

4-16-1970

April 16, 1970

Arkansas Baptist State Convention

Follow this and additional works at: https://scholarlycommons.obu.edu/arbn_70-74

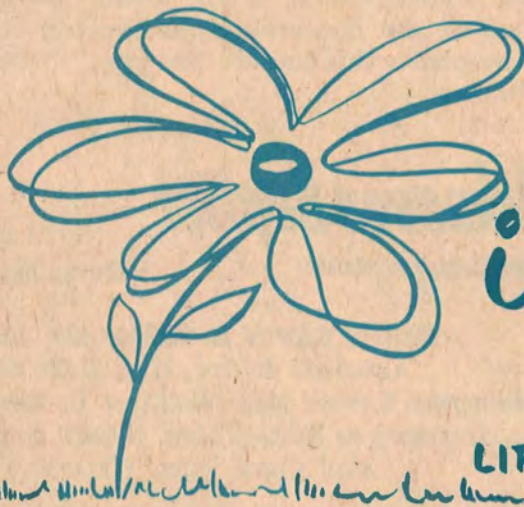
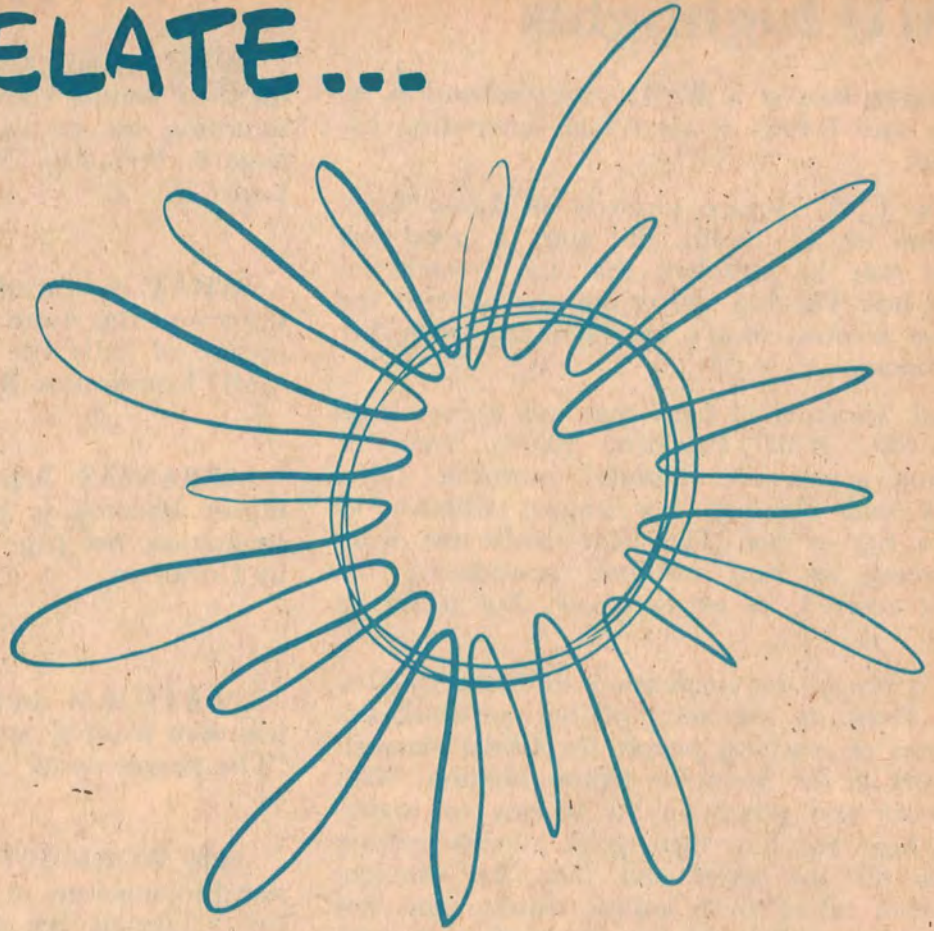
 Part of the [Christian Denominations and Sects Commons](#), [Mass Communication Commons](#), and the [Organizational Communication Commons](#)

Recommended Citation

Arkansas Baptist State Convention, "April 16, 1970" (1970). *Arkansas Baptist Newsmagazine, 1970-1974*. 4.
https://scholarlycommons.obu.edu/arbn_70-74/4

This Book is brought to you for free and open access by the Arkansas Baptist Newsmagazine at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine, 1970-1974 by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact mortensona@obu.edu.

TO RELATE...



is to live

LIFE COMMITMENT MONTH - APRIL

Arkansas Baptist

newsmagazine

April 16, 1970

WMU highlights

Singing bass at a WMU state convention, as I have said before, is always an interesting experience.

Mrs. J. A. Hogan, formerly of Little Rock and now of Ft. Smith, did such a good job in her role as president that the women re-elected her. The big, pretty hat she wore at the daytime sessions didn't hurt her any with her constituency.

And, speaking of hats, that was a cute little outfit SBC WMU President Mathis wore for her first appearance, Monday morning. (Mrs. Mathis said she had not known whether to wear a hat or not. The little outfit she wore was about as near nothing, considering the area it covered, as we ever saw. But it was a hat!)

It is always an inspiration to listen to Mrs. Verla Pettit as she tells of her personal experiences of reaching people for Christ through her work at the Memphis Union Mission. With her looks and personality it is easy to understand how she has such good success getting fellows off the street and into the mission. (She even offers them mixed drinks, and has no qualms at all when she serves them a mixture of seven different kinds of koolade!) She has won servicemen to Christ by the thousands!

Mrs. Rondal Merrell and Mrs. Merrill Moore Jr., missionaries, respectively, to Vietnam and the Gaza Strip, gave graphic reports that made their hearers feel they had been with them on their needy fields.

Mrs. Robert H. Gladden, Arkansas WMU vice president, did such a good job with a panel interview, that she won re-election, hands down. Panel members included Mrs. Vassar Blair, Little Rock, Mrs. J. Ralph Blackwood and Mrs. Milo Laster, both of Ft. Smith; Mrs. W. B. Wood, Parkin; and a lonely man—Missionary Harry E. Woodall, of Hot Springs.

Featuring the program at the closing session, Wednesday morning, was an address, "Living the Spirit of Christ—in Arkansas," by Executive Secretary Charles H. Ashcraft, of the Arkansas Baptist State Convention; and concluding messages by Mrs. Pettit, Mrs. Moore, and Mrs. Mathis.

The program measured up to its theme: "Living the Spirit of Christ."

Erwin L. McDonald

IN THIS ISSUE:

WMU MEMBERS met last week at Ft. Smith for their annual convention. Stories and pictures recording the events at the meeting begin on page 6. See, also, Personally Speaking on this page.

WHAT is it really like in Vietnam? A missionary to the Asian state painted a vivid word-picture of daily life there in her speech to the WMU Convention. Read about it on page 8.

ARKANSAS Baptists' senior institution of higher learning is granted continuing, full accreditation. See page 16 for the story on Ouachita University.

PLATFORM antics at Baptist meetings are less than fruitful, says a letter to the editor. See "The people speak" on page 5.

6000 WORK SUITS and some shirts are donated to missions in New Orleans through a Ft. Smith layman. See page 11.

ON THE COVER is the theme being used throughout the convention for the life commitment emphasis this month. See page 15 for more information.

Arkansas Baptist newsmagazine

April 16, 1970
Volume 69, No. 16

Editor, ERWIN L. McDONALD, Litt. D.
Associate Editor, MRS. E. F. STOKES
Managing Editor, MRS. WILLIAM L. KENNEDY
Secretary to Editor, MRS. HARRY GIBERSON
Mail Clerk, MRS. WELDON TAYLOR

525 West Capitol Avenue, Little Rock, Arkansas 72201. Published weekly except on July 4 and December 25. Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$2.75 per year. Church budget, 16 cents per month or \$1.92 per year per church family. Club plan (10 or more paid annually in advance), \$2.25 per year. Subscriptions to foreign address, \$4.75 per year. Advertising rates on request.

Opinions expressed in editorials and signed articles are those of the writer. Member of Southern Baptist Press Association, Associated Church Press, Evangelical Press Association.

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.

That prayer ruling, again

Only our astronomical travel to the moon can compare in volume with the political mileage that continues to be racked up on "prayer in the public schools."

Latest of the gallant knights to sally forth in the interest of "putting God back in the schools" is Senator Hugh Scott (R., Pa.), his party's leader in the U. S. Senate.

Essentially a reincarnation of the late "Dirksen Amendment," Senator Scott's proposed amendment to the constitution reads:

"Nothing contained in this constitution shall abridge the right of persons lawfully assembled, in any public school or other public building which is supported in whole or in part through the expenditure of public funds, to participate voluntarily in non-denominational prayer, or meditation."

The Scott proposal actually is rather innocuous, on the face of it. The most offensive part of it is what is being said as to why it is needed. It is hard to imagine one in the capacity of a U. S. Senator having either the naivete or the ruthless disregard for the facts to declare, as the gentleman from Pennsylvania did in proposing the new amendment, that voluntary prayers in schools are "now forbidden by a controversial Supreme Court ruling."

What the Supreme Court did hold, in its famous ruling dealing with prescribed prayers by teachers in the public schools of New York, was that school authorities may not sponsor religious exercises, regardless of whether they are voluntary or, as in the case of New York, state-written—though nonsectarian or scriptural—prayers and Bible reading.

We cannot believe the Scott proposal will ever be passed. But as long as so many of our people are down on the Supreme Court—about civil rights, law and order, or any of many other things—anything that lashes out at the Court is likely to be "good politics."

The High Court does not need us as a refuge. But, in the name of common decency, we should not spank even the Supreme Court for what it distinctly has not done. And one thing it has not done is to rule out voluntary prayer—sectarian or nonsectarian, in school or out. So, go on, brothers and sisters. Pray and meditate to your hearts' content, wherever you are. And if more of us would voluntarily do

this—and how can prayer be anything if not *voluntary*?—everything, including politics, education, and, maybe, even religion, might eventually rise to a higher plane.

As we see it, the opening statement of the First Amendment as it now stands is all we need in the constitution on the prayer-in-school issue:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. . . ."

Slaughter by the drunks

In one 60-hour period on a recent weekend (March 26-29), 13 lives were snuffed out on Arkansas highways in accidents caused by drunken drivers.

This is on the authority of the Arkansas State Police and backed up with official blood tests of drivers involved.

In one of the accidents, reports Col. Ralph D. Scott, director of the State Police, both drivers were drunk, one with a blood level of 0.20 percent alcohol and the other, 0.17. In another of the accidents, the driver had a 0.28 percent level, and, in a third, a 0.12 level.

