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January 23, 1969

Arkansas Baptist State Convention

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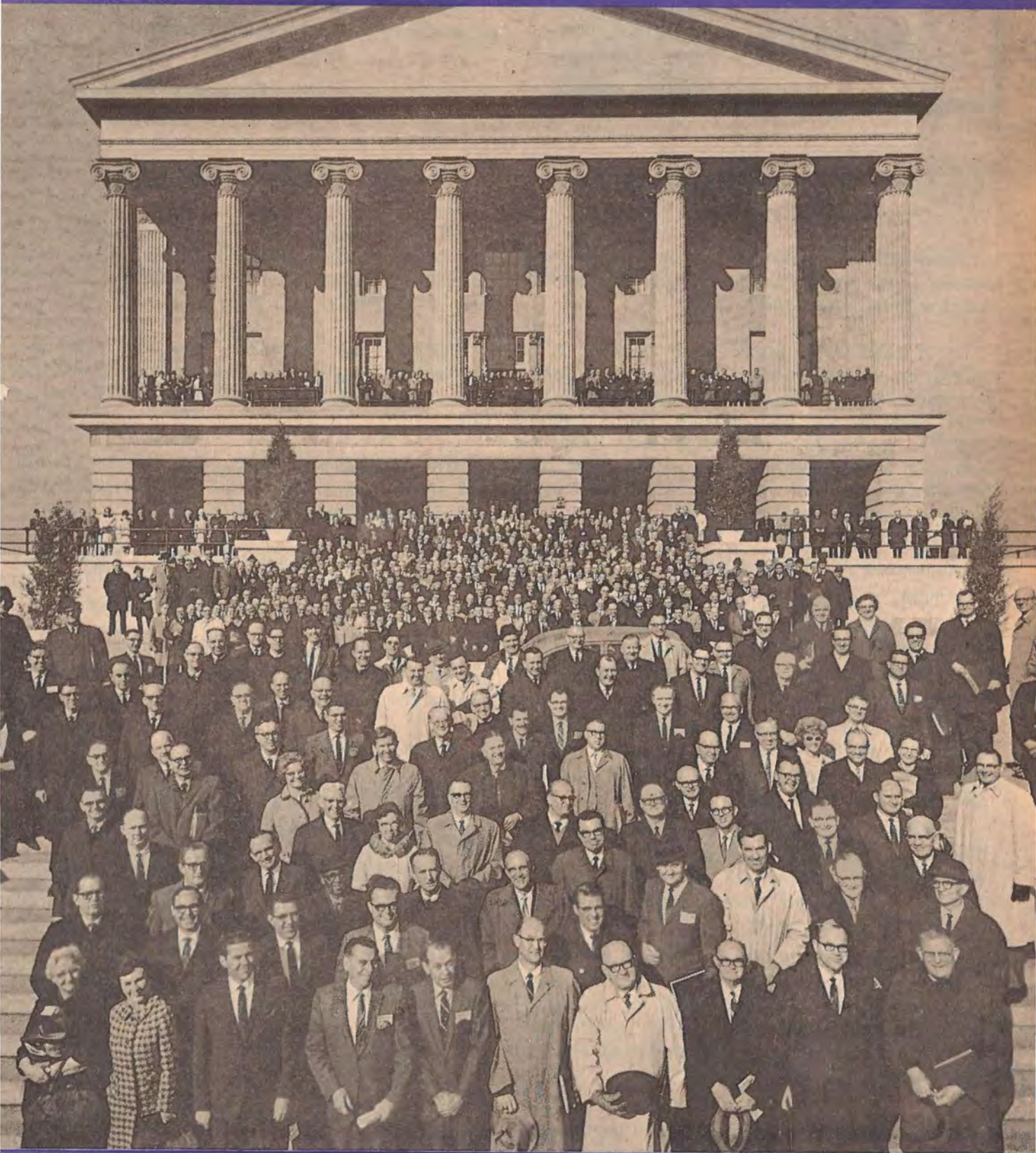
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# Arkansas Baptist

*newsmagazine*

JANUARY 23, 1969

## Personally speaking



### 'Good for business'

Since drinking liquor is not one of my weaknesses, I am always happy to say my two-bits' worth against this tragic habit.

It is hard to be funny when drinking is involved. So, as pathetic and ludicrous as a person is "under the influence," we do not carry "drinking" jokes in our joke column. But something Pastor C. A. Smithson of First Church, Nashville, Ark., ran in his weekly church paper, *First Baptist Messenger*, last week comes close to being funny as well as good preaching.

Explained Pastor Smithson:

"Ted's Package Liquor, 1212 Lincoln Way, LaPorte, Ind., has made a frank, honest appraisal of the liquid merchandise he offers, in a 5½-by-8 inch display ad in the LaPorte *Herald-Argus*, reading as follows:

"If you like to drink, start your own saloon! Since you can't refrain from drinking, start a saloon in your own home. Be the only customer and you won't have to buy a license.

"Give your wife \$55 to buy a case of whiskey. There are 240 drinks in a case. Buy your drinks from your wife at 60c each, and in 12 days, when the case is gone, your wife will have \$89 and the \$55 to buy another case.

"If you live 10 years, continuing to buy whiskey from your wife, and die in your boots, your widow will have \$27,085.47 in the bank—enough to bring up the children, pay off the mortgage, marry a decent man, and forget she ever knew a bum like you.'"

All of which throws further light on the argument that liquor by the drink is "good for business." It is good for business, all right, but not for the business of the fellow who guzzles the stuff. And not for the people engaged in such legitimate business enterprises as clothing and food

and other necessities. The fellow who drinks has to pay cash and that often does not leave enough to meet his current bills for the real necessities.

But buying your drinks from your wife would at least keep the profits in the family.

*Erwin L. McDonald*

### IN THIS ISSUE:

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'SPEAK up Arkansas Baptists: It's your Convention,' page 8, is a plea for help in selecting a new executive secretary for the State Convention.

DR. WHITLOW resigns as of June 30—this and other actions before the Executive Board on Jan. 14, are given on page 8.

LAW AND ORDER are called a church concern by a parole officer speaking at Midwestern Seminary on "Church and Crime," page 15.

SOUTHERN Baptist Convention has a strategic role, according to Culbert C. Rutenber, president of the American Baptist Convention, page 18.

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## Arkansas Baptist - newsmagazine

January 16, 1969

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

## Why we don't need more liquor

The proposal for liberalizing liquor laws keeps bobbing up in Arkansas. This is not surprising. People who want easy access to liquor, plus people who want a profit out of the making, selling, and serving of liquor, constitute a ready-made and powerful pro-liquor lobby.

As this was written, it appeared that the prospects of any of the liquor-by-the-drink proposals passing in the current sessions of the Legislature were dimming. But the pressure from the liquor interests was still on. Legislators opposed to the liquor bills dropped the timely hint that those opposing liquor-by-the-drink legislation better keep the pressure on. "The other side is not going to let up," he reminded us.

Why would any one be opposed to laws to permit people of cities and counties to vote on whether or not they will have liquor by the drink? Isn't this democracy?

Our opposition to liberalization of the local-option laws is based on the premise that liquor is always harmful to persons drinking it and always detrimental to the welfare of our society. We insist that no one has the right, even in a democracy, to do anything that threatens the life and property of others, as liquor drinking most certainly does.

For timely information bearing on the situation here in Arkansas right now, let us quote from a statement issued the other day by Clarence W. Perkins, administrator of the Southeast Arkansas Mental Health Center, Pine Bluff. In a letter directed to all state legislators, and reported in *The Pine Bluff Commercial*, Mr. Perkins said that the courts, physicians and families were already referring alcoholics to the health center at a rate "so fast that we cannot begin to treat all of them."

Other alcoholics are being sent to the rehabilitation facility of the Benton unit of the State Hospital, he said.

According to the formula used by the Arkansas Commission on Alcoholism, Mr. Perkins said, there are 40,000 known alcoholics in Arkansas now.

He quoted the September 1968 issue of the Rutgers University *Quarterly Journal of Studies*

on *Alcohol* to show that alcoholism is almost 50 percent higher in states having both liquor-by-the-drink and package sales than in states with package sales only.

A 50 percent increase of alcoholics in Arkansas, Perkins continued, would mean an additional 20,000 alcoholics—or a total of 60,000 within a short period of time. Mr. Perkins estimated that this would affect at least 240,000 people "whose lives are linked with alcohol."

Turning to the effect liquor-by-the-drink legislation could be expected to have on highway accidents, Mr. Perkins said that Arkansas' 1968 highway death toll was 698. He cited Arkansas State Police estimates that 50 percent of all highway fatalities in the state were linked to the use of alcohol. He estimates that the legalization of liquor by the drink in Arkansas would be the same as a vote to kill another 209 people on the highways within two years.

Disproving claims of some who say that making liquor available by the drink would cut down on the amount of liquor consumed, Mr. Perkins cited the annual *Statistical Review* of the Distilled Spirits Industry, which reveals that consumption of alcohol is almost 80 percent higher in states having liquor-by-the-drink than it is in states with package stores only.

Actual sales indicate consumption of a gallon per person a year in states where package sales only are permitted as compared with 1.8 gallons a person in states that permit the sale of mixed drinks, Mr. Perkins said.

Pointing out that alcohol is involved in about 75 percent of all crime committed, Perkins said there are always marked increases in assaults, robberies, burglaries and homicides when liquor outlets are increased, as they are with liquor by the drink.

The increased revenue from legalized mixed drinks would not pay for the increased crime caused, Perkins concluded.

Do what you can to defeat the liquor-by-the-drink bills. The lives you save may be those of persons dearer to you than your own life.

# The people speak

## Orthodoxy check

This letter is prompted by the two letters in the Jan. 9 issue of Arkansas Baptist Newsmagazine, "The People Speak." As a layman of a local southern Baptist Church I am wondering if I would be considered in fellowship with other Arkansas Baptists doctrinally, as I believe the following to be the faith of our fathers.

1. Salvation is of the Lord.
2. God from the foundation of the world chose specific sinners to salvation.
3. God is the potter we are the clay.
4. As many as He has ordained to eternal life will believe.

5. Jesus says, All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out.

6. Faith is a gift of God.
7. Not all men have faith.

8. Our names were written in the book of life from the foundation of the world.

To summarize: God the Father choose specific sinners to salvation. The Son purchased the elects salvation. The Holy Spirit quickens the elect sinner to saving faith.

1. Jonah 2:9, 2. Eph. 1:4, 3. Romans 9:20, 21, 4. Acts 13:48, 5. John 6:37, 6. Eph 2:8, 7. 2 Thessalonians 3:2, 8. Rev 17:8.—Carl W. Gunter Sunday School Teacher, First Baptist Church, Little Rock

## Mixed-drink bill

The ARKANSAS BAPTIST NEWS-MAGAZINE has received a copy of the following letter to Governor Rockefeller:

May I ask why you persist in your efforts to introduce and pass a mixed drink bill while the people of Arkansas continue to voice their "DISAPPROVAL." It is very disappointing to see our legislators betray the trust and confidence we, the public, have placed in you.

I speak for the people of the First Baptist Church, Nashville, and the majority of the people in Arkansas, as you well know from previous experience with this problem, when I urge you to withdraw all support for any mixed drink bill.—C. A. Smithson, Pastor, First Baptist Church, Nashville, Ark.

## Arkansas all over

### Miller again heads Children's Home

Julius Miller, El Dorado businessman, was recently re-elected president of the board of the Arkansas Baptist Home for Children by members of the board of trustees. William P. Jones, Jr. was elected vice president and Robert Bostian, secretary-treasurer. Members reappointed to the board were: Jerry Don Abernathy, Frank Huffman, Lee L. McMillan, Hugh Plumlee, Paul Owens, Ed Thrash, Jack Clack, Paul



MR. MILLER

Roberts and Jeff Cheatham,

New members elected were: William L. Prewitt, Mrs. Gilbert Hatcher, Bill Nichols, and J. D. Tolleson.

