the church. He rang the big black bell that swung so high from the top rafter in the church steeple.

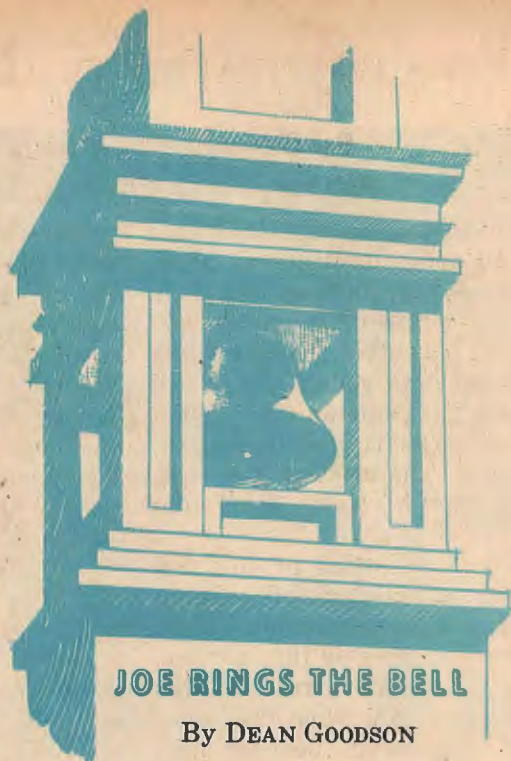
Two times, five minutes apart on Sunday morning, Ronnie would grasp the big iron ring fastened to the end of a heavy rope. The rope dangled from the bell all the way down to a little room beside the front entry way. Ronnie would pull with all his might. Then slowly he would let the ring and the rope go up almost out of his reach and the clapper would strike the sound bow.

That was Ronnie's job—ringing the big bell to remind the people of the community the time had come to gather at the church.

Once Ronnie had let Joe pull the long hemp rope. As the big bell tipped back, Ronnie had to help Joe a little. When he had released the rope, the big bell had swung back, picking up speed. Joe thought for a moment it would lift him right off the floor. The deep gong sounded so loud as he stood directly under it that Joe thought for a moment it was going to crash down on him.

After that, Joe had a dream. He dreamed he was ringing the bell wildly to warn the people of an approaching storm. He had awakened with wind and rain blowing through his window. His heart was beating so fast that the dream seemed almost real.

On the next Sunday Joe had not forgotten the words, "Do something for God." The boy prepared to go to the church early because Ronnie had promised to let him ring the bell again. Joe excitedly thought about it as he hurried out the gate.



### JOE RINGS THE BELL

By DEAN GOODSON

Two boys were playing marbles in the yard next to Joe's. As the gate clanked shut, they looked up and waved. Joe paused for a moment and watched a glass cat's-eye roll into a hole by the sidewalk.

"Hi, fellows. Going to church?" They had just moved in two days before.

"We could, I guess. We could ask our parents." The smaller boy was already up and dusting the knees of his jeans.

Joe frowned. He must hurry. Ronnie had to ring the bell exactly on time. He couldn't wait even a few seconds. Joe was about to tell the other boys to wait until another time, that he would come by again.

"We could hurry, Joe." The larger boy, the one Joe's age, sounded anxious.

Joe looked up the road to the white church and swallowed hard. "Well, I'll wait for you. Hurry."

As Joe sat on the front porch and waited, he heard the clanging of the big bell rolling out over the summer air. Ronnie had waited as long as he could. Joe's heart ached just a little as he and his two new friends hurried off toward the church.

After the other boys were seated beside him, Joe felt much better. When the boy's parents joined them, Joe was happy and surprised. They looked as though they had hurried. They seemed pleased to be sitting there. These were strangers in a new community, and Joe had had a part in their being in church their very first Sunday.

Joe didn't even see the fly settle on Mrs. Kent's collar because he was hearing a bell ringing in his heart. He knew he had done something for God after all.

(Sunday School Board Syndicate, all rights reserved)



**CHURCH HOSPITALITY IN THE EARLY DAYS**

**By Bernes K. Selph, Ph.D.  
Pastor, First Church, Benton**

MUCH credit is due the "laymen" as religious leaders, especially those who have opened their homes for places of religious worship. This was often the case when our nation was young. It is still the case in communities where Christian work is just beginning. Homes were the meeting places of the church in New Testament days.