It would seem more than past time for somebody to start revoking the licenses of drinking drivers, under provisions of Arkansas' implied consent law, which has now been on the books for more than a year.

And it would also seem, in a nation where the federal government has taken commendable steps to warn everybody about the high incidence of cancer among tobacco smokers, that there could be something equally realistic attempted to help the people to fend off an even greater threat to life and limb—alcohol.

Clabe Hankins sez:

There's about as many different kinds of orthodoxy now as Campbell's soup an' Heinz' varieties. But th' most important orthodoxy is mine—an your'n. A liberal is a feller that's a lot further out than us. An' a conservative is one that's further back. A fundamentalist is a controversialist that thinks ever'body else is.

Denominational primacy —and natural resources

"Denominationalism is no longer a productive form of Christian existence—or racism, or class conflict or self-maintained elites of any sort. All of these are pollutants of the human spirit and must be discarded along with sulfonated hydrocarbons and raw sewage." So said Albert C. Outler, professor in the Perkins School of Theology at Southern Methodist University. The above statement represents another enviable achievement of rampant academic freedom, rigid tenure and a high refinement of man's natural endowment, ignorance.



DR. ASHCRAFT

A denomination is little more than the voluntary association of likeminded

churches to achieve certain commonly desired objectives. These objectives are usually institutions such as schools, hospitals, children's homes, and such like. Other objectives, are sending missionaries, performing ministries which one church may not be able to perform, but which a number of churches may be able to perform quite acceptable.

Many forms of the Christian faith have adopted denominational expression for such mutual concerns to a great degree of effectiveness. It stands to doubt that Christianity would have come to its present degree of usefulness without such a business approach. Visualize all the Christian institutions who would have to go out of business immediately were it not for the financial and prayer support of the thousands of churches committed to their ministries. Many churches would be denied a share in world missions, never to fulfill Christ's com-

mand to evangelize the world. Many of us are committed to our denominations and find it no burden to be loyal for it represents our highest hopes to fulfill the Great Commission.

The human brain has an amazing capacity for ignorance. Ignorance was once thought to have reached its highest quotient at the point of zero. This is no longer so. One indeed must have help to achieve greater ignorance, but it has been done. A dear layman once prayed, "Lord, free us from ignorance. As a matter of fact, Lord, there is enough ignorance right here in this church to ignorance the whole association." With the disappearance of many of our natural resources, there is no indication of an eminent shortage of ignorance. In man's quest for a greater share of this natural resource he will have much company. Many schools are dedicated to this proposition. Their graduates come out with more questions than answers, much to the delight of their pipe-smoking tutors. If one is interested in doing graduate study in this ever-widening field, and desires a degree in this reverse dimension, please check paragraph one.

Socrates felt that one would be capable of better thinking suspended in a basket swinging from a high limb of a tree, grounded in no way with the earth. If some other helpful soul will buy the basket, I will furnish the rope, anything for better thinking.

I must say it!—Charles H. Ashcraft, Executive Secretary

Beacon lights of Baptist history

Ebenezer Lee Compere*

BY BERNES K. SELPH, THD.
Pastor, First Church, Benton

Ebenezer Lee Compere was born near Montgomery, Ala., Feb. 6, 1833, the ninth child of Lee and Suzannah Vorse Compere. His father had organized the First Baptist church of Montgomery in 1829. Not long after his birth, Lee's parents moved to Yazoo county, Miss. They had come to Alabama from England by way of Jamaica, Charleston, South Carolina, to Georgia. In Jamaica and Georgia they had served as missionaries, among Negroes in the former and Indians in the latter.

Lee was converted and baptized in Montaches Creek church, Mississippi, in 1849. He preached his first sermon in Mooresfield church two years later. From his early childhood he had expected to preach. He practiced on his playmates. He received his education in Mercer University, where he studied under Dr. Dagg, and Mississippi college, getting his B. A. and M. A. degrees in 1857 and 1860. He found encouragement in his Christian life through the "young men's sundown prayer meeting," Christian friends, and kindness of the faculty at Mercer.

Ebenezer came to Arkansas in the summer of 1858. Thomas Hichichee, his brother, had been ordained to the ministry by the Baptist church in El Dorado, which he served as pastor. Ebenezer was appalled at conditions under which his brother lived. He reproached Thomas for subjecting his family to poverty and the humble cabin where he resided. But Thomas replied that someone had to be willing to work on the frontier, that his wife did not complain, his family had plenty to eat and wear, and that he believed God would give him what he needed. Such faith sobered Ebenezer. He went back to Mississippi, but often thought of Arkansas.

He applied to the Domestic Missions Board for Indian work in 1859 and was accepted. Friends pledged his support, due to lack of funds. He selected Ft. Smith as the seat of operation.

He arrived in this frontier town late at night, early in the year 1860. He found a typical border town, many saloons, but few or educational facilities. Many Indians were under the influence of evil white men and they were under the influence of liquor and greed. Some, however, were under good impressions and wanted to build a community. A small struggling Baptist church had been organized in 1857 by Rev. D. Buckley. In March this church, consisting of two men, and a few very poor women, called the young missionary as pastor. The work began growing. He gave half time to this church, one fourth to Dardanelle, 80 miles away, and the remainder of the time to areas where no work had been done.

Graham to speak at SBC Bible meet

DALLAS (BP)—Three major speakers have accepted invitations to appear on the program for the Nationwide Southern Baptist Bible Conference scheduled for Dallas, March 15-18, 1971.

Harold Marsh, of the Southern Baptist Sunday School Board, Nashville, made the announcement at the first meeting of the conference's local arrangements committee in Dallas.

Marsh said that Billy Graham will preach at the closing service of the conference in Dallas Memorial Auditorium March 18.

Others who have accepted speaking responsibilities are George Beasley-Murray, principal of Spurgeon's College, London, England, and W. A. Criswell, pastor of First Church, Dallas and president of the Southern Baptist Convention.

The three men headline a list of 89 speakers who will appear before the conference as group leaders, panelists and featured speakers.

Marsh said the conference will seek ways to discover what the Bible says about contemporary concerns and will speak to these concerns.

*Amy Compere Hickerson, *The Westward Way* (Home Mission Board, SBC, 1945) pp. 55-97

The people speak

Says 'absolute' obedience is due to God alone

I was disturbed upon reading the Sunday School lesson in the March 12th, 1970 edition of the Newsmagazine, entitled "The Christian and Government," by L. H. Coleman.

The sentence that disturbs me is the statement that says "The Christian is to give absolute obedience to the civil power." The one word I object to in the statement is the word "absolute."

Platform antics at Baptist meets less than fruitful

How many times have you observed a presiding officer at associational meetings and state conventions call for the next speaker only to have this tardy person come slipping along the side aisle from far in the rear of the auditorium? Many eyes gape at his effort to be unobtrusive as many minds wonder why he wasn't in his place near the platform ahead of his time on the program.

A wise teacher once said this belated maneuver is a sly way for a person to call attention to himself while apparently trying to walk noiselessly to his place. The best counsel is to be where you ought to be and ready to do what you've been assigned to do.

Furthermore, why is it that certain ambitious men who are not on the program occupy the speaker's platform at annual conventions? Haven't you seen them perching prominently like eager birds ready to fly to the microphone to add their brilliant chatter to a program that's already "loaded" with ability? Now and then the platform is the only place where there are vacant chairs. But some of these "pusher-type" persons take their vantage seats before the crowds arrive.

Still further, what shall we do with public speakers who run over time on a program even though they are plainly told they have only twenty minutes? If just one unthinking person does this selfish thing at the program's start all succeeding speakers are short changed, or else they, too, eat up more time than they were given. Consequently the audience goes out muttering about those "long-winded" speakers. It's always better to stay within assigned time limits, and even occasionally stop early. This latter strategy may so surprise the hearers that they may leave wondering about your lapse of memory or your graciousness.

If we as Christians are obligated to give absolute obedience to the civil power, I believe we are looking downward for our authority. I have been taught, and I do believe, that we are to give absolute obedience to God. . . . and only to God.

We are to render unto Caesar the things that are Caesar's, and to God the things that are God's. Is it not obvious

What is more arrogantly rude is that occasional speaker who though admitting that he is aware of the limited time, says that he's going to ignore the regulation because he has something important to say. This is a sure way to destroy speaker-audience goodwill!

Equally irritating is the speaker who seems to believe that he's God's special envoy to instruct others, so he does so from the platform. He doesn't know but that he may be speaking to some people who are better informed than he.

Then there's that wordy speaker who doesn't know how to respond briefly to an introduction. How many speeches and sermons have been prefaced by effusive responses to flattering introductions! What's worse is to tell the audience about meaningless personal relationships you may have had with the presiding officer when you were college roommates.

Few of the people care about such prankish references unless they actually illustrate the subject of the address or sermon. Admire your friend in private, but don't clutter the time on a crowded program with inane recitations about him.

Finally, there's the preacher—or the layman imitating his pastor—who refers to an ancient biblical episode by saying "You remember the Jebusites." When actually not one percent of the people ever heard of them and certainly can't recall their significance.

Such foibles rarely appear so amusing as when the faithful, bless 'em, gather to discuss the things of God in public assembly and the conduct of some platform prima donnas takes gross advantage of the audience.—C. DeWitt Matthews, Professor of Preaching, Midwest Baptist Seminary, Kansas City, Mo.

that at times Caesar takes upon himself to forbid, or to compel us to do, things that he has no authority to forbid or to compel us to do?

Nero of the Roman Empire headed the civil power, and he blamed the Christians for the burning of Rome. The people were forbidden to practice Christianity. They worshipped in caves and the tombs of Rome, hiding from the civil power. Was this an act of absolute obedience? Of course not, but we know that there was nothing morally wrong for them to worship God in this way, in defiance of the civil power.

The Protestant movement began and progressed in the face of a hostile civil power in many nations.

Many of our ancestors came to the Americas in order to worship in a manner not accepted by the civil power of the country from which they came. Our own United States government was established in defiance of the civil power of Great Britain.

The Nazi war criminals were prosecuted for crimes committed while obeying their civil power.

Disobedience is not to be undertaken lightly. We owe our nation, our state governments, and our employers our loyalty, as we benefit from them. But it is obvious to me that we do not owe any earthly power absolute loyalty.—Elmer F. Salsman, Route 2, Box 40F, Lowell, Ark.

Favors simple burial

I agree with you to a considerable extent concerning the matter of burial.

My first wife, the three sons' mother, died more than 20 years ago. I gave her a relatively inexpensive funeral; then later established a scholarship to her memory at a college of my choice. The three sons have been informed to give me the same type of burial as their mother, and then, if they wish, add to their mother's memorial scholarship.