Plaques were given to three board members who had served six years: Burton Miley, Springdale; James Hill, Hot Springs; and Ed Claybrook, Paragould.

The board approved the 1969 budget, plans for opening an office in Jonesboro, and to build two new cottages on the grounds in Monticello to replace two old buildings constructed in 1923.

The next board meeting will be held in Little Rock at the new Baptist Building, Mar. 17, 1969.

## Laymen needed

Interested in doing mission work as a laymen in California for one year, two years or indefinitely?

Positions for school teachers or various other good paying positions are available in the beautiful Pajaro Valley in Watsonville. For complete information and assistance please contact Mr. Loren Hester, 73 Shady Oaks, Watsonville Calif. 95076, ph. 408-724-2177, or Rev. Roy South, pastor of First Southern Baptist Church, 353 Arthur Road, Watsonville, Calif. 95076, Ph. 408-722-4093.—Roy South.

## Berea Church has note burning ceremony

Berea Church, Jacksonville, conducted a note burning ceremony Sunday, Jan. 12, and thereby honored one of its members, R. W. McPherson.

McPherson cancelled in 1968 a debt owed by the church on seven acres of land and his home which he had sold to the church. In 1955 he gave the church a strip of land for a building site.

Mr. McPherson was unable to attend the ceremony because of illness. He was represented by his two daughters, Mrs. Bun Harmon and Mrs. H. S. Walters.

The congregation has started a building fund to finance a new church at the present site at Highway 161 and Valentine Road in Jacksonville.

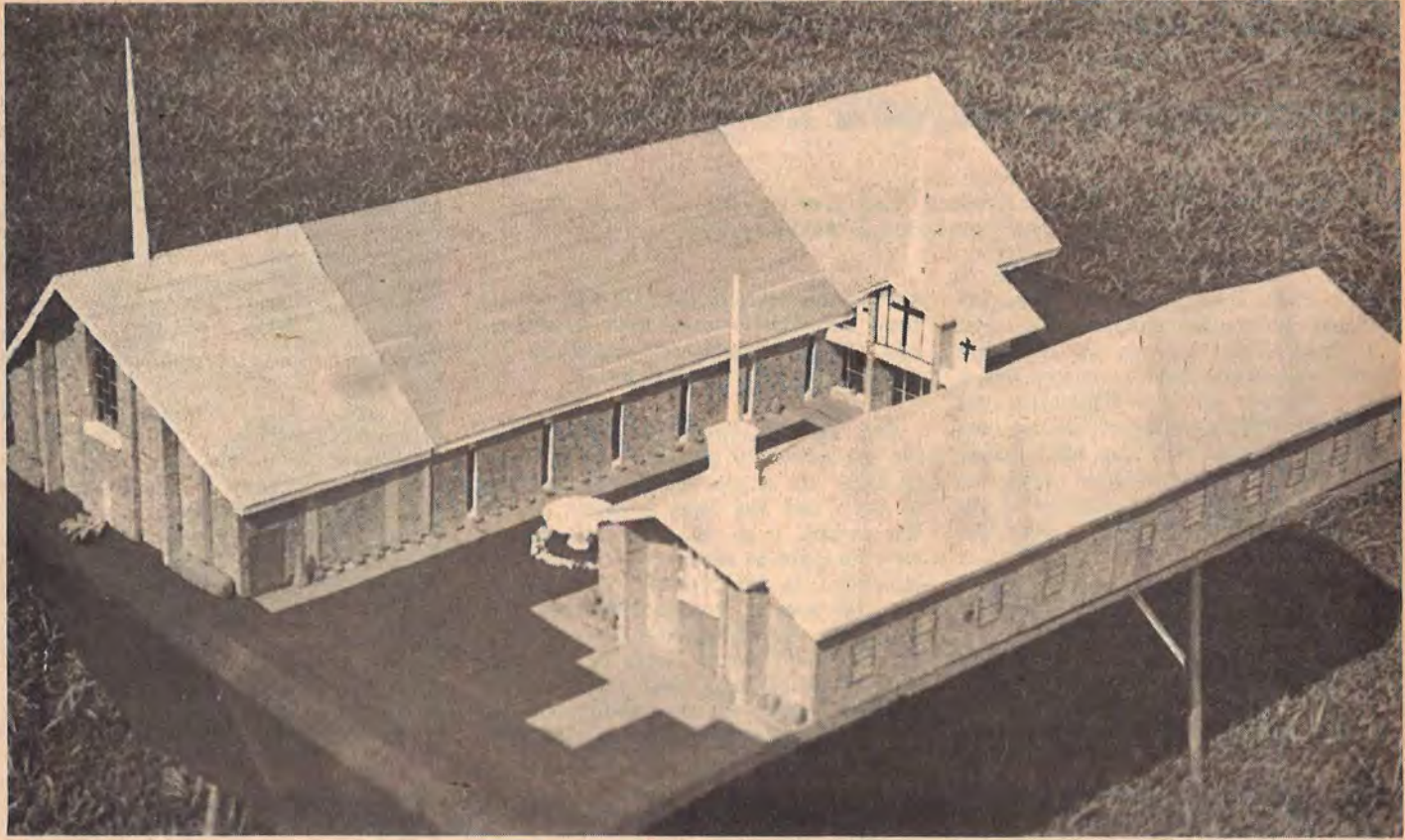
James E. Beatty, Jr. is pastor of Berea Church.

## Brush Creek Church dedication



BRUSH CREEK CHURCH, Springdale, will dedicate its new sanctuary Sunday, Jan. 26. The building, erected by R. & W. Construction Company, Little Rock, was completed in November, 1968. It is a double-brick structure, with central heating and cooling, and with a seating capacity of 230.

# Greater expansion for South McGehee Church



*Model of new South McGehee Church*

South McGehee Church has voted to begin another stage of expansion of its physical plant.

Included in the new construction will be a new sanctuary, designed to seat 600, including balcony and choir loft. Situated beneath the choir loft will be an area for choir assembly, doubling as a baptistry dressing area.

Another section will include a three-room nursery suite and a two-room Beginner department. Located between the existing building and the new building will be the pastor's study and secretary's office, with the main restroom facilities of the church. A lounge area will provide dressing space for weddings.

The new building will be constructed

of concrete block and variegated buff brick veneer. Laminated arches and decking will be used the full length of the building, enabling use of second-floor educational space beyond the balcony area.

Members of the building committee are P. C. Roberts, chairman; W. H. Hawthorne, Bobby Sadler, Paul Horan, Mrs. Montine Thompson and Mrs. Edith Douglas. Kenneth F. Tyler, resident engineer for the Arkansas Highway Department, will serve as engineer.

South McGehee Church was constituted Oct. 2, 1966. It was formerly South McGehee Chapel, of First Church, McGehee. It had 122 charter members. It now has a Sunday School enrollment of 334, with a total church membership of 255. During the last 27

months, 82 members have been added by baptism and 83 by transfer of membership.

In 1967, an auxiliary building was added. It now houses the Junior and Primary departments.

Present evaluation of the property is more than \$73,000. The church voted \$96,000 in first mortgage, seven percent, A. B. Culbertson and Company bonds for the new construction.

The new building was designed by members of the church, under the leadership of two men, Kenneth F. Tyler and W. H. Hawthorne. The R & W Construction Company of North Little Rock has contracted for the job, furnishing architectural assistance, also.

Alfred R. Cullum is pastor of South McGehee Church.

## Wassons will return on furlough in August

Mr. and Mrs. M. K. Wasson, Arkadelphia, missionaries to Nigeria, will return home on furlough in August.

In a recent letter, they gave an account of their experiences during the past two years. One crisis was the critical illness of their son, Doug. His

recovery is now complete after four months.

The civil war in Nigeria provided another crisis for them, the Wassons stated. Many fellow missionaries came to them at Ogbomosho with only personal belongings, following forced evacuation of their own areas of work. However, all the families are now back together, they reported.

Still another crisis was the death of Dr. Connell Smith, the medical superintendent to Lagos, and the serious injury of his wife in a head-on automobile collision.

The Wassons stated that their son, Ken, is now in Arkadelphia, with their family, where he is in his junior year of high school.

They hope to be at home at 121 North 13th, Arkadelphia, by the first of August.

# Mixed-drink proposal heads list of measures before Legislature

By W. HENRY GOODLOE, Executive Director  
Christian Civic Foundation of Arkansas, Inc.

The 1969 session of the Arkansas General Assembly, which opened Jan. 13, promises to be one of the most eventful sessions held in many years. The pressures for new legislation are tremendous from different groups and areas of concern, with tax laws taking first place in interest both with the administration and the members of the General Assembly, and also with the general public.

Among many other vitally important issues confronting our lawmakers, the mixed-drink question will probably head the list, along with related proposals to change and make more permissive our present liquor laws.

The Christian Civic Foundation and the church people making up its constituency have the desired opportunity to implement the pledge affirmed in the Foundation's constitution to "cooperate with all duly constituted authorities"—in this instance the members of the General Assembly—in helping to secure the right measures looking toward control of any involved social evils and the enactment of progressive legislation in other fields pertaining to morality and good government. In a very real sense, every proposal has moral significance and deserves the prayerful interest of every citizen as well as the representatives of the people who are charged with the direct responsibility of law enactment.

These weeks of the Regular 67th Session present a challenging test of

our democracy, and the test will be met most effectively when both legislators and citizen constituency recognize the meaningful task of legislating.

The colorful swearing-in ceremonies for the Assembly members are no empty form but a real pledge of devotion to duty and the best interests of all the people. I as an individual citizen have no right to assume that I am more interested in the welfare of Arkansas than the man or woman who represents me in the Assembly, and the representations of opinion on issues by me must be conditioned upon that premise with genuine respect for the intelligence, integrity, and devotion of the individual legislators.

Legislation, then, becomes a truly cooperative enterprise. We have reason to be proud of the high quality of the men and women making up this distinguished body. In varied abilities and differing points of view they represent a typical cross-section of our society to be found in a church congregation, association, conference or convention, or, they compare favorably with any other specialized professional group one might select for comparison.

People whose favorite indoor sport consists in loftily down-grading the quality and character of our senators and representatives do a disservice to the total community and hinder the advancement of civic good. These men and women merit our support, our confidence and our high esteem.

## Immanuel, Little Rock, ups mission giving

Immanuel Church, Little Rock, W. O. Vaught Jr., pastor, exceeded its Lottie Moon Offering goal of \$25,000 for the recent Christmas season, giving \$25,570.21. This sets an all-time high for this offering at Immanuel. Lottie Moon totals for recent years include: 1967, \$23,148.95; 1966, \$23,510.01; 1965, \$22,000; and 1964, \$21,000.

Last year Immanuel Church gave \$67,000 through the Cooperative Program. This compares with the following CP totals for the church in recent years: 1967, \$66,000; 1966, \$65,000;

1965, \$63,000; and 1964, \$61,127.76.

Total offerings for all causes at Immanuel in recent years have been: 1968, \$431,944.70; 1967, \$413,226.49; 1966, \$404,213.39; and 1965, \$383,091.

Said Dr. Vaught to his church through his "The Pastor's Paragraphs," in *The Immanuel Record*:

"Sometimes when you have a heavy church debt it is a temptation to cut into your mission giving. I am thankful that you have continued to give so we could increase our Cooperative Program giving right on through our \$800,000 building expansion program of two years ago."

## Kay Jacobs chosen basketball queen



MISS JACOBS

Kay Jacobs, Russellville, was selected as queen of the Arkansas Tech High School Invitational basketball tournament recently. Trisha Hefley, Harrison, was named first runner-up and Dana Pelt, Plainview, was named second runner-up.