The humble homes of the pioneers were often glorified in being used as places of worship. Even the barn was pressed into service, because it was more roomy. This did not occur only when the "minister" came along, because religious leadership and preaching privileges of the "laymen" were recognized rights. The need of this expression is seen more clearly when the scarcity of ministers is known.

Though the views of the "ministry" as distinct in rank and privilege were more radical in that day, a clearer contrast than now is also seen in the prevalent practice of other than specific ordained ministers in ministerial rights and obligations. They had a freedom of worship and expression not found among their neighboring denominations.

In the absence of a preacher the congregation would authorize a deacon or some member to conduct services. They would read the Bible, pray, read sermons and exhort. Such efforts played a great part in the growth of the denomination.

There were times when the Baptist homes were about the only ones open to such services. Luther Rice, who was converted and joined the Congregational church in 1892, found this to be true. He

proposed to institute family worship in his home, but was followed only by his mother and youngest sister. His father became furious at his insistence. Whenever he sought to conduct prayer meetings in private homes, members of his church protested. He used an old school house, but it was not long before it was locked. Some interested members of his church opened their homes, but declined to continue to do so when they saw it was unpopular.

One of Rice's brothers, although he did not unite with him in his services, opened his home to his meetings. A Baptist in a neighboring community welcomed Luther to hold services in his home.

Ebenezer Wakeley was among the early settlers in Pitcher, N. Y. He was a magistrate 22 years, a supervisor 19 years, an associate judge several years and in the legislature eight years. He read a sermon at the first religious meeting in that community and for seven years sustained religious meetings without an organized church. When a church was established he served as deacon, clerk, and led in worship in the pastor's absence. Twenty-five years a Sunday School superintendent, he took great delight in recommending the gospel, especially to the young people.

David Benedict in his book *Fifty Years Among the Baptists* tells about his first visit to Charleston, S. C. He said that whenever a visiting minister was invited to tea among the members he and all the members present were expected to spend the evening. It was customary at these meetings to deliver a short off-hand discourse.



*MIGRANT farm worker Frank Alvarado attended Bible school at the Baptist Church of Beaufort, S. C., four years ago, and has returned every year since. This year, about 40 other migrant workers made professions of faith at the Bible school and revival sessions, which are held in June every year when 3,800 migrants pass through the area. — Home Mission Board Photo*

**Harbuck to speak**

NASHVILLE—Dr. Donald B. Harbuck, pastor of First Baptist Church, El Dorado, is scheduled to speak on "The New Man in Christ" at the Bible Conference Aug. 11-17 at Glorieta (N. M.) Assembly.

According to Dr. Clifton J. Allen, editorial secretary of the Baptist Sunday School Board, Nashville, and conference director, the conference is for pastors, Sunday School teachers, other church workers and persons interested in serious Bible study.

There will also be daily worship services, a doctrinal study of "The Holy Spirit and the Christian Life" and a daily Bible exposition period on the book of Amos.

For reservations write: E. A. Herron, Manager, Glorieta Baptist Assembly, Glorieta, N. M. 87535.

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# THE FINE ART OF FORGETTING

By Harriet Hall

RECENTLY I was asked this question: "How do you handle a situation in which you feel you have been mistreated or misjudged?"

Jonathan Swift, the English writer, once voiced a hope written for the people who lived three hundred years ago: "May you live all the days of your life."

How did you live *one* day of your life?—for instance, yesterday? Now what about today?

Henry David Thoreau wrote, "Only that day dawns to which we are awake." Are we awake to the beauty and opportunities of today? Can we forget the disappointments of yesterday?

Sooner or later the wise person decides that life is a mixture of good days and bad, give and take, victory and defeat. He or she learns that some things should roll off "like water on a duck's back." Others may not roll off so easily, but nevertheless should be forgotten as soon as possible.

Elizabeth Barrett Browning once said that it frightened her that people so often seemed content with what was not really life at all. People often settle for the synthetic and call it life.

One of the hardest things we must do in life is to forget the mistakes, failures, and mistreatment of our yesterdays. We should learn from them and then forget them.

We have all had yesterdays of failure. We must ask God's forgiveness and then not let them burden our today—or our tomorrows. In the model prayer our Savior taught us to seek His forgiveness "as we forgive those" who wrong us.