If a certain squeamishness can be overcome, I will donate my eyes to an eye bank.—Signed, but name withheld

'Reasonable burial'

Just a reasonable burial for me. It's wonderful to have something in common with men like my pastor, Jimmy Walker, Brother McDonald, and Dwight D. Eisenhower.

I prefer my funeral in church. A couple of songs and a few flowers will be acceptable. No solos, please.

I brought nothing into the world and I can take nothing farther than the grave.—B. M. McGriff, Rt. 1, Wilmár, Ark.

No gifts progress since 30s, WMU head reminds women



Mrs. Mathis

On a percentage basis, Southern Baptists are not giving a dime more to missions today than they were giving during the depression of the 1930's, Mrs. R. L. Mathis, president of the Woman's Missionary Union of the Southern Baptist Convention, said last week in an address at the annual state convention of WMU in Ft. Smith.

But there is reason for optimism as Southern Baptists face up to many long-needed changes, in beginning the decade of the 70s, Mrs. Mathis declared.

She urged the Arkansas women to face the future with faith and optimism and to go slow on lowering changes just ahead, including revamping of organizational structures and taking a new start with several publications.

At the same time, Mrs. Mathis said that we need to be realistic in facing up to the fact that "we do have trouble in our convention and in our churches."

As far as statistics are concerned, there has been no growth to speak of since 1964, she said.

Young women generally seem to be real pleased with the new name for their division (ages 12-18)—Acteens, Mrs. Mathis said. Their

magazine will be known as Accent.

"All of the upcoming changes notwithstanding," said Mrs. Mathis, "we have not changed our purpose. We are still doing everything we can to strengthen and help local churches in the spread of the gospel to all the world."

Mrs. Mathis urged as many women as possible to attend the WMU Convention in Denver Sunday afternoon and night and Monday, May 31-June 1, for which the theme will be, "Living the Christ Life."

Reporting on plans for the Baptist World Alliance in Tokyo in July, Mrs. Mathis, who is serving as chairman of the BWA Program committee, said that women will be attending the conclave from about 80 countries and representing 14 different Baptist denominations.

Stressing the key responsibility Southern Baptists, as the largest Baptist group, have in the BWA, Mrs. Mathis told the Arkansas women: "I want you to have more feeling for the Baptist World Alliance. Other Baptists from around the world are looking to us for financial and prayer support," she said.

The Tokyo program will feature sessions on such problem areas as war and peace, freedom of religion, and the right of all people to have food and medical attention, Mrs. Mathis reported.



Mrs. Pettit

Server of "mixed drinks"

(See "Personally Speaking")



MISSIONARY to Nigeria Mrs. M. K. Wasson, left, exchanges pleasantries with Mrs. Bob Bradford, Ft. Smith, and Mrs. Clifford Palmer, as the WMU convention was about to get underway. Mrs. Wasson and her family are on furlough and living at 121 N. 13th Street, Arkadelphia.

Gaza residents destitute— without Christ or nation

The people of the Gaza Strip—a land five miles wide by 25 miles long—are a people without a country. Mrs. Merrill D. Moore Jr., missionary with her husband, Dr. Moore, to Gaza, told the Arkansas WMU convention last week in Ft. Smith.

In the dividing of Palestine by the United Nations, in 1948, the Gaza area was left under the dominance of Egypt, but without the status of a nation. Now, when its residents apply for passports, on the line for nationality they can only write, "Indeterminate."

But there are some things about the residents that are anything but indefinite or indeterminate. Ninety-nine percent of the 350,000 residents are of the Moslem faith. Moslems are very religious, but they are very much opposed to Christianity.

The Moslem faith is a faith without love, a man's religion with little appeal for women. So, when there are converts to Christianity from this faith, they are far more likely to be women than men.

Moslems—even far more than Southern Protestants—have strong ties with tradition. The families are very close. When and if a Moslem commits a crime, he is likely to be disciplined by his family. This probably has a greater influence against criminal acts than any fear of the laws of the land.

One reason for the unsettled situation in Gaza today is that the Israeli army has occupied the area in force for the three years since the Arab-Israel war of 1967.

The Moslem people have a great love for education and this makes the educational approach the best for our missionaries. Last year when there were 15 openings in the school of nursing at the hospital in Gaza, 800 young women applied.

(Dr. Moore is in charge of the Baptist hospital in Gaza, where there are 92 beds.)

Of the 350,000 residents of Gaza, 250,000 are Arab refugees. This creates one of the biggest problems. Many of these have lived in Gaza since 1948, because they did not want to live in the Jewish state or were forced out of Palestine. Many of them would have moved on to Egypt but were denied admission. The United Nations continues to be their main support.

A whole generation of young people has grown up since the war of 1948, and has grown up to hate intensely the Jewish people.

Of the 100,000 who are not refugees, some are very wealthy, but many are poverty stricken.

The Moslems are taught to fight, to



Mrs. Moore

What it's like in Gaza

hate, to kill, in the name of their religion. But, strangely, many of them are not opposed to working with Christians and they are very grateful for any help, especially in the field of education.

Gaza is not terrible to look at. Its wheat fields and citrus orchards add beauty to the land. But, stressed, Mrs. Moore, "The miracle of Jesus Christ in the hearts of the people is the only thing that can save the Gaza Strip."



AIDING POOR: Mrs. J. Ralph Blackwood, left, and Mrs. Milo Laster, center, both of Ft. Smith, tell of their ministries to the economically disadvantaged, in interview with Mrs. Gladden, right.



CONCORD Association hostesses to the WMU state convention, Chairman Mrs. M. G. Shoppach, right, and Mrs. R. E. Snow, decked out in 1870 costumes, sit on the platform at the opening of the convention. (The costumes commemorate the 100th birthday of Concord Association.)

What it's like in Vietnam

(An address to the Women's Missionary Union of Arkansas)

How do you as Baptist women feel about the Vietnamese? Have you ever thought about and prayed for the Vietnamese women?

Come, take a mini-trip with me. Slip on the thonged rubber slippers of the Vietnamese woman for a few minutes and walk in them.

Imagine yourself a Vietnamese woman. Suddenly you are thin and tiny, your shiny black hair piled high on your head. Your mirror reflects two raven-black eyes accented by olive skin. You have no make-up, but you are just plain lovely.

Your fashionable-knit suit or miniskirt is gone. In its place are trousers and blouse, or lovely, flowing ankle-length tunic dress, according to the occasion.

Your gaze moves away to the room around you. Your home is one room—or two, if you are lucky. And most likely the floor will be dirt. Should you happen to be one out of every eight who is a refugee, you will likely have a six-foot mat allotment per family.

With a little more luck, you may be one of the several hundred families who are crowded into the soccer field under a temporary, corrugated, metal-roofed shelter provided by Baptists. You will have no toilet facilities, limited water, and will be almost totally dependent on the government and private agencies for food, shelter, and medical care.

If you are luckier still, perhaps you may be one of the 193 families at My Ca government refugee resettlement area. There you can have a lot as big as 20 feet by 30 feet per family.

'...nail for closet'

Whatever your status, if you are the average Vietnamese, your house furnishing will consist of little more than a wooden bed covered with a straw mat, a table, some chairs, a nail for your closet which is adequate for your one change of clothes.

As you think of preparing dinner for your family, you discover the kitchen—a little tin shed behind the house, with three or four charcoal pots glowing with red-hot embers. There is no bother about menus—always there is rice, with sundried fish sauce for seasoning. Once in awhile, you can splurge and buy a few tiny, sardine-like fish or some vegetable leaves to cook on top.

For breakfast, there will be small loaves of French bread—or maybe a bowl of noodle soup. No sweets! You

would love a banana, mango, guava, or papaya occasionally. But they are too expensive. You have looked longingly at the American apples and oranges at the market, but no one you know can afford them. One thing for sure, you will not have to count calories any more, since Arkansas is now Vietnam.

Here comes your family for meal time. There are 13 mouths to feed—five girls, four boys, grandmother, grandfather, you, your husband, and another little one is on the way.

Superimposing Vietnam

If Arkansas is to be Vietnam, we will have to annex that part of Louisiana above Shreveport, Monroe, and Tallulah, to have the right land area. Then we will bring in all the people from Oklahoma, Texas, and Arkansas to have as many as there are in Vietnam. Then, cover half the state with jungle and three-fourths with a thick growth of trees and bushes. Now, place 80% of the 17-million population on 20% of the land.

Are you getting the picture?

After dinner, you head for the back, squat down and wash the dishes in cold, soapless water and place them out in the sun to dry.

There's probably no bathroom in the house and you will carry your water daily from the corner faucet or area well. Your family rub their bodies well with the buckets of cold water.

There's not likely to be any soap and you do not know that 90% of your children's skin rash could be cured with soap-and-water baths.

'Bathroom' in floor

If you should have a bathroom inside your house, it will consist of a hole in the floor and two small elevations on each side for your feet.

You go to visit some of the neighboring shacks to play with your friends. If you are young you will find plenty, for 70% of the population is under 30. And being Vietnamese, you are actually aware that the average life expectancy of your people is only 35 years and that chances are slight of you ever having the services of one of the 300 medical doctors available for the whole country, or of the 70 available dentists.

Everywhere you look, you see people in need of help. There are 30,000 to 40,000 amputees in one of the northern sec-

tions alone. Two percent of the population is now physically handicapped. At the present rate of supplying these with prosthetic appliances, it will take 40 years just to take care of the ones now in need.

You sit and talk with your women friends. That is all there is to do in Vietnam and you enjoy it. You do not talk about clothes, for no one has any. You do not talk about fashions—everyone dresses alike. You will not talk about cars, but you may talk about your new bicycle.

Little schooling

You might talk about your children's schooling. But they will either be exceptionally smart and studious to stay in the public schools or you will have to be able to pay tuition for a private school. Only 1½ million of Vietnam's children do one or the other.

The compulsory school law requires the first three grades, but now it is often impossible. Few go beyond the bare requirement. So it is not surprising that the literacy rate still stands at only 30%.

Even if your children are privileged to go to school, they can attend only one of the three three-hour shifts each day. They will worry at test time and will rarely leave their books. If they fail, they may be some of the many who prefer taking their lives to dishonoring their parents, facing their friends, or taking the tests again.

Sooner or later the talk will turn to husbands and children. And the conversation will include such strange topics as the stigma of no children—that curse of the gods which gives a husband the legal basis for discarding a barren wife.

That second wife

You will discuss with varying emotions the second wife subject, the emotion depending on whether you are the first or second wife living in the home. Inevitably, talk of marriage will lead to conversation about the war. For 25 years you have known nothing else, and to you, husbands and sons are soldiers, and they die; and wives are widows.

Your talk will be serious then and scared. For the area surrounding your state will be Communist ruled or constantly harassed and terrorized by Communists attempting to take over.