Each of the young women received trophies, but in addition, Miss Jacobs was presented a bouquet of roses and a scholarship to Arkansas Tech. Dr. George L. B. Pratt, president of the College, made the presentations.

Miss Jacobs, a senior at Russellville High School, is the daughter of Mr. and Mrs. H. L. Jacobs. She plans to major in business education and then teach in high school.

Kay is a member of First Church, Russellville; sings in the choir and directs the Beginner choir. She is active in the various youth activities of the church.

Miss Hefley, a senior at Harrison, is the daughter of Mr. and Mrs. Hosea Hefley. Miss Pelt, a sophomore at Plainview-Rover high school, is the daughter of Mr. and Mrs. J. D. Pelt.

Nearly 12,000 conversions were reported last year by Southern Baptist language missionaries who are supported by the Home Mission Board through Cooperative Program gifts.

## W. J. Thomas now a full-time evangelist

After almost six years as pastor of Trinity Church, Memphis, Tenn., W. I. Thomas has resigned to enter the ministry of full-time evangelism and Bible teaching.

During his ministry as pastor at Trinity, the church has received more than 1600 members, approximately 450 by baptism, with its present budget at \$240,000.

Dr. Thomas will be available for revivals, Bible conferences, and evangelistic crusades, and can be reached at P. O. Box 416, Grand Saline, Tex., 75140.

## William E. Bailey to West Fork Church

William E. Bailey, pastor of First Church, Higgins, Tex., for the past five years, has accepted the call of the West Fork Church.

Mr. Bailey, who is a native of Mississippi, is a graduate of Mississippi College and New Orleans Seminary.

The Baileys have a married daughter who lives in Kansas City and a married son living in Memphis.

Mr. Bailey has served churches in Mississippi and Oklahoma.

## Tanner to Harrison

Noel Tanner has resigned as pastor of West Side First Church, Rt. 3, Heber Springs, to become pastor of Northvale Church, Harrison.



During the three years he has been pastor of the Heber Springs church, the church has received 40 members by baptism and about the same number by letter. Average Sunday School attendance has grown from 65 to 95. Mr. Tanner was born and reared

at Wiseman, Izard County, and received his education at Southern Baptist College, Walnut Ridge. He was in his second term as moderator of the Little Red River Association and had just been elected to the executive board of the Arkansas Baptist State Convention, at the time of his call to Harrison.

Mrs. Tanner is the former Miss Moxell Hollingsworth of Ash Flat. There are five children.



*SERVICE HONORS: Miss Nancy Cooper and Mrs. Gene Breedlove were honored last week in the Baptist Building for a total of 30 years of service. Miss Cooper, center, has served for 20 years as executive secretary and treasurer of the Woman's Missionary Union, and Mrs. Breedlove, for 10 years in the Bookkeeping department of the Arkansas Baptist State Convention. Serving refreshments to them at a reception in the new dining room of Baptist Building was Miss Sarah Wisdom, director of Young Woman's Auxiliary work for the WMU.—ABN Photo*

## Concord Association

**Pastoral changes:** Wesley Hogue from Ratcliff to Enterprise; Charles Holcomb from Mulberry to Lavaca; Richard Goodrum to Roseville; Robert Canaday to Pine Log.

**Recently ordained deacons:** John N. Webb and Jerry Richmond, North Side, Ft. Smith; Jack Roberson and John Mann, Haven Heights; Ron Hatcher, Harvie Johnson and Sherman Ross, Bluff Avenue.

**Associational officers elected:** Moder-

ator, Charles Whedbee; vice-moderator, Lester Barker; clerk, Orville Haley; treasurer, Harry B. Wilson.

**Steering committee for the associational centennial year:** C. D. Peoples, Hoyle Haire, Eugene Ryan, Mrs. James Zeltner and Ellis Yoes.

**West Fork Church recently ordained Marvin James to the ministry.** Garland Morrison preached the ordination sermon, and Alexander Best served as moderator. Mr. James has accepted the pastorate of Immanuel Church, Hot Springs. He is retired from the U. S. Air Corps.

## Caddo River Association

Caddo River Association met at First Church, Amity, Jan. 6, 1969 in a regular monthly conference.

The Association extended a call to Ross Williams to be our Associational Missionary. Mr. Williams accepted the call and will assume his duties Feb. 1, 1969.

Mr. and Mrs. Williams have two

children, Gary, who is a student at Texarkana Junior College, and Donna, who is a student at Ouachita University. Mr. Williams at present is the pastor of First Church in Foreman, Arkansas.

**ATTEND SUNDAY SCHOOL  
REGULARLY**

*A Good Rule!*



# Your state convention at work

## Open letter to Arkansas Baptists

# Speak up Arkansas Baptists: It's your Convention

By TAL D. BONHAM, Pastor, South Side Baptist Church, Pine Bluff,  
and President of the Executive Board  
of the Arkansas Baptist State Convention

"The Executive Board is empowered to act for the Convention between sessions of the Convention, provided that it shall never exercise any authority contrary to the expressed will of the Convention." So say the by-laws of our state convention.

You can be sure of one thing: the 67 members of the Executive Board of our convention desire to act according to your "expressed will."

Eleven years ago, the Executive Board faced the awesome task of electing an executive secretary. Upon the resignation of Dr. S. A. Whitlow, your Executive Board faces that task again.

According to the by-laws of the Executive Board, the Operating Committee will nominate for election someone to fill the vacancy to be left by Dr. Whit-

low. The Executive Board will interview the one nominated as they consider him for the position.

**We need your help!**

I am urging you to prayerfully consider this matter. If you feel led to recommend a prospective executive secretary, please do so in writing to the Operating Committee.

The Operating Committee consists of the president of the Convention, president of the Executive Board, and one member from each of the eight districts of Arkansas.

Members of this committee and their addresses are as follows:

Chairman Wilson Deese, 133 South 7th, West Helena 72390

Clarence Anthony, Box 338, Murfreesboro 71958

John McClanahan, 517 Cherry, Pine Bluff 71601

D. Hoyle Haire, Box 242, Booneville 72927

Morris Smith, Box 617, Morrilton 72110

Dean Newberry, 626 West Olive, Rogers 72756

R. A. Bone, 1765 Lyon, Batesville 72501

Leslie Riherd, 402 Laurel, Newport 72112

Convention President Thomas A. Hinson, Box 66, West Memphis 72301

Executive Board President Tal D. Bonham, 2309 Poplar, Pine Bluff 71601

## Dr. Whitlow resigns; board approves Russellville center

Dr. S. A. Whitlow resigned Jan. 14 as executive secretary of the Arkansas Baptist State Convention, effective June 30.

In a letter to the Executive Board of ABSC, which he read at the close of the board's annual January meeting, Dr. Whitlow expressed gratitude "for the privilege of serving in the capacity of Executive Secretary for more than 11 years" and pledged his "continued prayerful and loyal support to our denomination as it attempts to minister to the needs of men."

The resignation was accepted with many expressions of appreciation for Dr. Whitlow's leadership and a committee was named to plan official recognition for his services.

The board was holding its first meeting in the recently completed new Baptist Building, located at 525 West Cap-

itol Ave., in Little Rock. The \$1,290,000 building, just across the street from the Little Rock Post Office, was occupied by the convention on Dec. 30. Plans are being worked out for the dedication of the building sometime this spring.

The board voted to employ a Russellville architect, John Jarrard, to draw up plans for a new Baptist Student Center at Arkansas Polytechnic College, Russellville. The building, expected to cost \$60,000, is to be constructed this year.

In connection with the BSU building project, the board approved the purchase of a residence on land adjacent to the present BSU property at Russellville. The residence will be renovated for possible use as a home for the local BSU director.

## New director named

George Sims, a graduate of New Orleans Seminary, was employed as BSU director at Arkansas A. and M. College, Monticello.

Permission was granted Erwin L. McDonald, editor of the Arkansas Baptist Newsmagazine, and Tom Logue, secretary of the State BSU department, to conduct a group to the Baptist World Alliance meeting in Tokyo, Japan, in the summer of 1970.

## Gifts set record

For the first time in the history of the Arkansas Baptist State Convention, total receipts passed the \$3 million mark, reaching \$3,134,826.81 for the year of 1968. Of this, \$2,440,422.72 was undesignated, being channeled through the Cooperative Program. This represents a 5.31 percent increase over total CP gifts for 1967.

A total of 81.65 percent of the capital needs section of the convention's budget was raised.

Dean Newberry, pastor of First Church, Rogers, was elected vice president of the Executive Board.

## New plan considered

A committee headed by W. O. Vaught, pastor of Immanuel Church, Little Rock, was named to consider the advisability of changing the Race Relations department to a Christian Life Commission. Other members of the committee are: Clifford Palmer, pastor of Grand Avenue Church, Ft. Smith; Gerald Jackson, pastor of First Church, Ozark; Alfred Cullum, pastor of South McGehee Church, McGehee; and Glenn Morgan, pastor of East Main Church, El Dorado.

The following additional members were named to the Building committee of the Baptist Student Center at Arkansas Polytechnic College: Carl Pearson, pastor of First Church, Danville; T. G. Orton, layman of Second Church, Russellville; and Nelson Wilhelm, pastor of First Church, Waldron.

New members added to the Building committee for the BSU Center at Arkansas A. & M. College, where an addition is being built, were: Mike Wolfe, Warren; Noel Barlow, missionary, Dermott, and Carl Overton, missionary, Hamburg.

President Tal Bonham, of the board, resigned as chairman of an advisory committee on the building of a new BSU chapel at Arkansas A. M. and N. College, Pine Bluff, and appointed John McClanahan, pastor of First Church, Pine Bluff, as chairman. Other members of the committee are Dr. James F. Sawyer, dentist of Benton, and Jess Whitley, pastor of Centennial Church, Pine Bluff.

Dean Newberry was named chairman of the Committee on Camps and Assemblies. Other members of the committee are: J. C. Myers, pastor of First Church, North Little Rock; Andrew Setliffe, of the staff of Grand Avenue Church, Ft. Smith; E. E. Boone, missionary of Tri-County Association, Wynne; and Don Fuller, layman from First Church, Brinkley.

## Oppose mixed drinks

The board endorsed a letter to go to

## YWA meeting is set for Feb. 7-8

YWA's from Arkansas will hear missionaries Mrs. Albert I. Bagby, Brazil, and Mrs. W. Carl Hunker, Taiwan, at the State YWA Convention, Feb. 7-8, at First Church, Benton.

Beginning with a general session Friday night and concluding after a luncheon on Saturday, the program is planned to provide missionary information and YWA features for young women and their leaders.

Mrs. Bagby, the former Thelma



Dr. WHITLOW and Dr. BONHAM

Governor Rockefeller and the members of the Arkansas State Legislature urging the defeat of any bills providing for the legalization of alcoholic beverages by the drink and voted to send with the letter a brochure by Dr. Bonham opposing such legislation.

The newly organized Executive committee of the board, headed by Tal Bonham, includes: Thomas A. Hinson, West Memphis, president of the State Convention; Wilson Deese, West Helena, chairman of the Operating committee; Delbert McAtee, Smackover, chairman of the Finance committee; W. V. Philliber, Little Rock, chairman of the Program committee; and John Maddox, chairman of the Nominating committee.

## Committee personnel

Membership of the various committees include:

Operating: Clarence Anthony, John McClanahan, D. Hoyle Haire, Morris Smith, Dean Newberry, R. A. Bone, and Leslie Riherd.

Frith, retired in 1968 after thirty years' service in Brazil as director of Primary School and technical director of Colegio Baptista, Porto Alegre. Mrs. Bagby was born in North Little Rock and attended John Brown University, Bible Institute of Los Angeles, and Baylor University.