Most women have had their days of burning the toast. Most men have had their days of having to eat it. There are so many ways we can improve our relationship with others and with ourselves. We must learn that carrying a chip on our shoulder usually precipitates trouble.

We must remember that buck-passing may be a boomerang. We must learn that it's not so important who gets the credit for something as it is to get the job done. We must remember that no man gets to first base or second or third all by himself—it's a team effort.

Are you nursing a grudge? Did someone say something unkind or unfair? Did someone "call you on the carpet?" Forget it. Extract what wisdom you can from the experience, then forget and bury it. Don't live with situations past and over with, worrying endlessly about "what I said" or "what she said." This can only drain you of energy and creativity. Learn to forget the bad yesterdays, live in the present, and look forward with eagerness and trust for the future.

Only as we take off the weight of grievances or regrets about things past can we truly live in the present. We must keep the good grain and blow the chaff away.

Sit where I sit for a few minutes on this lovely mountain-top. Over the tips of the green pines are the rays of the setting sun. A soft glow lingers on the distant hills. God is bringing down the curtain of twilight which will put an end to this mid-summer day.

In the early hours of tomorrow the curtain will rise on a new dawn... and a new day. Will we be ready to live it to the fullest? Let us pray that for each of us it may be a day full of serving God with elevating experiences of love, creativity, goodness and fellowship.

\* \* \*

Comments, questions, or suggestions may be addressed to:

Mrs. Andrew Hall  
Mt. Sequoyah Drive  
Fayetteville, Ark.

By DEAN GOODSON

*European Baptist Press*


JUST before Easter, various evangelical Christians in Saigon, Vietnam joined together in an evangelistic crusade. About 10,000 people met nightly in the city stadium to worship—in a service without political overtones, a Baptist missionary to Vietnam reports.

By coincidence, at the same time, in another part of the city, Buddhists were demonstrating to create a political crisis. The press in Saigon called attention to the contrast between the two meetings being conducted by religious groups.

In reporting these events in Vietnam, Samuel M. James, a missionary of the Southern Baptist Convention (USA), adds that he believes the tension between Buddhists and Catholics in Vietnam is politically founded, rather than religious in nature.

"The Buddhists want a Vietnamese Buddhist government," according to Mr. James. "The Catholics want a Vietnamese Catholic government." He continued, "As missionaries, we have had good rapport with the people. Protestants are respected for sticking to religion."

He expresses disappointment in accounts of Vietnam given in American newspapers. "The people are not as anti-American as the press presents them," he says. As he went into homes to talk about Christ and Baptist work, he got the impression the majority are glad Americans are there. —(EBPS)



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MONTGOMERY, Ala.—Vernon Yearby, Montgomery, Ala., has been named executive secretary of the Baptist Foundation of Alabama, effective Aug. 1. For the past year-and-a-half, Yearby has been associate secretary for the foundation, which administers trust funds and endowments for Alabama Baptists. Yearby previously served as secretary of evangelism for Alabama Baptists, and for six years was an associate in the evangelism division for the Southern Baptist Convention Home Mission Board. He succeeds Carl G. Campbell, foundation executive secretary for the past seven years, who announced his retirement earlier this year.

DALLAS — The Executive Board of the Baptist General Convention of Texas has approved two personnel recommendations, three loan requests, and appropriation of more than \$30,000 to help in the preservation of a historical Baptist landmark. Bill D. King, minister of elementary education at First Church in Abilene, Tex., was named to fill a vacancy in the state Training Union department as associate secretary in charge of children's work. Daniel Aleman was named to fill a vacancy in the convention's language missions department. He is presently pastor of Primera Iglesia Bautista Mexicana in San Angelo, Tex.

DENVER — The Executive Board of the Baptist General Convention of Colorado elected two new staff employees and gave preliminary approval to a record \$548,936 budget for 1967 during business sessions here. The board voted to employ Carrol W. Smith, a Baptist pastor in Henderson, Tex., as director of the Southern Baptist chair of Bible at the University of Wyoming, and director of Baptist student work there. Also employed was Robert Middleton Bowen, former pastor of a Denver church, as director of juvenile rehabilitation for the Denver Baptist Association.