The whole area surrounding you is a constant red light flashing its danger

signals. The avalanche is sliding down already, threatening to bury everyone in its path. For Communists are going all out to win your state, either by master-minded tactics of infiltration and persuasion, or the ultimate persuader: terrorism.

And since Arkansas is Vietnam, you, Madam, can expect to witness or experience at any time: burial alive, decapitation, execution, kidnapping, a slit throat, disembowelment, dismembering of bodies, rocket or mortar attacks, machine-gunning, cutting off of hands, cutting out of tongues, your home set aflame, or a face pushed into boiling water.

Religion contempt

These are the milder atrocities you can expect. Communist-led guerrillas will show their contempt for religion by shooting at crucifixes, by using your sacred buildings as observation posts, by stationing machine gun squads on your church property and kidnapping, beating, and killing your religious leaders.

Since Communists operate on the old VC adage: "Kill the cock and you can steal the chickens," your chances for living will be decreased if you or your husband, brothers, or sisters are city or government officials, community leaders, policemen, social workers, merchants, doctors or nurses, school teachers, or, of course, in the military.

Ten thousand such leaders had already been killed when we came home, in 1968, over 12,000 abducted, and as many as 3,000 members of the government special civilian forces killed in six months. Every day marked off the calendar marks off ten more leaders from your state.

Every-day danger

You do not have to be a leader to be in danger. Your life as a common citizen is in danger while you shop in the fish market, ride a rickety old bus on a lonely dirt road, sit in your bamboo-thatch farm house, pray in your church, or are sick in the hospital.

All are at the mercy of cold, heartless guerrillas. A recent tabulation in your newspaper would reveal 32,000 of your neighbors victims of terrorist acts, 129,000 others wounded, and 60,000 suddenly missing. During one month of 1968, 7,000 citizens were killed.

One million of your fathers, brothers, sons, sweethearts would be engaged in the defense of your right to decide; hundreds more are being drafted each week by the government army.

Your young sons under 18 would be armed nightly and placed on guard to defend your area of town. If there weren't enough young boys, your daughters would be added to their ranks. Banners would fly over the city streets admonishing, "Women! If the VC enter your houses, fight!" A sand-bagged cave would be a part of your home.



MISSIONARY EXPRESSES SYMPATHY: Phan Huu Thuc (with elbows on counter) receives sympathy from Vietnamese friends and Samuel F. Longbottom Jr. (left), Southern Baptist missionary. Five of Thuc's six children died when his house was destroyed by Viet Cong shortly after midnight in one of two recent attacks on the village of Trai Mat, located near Dalat, South Vietnam. (BP Photo by H. Earl Bengs Jr.)

'Soldiers' at 9

As mothers, the thing that would frighten you most is that your boys would be susceptible to abduction by the VC from age 9 up. Your girls, likewise, as they approach the teens, would be in danger of being kidnapped either to be used as agents or chained to machine guns and told to fight.

Just as it looked as if all were lost, a group of your fellowmen from other parts of the world would become concerned and would form a counterattack team—and arrive at your side, beginning immediately on their mission to rout the invaders, thus bringing hope for Arkansas. At the same time, they would be healing your sick, pulling your defective teeth, inoculating and spraying against dread diseases, digging wells, building schools in your villages, and you would be thankful, appreciative.

But while the rape of a nation which began before the Americans arrived and will continue after they have all come home, the door opens wider than ever before to minister to the victims. Now there are 39 Baptist missionaries on the field. Sustained and strengthened by millions of prayers, equipped by others who care, they can life up some victims, aid and encourage them toward recovery of their bodies and the rebirth of their souls.

Our responsibility

Vietnam's millions of lost have fallen among thieves. They lie all over 9,000 miles of Vietnam roads, usually unconscious of their condition. And the world passes by, cursing the darkness.

As 2,000 years ago, the question stabs again: "Which now is neighbor to him in need?" "Baptists, do you love me?" Baptists must reply. In April, 1970, in the black night in Vietnam, the flicker of 39 candles inches forward among the masses. Is this our answer?

Doing our 'thing'— a la hippies or churchmen

BY MRS. RONDAL MERRELL

"The Spirit produces love."

The psychedelic, daisy-sticker kind?

The two-finger, symbol-of-peace kind?

Translated, they both say, "I love everyone, like man, I don't want trouble with no one."

Someone grabs an instrument and strums, "What the world needs is love—not just for some, but for everyone."

Then those of this philosophic bent amble over to the nearest park, pad, or hangout and proceed to love each other in their own communal arrangement. And if they wish to turn on to more beautiful environment, they can simply pop a pill, blow some grass, pick up a needle, open a packet of powder—and, flash, they are stoned, off on their own selfish little trip.

Really, this is just another way of being wrapped up in self. And every once in a while these come down from their own high utopia to carry a protest sign down in the ugly world of reality or hurl something at all the rest of society who do not care "like I do."

And, of course, the psychedelic daisy could be the church bulletin board, the peace symbol—the cross. We hold these out every Sunday morning—our sign that we love. Then we retreat within the walls of our lovely church building and proceed to love each other in our own spiritual arrangement.

Should we need further escape, we can read a good book on heaven, again in our own special little trip. Every once in a while we can come down from our own private little world to take a peek at everybody else through the telescope of a mission study—on Vietnam, maybe—to let the rest of the world know that we love!

Editor's Note: Mrs. Merrell, with her family, has spent four years as a Southern Baptist missionary in Vietnam. She and her family are due to be back on the Vietnam field in July.



INDIAN Missionaries Roe and Grace Beard, right, talk with Mrs. Rondal Merrell about her experiences as a missionary in Vietnam, during the WMU convention.

Former missionaries to Indians keep busy

Roe and Grace Beard, who retired four years ago as Home Board missionaries to the Indians in Oklahoma, continue to keep busy.

They were present for some of the sessions of the state convention of the Woman's Missionary Union last week in Ft. Smith. Mrs. Beard gave her personal testimony and led in prayer at one of the sessions.

The Beards went to Oklahoma to begin their Indian missionary work nearly 39 years ago.

Although officially retired, Mr. Beard continues to serve as chaplain at three hospitals in the Muskogee area, where he and Mrs. Beard live, and serves as interim pastor for a local church.

The church he now serves voted recently to pay all expenses for the Beards to attend the Baptist World Alliance meeting in Tokyo, Japan, in July.

The Beards taught school and did church work in Arkansas for a number of years before becoming missionaries. Former pastorates include: London, Bernice, and Hopewell, in Pope County, and Figure Five, in western Arkansas.

For recreation, the Beards go crappie fishing. They boast that they know just where to go to ring up daily limits of 70 for the two, the catches often averaging two pounds per fish.

About people

William R. Carden, has resigned as assistant to the president for academic affairs and associate professor of history at Baylor University to become executive vice president for Word, Inc., Waco-based publishing and recording company.

Carden was author of a controversial report on Baptist education in Texas in 1968-69. Though his depth analysis of the convention's education program was termed "helpful," the recommendations of his report were mostly rejected, including suggestions that two of the nine schools be sold, that one be turned over to a private, self-operating board, and another be reduced to junior college level.

Mrs. Muriel F. Blackwell, a former English Teacher from Plain Dealing, La., has been named an editor in the pre-school and children's section of the Sunday School department of the Southern Baptist Sunday School Board. She will be responsible for *More* and *Adventure*, leisure-reading periodicals. She succeeds Miss Adrienne Bonham, who has joined the Woman's Missionary Union staff, Birmingham.



MISSION bundle: Some of the 6000 work suits donated by Acme Industrial Laundry, Ft. Smith, for New Orleans mission ministries are inspected by Concord Association Missionary James Griffin, left, and Sid Freeman, general manager of the laundry. Looking on are: Charles L. Whedbee, pastor of Calvary Church, Ft. Smith, and moderator of Concord Association; and Charles H. Skutt, extreme right, pastor of Spradling Church, Ft. Smith, and chairman of the Concord Missions committee.

6000 work suits are donated for missions in New Orleans

Soon 6000 work uniforms will be on their way from Ft. Smith to New Orleans for use on the Southern Baptist mission field there.

Missionary James Griffin of Concord Association, Ft. Smith, showed color slides of New Orleans missions needs, on a recent Sunday, at First Church, Ft. Smith, and stressed the ministry of the men's Rescue Mission.

At the close of the service, Sid Freeman, an active layman in the Ft. Smith church and former resident of New Or-

leans, now general manager of Acme Industrial Laundry, Ft. Smith, volunteered the uniforms.

Mr. Freeman's company rents work clothing to various industries and businesses. The suits he has donated have been retired from the rental service but still have many months of utility. They are valued at approximately \$1 per suit.

A quantity of the clothing will be kept in store for emergencies such as those caused by hurricanes, Mr. Griffin said.



YOUTH of Grand Avenue Church, Ft. Smith, who presented the drama "So Send I You," by Cecil McGee, at the Tuesday night session of the WMU convention. Left to right: Jo Hays, Cathy Nelson, David Bell, Robert Wells, Mark Douglas, and Ronnie Bartmier. Directing the drama was Phil Whitten, minister of music of Grand Avenue Church.

Revivals

First Church, Stillwell, Okla., March 30-April 5; Neal Prock, Ft. Smith, evangelist, Mike Wolf, singer; 60 professions of faith, 7 by letter, 125 rededications. Bob Batchelder is pastor.

Trinity, Ft. Smith, March 29-April 4; Eual Lawson, evangelist, Rucker Blankenship; 21 professions of faith, 4 by letter, 18 rededications. Lester Barker is pastor.

Eudora Church, March 29-April 5; Joe Odle, Mississippi Baptist paper editor, evangelist, Larry Williams, singer; 13 for Baptism, 1 by statement and 1 by letter. L. C. Hoff is pastor.

New Hope Church, Lonoke, April 15-19; Dan Smith, student at Southern Seminary, evangelist. Glen Smith is pastor.

Crystal Hill Church, near Little Rock, April 20-26; Dewey Hickey, home missionary, will be evangelist.

Pleasant Grove Church, near Howell, March 23-29; Eddie James, evangelist; 4 by Baptism, 15 rededications. Rex Rodgers is pastor.

Calvary, North Little Rock, March 22-29; Jack Parchman, evangelist, Jamey Smith, singer; 45 professions of faith, 6 by letter. William Kries is pastor.

First, Highfill, March 9-15; Clarence Shell Jr., evangelist, C. D. Ivy, singer; 10 professions of faith, 1 by letter. Jack E. Lawson is pastor.

First, Hot Springs, April 26-May 3; Clyde Kandall will be evangelist. Lehman Webb is pastor.

First Church, Mountain Home, April 19-26; Vance Havner, evangelist, Hamp Valentive, singer. Harold Elmore is pastor.