Mrs. Hunker, the former Jeanette Roebuck, served in the Philippines and China before going to Taiwan where her responsibilities include being a missionary homemaker and evangelistic worker. Born in Texarkana, Mrs. Hunker attended Texarkana Junior College,

Finance: Homer Bradley, John Colbert, Russell Duffer, Don Fuller, Carl J. Pearson, Emmett Pipkins, Harold Ray, Richard Vestal, Bill Allison, Paul Barrington, E. E. Boone, G. E. Davis, Harold Hightower, Bill Kreis, Homer Shirley, Gerald Trussell, Jody Gannaway, Glenn Hickey, Wendell Henderson, E. E. Griever Jr., Harold O'Bryan, Clifford Palmer, Joe Taylor, Charles Whedbee, Paul Wheelus, and J. W. Whitley.

Program: Tom Bray, Roy Cook, Al Cullum, Klois Hargis, J. C. Myers, James Sawyer, Stanley Smithson, Paul Stockemer, Cecil Tedder, Ray Branscum, Delaine Campbell, Glen Clayton, J. D. Dryer Jr., Cline Ellis, Carroll Evans, John Maddox, Don Moore, Andrew Setliffe, A. B. Carpenter, Wade Carver, Gerald Jackson, Dillard S. Miller, Glenn H. Morgan, Damon Shook, Gerald Taylor, W. O. Vaught Jr., William West, and Bob Wright.

Nominating: W. V. Philliber, James Sawyer, Andrew Setliffe, and Damon Shook.

Louisiana State University, and Carver School.

Other program personalities include the MIL Singers, "Miss Arkansas" and BSU summer missionaries. Musicians for the convention are Lowell Snow, Ouachita University, music director, and Linda Wallace, Pine Bluff, pianist. Dramatic presentations will be directed by Mrs. Tom Bray, El Dorado, and Mrs. R. A. Coppenger, Arkadelphia.

Request for information and reservations should be sent to Sara Wisdom, 210 Baptist Building, Little Rock, 72201.—Sara Wisdom.

## The seventies

It will be here sooner than you think.

And there is a lot of 'get ready' to do if churches adjust to all the new things that are coming.

The target date is Oct. 4, 1970. New literature to fit new divisions (not departments), new school age grading, new methods, new application of building space, new training and resource books are some of the major new things to prepare for.

What is being done to inform church leaders and prepare for the big switch?

All Southern Baptist periodicals have and will carry information about the seventies. Watch for these.

Pastors, ministers of education and

other church leaders should read and file appropriate articles, newsletters and leaflets. Start now informing and educating church members. Use meetings, reviews, bulletins and other means. Start now and talk about the specific changes often.

Associational teams will receive special training in January 1970 to conduct associational conference in February or March of '70 for church leaders.

This will be one major means of getting the word out.

Several issues of a newsletter "Info 70" will be mailed out from Nashville, Tenn., to all church leaders periodically.

While a flood of information will be available it will not be absorbed auto-

matically by the responsible leaders.

A year from now and the few months that follow should find all our churches living in a new atmosphere. An atmosphere of intelligent and spiritual planning will characterize church groups anticipating the challenge of change.

A study of the changes in society between now and 1980 is the theme of a series of adult Life and Work Training Union programs in February and March which will help all church members to prepare for the seventies.

Are you tooling up?

It's sooner (or later) than you may think.

Lawson Hatfield, state Sunday School secretary.



THE TRADITIONAL "laying-on of hands" marks an ordination service held during the annual meeting of the Norte-Riograndense Baptist Convention (convention in the state of Rio Grande Do Norte), held in Pau dos Ferros, Brazil. The man being ordained to the ministry is Antonio Teixeira de Souza, pastor of a mission of the church which hosted the convention. (Photo by Roberta E. Hampton)

**GIVE TO HELP YOUR CHURCH  
FULFILL ITS MISSION**

through

**PROCLAMATION  
AND WITNESS**

## 'But 12 had to die' is African commentary

By KENNETH R. NICHOLSON,  
Monrovia, Liberia

"There were 17 children in our family, but 12 had to die," Dave Cargoe, a student in Ricks Institute, a Baptist school near Monrovia, Liberia, matter-of-factly stated. The reason for their deaths, he said, was his people's lack of sanitary training, improper diet and inadequate medical facilities.

Dave came to Ricks from a village in the interior of Liberia, where he and his family were almost completely cut off from civilization as we know it. Placed in the fifth grade when he arrived, Dave made the highest score of those who took the national examination for the sixth grade at the end of the year.

He completed both the seventh and eighth grades the following year. A leader in campus activities and a Sunday School teacher, Dave will graduate with the fourth highest average in the senior class. He plans to study medicine.

The story of Dave's family could be repeated many times over in Liberia, where 50 percent of the children die for the same reason as his brothers and sisters. And nearly half of my sixth graders have lost one or both parents through death.

We who have so much can hardly fathom the feelings of those who have so little, in a country where the life expectancy is about 30 years. Death for them is ever present. Life must literally be lived from day to day.

# STATE VACATION BIBLE SCHOOL CLINICS



Dr. JAMES C. BARRY

Consultant, Weekday and VBS Work, Sunday School Department, Baptist Sunday School Board

February 11

FAYETTEVILLE  
First Baptist

MONTICELLO  
Second Baptist

February 13

HOT SPRINGS  
Park Place Baptist

BATESVILLE  
First Baptist

9:00 a.m.  
to  
3:00 p.m.



Miss ELSIE RIVES

Consultant, Children's Work, Sunday School Department, Baptist Sunday School Board

## For Associational Vacation Bible School Teams

**Bring a sack lunch**

**Preschool children will be provided for**

**Attend the one nearest you**

### CONFERENCE LEADERS

#### FAYETTEVILLE-HOT SPRINGS

Mrs. James Zeltner

Mrs. Mary Emma Humphrey

Miss Elsie Rives, BSSB

Bill Lively

Mrs. Eula Armstrong

C. Don Cooper

#### MONTICELLO-BATESVILLE

Mrs. Johnny Jackson

Mrs. Klois Hargis

Jack Cowling

Hilton Lane

Miss Pat Ratton

James Barry, BSSB

Lawson Hatfield

Nursery

Beginner

Primary

Junior

Intermediate

General Officers

# Whitlow to speak on Crusade of the Americas

Dr. S. A. Whitlow, executive secretary of the Arkansas Baptist State Convention since 1958, will speak at the



state-wide Evangelism Conference, Jan. 27-28. His message will deal with the Crusade of the Americas. The Crusade of the Americas will involve 38 Baptist conventions in North America, Central America, South America and the Islands. Twenty-five million Baptists in 28 countries are involved. It has as its purpose:

1. The deepening of the spiritual life within our churches, homes and individual Christians,

2. The evangelizing of the American continents.

3. The establishing of true moral and spiritual bases for the betterment of mankind's economic, social and physical welfare.

Dr. Whitlow is chairman of the Joint Committee on the Crusade. The three conventions participating are: the Arkansas Baptist State Convention, Arkansas Consolidated Missionary Baptist State Convention, and Arkansas Regular Missionary Baptist State Convention.

J. T. Elliff, secretary of Missions-Evangelism, will speak on "New Methods in Witnessing."

Nathan Porter, associate director of the Division of Evangelism of the Home Mission Board, will speak on "Christ the Hope of Youth."

G. E. Davis, layman of First Church, Lepanto, will speak on "A Layman Looks at Revival." This will be a very challenging message to pastors to do a better job in promoting and conducting revivals.

Hoyt Mulkey, secretary of Church Music of the Arkansas Baptist State Convention, will be in charge of the music. Mrs. Percy Draper and Miss Betty Marshall will be the organists and Mrs. George Vandegrift will be the pianist.

The conference will begin Monday, Jan. 27, at 1:45 p.m. in Second Church, Little Rock, and close Tuesday night, Jan. 28. The evening sessions will be in Robinson Auditorium.—Jesse S. Reed, Director of Evangelism



*SYMBOLIC of the cherished freedom of new African nations, this monument to independence stands in a park in Kampala, Uganda. A new luxury hotel, the Apolo, rises behind the monument. Southern Baptist missionaries have been working in Uganda since 1962, the year the country gained independence. (Photo by H. Cornell Goerner)*

## Sponsors for Michigan

For various reasons there are now four Project 500 missions needing Arkansas sponsors. The Arkansas churches and associations now related to Michigan appear to be beginning a rewarding relationship.

The basic need, aside from the all-important prayer and moral support, is for financial help. The per capita income in Michigan is high, but the beginning steps are slow for the two or three families usually involved in a new mission.

Ideally, a mission in a heavily populated area should start with facilities and a program which are both permanent and challenging. This can be done with the support sponsoring groups can give from Arkansas.

Of course, our purpose in this assistance is to help take Christ where the masses are. Within a relatively short time, one-third of our population in the United States will be located in the Great Lakes region. There are comparatively few churches of evangelical witness there now. Serious-minded Christians who survey these modern complexes of life wonder if any foreign land could need Christ more than some areas of the United States.

If your church (or group of churches) is interested, please contact us immediately. —J. T. Elliff, Director, Missions-Evangelism





MULKEY, MRS. HICKS, MRS. DRAPER

## Music planned for evangelism meet

Pictured are Hoyt Mulkey, music director and coordinator for the State-wide Evangelism Conference; Mrs. Clara Draper, organist; and Mrs. Marilyn Vandegrift, pianist.

Daytime sessions for the Conference, Jan. 27 and 28, will be at Second Church, Little Rock, and will feature inspiring music by the Music Men of Arkansas.

Evening sessions will be held at Robinson Auditorium. A choir is being organized to sing for the evening sessions. This choir will be made up of singers from all the white and Negro Baptist Churches in central Arkansas.

Pastors and choir directors are urged to make arrangements for their choirs to participate. They should contact the Church Music Department immediately (FR 6-4791) and plan to be on the stage at Robinson Auditorium Monday at 6:00 p.m. for rehearsal. The service begins at 6:45 p.m. Music will be furnished.—Hoyt A. Mulkey

## Deaths

**MRS. WESLEY DEE (MAUDE SCHOOLEY) COWLING** died in a Little Rock hospital Wednesday afternoon, Jan. 15, 1969.

Mrs. Cowling was a life long resident of Howard County. Her father and mother were pioneers in that part of Arkansas and were prominent farmers.

Mrs. Cowling is survived by her husband; a daughter, Mrs. Wallace Delinger, Little Rock; and two sons, Leon Cowling, of Merritt Island, Fla., and Dr. Dale Cowling, pastor of Second Church, Little Rock. She is also survived by six grandchildren.

The funeral service was held at the Liberty Church where Mrs. Cowling had been a member for many years.

Memorials may be made to the Liberty Baptist Church of Mineral Springs, Arkansas through the church clerk, or to the Second Baptist Church of Little Rock through the financial secretary.

The campus physician for Southeastern Baptist Theological Seminary, since founding, **DR. GEORGE CARLYLE MACKIE**, died Jan. 8.

Dr Mackie had taught and practiced medicine in Wake Forest for the past 40 years. He was professor of physiology and pharmacology at Wake Forest College's medical school before the school moved to Winston-Salem, N. C.

**MRS. DIMPLE FOWLER LLOYD**, 69, Little Rock, died Jan. 11.

She was a retired telephone operator for the Southwestern Bell Telephone Company, where she had worked for 44 years before retiring in 1963.

She was a member of Pulaski Heights Church and the Telephone Pioneers.

She is survived by a sister, Mrs. J. L. Fuller, Little Rock.

**JACK W. SUTTON, JR.**, 53, Little Rock, died January 10.

A sales representative for the Price Products Company of Shreveport, he was a member of the Gaines Street Church and a Thirty-second Degree Mason.

Survivors are his wife, Mrs. Jean Bradley Sutton; two sons, Jack W. Sutton Jr. of West Virginia, and James C. Sutton of Sacramento, Cal.; two daughters, Mrs. Janice Miller of Wichita Falls, Tex., and Miss Janet Kay Sutton, Little Rock; two stepsons, Albert W. Norwood, Benton, and Pvt. James R. Norwood of Ft. Polk, La.; two stepdaughters, Miss Connie M. Pruden, and Miss Vickie Pruden, both of Little Rock; his mother, Mrs. Elizabeth Sutton, Little Rock.