## Of good behavior

BY J. I. COSSEY

BEHAVIOR, often called etiquette, or maybe good manners, is very essential to acceptable Christian conduct. You are most fortunate if you have grown up in an atmosphere of true Christian culture. Even though one may have a poor cultural background, he may develop into a person known far and wide for his good behavior.

In the home, good behavior and Christian etiquette are necessary for those who want refinement and love. A husband and wife should always maintain the best of Christian refinement in the home. They should make a special effort to look well groomed just for each other. The wife should try to look her best on her first appearance each morning. She should try to make it possible for her husband to leave each morning feeling that he has the sweetest wife and the best home in all the world. He should appear before her as if she were a queen.

A husband should appear for his breakfast properly dressed and that includes an enriching smile that won't wipe off. When a husband and wife break down in their own behavior and become undignified in their conduct, they will gradually lose their

respect for each other. The proper sweetheart relationship and love will not only save the home but it will make a happy home.

Good home life is readily associated with good church life. Even though one may not be educated, he may be a true Christian aristocrat. Uneducated people may be highly cultured and reach the top brackets of genuine Christian behavior. This highly refined Christian culture may be obtained by any person who has an aspiration to be somebody.

Usually we do not look for nor find coarseness and crude conduct at church. A good home and church relationship will be wholesome for any family. The man who chooses a good church home for his family is certainly a wise family man. If he finds his family and church relationship not up to par he should at once try to improve it. He alone is in a position to improve this very important relationship.

When one comes from a well ordered home, the church is the next step in the development of genteel culture. It is out on the streets where we exhibit our home and church life. The teachers of our children in the Sunday school and public school will soon know just what our home life is like. People on the streets watch for exhibit number one, the home; and exhibit number two, the church. The people on the streets judge our Christian home and the church by what they see in our lives, not by what they read in the Bible.

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# TRUE WORSHIP OF GOD

By RALPH A. PHELPS JR.\*

TEXT: EXODUS 20:4-6; JOHN 4:7-10; 19-24

JULY 17, 1966

A PROMINENT preacher used to tell the story of a family so dedicated to camping and other outdoor activities they could never make it to church. When their pastor would implore them to work formal worship into their schedules, they would reply, "We worship by communing with nature."

Eventually a member of the family died, and the minister was urgently sought to conduct memorial services. "Don't call on me," he replied. "Call on the forest ranger. He knew the deceased much better than I did."

The story may or may not have been true, but it is a fact that weddings and funerals are for many people the only occasions for contact with formal religious services. When, at a church I served as a student pastor, we in a brief period had several funerals of people who were not church members, a farmer in the congregation commented, "You know, preacher, if we have to heat the church we lose money on these people!"

Those who commune with nature or do not worship at all may claim, "At least we didn't make any graven images." But not violating the Second Commandment—our topic for today—does not mean fulfillment of God's intent for true worship.

## I. Superficial worship condemned

THE First Commandment forbids worship of any except the true God. The Second (Exodus 20:4-6) prohibits the use of images or other sacred objects in the worship of God.

The use of adjuncts to worship—statues, pictures, candles, crosses, beads—is widespread and might appear to be spiritually

harmless. The trouble, however, is that the tangible may become not just a symbol of the intangible but an end within itself. The best possible proof of this danger is that God gave the Second Commandment and in so doing said, "I the Lord thy God am a jealous God." Why should he be jealous of something that poses no threat to him?

Some who are quick to condemn the practices of Catholics and others who use tangible aids to worship overlook the fact that their own attitude toward the Bible may be close to bibliolatry and toward the church house close to idolatry. A "worship center" with the Bible spotlighted or flanked by candles could be perilous if it encouraged worship of a book instead of the God who gave the book. A stain-glassed window showing Christ with outstretched arms is not much different from a stone image in a church garden.

When Miss Arizona was crowned Miss America in 1964, she was asked if she carried her Bible with her as a good luck charm. She answered that it was her most precious possession but that its place was not that of a fetish or charm: it played a vital role in her life.

The Second Commandment contained both a threat and a promise. The warning is that those who violate the command will cause troubles for generations yet unborn. Sin has a way of outliving the sinner. The promise is that those who love God and keep his commandments will be the objects of his mercy.

## II. Genuine worship commended

JESUS' attitude toward the nature of worship is clearly seen in

the story of his encounter with the woman at the well in Samaria (John 4).