Lexa Church, March 9-15, Thomas Pitman, pastor, evangelist, Herbert "Red" Johnson, singer; 50 professions of faith, 8 by letter.

First, Tinsman, March 16-22; Jackie Haye, evangelist, Bill Johnson, song leader; 12 professions of faith, 1 surrender to missions, 1 surrender to ministry. Nathaniel P. Dutton is pastor.

Palestine Church, March 29-April 5; Gene Palmer, evangelist, Bob Edwards, singer; 15 professions of faith, 1 by letter, 1 for special service, 12 rededications. L. A. Farrell is pastor.

West View, Paragould, March 16-22; Kenneth Hull, evangelist, 5 professions of faith, 5 by letter, 22 rededications. J. R. Hull is pastor.

**More photos from
WMU Convention
On Page 24**

PRESCHOOL-CHILDREN'S

“Understanding the

April 28

9:30 a.m.

First Baptist Church

Newport

Conferences for

**Babies, Creepers,
and Toddlers**



ADA RUTLEDGE
Preschool Consultant
Sunday School
Department
BSSB, Nashville

Two's and Three's



PAT RATTON
Preschool Consultant
Sunday School
Department
ABSC, Little Rock

Four's and Five's



KARL BOZEMAN
Preschool & Children's
Work
Sunday School
Department
Baptist General
Convention of Texas,
Dallas

**Six's,
and**



ROBE
Editor,
Childr
Sun
De
BSSB

Bring a sack lunch
Beverage will be furnished

Spons

Sunday Scho

WORKERS' SEMINARS

Child You Teach"

April 30

3:00 p.m.

First Baptist Church

Workers with—

Camden

ven's,
ght's

Nine's, Ten's,
and Eleven's

Mentally Retarded

Seminar Coordinator



PARRIS
School and
s Section
School
rtment
Nashville

MARY PRUITT
Director of Junior
Work
First Baptist Church
West Monroe, La.

DORIS MONROE
Consultant, Work with
Exceptional Persons
Church Training
Department
BSSB, Nashville

MARY EMMA
HUMPHREY
Children's Consultant
Sunday School
Department
ABSC, Little Rock

ed by

ol Department

Sunday School Superintendents—General and Department
Pastors, Ministers of Education and other Church Staff Members,
and Associational Missionaries.

Palmer leaves Ft. Smith for 1st, Springdale, call

Clifford L. Palmer, pastor for the past 7½ years of Grand Avenue Church, Ft. Smith, has resigned to accept a call to the pastorate of First Church, Springdale, where he will succeed Burton Miley, who recently retired.



MR. PALMER

A native of Nebraska, Palmer came to Arkansas with his parents in 1940. He attended the University of Arkansas and Ouachita University, graduating from the latter. He received his theological education at Southwestern Seminary, Ft. Worth, Tex.

Mrs. Palmer is the former Mary Elizabeth Stubblefield, an Arkansas native.

The Palmers have two children, Cheryl, who is completing the freshman year at Ouachita, and Steve, 15, of the home.

During the pastorate of Mr. Palmer, Grand Avenue Church has received approximately 1,300 new members, 500 by baptism. The annual budget has increased from \$118,364 to \$205,000, with annual gifts to missions going from \$34,484 to \$75,970.

A \$200,000 education building was added to the church plant.

Following a preaching mission to Rhodesia, Pastor Palmer led his church to purchase a \$29,000 plane as a gift to the Foreign Mission Board of the Southern Baptist Convention for use in Rhodesia. This was an over-and-above-the-budget item for the church.

Other "first" at Grand Avenue include: establishing a weekly church paper; beginning a church kindergarten; setting up an annual scholarship for Fellowship of Christian Athletes; and establishing an annual Youth Trip to the Southern Baptist Assemblies.

N. Crossett church calls O. D. Behm

Orville D. Behm has accepted a call to the pastorate of North Crossett First. Mr. Behm has served extensively in religious education and church music, having served in this field with First Church, Mena; Trinity Church, Lake Charles, La.; and First Church, Mansfield, La. In the pastoral field, he served First Church, Silver Lake, Kan.; First Church, Logansport, La.; and comes to Crossett from Lakeview Church, Shreveport, La.



MR. BEHM

Mr. Behm is a native of Kansas and received his religious training at Moody Bible Institute, Chicago, Ill., and at Southwestern Seminary, Ft. Worth, Tex.

Mrs. Behm is also a native of Kansas. She received her religious and music education at Northwestern Schools, Minneapolis, Minn.; Stephen F. Austin, Nacogdoches, Tex.; and Northwestern State College, Natchitoches, La.

She has been active in the field of church music as graded choir coordinator and as piano teacher.

The Behms have four children: Don Behm, now serving as music director of University Church, Baton Rouge, La.; Mrs. Joyce Harris, public school teacher in Louisville, Ky.; Mrs. Gordon Harris, with her husband now awaiting appointment by the Foreign Mission Board of the Southern Baptist Convention to Baguio Seminary in the Philippines; Mrs. Jeanie West, pastor's wife and music teacher in Leesburg, Ga.; and Robert Behm, in the field of music composition.

The Behms have four children: Don Behm, now serving as music director of University Church, Baton Rouge, La.; Mrs. Joyce Harris, public school teacher in Louisville, Ky.; Mrs. Gordon Harris, with her husband now awaiting appointment by the Foreign Mission Board of the Southern Baptist Convention to Baguio Seminary in the Philippines; Mrs. Jeanie West, pastor's wife and music teacher in Leesburg, Ga.; and Robert Behm, in the field of music composition.

Tri-County youth elect 1970 officers

The Youth Activities division of Tri-County Association, Wynne, recently elected Chip Baker, a senior this year at Wynne High School, as president. Bill Burrows, a senior at Forrest City High School, was elected vice president, and Betty Edgar, a sophomore at Wheatley High School, secretary. More than 600 attended a youth rally recently at which Arkansas University Cliff Powell, Gordon McNulty, and McNulty's wife, Linda Beth, were featured speakers.



MR. BAKER

Wynne gridsters Mark Nix and Eddie Ransom gave their personal Christian testimonies, at the same meeting.

Woman's viewpoint

Today it's Steven

By IRIS O'NEAL BOWEN

Today Steven has a sore throat. Steven is the oldest grandchild, nearly nine, and as eager-minded as his daddy was about the time he learned there were kitchen products that could be used for his idea of chemistry experiments.

Steven's interests, however, don't seem to run to mixing cream of tartar and soda, or cooking flour, salt and vinegar in my best cooking pan. Steven loves to paint, type, and sew, not because his talents run in those directions, but because that is what I like to do!

I am the grandmother of six children. I am also telephone reachable, car furnishable and I carry a gasoline credit card. Therefore, for baby sitting, ambulance runs, and "no school today" I am IT. And today I am keeping Steven.

If I decide to type, Steven has a letter he must get out right away! I am no artist, but I have just enough paints sitting around to fascinate him. So, some time today, he will spread some of it around. But today I have already made plans to sew, and I head for the machine. Immediately, he is there opening the machine for me and hunting thread.

After 30 minutes of sewing under his advice and counsel—after another fifteen minutes of ripping out all my seams—after telling him six times, "NO, you can't sew," I turn the machine over to him. I gather scraps he can have and for a good two hours he keeps busy.

He is making pillows this time, small, two to four inches across, stitched around the outside and stuffed with their own scraps. As each one is finished I inspect it and we keep count. As of now he is up to ten, and he is still making pillows!

IF I were a crafty grandma, I would get out in the yard and start raking leaves. No doubt Steven would be right there, wanting to help. But my muscles are not exactly crying out for exercise, and as long as he is happy, who am I to upset our good relationship?

It's not that we spoil our grandchildren. It's just that we don't have the energy to fight we used to have!

Domerese returns to Arkansas post

George Domerese is the new pastor at Jenny Lind Church, Rt. 1, Greenwood. He returns to Arkansas from a pastorate



MR. DOMERESE 1958.

in Muskogee, Okla. Mr. Domerese formerly served Second Church, Clarksville, and Concord Church, Van Buren. He is a native of Clarksville. Ordained in 1956 at Flint, Mich., he led in organizing a mission that became a church, which he pastored before returning to Arkansas, in

Benton County GA's hold talent night

The annual "Talent Night" for Girl's Auxiliaries of Benton County Association recently attracted an attendance of 139.

The range of talents presented included vocal solos, piano solos, pantomines, and several numbers by the youth choir from Immanuel Church, Rogers, from "Tell It Like It Is."

Churches represented included Immanuel, Rogers; Harvard Avenue Church and First Church, both of Siloam Springs; First Church, Gentry; First Church and Central Avenue Church, both of Bentonville; and Lakeview Church, Cave Springs.

Mrs. C. J. Ford Jr., Route 2, Bentonville, G.A. director for the association, presided. Mrs. Rita Smittle is assistant director.

The next associational meeting of G.A.'s will be at Lake Atlanta, Aug. 6, at 9:30 a.m. The program will center on the outlook for G.A. work for the 70s. Following a snack lunch there will be an afternoon of recreation, including skating and swimming.

Missionary safe after retention

Richmond.—The Foreign Mission Board learned early April 9 that Missionary James F. Kirkendall, missing in Beirut, Lebanon, since Tuesday, had returned home weary but unharmed.

A call from Missionary James K. Ragland in Beirut to Foreign Mission Board Executive Secretary Baker J. Cauthen

The cover:

"To Relate . . . Is To Live" is Life Commitment theme

NASHVILLE—April is Life Commitment Month in Southern Baptist churches across the nation, climaxing with Life Commitment Sunday, April 26.

Youth and young adults in your church are anxious to know how they can discover the will of God for their lives occupationally.

Does Christ want them to enter a church vocation or a so-called secular vocation?

Numbers of adults wonder if they are in the right slot occupationally.

Further, those satisfied with their choice of an occupation are wondering how they can make a forthright Christian witness within it.

Some churches are conducting series of symposiums or panel presentations featuring outstanding Christians in major representative categories of work or occupational fields.

Speakers are being invited to discuss "Christ's Call to Christian Discipleship."

A suggested panel topic is, "The Opportunities I Find in My Work To Express My Christian Discipleship."

Discussions may be given for several different programs using several occupational groupings, such as the medical, dental, and nursing professions; business and selling; church occupations; law and government; education, psychology, and social work; technical-vocational, crafts, and denominational work.

Sometimes an outstanding person or couple is chosen to serve as "permanent" panel member(s) to toss questions

conveyed the information but was guarded in detail. Ragland said simply that Kirkendall had been detained by "non-official forces" and had been well treated.