## The cover



**NASHVILLE**—Gathered on the capitol steps in Nashville are Southern Baptist leaders who came from across the nation for a week-long planning and promotion conference for the 1970's. Planning for the areas of Sunday School, church training, music, Brotherhood, Woman's Missionary Union, evangelism, missions, architecture, work with Negro Baptists, stewardship, Christian life, state papers and public relations centered primarily around 1969-73. More than 1,300 persons representing 500 associations, 30 state conventions, and 23 agencies were registered for the meetings. (BP PHOTO)

## Late comers\*

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

When H. K. Stimson became pastor of the Baptist church, Marion, N. Y., he found some who came late to services. Most members were punctual enough but a few were forever dropping in late. He urged punctuality, but to no avail. Late attendance seemed to be a part of their practical piety. At length he tried an experiment.

He took as his text Ezekiel 9:3, "And he called to the man clothed with linen which had the writer's ink horn by his side." He had proceeded in his sermon about five minutes when a brother, his wife, and two daughters came in. Bro. Stimson stopped until they had taken their places and then quoted the text and explained, "We have proceeded some way in our subject, and have repeated the text for the benefit of brother E. and his family." All looked at brother E. and his family, but they looked down.

The preacher continued his sermon and another family came in. He repeated the text and explanation as before. "Again we proceeded, when in came brother J., who heard all about the 'ink horn' and all the preceding part of the sermon. We persevered up to the seventh or eighth straggler, emptying the "ink horn" upon the head of each. It was an effectual antidote."

If this incident seems crude and unjust, one needs to know the man, the times, and the occasion. The Rev. Mr. Stimson was born in Saratoga Springs, N. Y., Oct. 11, 1804, of Irish extraction. His parents leaned toward the views of the Presbyterian church. Hiram was the first of the family to accept Baptist doctrine.

Due to home conditions, H. K. left home at age 18 to make his way in the world. He found a job driving a stagecoach. Though his driver friends were free-hearted and lively, conditions under which they lived were conducive to worldliness and the baser side of life.

In the rough and tumble world of his youth Hiram learned to hold his own. His ready wit, disposition, and story-telling ability made him a favorite. He entered into all with zest.

When he became a Christian and felt the call to the ministry, he entered into it with full abandonment. He turned his native traits to their best advantage. His experiences had taught him to meet problems face on. He dealt with them in Christian consideration and forthrightness. Usually, his frankness and honesty won people to him and his views.

\*H. K. Stimson, *From the Stage Coach to the Pulpit*, (St. Louis, R. A. Campbell, publ, 1874) p. 232

## Students get chance to express concerns

NASHVILLE—Southern Baptist students will be given a chance to express their concerns to denominational leaders, to each other and Southern Baptists at large as the Consultation on Student Concerns opens Jan. 24-25 at the Sunday School Board of the Southern Baptist Convention here.

"Impetus for this consultation began last June when about two dozen college students picketed auxiliary meetings of the Southern Baptist Convention in Houston," Doyle Baird, coordinator of national projects, student department of the Sunday School Board, said.

At that convention, students were given an opportunity to dialogue with about

250 Southern Baptist leaders and pastors.

Many leaders, including Ed Byrd, pastor of First Baptist Church, Florence, S. C., urged the students to "stay with us since you have these insights and convictions, and help us."

The student department of the Sunday School Board is sponsoring the consultation to provide students with an opportunity to suggest appropriate actions which may be taken in the light of present-day concerns," Baird said.

Attendance for the consultation is on a quota basis. Each state convention will be represented by from six to twelve students, depending on its size.

## Makes survey of secretaries' faiths

In presenting his new cabinet, President-elect Richard M. Nixon told the nation that he had chosen 12 "big men, strong men, compassionate men" to help him chart the foreign and domestic policies of his administration.

A poll of the religious affiliations of those men—three business men, three governors, two lawyers, two schoolmen, a lieutenant governor, and one congressman—by EP News Service brought to light the statistics below.

There are four Presbyterians, two Mormons, one member each listed as Episcopalian, United Church of Christ, and Congregationalist, and three Roman Catholics. Here is the list:

William P. Rogers, Secretary of State—Presbyterian.

Melvin R. Laird, Secretary of Defense—Presbyterian.

John N. Mitchell, Attorney General—Presbyterian.

Winton M. Blount, Postmaster General—Presbyterian.

David M. Kennedy, Secretary of the Treasury—Mormon.

George Romney, Secretary of Housing and Urban Development—Mormon.

Clifford M. Hardin, Secretary of Agriculture—United Church of Christ.

George P. Schultz, Secretary of Labor—Episcopalian.

Robert H. Finch, Secretary of Health, Education and Welfare—Congregationalist.

Walter J. Hickel, Secretary of the Interior—Roman Catholic.

Maurice H. Stans, Secretary of Commerce—Roman Catholics.

John A. Volpe, Secretary of Transportation—Roman Catholic.—NBR

"The chief advantage of the Co-operative Program is that it offers the opportunity for balanced support, Sunday by Sunday, for all of our work as Southern Baptists. Within our generation perhaps this has done more to build in our denomination a sense of cohesiveness, of united purpose, than any other factor. The person who gives through his church budget to all of our cooperative work has the sense of participation in a worldwide program, that he is a significant contributor to a tremendous total effort."—Joe W. Burton



**SUPERINTENDENT** of the new Baptist Building is J. O. Smith, who recently retired after many years of serving as engineer for heating and cooling equipment of the Air Force similar to that he surveys here in the basement of Baptist Building.—ABN Photo

## A good mirror

By TAL D. BONHAM

Did you ever go through the "Fun House" at the fair?

Do you remember those mirrors which made you appear slim or fat, tall or short, lumpy or bumpy? Well, aren't you glad you really don't look the way you were reflected in those mirrors?

A church budget is a true mirror that always gives an accurate reflection. Anyone who wishes to study a church's budget can detect that church's desire to carry out the Great Commission of our Lord.

A church's budget reflects a vision of the future. It reflects the love of Christ which constrains the Christian to give God's tithe and his offerings.

A church's budget reflects concern for a lost world. It reflects the ministries of that church at home and around the world through the Cooperative Program.

Many feel that their church should give to world missions through the Cooperative Program on a percentage basis. When more money is given in these churches, more money goes to missions.

Your church's budget is a good mirror. Does it make the right reflection?

## Law and order called a church concern

KANSAS CITY, Mo.—Despite law-and-order sloganeering this year, court dockets are jammed even deeper in confusion, parole and probation case-loads are swelled even further beyond capacity, and Christian correction officers and chaplains are as frustrated as ever in their plea for church involvement.

This conclusion stood out in a three-day conference at Midwestern Seminary on "Church and Crime."

A parole officer speaking at the conference said:

"The biggest frustration is not in working with offenders but in trying to involve church people. Most prisoners have been exposed to a religion they do not care for and are convinced does not care for them."

Underlining the need for Christian involvement, former convict Larry Baulch, who now is director of Yoke-fellow Prison Ministries, said in regard to his three terms in San Quentin Prison:

"Each time I was released I was sure I would never come back. But I hadn't gained anything in prison but an education in crime. Certainly I received no understanding of my behavior. I was just pressured deeper into criminal con-

formity."

Speakers and discussion leaders repeatedly emphasized that the basic emotional problems of most criminals are of such a nature that the patient influence of a Christian friend could make a radical difference.

Common denominators identified during the conference describing characteristics of most prisoners included: no healthy relationship with an adequate adult; no self-respect and a heavy sense of failure; pressure to conform while in prison to a "warped image" of criminals who consider themselves "good guys"; and an intense anxiety over separation from spouses.

"About 85 per cent of the prisoners in the nation suffer from a character disorder—a lack of impulse control," said Municipal Judge Keith Leenhouts of Royal Oak, Mich.

"There is nothing between the impulse and the action, so what do you do? You insert an inspirational personality. When God knew we couldn't understand love and redemption in the laws and the prophets, he wrapped it up in the person of Christ. The love and concern of inspirational personalities is not 'an' answer, it is 'the' answer," he declared. (BP)



**MINI-BUS FOR EVANGELISM**—Kenneth L. Chafin, Billy Graham Professor of Evangelism at Southern Baptist Seminary in Louisville, Ky., seated at left, and a group of student pastors show off one of two new mini-buses being used to transport the students to churches in the Detroit and Battle Creek areas of Michigan every weekend. The students are assisting new churches unable to support full-time staffs with surveys, visitation, promotion, and preaching. The endeavor is sponsored by the Billy Graham Chair of Evangelism, for which \$500,000 is being sought as endowment in a national campaign which ends in June.



# Church response to servicemen is low

BY DALLAS LEE

ATLANTA—To a young draftee, leaving home for military service must seem like a form of bondage compared to the exhilarating liberation associated with leaving home for college.

There is an abrupt change of environment, a strictly disciplined existence, few trips home, tedium, and in many instances the awesome possibility of having to kill.

And yet, as Southern Baptist Seminary President Duke McCall has said:

"Most churches make more to do about young people going off to school than they do about induction into military service."

Some 60,000 Southern Baptists are mustered into the armed services every year. And at any one time, there are as many as 200,000 Southern Baptists in the service.

Out of 140 churches that recently returned a survey form to the division of chaplaincy at the Southern Baptist Home Mission Board here, only about 30 percent provide some form of organized and continuous ministry.

According to the survey, the ministry involves mostly pastoral counseling

with the young person about to enter the service, presentation of certain materials such as the pamphlet "Your Life and Military Service," public recognition of the departing service man or woman, and a pastoral visit with the family.

Sixty-nine percent of the churches polled reported maintaining an up-to-date roster of military personnel, but only 51 percent reported a regular plan of prayer.

Nearly 80 percent, however, communicate with some regularity with young people away in the service—mostly through church bulletins, letters, and cards and gifts on special occasions. In 51 percent of the cases, the pastor or church staff made the contacts.

Nearly two-thirds of the churches reported members visiting servicemen on their return home and more than half make a point of publicly recognizing returning service personnel.

About 25 percent of the churches polled have "effective" programs for enlisting military personnel stationed nearby in church activities. About the same percentage maintain "an active list of prospects" on nearby military personnel. (BP)

## About people

Ralph A. Herring, has retired from his position, moving back to his native North Carolina. Herring, 67, has been director of the seminary extension program for the six Southern Baptist seminaries for the past seven years.

He and Mrs. Herring moved to Charlotte, N. C., following his retirement, effective Dec. 31. Their address is 2021 Coniston Place, Charlotte, N. C., 28207.

Southern Baptist Missionary James David Fite received an unconditional pardon from the Cuban government after 42 months imprisonment in the LA Cabana Prison near Havana. His father, Pastor Clifton E. Fite of the Rosemont Heights Church, Waynesboro, Ga., announced David's release after receiving a telephone call from his son in Havana.

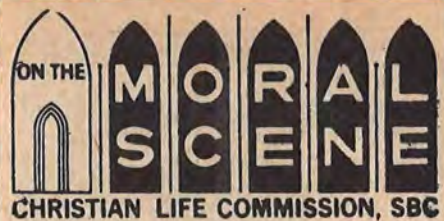
Miss Mary Jo Stewart, executive secretary of the Woman's Missionary Union

for the Baptist General Convention of Oregon-Washington, was elected in Phoenix as the new executive secretary of the Woman's Missionary Union for the Arizona Southern Baptist Convention. A native of Mississippi, Miss Stewart is a former field representative for the Louisiana Baptist Convention's WMU, and a former Young Women's Auxiliary director for Georgia Baptists.