To understand the story, we need to remember who the Samaritans were and how the Jews felt toward them. When the Southern Kingdom had fallen and a large number of the leading citizens had been carried into Babylonian captivity, many of the poorer people had been left behind. Some of these later married non-Jews, thus causing them to be regarded by devout Jews as heretical and loathsome. A second reason they were held in disesteem was that, excluded from having a part in rebuilding the temple at Jerusalem after the restoration (Ezra 4:1-3), they had built a temple of their own on Mount Gerizim. This temple had been destroyed by John Hyrcanus, one of the Maccabees; but the Samaritans continued to look on Gerizim as a holy mountain and to offer sacrifices on its slopes.

So strong was the feeling of the Jew toward the Samaritan that ordinarily he would not even go through Samaria, although the road through it was the shortest from Galilee to Judea. Jesus had chosen this route, however, and was therefore in a position to help the woman who came to Jacob's well outside the village of Sychar to draw water. Had Jesus been bound by the prejudices of his times, he would not even have spoken to her.

"Give me a drink," Jesus asked, much to the woman's surprise, freely voiced. Then followed a dialogue in which she talked about the water in the well while he talked about spiritual water that would quench eternal thirst. This in turn led to a discussion of her marital life, which was such that she was not about to be elected a circle chairman of the Sychar W.M.S. Accurately, Jesus told her that she had been married to five husbands and was currently living with a man whom she hadn't bothered to marry.



"Sir, I can see that you are a prophet!" she exclaimed as she quickly changed the subject from adultery to religion. "Now our ancestors worshipped on this hillside, but you Jews say Jerusalem is the placé where men ought to worship" (4:19, 20, Phillips Tr.)

Jesus replied that the time was coming, yes, and was already at hand, when the place of worship would be immaterial. "True worshippers shall worship the Father in spirit and in truth: for the Father seeks such to worship him. God is a Spirit, and they that worship him must worship in spirit and truth" (4-23, 24). Then he declared that he was Christ, the long anticipated Messiah.

As it turned out, this quiet well-curb in the country provided the setting for a significant religious experience for the woman. Without a temple, priest, song leader, altar, musical instrument, map, lesson quarterly, or Bible to assist, she experienced a life-shaking encounter with God. True-worship for us, as for her, consists of spiritual communion of the believer with God in Christ. "Graven images" are unnecessary as well as forbidden.

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## A Smile or Two

### Too well known!

IN a Kansas shop is this sign: We require a deposit of 50 per cent from customers we don't know and 100 per cent from some we do know.

### Guess who?

EXCITED man on telephone: "Nurse, tell the doctor to come quick. My wife is having a baby."

Nurse: "He'll be right there, but meanwhile follow these instructions. I suppose this is her first baby?"

Man: "No, this is her husband."

### He has a point!

A RECENTLY married man was complaining to a friend of his bride's extravagances. "It's incredible," he reported. "She's always asking me for pin money."

"Pin money? Just pin money?" demanded the friend. "Why don't you give it to her?"

"Because," roared the newlywed, "the pin she wants has fifteen diamonds in it!"

### What else

A NURSE about to weigh a new baby, was testing the intelligence of a very young girl who was visiting her mother in the maternity ward.

Nurse: "Do you know what a scale is?"

Little Girl: "Sure. It's a freckle on a fish."

### Mad mod

FATHER: "I couldn't take it any more and finally washed all the makeup off of my teen-age daughter's face and pushed back all that hair, and so help me I've been bringing up somebody else's kid."

Key to listings: (BB) Baptist Beliefs; (BL) Beacon Lights of Baptist History; (E) Editorial (FC) From the Churches; (FP) Feminine Philosophy; (Per) Perspective; (PS) Personally Speaking; (SS) Sunday School lesson; (MR) Middle of the Road.

## Short trip!

THE train was starting to move, so the frantic passenger hustled up to the ticket window.

"Gimme a round-trip ticket," he gasped.

"Where to?" asked the agent.

The passenger drew himself up. "Why, right back here, of course," he said indignantly.

THE speed and power of the new cars help to bring places closer together. Like this world and the next.

## Deadly logic

A SUNDAY school class was being quizzed on the Prodigal Son. The teacher asked one youngster, "Who was sorry when the Prodigal Son returned home?"