An AP release datelined Beirut says Kirkendall took "a wrong turn" and drove into the Sabra area where he was stopped and held 42 hours by Palestinian Guerrillas. They gave no clear reason for their detention of Kirkendall. His associates said there had been no "rough stuff."

The Foreign Mission Board was informed by the State Department Wednesday morning that Kirkendall was missing. Ragland said Kirkendall was last seen en route to a police station where he intended to have some changes made to his passport.

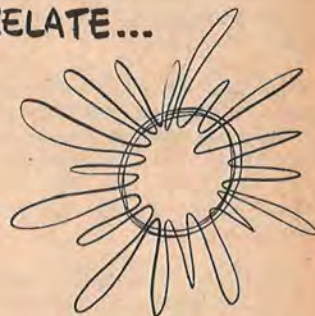
Wednesday afternoon Mrs. Kirkendall called their daughter, Ann, a college stu-

dent in Shawnee, Okla., to say that Kirkendall was safe and would be released by the Guerrilla group.

at guest panelists each session. They might also assist with organizing and promoting the series.

It has been suggested that a fitting climax to the series might well be a

TO RELATE...



sermon by the pastor or some other appropriate speaker on "God's Call to the Already Called." The appeal could be made to those who have already agreed to follow him in discipleship by encouraging them to consider a church or denominational occupation. It might include those who are uncertain about what God wants them to do.

Another facet would be to include those who feel God is leading them into a secular occupation but who have dedicated that work to his glory.

The 47-year-old Kirkendall, native of Birch Tree, Mo., was pastor of the Moline Baptist Church in St. Louis before his missionary appointment to Lebanon in December, 1962. In recent months he has conducted an unusual itinerant ministry among U. S. citizens living in places in the Middle East where there are no Southern Baptist missionaries or churches.

Sometimes called a "jet-riding circuit rider," Kirkendall's ministry takes him throughout the Persian Gulf area to visit Baptist families most of whom are associated with American oil companies.

Prior to assuming this ministry last September, Kirkendall was pastor of English-speaking University Baptist Church in Beirut.

Prior to assuming this ministry last September, Kirkendall was pastor of English-speaking University Baptist Church in Beirut.

Ouachita continues NCA accreditation

Ouachita University has been informed by the North Central Association of Colleges and Secondary Schools that it has been granted continued, full accreditation of undergraduate programs and, as requested by the University, continued preliminary accreditation of graduate programs in education and music.

The continued accreditation was announced in an informal report released following a meeting April 5-9 in Chicago, and is based on the results of the Association's regular examination, which is administered to all member schools every ten years.

Ouachita President Daniel R. Grant said, "I am delighted to receive this professional endorsement of the work we are doing. The comprehensive report from the NCA will be a tremendous help to us as we set our goals for the future."

Attending the meeting in Chicago with Dr. Grant were Jim Berryman, acting vice president for academic affairs, and Carl Goodson, who will be coming to Ouachita as vice president for academic affairs on July 1. (Dr. Goodson is presently academic dean of Missouri Baptist College in St. Louis.)

Deaths

Mrs. Dixie Langwell

Mrs. Dixie Virginia Page Langwell, 50, of Grannis (Polk County), wife of Howard Langwell, pastor at Grannis, died April 6.

Others surviving are a daughter, Mrs. Bob Keenzel of North Little Rock; her parents, Mr. and Mrs. C. H. Page of near Batesville; a brother, Vernon H. Page of Batesville, and a grandchild.

Reed L. Holmes

Reed L. Holmes, 86, Searcy, a retired builder, died April 7.

Mr. Holmes was a member of First Church, Judsonia.

Surviving are a son, Herbert R. Holmes of Hot Springs; a daughter, Mrs. James L. Martin of Searcy; a stepson, Charles Ax-tell of Michigan; a stepdaughter, Mrs. Irma Toms of Michigan; two brothers, Garth Holmes of Little Rock and H. H. Holmes of Judsonia; four sisters, Mrs. G. H. McCauley of Judsonia, Miss Dell Holmes of Judsonia, Mrs. L. S. Jennings of Searcy and Mrs. Larry Kaiser of Little Rock, and two grandchildren.

Mrs. W. R. Merriman

Mrs. Mattie Hale Merriman, 84, North Little Rock, widow of W. R. Merriman, died April 5. She was a member of Cedar Heights Church.

Your state convention at work— Industrial-institutional chaplaincy conference set

The first statewide conference on industrial-institutional chaplaincy will be held on May 7 in the Baptist Building, Little Rock. It will be sponsored by Chaplaincy Ministries of the Missions Department. The program will begin at 9:20 a.m. and adjourn at 2:45 p.m.

The intent of the conference is to offer practical assistance and direction to churches, pastors, and associational superintendents of missions interested in establishing a more relative and comprehensive ministry in their communities. Emphasis will be given to volunteer chaplaincy ministries in city and county jails, hospitals, and industries.

William B. Walton, president of Holiday Inns, Inc., Memphis, Tenn., whose firm has two chaplains, will discuss the role of the chaplain in industry as observed by a business executive.

J. Gordon Peterson, for the past 12 years an Industrial Chaplain with the Texas Aluminum Company, Rockwall, Tex., will discuss the chaplain's role in a business-industry setting.

Mel Brown, Director of Jail and Hospital Ministries for the Tarrant Baptist Association, Ft. Worth, Tex., will de-

scribe the involvement of his association in providing this ministry to law-breakers.

J. Don Corley, Director of Pastoral Care, Baptist Medical Center, Little Rock, will speak on the Biblical basis of pastoral care.

Lowell Sodeman, Director of Industrial Chaplaincy for the Chaplains Commission, Home Mission Board, will describe guidelines for setting up and operating volunteer chaplaincy programs in industries and institutions in smaller communities over Arkansas.

Church and associational leaders are urged to send pastors and superintendents of missions to the conference by paying travel expenses. All persons interested in developing in the church a program of special missions ministries will find this conference to be constructive.—R. H. Dorris, Director of Chaplaincy Ministries

The Seventies—ready?

Some churches already know what they are going to do about the improvements and changes which will start Oct. 4, 1970.

Are you ready?

If you need to know more about Sunday School literature and organization for this fall, watch for your May 1970 issue of "The Builder."

Many churches already have in hand basic materials to assist in recommending the new organization based on the grouping grading plan adopted by the church.

These materials were made available at the associational Shaping the 70's conferences. If your church did not attend or for some reason needs more assistance in helping determine the organization and what literature to order, help is available.

In most associations the associational superintendent of missions, the associational moderator and the associational Sunday School superintendent are qualified to assist. Or these leaders know of another person in the association who can help.

If you still need some organizational charts which set forth the outline of the new organization and officers needed, write to our department and ask for "Sunday School Organization Pattern."

"Devour" the May issue of "The Builder." It will help you get a good ready for the big change due to take place the first week in October.—Lawson Hatfield, state Sunday School secretary.

Survivors are two sons, W. E. Merriman of Conway and James O. Merriman of North Little Rock; a daughter, Miss Bonnie Merriman of North Little Rock, two grandchildren, seven great grandchildren and one great great grandchild.

Louis C. Robinson

Louis C. Robinson, 72, North Little Rock, a retired iron worker, died April 5. He was born at England and had been a resident of North Little Rock 54 years. He was a deacon and a member of the Men's Bible Class at Rose City Calvary Church and a member of the Iron Workers Local 321.

Survivors are his widow, Mrs. Mary Bentley Robinson; a daughter, Mrs. Buna Moore of North Little Rock; a brother, Vance Robinson of North Little Rock, and three grandchildren.

Mrs. Patsy Holcomb

Mrs. Patsy Ann Holcomb, 23, Pine Bluff, an employe of National Bank of Commerce, died April 5.

Mrs. Holcomb was a member of Sulphur Springs Church.

Surviving are her husband, Bill W. Holcomb; a son, David Bryan Holcomb of Pine Bluff; her parents, Mr. and Mrs. J. F. Armstrong of Sulphur Springs, and her grandparents, Mr. and Mrs. J. M. Bryant of Sulphur Springs.

"He went about doing good"

By T. B. MASTON
Retired professor of Christian Ethics
Southwestern Seminary

This five word biography of Jesus was part of the sermon of Peter in the house of Cornelius (Acts 10:38). This statement has deep and significant meaning for those of us who claim to be followers of Christ.

Hoke Smith, the Area Representative of our Foreign Mission Board for the South Spanish field, recently said that the essence of missionary theory and practice could be reduced to a very concise formula: "To be like Jesus in attitudes, words, and deeds". This is not only the essence of missionary theory and practice, it is the essence of the Christian life. Christ's followers are to be like him.

If we are like him, we will have a wayside ministry. He went about from place to place and as he went he was helpful in his relation to suffering, sinning,

seeking men and women. Jesus did not settle down in one spot and invite the people to come to him. He went out where they were.

Our contemporary institutionalized conception of Christian work tends to localize and circumscribe our ministry for him. We are going to have to move out of our church buildings and reach people where they are or we will not reach the vast majority of them. This does not mean that there will be no need for our buildings. We will still need them for worship and fellowship. But that worship and fellowship should be primarily preparatory. Also, we should seek to discover new approaches and techniques to transport some of that fellowship out where the people are.

Let us never forget that as Jesus

went from place to place he ministered to the needs of the people.

What was the secret to the kind of life Jesus lived? Peter says that he went about doing good "for God was with him". Here was the source of his power. It was also the reason or the motive for the kind of life he lived.

At least the kind of life he lived was a natural expression of an inner desire. For example, he could have used his miraculous power to have performed miracles even more spectacular than most of those he performed. They would have been signs or proofs to the people that he was the Messiah, that he was the Son of God.

Why did he use his power so exclusively to relieve human needs? For example, approximately two-thirds of his recorded miracles were healing miracles. All the others, with the possible exception of one or two, were miracles to relieve some human need. Why was this true? I believe that he used his miraculous power to relieve human needs simply because he wanted to. He had a deep concern for people.

The more vital our relation to him, the deeper will be our desire to go about doing good. Also, the only source of the power that will enable us to have an effective wayside ministry is the power that comes from a vital relationship to him.

Baptist beliefs

A glad surprise

By HERSCHEL H. HOBBS
Pastor, First Baptist Church, Oklahoma City, Oklahoma,
past president, Southern Baptist Convention

"And he gave heed unto them, expecting to receive something of them"—Acts 3:5.

This poor beggar had been lame from birth. He had never stood or walked in his life. His feet and ankle bones were too weak. Someone had carried him to his customary begging spot at the entrance to the temple (3:2, 10). Such was a favorite spot for beggars, since those who came to worship would be most likely to respond favorably to his pleas for alms (v.3).