Southwestern Baptist Theological Seminary trustees, Ft. Worth, Tex., have elected Farrar Patterson as assistant professor of preaching and oral communications.

Patterson, who is resigning as pastor of First Church, Columbus, Tex., will specialize in oral communications as it relates to radio and television, joining the seminary this month.

The Alaska Baptist Convention Executive Board has named Miss Judy Rice of Birmingham, Ala., as the state Baptist Woman's Missionary Union execu-



"Nationally, the Crime Index recorded a 19 percent increase during the first nine months of 1968 over the same period in 1967. The violent crimes, as a group, increased 21 percent and the more voluminous property crimes 19 percent. Armed robbery made up 60 percent of all robbery offenses and increased 37 percent, 1968 over 1967. During the first nine months of 1968, firearms were used to commit 65 percent of all murders and 23 percent of the aggravated assaults. Serious assaults with a firearm rose 26 percent, 1968 over 1967." (Uniform Crime Reporting, Dec. 16, 1968)

"Hundreds of lives are being saved in England due to the breath test given suspected drinking drivers. Road deaths in the London area during the Christmas season of 1967 fell by 55 percent. Accidents were reduced by 38 percent. The law requiring on-the-spot breath tests went into effect October 9, 1967. A driver suspected of having more than .08 percent alcohol content in his blood, is asked to blow through a small glass tube into a plastic bag. Blond colored crystals in the bag turn green if excessive blood alcohol is indicated. . . In Britain as a whole, road casualties dropped by 21 percent, deaths by 33 percent, and serious injuries by 22 percent during December." (Christian Crusader)

utive secretary, effective Dec. 1: Miss Rice, a former US-2 worker in Portland, Ore., for the Southern Baptist Home Mission Board, succeeds Louise Yarbrough who is now a student at New Orleans Baptist Theological Seminary.

Dr. John H. Brewer, a retired scientist here with an international reputation, has donated a microbiological laboratory to Hardin-Simmons University. A graduate of the Baptist school, Dr. Brewer presently works in the area of sterilization of U. S. space craft, as director of research for Rector, Dickson and Co., and as a member of the International Atomic Energy Agency committee on radiation sterilization.

## My Commitment

I do solemnly commit myself, before God whom I earnestly desire to serve through the Crusade of the Americas, to accept personally the responsibility checked below:

- To be an example of Christian faith and personal purity
- To nourish my soul by means of more frequent and faithful Bible reading
- To deepen my personal prayer life by means of more frequent, fervent prayer experiences, praying daily for specific persons who need Christ
- To witness personally and seek to win souls
- To ascertain and follow the Holy Spirit's leadership to the best of my ability
- To respond to the demands of New Testament stewardship as they apply to my time, possessions, talents, influence, life
- To keep my attitudes toward others as near to New Testament norms as possible
- To initiate the Crusade of the Americas, insofar as it applies to me personally, by confessing my sins, seeking divine forgiveness, and dedicating myself anew to Christ
- To attend crusade meetings and participate in crusade activities faithfully and expectantly
- Remind individuals of the spiritual preparation to prevent them from becoming "weary in well doing."
- Use individual believers in connection with census-survey and witnessing plans in July through September.

## Baptist beliefs

# The destruction of Jerusalem

BY HERSCHEL H. HOBBS

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

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof draweth nigh"—Luke 21:20

In Luke 21:7ff. Jesus was dealing with two events. The disciples had asked, "When shall these things be? and what sign will there be when these things shall come to pass" (v.7)? The reference is to the destruction of the temple (vv.5f.). The disciples thought that it would herald the end of the age. But Jesus in his answer showed that the destruction of the temple and the end of the age were two separate events (cf. vv. 20-24, 25-28). The destruction of the temple would come with the fall of Jerusalem at the end of the Jewish War (A.D. 66-70). This Jesus dealt with in verses 20-24.

Some see this passage as having been invented after the event rather than being a prophecy of Jesus. But, accepting Jesus for who he is, there is no reason why he could not have prophesied exactly the event.

Jesus pictured Jerusalem in process of being "compassed" or encircled by the Roman army. That would be a sign that her fall was near. He described with exactness what actually took place a generation hence.

Those in Judea were to flee to the mountains. Those in the city were to get out. Certainly those outside the city should not try to enter it (v.21). Eusebius says that Christians fled to Pella in Perea, as a result of Jesus' words.

Flight would be difficult for those with child or who had nursing children (v.23). It was a terrible time of vengeance upon Jerusalem (v.22; cf. Matt. 23:35f.). In the carnage of the fall many fell by the sword (v.24). And many were taken into captivity. Josephus says that 1,100,000 died and 97,000 were taken into captivity. Evidently this was an exaggeration since that many people could not have stood within the city walls. But allowing for his tendency to exaggerate, the number still was great. Plummer suggests that perhaps 70,000 were slain.

This event marked the end of the Jewish nation and of Judaism as a vital factor in religion of that period. She paid a terrible price for rejecting the Savior for political-military messiahs. In her reach for worldly grandeur she received desolation and oblivion.



MISS Naomi Braswell, currently librarian for the Orientation Center, Ridgecrest (N. C.) Baptist Assembly, helps Lisa Dunn select a book. Lisa is the daughter of Rev. and Mrs. William T. (Pete) Dunn, Southern Baptist missionary appointees to Lebanon. (Photo by W. Robert Hart)

# American Baptist president says SBC has strategic role

NASHVILLE—Unless Christian churches are able to reconcile the biblical theology of evangelism and social action, they will split into two polarized groups and fail at their very purpose for being, the president of the American Baptist Convention said here.

Speaking to the Southern Baptist Convention's Christian Life Commission, Culbert C. Rutenber added that Southern Baptists are in a unique role to creatively reconcile the two.

"You've got the strategic position," he said at a dinner meeting here. "You've got the evangelical zeal, the biblical theology, and now you're becoming more concerned about social issues."

He lamented a continuing polarization into two camps—the orthodox, historical Christians on one hand who are concerned about winning others, praying, giving and building churches; and the social actionists on the other who are concerned only about changing society.

Saying that neither is true Christianity, Rutenber stated that "a form

of orthodoxy which does not see the need for helping others and society lacks something that is in the New Testament. But an emphasis on social justice that is not grounded in the New Testament is nothing but shallow humanism, and that's liable to get worse instead of better."

Rutenber said that Christians must be peace makers in the world today, following the example of Jesus who was hung on the cross because he was a peacemaker. "A peacemaker stands between two opposing forces and gets kicked from both sides," Rutenber said.

"There is a big difference between peace keeping or peace loving, and peace making," he added. "Peace keeping is the job of the police. Any coward can be a peace lover."

The job of the peace maker is reconciliation, the American Baptist leader said. "The church ought to be an umpire with competing groups in society," he declared.

He observed that the cry for justice is always tainted with elements of self-interest, and although the church par-

tially transcends, it is not able to transcend enough and thus cannot umpire well enough. "Not even the Christian church is good enough to be trusted with other people's rights," he said.

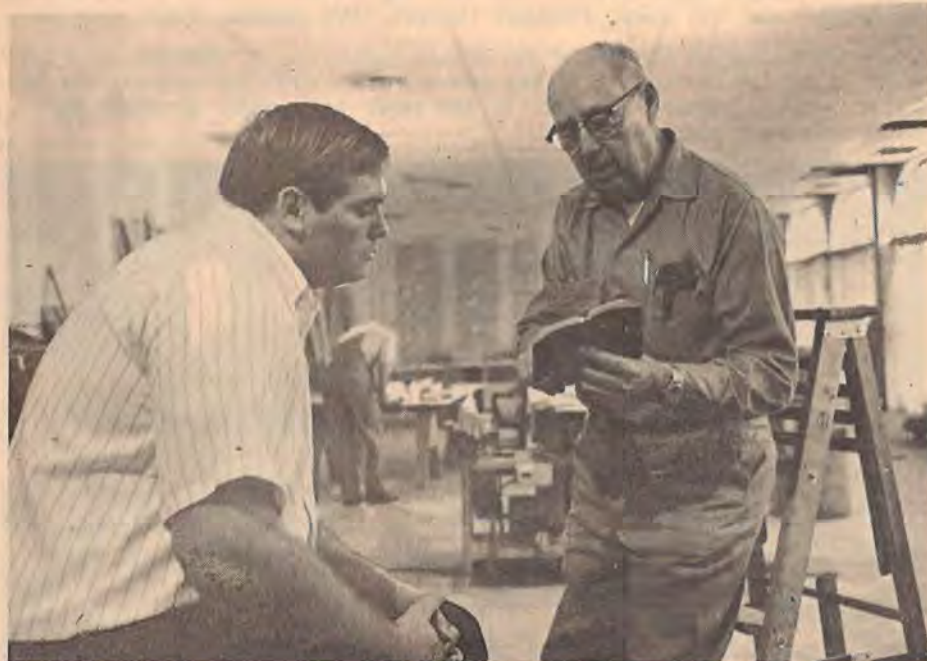
The church must seek changes in attitudes among its own members and in society, he added. "Unless we can change the attitudes of our orthodox neighbors, then we haven't been able to communicate the gospel.

"Attitudes are basic to social change in America, and if the Christian church is not able to produce this, then we will fail to be peacemakers in justice and reconciliation," Rutenber said.

Citing the Christian church's failure to help the black man throughout history, Rutenber said that there must be a change in the attitudes of church members who say to Negroes, "You become worthy and we'll take you in."

He called such statements "a lie to begin with," for the Negro has in many cases become educated, cleaned up, tried non-violence, and "we still didn't take them in." Now Black Power is emerging, and that may be good, he said.

He added that it is a half-truth to say, "Only changed men change society," for he had seen men who are not changed who are changing society, and many who claim to be changed who are making no effort to change society. (BP)



**PERSONAL WITNESSING:** "For it was life which appeared before us: we saw it, we are eyewitnesses of it..."

The Home Mission Board has produced a filmstrip on personal witnessing (available at Baptist Book Stores) that is designated particularly for special church training sessions to follow Soul-Winning Commitment Day on Jan. 12 and for other Crusade of the Americas training.—Home Mission Board Photo by Don Rutledge

## Texas pastor sends missionaries radios

TYLER, Tex.—A Baptist pastor here has found a unique way of giving extra support to foreign missions, and he would like to see others take it up.

M. O. Davis, pastor of North Dixie Baptist Church, helps raise funds to buy shortwave radios for individual missionaries. He has sent five in the past three years, gathering \$3,300 from 45 individuals and eight churches to support the effort.

The sets, valued at about \$700 each, have gone to Steve Ditmore, Bryan Brasington, Harvey L. Nowland, and Lewis Lee, all of Peru, and Garreth Joiner in Ecuador.

"After the Lottie Moon Offering," he said, "I am committed to help purchase a radio for George Luzok in Caracas, Venezuela, and for James Stiles, who will soon be located in Cacuta, Colombia.

Davis said the radios help the missionaries keep in touch with each other and give instant communications with the United States. (BP)

## Experimental crusade held in 7 languages

SPRINGFIELD, Mass.—A unique multilingual "Festival of Faith" here recently encouraged Southern Baptist leaders by providing directions for the denomination's ministry to large concentrations of various ethnic groups in this area.

Although attendance couldn't be termed large, services in French, Polish, Russian, Ukrainian, Italian, Spanish and English drew persons even from the Hartford, Conn., area, about 60 miles from Springfield.

The experimental crusade was sponsored by the Baptist General Association of New England, in addition to the Emmanuel Church and in cooperation with the department of language mission society's place ultimately to im-Mission Board in Atlanta.

With the exception of the French, all groups met simultaneously the first four days in the local YMCA to hear messages in their individual languages. French services were conducted in the high school at nearby Chicopee.