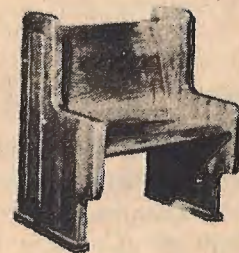
The boy gave it a lot of deep thought, then said: "The fatted calf?"

## Buried at Ft. Knox?

A FUNERAL happened to be passing by as an armored truck from a bank pulled up to the intersection. Since he couldn't cut through the procession, the driver joined it.

An onlooker, impressed by the spectacle of the truck in the center of the funeral cortege, remarked to a friend: "What do you know... You can take it with you!"

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# Religious News Digest

By Evangelical Press

## 'Religious liberty'

DUBUQUE, Ia. (EP) — Religious liberty is possible only where both religious structures and the political constitution combine to create and guarantee an area of liberty, Dr. Franklin H. Littell, noted Methodist church historian, told an Institute of Pastoral Ecumenism here.

He observed that religious liberty is not "toleration... or the right of a single privileged religion," and that "radical separation of church and state produces not religious freedom, but the death of religion."

"The American church (a freedom experiment) is something new and unique in human history," he added.

Dr. Littell, now president of Iowa Wesleyan College in Mt. Pleasant, spoke before pastors, theologians, students and laymen attending the four-day institute. It was sponsored by Wartburg Theological Seminary (Lutheran), Aquinas Institute School of Theology (Catholic), and the University of Dubuque Theological Seminary (Presbyterian).

## Tithes 'open' earnings

SAN FRANCISCO (EP)—When Billy Casper smoothly stroked in a three-foot putt on the 18th green of Olympic Country Club here to win the U. S. Open Golf championship, the Church of Jesus Christ of Latter-day Saints' treasury was increased by \$2,650.

That sum represents the 10 per cent tithe the quiet, 34-year-old professional said he would give to his Church out of his cash winnings.

## Methodist merger

HOUGHTON, N. Y. (EP) — The General Conference of the Wesleyan Methodist Church of America has approved union with two other conservative denominations — the Pilgrim Holiness Church and the Alliance of the Reformed Baptist Church of Canada.

The Pilgrim Holiness Church ratified the merger at a General Conference in Winona Lake, Ind., and the Reformed Baptist Church of Canada will take up the Wesleyan Methodist merger at its conference in July.

During the Wesleyan session here at the denomination's Houghton College the vote for union with the Reformed Baptist Church was unanimous. The vote for merger with the Pilgrim Holiness Church was 130 to 33.

The name of the merged denomination will be the Wesleyan Church.

Pilgrim Holiness Churches have 35,000 members in the United States, 16,000 in Canada and overseas. It maintains headquarters in Indianapolis. The denomination has churches from coast to coast and is strongest in the Midwest.

Reformed Baptists have 2,500 members in the Maritime Provinces of Canada and the New England States.

Wesleyan Methodists have 45,000 members in the U. S. and 12,000 in other countries.

## Congo renames capital

KINSHASA (Leopoldville) Congo (EP) — The Democratic Republic of Congo has decreed that as of July 1, 1966 the capital city will be renamed KINSHASA.

Congolese postal authorities have indicated that no mail bearing the word "Leopoldville" or "via Leopoldville" will be delivered after that date. Other Congo cities with Belgian names are also being renamed, according to a release from the Evangelical Foreign Missions Association.

## Oath held valid

FRANKFORT, Ky. (EP) — The words, "so help me God," may be used in a courtroom oath so long as the individual taking the oath does not object, Kentucky's highest court ruled.

The ruling came in a case in which James Leon Pierce appealed convictions for breaking and entering and carrying concealed weapons. The jury which found him guilty had taken an oath which included the words, "so help me God." The plaintiff maintained that use of the phrase had violated his constitutional rights, although no member of the jury had objected.

The Court of Appeals upheld the conviction and maintained that if the person being sworn did not object to the form of the oath, it was valid.

## On furlough

REV. and Mrs. Max N. Alexander, Southern Baptist missionaries to Thailand, have arrived in the States for furlough. They may be addressed, c/o J. O. Alexander, Rte. 3, Jonesboro, Ark. Missionary Alexander grew up in Jonesboro (he was born in Lake City); Mrs. Alexander, the former Betty Nickell, was born and reared in Hazel Valley. When they were appointed missionaries in 1961 he was pastor of First Church, El Cerrito, Calif.

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