But when Peter and John came that way he received more than he asked or anticipated. Hearing him ask for alms, Peter fastened his eyes on him, telling him to look at them. The man expected to receive a coin. But he received far more.

Said Peter, "Silver and gold have I none." "Have" renders a Greek verb *huparcho*, meaning to have at one's disposal. "Silver and gold" form a plural subject. But the verb is third person singular. So "silver and gold" may be seen as a unit or as "money." Literally, "Silver and gold, it is not at my disposal." He had no such to give.

But he had something far greater, healing power "in the name [authority] of Jesus Christ of Nazareth." Thus he commanded him to "walk." "Rise up and" is not in the best texts. "Walk" (present imperative) was a command to go on walking.

The man hesitated. Having never walked, he doubted that he could. But Peter took him by the right hand and lifted him up. As he arose healing power entered into his lame members. He leaped out repeatedly. One can see him leaping here and there. Since he was at the gate of the temple, he went in walking, leaping and praising God! Men knew that a miracle had been performed that day. It opened the way for Peter to preach to those who gathered about (vv. 12ff.).

Whether or not one has money at his disposal, he can serve men and God with what he has. A lame world needs more than silver and gold, something which only the Lord can give. And he would give it through his people.

Swedish youths oppose beer, dope

BORLANGE, Sweden (BP)—More than 125 Baptist youth staged a protest march through the streets of this city of 30,000 in central Sweden, demonstrating against the effects of alcohol, narcotics and pornography on young people.

The silent march ended in with a speech at a small public park, when a speaker urged the youth to launch guerrilla warfare against these three social evils.

The youths, parading in bitter winter cold, carried torches and signs that said, "Beer Advertising Is A Form of Rape." "No to Narcotics, Yes to Christ," and "Pornography is Degrading."

When they reached the park, the youths burned a beer barrel, beer advertisements, and girlie magazines, according to a report from European Baptist Press Service.

After the march, the youths distributed tracts attacking salacious literature, alcohol, and narcotics. They then returned to a local Baptist church to plan other active protests during a national cross-country ski race near Borlänge.



Consulate closing not alarming

Richmond (BP)—The decision of the United States to close its consulate in Salisbury, Rhodesia, is not expected to affect the work of 56 Southern Baptist missionary personnel assigned to that country, according to H. Cornell Goerner, SBC Foreign Mission Board secretary for Africa.

Goerner pointed out that Southern Baptist missionaries in Rhodesia work almost entirely among the blacks, who number nearly five million. There are about 225,000 whites in Rhodesia.

Announcement of the planned U. S. diplomatic withdrawal followed closely Rhodesia's disclosure of a Republican Constitution to be effected April 10. The government, currently headed by Prime Minister Ian D. Smith, is representative of Rhodesia's white population.

Rhodesia's ministry of external affairs, reacting to the U. S. decision, issued a statement which read, in part:

"The U. S. government, in closing the consulate, is secure in the knowledge that their citizens will be safeguarded and their rights protected under our stable Rhodesian law and government."

California College in money crisis

RIVERSIDE, Calif. (BP)—Trustees of California Baptist College here discussed for several hours possible solutions to an anticipated operating deficit that may reach \$200,000 this summer, but adopted no measures to solve the problem.

The board accepted with regrets the resignation of J. L. Harden, business manager for 13 years, who told the trustees he no longer felt he had "the physical or mental stamina to continue facing the pressure and tensions of his job."

The summer financial deficit was anticipated since all the college's reserve funds were transferred into a building program for a gymnasium and two dormitories, and the college has borrowed \$90,000 against building campaign pledges yet to be paid.

Belgian Baptist broadcast

GRACE-BERLEUR, Belgium (BP)—The Belgian national television agency recently broadcast a worship service from the Baptist church in this small city not far from Liege, in eastern Belgium.

Belgian Baptist leaders regarded this national television exposure as "extraordinary attention" for a group numbering only 300 in the entire country. Belgium has fewer Baptists than any other major nation in western Europe.

Turkey hunting is difficult



The turkey's good vision and alertness makes the hunt very difficult.

Hunting turkey with a bow and arrow is about the height of optimism. In the 10 years or so, that this has been a popular sport, a grand total of 10 turkeys have been killed, by bow hunters.

Bow hunting for turkey has all the difficulties of gun hunting plus the fact that the bow hunter must make considerable movement in order to draw his bow and shoot. Everything, up to this point, may be just right—the right distance and a clear shot—but a turkey has such good vision and is so alert that the slightest movement and they are gone. In just seconds they are completely out of sight.

Turkey hunting with a bow and arrow is probably the most challenging sport in the United States and during the month of April Arkansas bow hunters will be trying to outwit the wary gobblers. If one turkey is killed it will be a red letter day for the hunter and a feat that he will not likely duplicate.

In the face of such a slight chance of success, optimism plus the concept that the kill is not the most important part of bowhunting are prerequisites for hunting turkey with a bow and arrow. To be successful a bowhunter must also have mastered the art of turkey calling and be an excellent shot with a bow.

A mighty fortress

By THEODORE J. KLEINHANS

From the ferry across the Rhine, the cart jogged up the bank. In front on a black stallion rode the royal herald. He carried the scarlet banner, golden sword, and silver cape of the emperor.

Trumpeters sounded a welcome from the walls, and a hundred knights in burnished armor galloped out as an escort. This was how Martin Luther entered Worms, Germany, to defend himself against the charges of false doctrine.

Luther had real reason to fear for his life. He put himself in the hands of God, as trustful, he said, as the three men entering the fiery furnace. Later he defied pope and emperor with words that rang out clearly across the world.

"My conscience is captive to the Word of God. I cannot and will not recant anything, for to act against conscience is wrong and dangerous. Here I stand. God help me. Amen."

Martin Luther often had to seek the mighty fortress that was his God. The duke who safeguarded him after the Diet was not so sure of God's reliability. He guaranteed safety only if Martin would quietly remain in Wartburg Castle, out of touch with friends and enemies.

No one knows when Luther first wrote the words and music of "A Mighty Fortress Is Our God." Some say they came from Wartburg Castle, where he was translating the Bible. Others say he wrote it eight years later, when German princes met at Speyer to protect themselves from the Counter Reformation.

What really counts is the hymn itself, a bold and sturdy painting of Christian faith. When he was discouraged, Luther often said to Melancthon, "Come, Philip, let us sing the forty-sixth Psalm."

He was referring to his hymn. Its theme is similar to that of the psalm: "God is our refuge and strength, a very present help in trouble."

This hymn has a special meaning for Christians known as Protestants. It has become known as the battle hymn of the Reformation. It marched with the soldiers of Gustavus Adolphus in the Thirty Years' War. It still comes alive not only in the church but also in the music of Meyerbeer, Mendelssohn, Bach, and Wagner.

Thomas Carlyle said it had "the sound of Alpine avalanches, or the first murmur of earthquakes." At the least, it

characterizes the rugged faith of Luther, who gave up his position as monk and priest for the sake of his principles. At the same time it shows his love for music and how he felt it an essential part of worship.

Luther encouraged congregational singing in every way he knew. He urged real hymns, not merely paraphrases of the psalms. He himself wrote more than thirty hymns. Often he invited the townsfolk to song services in the Wittenberg church. Soon his students had carried these hymns to all Europe.

"Ein feste Burg ist unser Gott." This inscription, "A mighty fortress is our God," not only marks Luther's grave but also summarizes his faith. So popular is the hymn that it has been translated into scores of languages. In English there are more than sixty versions. The following is the one found in the Baptist Hymnal:

A mighty fortress is our God,
A bulwark never failing;
Our helper He, amid the flood
Of mortal ills prevailing;
For still our ancient foe
Doth seek to work us woe;
His craft and power are great,
And, armed with cruel hate,
On earth is not his equal.

(Sunday School Board Syndicate, all rights reserved)

Payment

I gave crumbs to the hungry birds
All winter long;
Now that it's spring, they
are paying me
With song.

(Sunday School Board Syndicate, all rights reserved)

New subscribers to Ark. Baptist

Church	Pastor	Association
One month free trial received:		
Ouachita Church	Randy L. Hyde	Carey
Sparkman		
Pleasant Valley, Shirley	Danny Brown	Trinity
Black Oak Church,	Leland Worlow	Van Buren
Tyronza		
Mulberry, 1st	Wendell Morse	Clear Creek

April showers

By THELMA C. CARTER

When you least expect them, April showers fall at your doorstep. Warm and gentle, they bring a big green world with them, green grass and budding trees. Lilacs and violets, apple, pear, and cherry blossoms fill the air with fragrance.

Unbelievable birdsong is heard in April. Birds, wild animals, and insects are building homes and baby-sitting. They know, somehow, that tender grasses and plant shoots, their favorite foods, come hand in hand with April showers.

In our part of the world, the North Temperate Zone, springtime's April showers are sure and unfailing even though the skies are different.

Take a moment to study an April sky. You will be surprised to see mounds of clouds and a green-blue sky instead of the usual light-blue skies found in spring and summer. At midmorning, about ten o'clock, April showers are likely to fall and sometimes in the warm afternoon.

What brings April showers? The answer has to do with God's plan in creating the wonderful world in which we live. Two great natural forces, the sun's heat and the earth's motion, are the real reasons April showers fall.

Wonderfully true is the fact that April showers fall at a given time. They fall when the spinning earth, as it revolves about the sun, brings the sun's heat rays close to the cold earth.

April clouds are usually cumulus meaning "a heap." As the earth warms, the air rises upward forming clouds. Some are mountain-size. When cloud droplets become heavy, they fall to the earth in showers. This is God's plan. "Thou visitest the earth, and waterest it. The little hills rejoice on every side" (Psm 65:9, 12).

(Sunday School Board Syndicate, all rights reserved)

Mission Board observes 125th anniversary at founding site

AUGUSTA, Ga. (BP)—The Southern Baptist Home Mission Board celebrated its 125th anniversary in this old south city of its birth by blending, past, present and future.

The agency moved its spring board meeting to Augusta and First Church here where the Southern Baptist Convention and its two mission boards were organized in 1845.

At the same time, the missionary personnel department conducted the orientation of 45 new missionaries. Then more than 3,000 Baptists from the area joined directors, staff, and new missionaries for a climactic mission rally that filled Augusta's Bell Auditorium.

The rally featured a 500-voice youth choir directed by Jacques Kearns, a series of "illustrated dialogues" on home mission history, and closed with a commissioning of the 45 missionaries.

Missions Director Hugo Culpepper, speaking to the new appointees, suggested they cherish their vocation as missionaries. "Most men today have lost the spiritual dimension of their lives."

"You must recognize the source of your strength, for you are called to do what can never be done in your own strength," he said.