The last days of the crusade all the people met together to hear English-speaking Charles Knight, pastor of Emory Baptist Church in Atlanta. Special music was provided in the various other languages. (BP)

## The bookshelf

The following Sunday School commentaries are recommended for the calendar year 1969:

**Biblical Sunday School Commentary**, edited by H. C. Brown Jr., Word Books, (on the International Lesson Series), \$3.95

**Broadman Comments, International Sunday School Lessons**, edited by Hugh R. Peterson, M. Ray McKay, and seven others, Broadman Press, \$3.25

**Rozell's Complete Lessons, on International Lessons Series**, edited by Brooks Ramsey, Zondervan, \$3.25

**Higley Commentary, International Lesson Series**, Ralph Earle, editor-in-chief, Lambert Huffman Publishers, \$3.25

**The Zondervan Expanded Concordance**, Zondervan, 1968, \$14.95

This new concordance includes key words from six modern Bible translations and the King James Version (including new words from The New Sco-



## Feminine intuition

by Harriet Hall

## January in Florida

When we left Fayetteville the ground was covered with snow. The weather in Florida was in the forty-degree range when we arrived. My husband wore his topcoat to church that first Sunday and asked the usher where he might find a coat rack.

"We don't have any need for them here," the man responded. We looked around and sure enough, he was the only one with an overcoat—and there were no coat racks anywhere.

The weather warmed up to the sixties the next day—and the overcoat has (hopefully) been put away for the rest of our stay.

Since we lived in Florida for four years we should have remembered what January was like down here—but fifteen years in the Ozarks had dimmed our memory. Outside the cottage where we are staying there are grapefruit, orange, and tangerine trees, all loaded with fruit. The owner kindly brought us a sack full on our arrival—so we are getting plenty of Vitamin C.

This cottage has everything a winter vacationist could ask for—even a TV. Frankly, I had almost hoped we wouldn't have that luxury—but there is one tiny flaw—the little portable picks up only one channel. Now that I think about it, this is nice—there will be no arguments or decisions as to which program to watch. Then, too, we have a standing invitation to come up to the main house for color-viewing of anything special—such as the recent Southern Baptist TV Commission-NBC special "Ecce Homo" with the British Museum background, which we thought superb.

This is a wonderful time of mid-winter change of pace for us. It is also going to be a time of renewed spiritual refreshment. We are finding time for extra reading and study, time for rest, meditation, and spiritual inventory. Next week we plan to hear Billy Graham speak at Orlando. If you can't join us in person, join us in spirit.

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

field Reference Bible). It covers the following translations: The Amplified Bible; The Berkeley Version of the Bible; The New Testament in Modern English by J. B. Phillips; The Revised Standard Version; The New English Bible; and The English Revised.

**A Topical Dictionary of Bible Texts**, by James Inglis, Baker, 1968, \$4.95

More than a concordance, this book lists under various subjects, arranged alphabetically, every Bible text shedding light on that topic, even though the verses cited may not always contain the particular word. Ministers, teachers, and other Bible students will find this book a great time-saver.

**God Reigns, an expository study of the prophecy of Isaiah**, by James Leo Green, Broadman Press, 1968, \$4.50

The author is a member of the faculty of Southeastern Baptist Theological Seminary, Wake Forest, N. C., and prior to this position was professor of

Old Testament for many years at Southern Baptist Theological Seminary, Louisville. In these studies he applies the prophecy of Isaiah to our own day.

**Daily Delights**, by Pauline Spray, Zondervan, 1968, \$4.95

Here is a homey, practical, heart-warming series of daily meditations built around situations and experiences familiar to women, both housewives and career people.

**All the Holy Days and Holidays**, by Herbert Lockyer, Zondervan, 1968, \$4.95

Another in Dr. Lockyer's "All" series, this book deals with every special day of the church and secular year, including the common holidays such as Christmas, New Year's Day, Easter, etc., as well as such other days as Valentine's Day, St. Patrick's Day, etc. Included are sermons for such occasions as graduation or baccalaureate services, dedication of children, ordination of pastors, installment of deacons, funerals, etc.



## The best one

By BARBARA DENBROOK

"I'm the best one," Bobby said in a loud voice.

Everyone at the table looked at him.

"The best one at what?" Mother asked.

"At everything," Bobby answered.

"Not at playing baseball," Bobby's big brother Paul said.

"That's because I'm seven years old and you're nine and my room doesn't play baseball and yours does."

"You said you were the best at everything."

"I meant I'm the best in my room," Bobby explained. "I'm the best second-grader."

Father frowned. Bobby didn't notice.

"I'm the best reader," he went on, "and the fastest runner, and the best tetherball player, too."

"If you keep on talking like that, you'll be the best at losing friends," Paul said.

Bobby just laughed. "The people who don't like me are mad because I'm the best and that's what they want to be."

"Bobby," Mother said gently, "no one is best at everything. In the things we are best at, we should try to help others do better instead of feeling important because we are so good."

Bobby hung his head. "I do. Well, sometimes I do. But I can't help for the best picture—not until after the contest."

"What best picture?" Father asked.

"You know—the art contest."

"How could he know?" Paul asked.

"Our school is going to have an art contest this year," he explained to his parents. "The children in each room will vote on the six best pictures from their room. Those six will be exhibited in the cafeterium for the parents to come and

see. Three judges will decide on three from each grade to be hung in the permanent exhibit in the halls."

"There are three second-grade classes," Bobby said. "And mine will be the best one of them all."

"I wouldn't be too sure of that," Paul told him. "Isn't Jack Lane in the second grade?"

"Yes, he's in Mrs. Taylor's room."

"All the Lane family are good in art," Paul said.

"He's good, but I'm the best," Bobby said.

Bobby was so excited on the evening of the contest he couldn't stand still.

"Hurry," he said as he ran ahead of Paul and his parents. "See, this is mine. The one with the horse. It's best, isn't it?"

"It's very good," Mother said. "The judges will decide which ones are best."

"I think I like this one best," Paul pointed to a picture of two trees.

"Anyone can draw trees," Bobby said scornfully. "Horses are hard to draw."

"Not everyone can color trees like that," Father said. "See how the greens and yellows and blues are blended."

"The judges are about to make their announcements," Mother said. "Let's sit down. We can look at the other pictures after the awards are made."

As they went to their seats, Lettie Way stuck out her tongue at Bobby. "You think you're so smart. I hope Carol wins instead of you," she said.

The principal made a short speech and introduced the judges. Mrs. Green, one of the judges, said she would announce the winners for each grade.

Bobby listened impatiently while she named the winners from the first grade.

Then he held his breath while she said, "The winners for the second grade are Jack Lane. . ."

Bobby felt his face turn red. He had been so certain he would win. He had even told everyone he would. The clapping for Jack was loud. He made himself clap, too.

". . . And Bobby Martin . . ." Mrs. Green continued.

There was clapping again. This time it wasn't loud, and it didn't last long.

That's because I wasn't best, Bobby thought. You have to be best to get loud clapping.

". . . And Carol Street" Mrs. Green finished.

The clapping was loud again, almost as loud as it had been for Jack. That was because everyone liked Carol. She was always helping boys and girls. She'd even shown that dumb Lettie Way how to draw houses.

Bobby hung his head and tried to make himself so small no one would see him. He wasn't best after all. Jack was best in art and Carol was best at being kind.

On the way home Father said, "Congratulations, Bobby. Having a place in the exhibit is quite an achievement."

"Look at his face," Paul teased. "He's mad because his name wasn't called first."

"No, I'm not," Bobby said. "I'm mad because I didn't even try to be best in the most important thing—helping others."

"Congratulations," Paul said. "If you keep on thinking that way, you might turn out to really be the best one."

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## The reluctant foreign missionary

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

Life and Work  
January 26, 1969  
Jonah 1:1-3  
3:1-5, 10  
4:3, 9-11

Free transportation! That is the Devil's standing offer to anyone who runs away from God. And you can "charge it" too! He does a landslide credit business. However, one day he will send a bill, and it may be too late then to ever get away from it. Many times, though, God gives you another chance. Jonah can testify to that.

Which way to Ninevah? (1:1-3)

People have always had mixed emotions about Jonah. His was a strange story indeed. Of course, many people remember Jonah only because he was swallowed by a "great fish." Humorous, ridiculous, odd—that's what most people think. But Jonah's book may well be the most modern of Old Testament books, indeed the most Christian of the Old Testament. We can profit from its message.

Right at the first, for instance, Jonah's life reveals the two ways a person can do God's will. He can do it right away or do just the opposite until he finally gets to where God wants him. Jonah took the long route but he finally did get to Ninevah.

People ask, what difference does it make? It's my life and I'm not harming anyone. Take another look at Jonah's experience. He almost got a lot of men killed by his stubbornness. No one falls without dragging another with him.

Ninevah was east. Jonah went west, but he got there just the same. Like the earth, God's will is always circular. It's only a matter of first or second class service we give him. He will find some way to use our lives for His glory. We may not get the credit, but He will get the glory.

Should Ninevah get it? (3:1-5, 10)

Jonah preached one thing and practiced another. He fearlessly preached doom and practiced indifference. He didn't care whether they responded or not. In fact, he was disappointed when they did. Of course, we like for people to be saved in the Sunday morning service, but the roast might burn in the oven. Also, probably some of these "real bad" sinners don't deserve another chance or else we wouldn't be afraid to tackle them.

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

When Jonah finished preaching he sat down to watch their doom. He had come a long way and was irritated by the accommodations. It was hot but God was patient and provided a shade for Jonah just outside the city limits. "If only God would hurry and get it over with," he must have thought. Wonder why he felt compelled to stay around, anyway?

Meanwhile, back in town a revival meeting was going on without the preacher. People believed what Jonah had said and everyone from the least to the greatest repented. How true it is that God uses us not so much because of ourselves but in spite of our selves.

The sight was a welcome relief to God as he never takes pleasure in the destruction of his creatures. So he forgave them and stopped his hand of judgment. Ninevah would not get it this time.

What should be done about the preacher?

The use of the word preacher here has a larger application than just pastors. Jonah was a chosen witness and so are we. Certainly we, too, shy away from informing another person of his impending doom like Jonah did, but we also wonder just how long God is going to put up with sinners. Let us not forget that God was and is patient with us.

Jonah did not want to lose face. He prophesied doom and when doom didn't come he blamed it on God's tender heart. What he overlooked was Ninevah's repentance. After all, we are not preaching or witnessing to condemn others but to convert them. Jesus condemned only when it was too late. Otherwise he just warned so they would repent.

Also, Jonah was just a wee bit prejudiced. Ninevah was a natural enemy of his so why shouldn't God destroy them rather than spare them? It is certainly good that God is concerned

about our enemy's spiritual welfare for often we are not!

Most of all, Jonah denied others the benefits he enjoyed.

"There's a wideness in God's mercy  
Like the wideness of the sea;  
There's a kindness in his justice,  
Which is more than liberty.  
But we make His love too narrow  
By false limits of our own;  
And we magnify His strictness  
With a zeal He will not own."

While it is impossible to comprehend the depth of God's mercy, it is certainly refreshing to experience it. Therefore, our Christian maturity can be measured by the way we accept those whom God has forgiven.

Gourds or souls?

One commentator devotes much space to this question for it is indeed the supreme issue of Jonah's experience. Jonah was more concerned about his own comfort than he was about Ninevah's discomfort. Yet God blessed Jonah with temporary shade from the heat and Jonah could not see that he was denying the Ninevites relief from permanent judgment!

The book ends without telling us whether Jonah learned his lesson or not. If he didn't then perhaps he was swallowed again before he reached his next preaching assignment.

However, the story is left open-ended because it is God's mercy which is the main point. Though man is often reluctant to do God's bidding, God is never reluctant to use man. He knows that is the only chance we have of growing up and bringing a spiritual return on the investment He has made in our life.

May God help us to look through the eyes of Jesus and see the world as He sees it.

The 158 Southern Baptist missionaries to the American Indians, supported by the Home Mission Board and state conventions through Cooperative Program gifts, reported 1,456 conversions in 1966.

# People misunderstood Jesus

International  
January 26, 1969  
Mark 3:20-35

By VESTER E. WOLBER  
PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

The background passage (8:7-19) relates two events: Jesus' withdrawal to the Sea of Galilee followed by throngs of people who came to be healed and to witness the healing of others; and his retreat into the hills followed by those whom he invited to come.

Luke reports that Jesus spent a night in prayer, after which he selected from this group of disciples who had come to him "twelve, whom also he named Apostles" (6:12, 13).

## Friends misunderstood him (3:20, 21)

The crowds pressed upon him in such numbers and with such persistence that he did not have enough time or privacy to take his meals. Hearing these circumstances, his friends came to take him by force. The "friends" may have been his neighbors from Nazareth who, hearing that he was in danger, came to rescue him. They may have concluded that he was emotionally disturbed from the fact that he was challenging the religious leaders of his day; or from the excessive zeal of his followers; or from the fact that he was attracting the publicans and sinners, the poor, and the destitute. Or, it may be, the friends heard that others were saying that he was beside himself; and therefore, they came to rescue him. Either way, his friends or his enemies were of the opinion that he was a deeply disturbed person.

## Scribes misunderstood him (3:22-30)

Matthew says that Jesus had healed a demon-possessed man who was blind and dumb and that the crowds began to wonder if he were not the son of David (12:22, 23). The scribes, who were Pharisees, offered another explanation—that he had an alliance with Beelzebub. Their wild explanation is evidence that they were not sincere: they would accept and support any attempted explanation of Jesus' power over evil rather than the obvious one—that he was the promised Messiah.

1. With irresistible logic, Jesus answered the insincere scribes. If through the power of Satan (Beelzebub) he was casting out other devils, this meant that the household of Satan—his kingdom—was divided; and the house or kingdom which is divided against itself will fall. Before one can enter into the home of a strong man and tear up his household, he must overpower that strong

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man. This answer asserts by implication that Christ has overcome Satan.

Two additional arguments are recorded in Matthew's record: (a) Jesus challenged the Pharisees to explain how they cast out devils (12:27, 28). (The words of Jesus do not indicate that he thought that they actually did so.) (b) Jesus also affirmed that his miracle of casting out devils indicated that the kingdom of God had been established. Matthew and John looked upon the miracles of Jesus as evidences that his kingdom was backed up by divine authority.

2. The Lord solemnly warned against the unpardonable sin (28:30). He identified the eternal sin as blasphemy against the Spirit. Mark justified the warning, stating that they had accused Jesus of having "an unclean spirit."

Thus, we have the issues set clearly before us: Jesus had been casting out devils through the power of the Holy Spirit (Matt. 12:28), but the scribes and Pharisees accused him of doing this through the power of Satan. They knowingly and deliberately attributed the works of the Holy Spirit to Satan, and Jesus said that what they did constituted an eternal and unforgivable sin.

## His family misunderstood him (Mark 3:31-35)

1. Mary and her other sons came for him. They probably shared the opinions of others who were saying that he was beside himself (3:21). It was about noontime during a very busy day when they arrived, and the crowd outside the house was so dense they could not get to the door. Word was carried to him that his mother and brothers were seeking him. They were the younger half-brothers of Jesus, sons of Joseph and Mary.

2. Jesus used the occasion to state that spiritual ties are more intimate than family ties. He said that his true brother, sister, and mother are the one who do the will of God—those who hear the Word of God and do it. This statement supplements his teaching elsewhere that in entering the kingdom of God one must give priority to the claims of discipleship rather than to

the demands of family responsibility (Matt. 10:34-39).

## Conclusions

From our study of the passages in this week's lesson, these following conclusions might be drawn:

1. All classes of people misunderstood Jesus—his family and friends, the religious leaders of his day, perhaps even his most ardent disciples.

2. They misunderstood his origin and purpose, his authority and power, and the nature of his kingdom.

3. Twentieth century world leaders, much like first century leaders, have chosen to ignore Christ and pass him by. That's why international conduct has been degraded to low levels.

4. We who are members of Christ's spiritual family are obligated to help interpret the meaning of Christ for our generation.

5. As we move toward the end of the second millennium of the Christian era, we are challenged to help modern societies see the influence of Christ on world history and the relevance of Christ for future civilizations.

## To Pilate

"What is truth?" you asked,  
And we,  
Who do not fully understand the  
mystery  
Though wiser now,  
Rise to avow  
It is not found by washing of the  
hands.  
But still we draw a blind  
Against another's Vision;  
This flaw in all mankind  
Marks us imperceptive, too,  
Even as you  
Who saw Truth stand before you  
crowned with thorns  
And washed your hands. . .

—Addie M. Hedrick



A—American Baptist president says SBC has strategic role p18  
 B—Brush Creek Church dedication p4; Berea Church note burning p5; Bailey, William E. at West Fork p7; Breedlove, Mrs. Gene honored p7; Beacon lights of Baptist history: Late comers p14; Baptist beliefs: Destruction of Jerusalem p17  
 C—Cooper, Nancy honored p7; Church response to servicemen is low p16  
 F—Feminine intuition: January in Florida p19  
 G—'Good for business' (PS) p2; Greater expansion for South McGehee Church p5  
 J—Jacobs, Kay chosen basketball queen p6  
 L—Laymen needed (L) p4; Law and order called a church concern p15  
 M—Miller, Julius heads Children's home p4; Mixed-drink bill (L) p4; Mixed-drink proposal heads list of measures before Legislature p6  
 O—Orthodoxy check (L) p4  
 S—Speak up Arkansas Baptists p8  
 W—Why we don't need more liquor (E) p3; Wassons to return on furlough p5

Key to listings: (E) Editorial; (PS) Personally Speaking; (L) Letters

## Off balance

Whistler came home one day and found his mother scrubbing the kitchen floor on her hands and knees. "Why Mother," he exclaimed, "have you gone off your rocker?"

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*MAYBE it was a mistake—electing that IRS auditor as church treasurer.*

—ARK-E-OLOGY by Gene Herrington

## Misfit

Wife: You look tired, dear. Did you have a bad day at the office?

Husband: I'll say. I took an aptitude test, and, believe me, it's a good thing I own the company!

## Skeptic

Now we have the interplanetary pessimist who is convinced the earth is not long for this world.

## Close margin

The professor was lecturing his class. "I predict the end of the world in fifty million years!"

"How many?" came a startled voice from the rear.

"Fifty million years."

"Oh," said the relieved voice. "I thought you said fifteen million."

## Just dues

A man was notified by his psychiatrist, "If you don't pay your bill, I'm going to let you go crazy."

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Hot Springs, Ark. 71901

January 12, 1969

Church	Sunday School	Training Union	Ch. Addns.
Alicia	58	48	
Alexander, First	66	39	
Berryville			
First	142	59	
Freeman Heights	116	43	
Camden, First	416	144	2
Cherokee Village	67		
Crossett			
First	529	164	
Mt. Olive	233	136	
Dumas, First	285	63	
El Dorado			
Ebenezer	141	62	
First	666	433	
Victory	59	38	
Forrest City, First	584	156	1
Ft. Smith, First	1,165	408	1
Gentry, First	174	79	4
Green Forest, First	168	52	
Harrison, Eagle Heights	237	64	1
Hicks First, Ashdown	28	19	
Hope, First	449	134	1
Hot Springs			
Lake Hamilton	88	33	
Lakeside	140	85	4
Piney	179	81	
Jacksonville			
Berea	89	38	
Chapel Hill	122	74	
First	474	138	
Marshall Road	285	133	1
Second	188	87	
Jonesboro			
Central	452	175	
Nettleton	274	96	1
Little Rock			
Crystal Hill	175	65	
Geyer Springs	604	250	14
Life Line	509	143	5
Louann	41	27	
Magnolia			
Central	633	199	2
Immanuel	82	70	
Manila, First	143	72	
Marked Tree			
First	186	57	
Neiswander	107	52	
Monticello			
Northside	106	65	
Second	240	97	
Mountain Pine	125	71	3
North Little Rock			
Bavins Cross	618	160	1
South Side Chapel	42	13	
Calvary	407	123	2
Central	266	105	
Forty Seventh Street	171	84	
Gravel Ridge	143	90	
Park Hill	819	218	1
Sixteenth Street	37	26	2
Sylvan Hills	241	118	
Paragould, East Side	231	138	3
Paris, First	351	96	
Pine Bluff			
Centennial	248	107	
First	751	110	3
Green Meadows	70	22	
Second	209	82	1
Pocahontas, Shannon	99	48	
Rock Springs	70	47	
Springdale			
Berry Street	101	50	
Caudle Avenue	99	33	
Elmdale	379	119	1
First	390	128	1
Van Buren			
First	364	151	
Chapel	31		
Jesse Turner Mission	16		
Vandervoort, First	46	16	
Walnut Ridge, First	292	117	
Warren			
First	404	159	14
Southside Mission	66	70	
Immanuel	234	80	
Westside	77	54	
West Fork	101	51	
West Memphis, Calvary	287	136	

## Inertia

Almost everyone knows the difference between right and wrong, but some just hate to make decisions.





*SOUTHERN Baptist missionaries will open their first major community health center in Ethiopia in the town of Mehal Meda, shown here in a view from the small Missionary Aviation Fellowship plane which carried Dr. H. Cornell Goerner, Foreign Mission Board secretary for Africa, on a tour of the area in October. Emperor Haile Selassie, in an audience with Dr. Goerner and Southern Baptist missionaries, expressed appreciation for the program being started in the Menz district, a rugged mountainous area about 100 miles north of the capitol, Addis Ababa. The home of Haile Selassie's father, Ras Makonnen, is located in this same district. (Photo by H. Cornell Goerner)*

## Moon flight seen as 'squares' triumph'

HOUSTON—The space flight of Apollo 8 was described here by a NASA official as "the triumph of the squares—the guys with computers and slide rules who read the Bible on Christmas eve."

Whether squares or not, it is generally agreed here that the three astronauts and their families are sincerely dedicated Christians who take prayer seriously.

Col. Frank Borman, who commanded the flight, is an Episcopal lay reader. It was he who decided to read the Genesis account of Creation as the astronauts' Christmas greeting to the people of Earth.

Just seven minutes after the splash-down in the Pacific Ocean the family of Major Bill Anders, a Roman Catholic, gathered for a Mass of thanksgiving in their home, offered by a family friend, Father Dennis Berry.

The third member of the Apollo 8 crew, Navy Capt. James Lovell, is a regular communicant in the Episcopal church of St. John in La Porte, Texas.

Mrs. Lovell had begun the day of her husband's return the same way she had started the day when he left on the moon-orbiting flight—by receiving "Holy Communion" at an Episcopal church.—(EP)

## MAF plane crashes near tribesmen

FULLERTON, Calif.—In the vicinity of a New Guinea village where two missionaries were ambushed and killed last Sept. 25, a plane operated by Missionary Aviation Fellowship crashed, killing five people.

Dead are the pilot, Meno Voth, of Vanderhoof, British Columbia; Gene Newsman, Amity, Oregon; his wife, Lois Newman; and their children, Steven, Joyce, and Jonathan, ages five, three and one.

Paul Newman, age 10, survived without injury.

Voth is survived by his wife, Priscilla, and one child.

The elder Newman had served as field accountant for MAF in West Iran.

The same savage tribesmen who had taken part in the killing of two missionaries last September cared for 10-year-old Paul as he awaited rescue. The villagers exclaimed to rescuers when they arrived: "We beg you for your friendship."

The encounter is seen as a possible major breakthrough for the development of meaningful contact with the people of this area.

The accident, which took place at high altitude within the confines of a precipitous gorge, occurred while the plane apparently was functioning normally. The aircraft, a Cessna 185, was en route from the coastal outpost of Jawsakor to Mplia, inland. (EP)

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