Earlier, at a luncheon, the directors and missionaries had heard Baptist Historian Davis C. Woolley of Nashville tell "how it was in Augusta" in 1845 when Cotton was king and James K. Polk, Tennessee, was President of the United States.

Woolley, executive secretary of the SBC Historical Commission, presented background information on events which led to the break by the Southern Baptists from the Triennial Convention after friction developed over mission neglect in the South, the refusal to appoint slave-holders as missionaries, and the concept of denomination organization.

He said a new kind of national Baptist body was created basing representation on financial contributions, expressing primary interest in missions, and respecting the independence of churches.

All cooperative effort was placed under one organization with boards for special interests, in contrast to earlier mission society organizations.

"Obviously, the convention was not the comprehensive organization it has become," Woolley concluded. "But Baptists created an organization incorporating basic principles upon which their successors have developed the complex

structure and comprehensive program known today as the Southern Baptist Convention."

The directors dealt extensively with the present as they made final adjustments to the \$14.9 million budget for 1970 which supports the work of 2,235 missionaries.

They added Georgia Banker Olin Cox to the Division of Church Loans as finance officer and they authorized the establishment of a new \$1 million loan fund for Negro and other ethnic Baptist churches.

Staffing and funding of the loan project which came in response to national crises, will delay availability of the loans until next year.

Missionary salaries in 1971 will be slightly higher after board action that authorized the spending of more than \$200,000 for the increase.

Directors also re-elected Atlanta Layman Harmon Born as president, Florida Pastor I. B. Hall of Coral Gables as first vice president and Mrs. Robert Hallman of Atlanta, as second vice president.

Mrs. Wright Gellerstedt, Atlanta, was named recording secretary and Mrs. Furman Hardenburg, Boulder, Colo., was elected assistant secretary.

Following a similar action by the SBC Executive Committee, the Board voted to invite five students to participate in its fall sessions in Atlanta.

Executive Secretary Arthur B. Rutledge said in reviewing the past year:

"The national crisis continues to receive attention by the board, both by a special committee and by related programs."

Primary implementation has been through program leadership, principally by the assignment of missionaries to fields with critical needs and by encouraging the involvement of Southern Baptists in local efforts to meet such needs."

About people

Jim Rupe, producer and radio coordinator for Southern Baptists' Radio and Television Commission, has been named one of America's "Outstanding Young Men" for 1970. Rupe, who is producer of "Master Control", was chosen for the honor by the Outstanding Americans Foundation of Chicago, for his "many noteworthy accomplishments" and his "significant moral, ethical, and cultural contributions" in broadcasting.



A Harris poll released by Time magazine recently reports that 63 percent of the Negroes in this country believe the American political "system is rotten and has to be changed completely for blacks to be free." But only 9 percent—about 2 million persons—call themselves "revolutionaries," believing that "only a readiness to use violence will ever get us real equality," the poll says. It adds that no matter what their personal feelings about violence, 31 percent of American Negroes believe that blacks "will probably have to resort to violence to win rights." The poll reports that 64 percent of a cross-section of 1,255 persons questioned believe "things are getting better than they were four or five years ago." (The Nashville Tennessean, March 30, 1970)

No doubt there are many sociological and psychological explanations for the fact that young Americans are now dabbling in marijuana, LSD, amphetamines, heroin, and a host of other producers of the big turn-on. But an overridingly simple factor seems to be MONEY, greed for more of it, and easy access to too much of it on the part of young Americans. According to the Bureau of Narcotics and Dangerous Drugs, a farmer in Turkey legally sells 10 kilograms (22 lbs.) of raw opium for \$165—but it can be blackmarketed for \$350. Those 10 kilos produce one kilo of morphine base (or 100 percent heroin) in France, selling for about \$4,000. Smuggled into the U. S., this heroin brings \$25,000 from a wholesaler who adulterates it to produce 4 kilos of 25 percent heroin, which he sells to pushers for \$75,000. Pushers further adulterate this heroin down to 6 percent and sell it on the street for \$5 per 5-grain packet. Over 45,000 packets make a total of \$225,000 from the original 10 kilos of opium blackmarketed for a mere \$350 in Turkey. Those colossal profits are possible because we Americans have reached a level of affluence where we can afford to indulge our stupidities. (Carl Rowan in The Atlanta Constitution, March 17, 1970)



Salvation offered to all

By VESTER WOLBER, Th.D.
Religion Department, Ouachita University

International

April 19, 1970

Galatians 3: 7-14, 26-29

Chronologically, this lesson is located after the next three; but the lesson planner wanted us to set out the theological issues on this Sunday and follow the historical developments in subsequent lessons.

Stanley Jones said that at Pentecost the Spirit touched down upon individuals and "rebounded unto universality." Under the sovereign guidance of the exalted Lord, the Christian movement took several significant steps to make the Gospel accessible to all men.

1. Peter entered into a Gentile home at Caesarea and made converts for which he was called on the carpet back in Jerusalem, and the apostles were satisfied (Acts 10, 11).

2. Forced to flee from Jerusalem because of persecution, the believers preached the Gospel wherever they went. Some of them, at Antioch, preached to Gentiles and made converts. The Jerusalem church sent Barnabas to investigate the situation there and he was satisfied with it (Acts 11; 19-26).

3. The Antioch church, as ordered by the Spirit, sent men into new territories to bear Christian witness; and these men made on-the-spot decisions to turn away from the Jews who rejected their message to Gentiles who responded to it (Acts 13: 46; 18: 6).

4. When Judaizers went to Antioch and contended that Gentiles must through circumcision identify themselves with the Jew's religion, a conference was called at Jerusalem. There the apostles agreed that Gentiles might turn in faith to Christ apart from observance of Jewish ritual law (Acts 15: 1-29).

It seems likely that the Galatian letter was written just before or soon after the Jerusalem conference and that it was addressed to churches of South Galatia—the churches which Paul had established on the first mission journey.

From a careful study of Paul's prescription, it is not difficult to determine the nature of the illness of the churches. The churches of Galatia had been disturbed by the same type of Judaizers

The Outlines of the International Bible Lessons for Christian Teaching, Uniform Series, are copyrighted by the International Council of Religious Education. Used by permission.

which had disturbed the church at Antioch in Syria; and some of the Galatian Christians had come to believe their heretical teachings—that it was necessary for one to observe ritual law in order to be saved.

Paul appealed to their Christian experience to confirm his teaching that they had been converted to the Christian life through the experience of faith and not by observing ceremonial law (Gal. 3: 1-5). In this lesson the following teachings are presented:

I. Faith in Christ constitutes one as a child of Abraham (3: 7-9).

1. Paul quotes Genesis to the effect that it was faith that brought Abraham into right standing with God (v. 6) and argues that all who have faith in God are the true sons of Abraham.

2. He sees this truth foreshadowed in God's original covenant with Abram when he promised that in him all the nations would be blessed.

II. The believer is not justified by law but by faith (3: 10-12).

The law, he says, can only condemn one for his failure to live up to its demands; and since no one can obey it perfectly, it is a curse, i.e., a means of judgment against the wrong doer.

Moreover, the law cannot justify, i.e., cannot bring him into good standing with God; but as Habakkuk wrote, "The just shall live by faith," which means that the man who is in right standing with God is one who lives by faith.

III. Christ redeemed the believing Jews from the curse of the law and brought the blessings of Abraham upon believing Gentiles (3: 13-14). Paul equates the blessing of Abraham with the reception of the Spirit through faith. According to Paul, there were two fatal weaknesses in the law system: it was too constrictive for Jews and too exclusive for Gentiles.

Therefore, by his death Jesus (a) liberated the Jews from the constrictive curse of the ceremonial law and (b) invited the Gentiles in to enjoy the blessings of a good standing with God. The net result was that all men, whether Jew or Gentile, might receive the promise of the Spirit through faith.

IV. All lines which classify people by race, sex, or condition of servitude have

been erased so that in religion it matters not whether one be Jew or Gentile, male or female, or slave or free. Faith is the sole condition to be met by one who would come to God—faith in Christ; any human being who has such faith belongs to Christ, and all who belong to Christ are the offspring of Abraham and heirs of the promise made to him.

College

Dead

Ahead

a new 20-minute film

on

Baptist

Student

Work

available free from

Student

Department

525 West Capitol
Little Rock, Arkansas

Please give first,
second, and third
choice dates for
showing film:

MISSIONARIES
depend on you



COOPERATIVE PROGRAM

In conflict with things

By C. W. BROCKWELL JR.
Minister of Education
Calvary Church, NLR

Life and Work

April 19, 1970

Mark 10:7-22

Luke 5:27-29

According to the ads, a lot of people are having a hard time keeping their clothes and dentures clean. Pollution must be worse than we think.

A new science, the science of ecology, is currently the topic of conversation. Man is afraid the "things" with which he has surrounded himself, lo, these many years, is about to do him in. At first we feared the machines would take our jobs, but now we know they are after our air and water, indeed our very lives. Is Armageddon to be a battle over whether man is able to stop the machines?

Adam did not have any trouble with mechanical "servants" in the way we do but he did encounter things. He learned quickly that his surroundings can be used to persuade him to go against his best judgment. Too bad for us, though, that he learned after the event rather than before. But we have not done any better. So we cannot say very much about his failures.

This lesson is the story of two men and their conflict over things. One clutched his possessions and walked away from Jesus, and one saw beyond the things in his life and followed Jesus. One of these men is your spiritual forefather. Take a look and see—

The man most likely

According to G. Campbell Morgan, there are three surprises in the story of the rich young ruler. "The first is that there could be any man to whom Jesus would say that he only lacked one thing. The fact that it was so compels closer attention to the man; and the second surprise follows, which is that it could be said that he lacked anything. Then, when following carefully the whole story, I come to the third surprise, and it is a surprise that I was ever surprised; because I see the supreme importance of the thing he lacked."

Read the text and write down the one thing Jesus said this young man lacked.

There is no indication in the Scriptures that Jesus went about searching for talent or advertising for good, clean, moral men. Instead, he took into his band of followers zealous politicians, shrewd businessmen, hot-tempered men, critical men, and one or two outspoken men. He seemed to want most of all men who were willing to commit themselves to the service of God. However, this was the furthestest thing from the mind of

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.

the rich young ruler when he came running to Jesus. He wanted eternal life, which to him probably meant an extension of the good life he already had.

That was the surface, the front he presented to Jesus. He failed to reckon with the probing insight of Jesus and at the last was exposed for what he really wanted.

Did he want a new kind of life? No, he wanted an addition to his present life that would make it more satisfying. Most of us can enjoy the comforts of living until we are challenged by someone who sacrifices these comforts for others. Good food tastes much better when we are away from those who have only the bare essentials of bread and water.

Did he want adventure? No, he wanted the elusive glory which sometimes accompanies a hard-fought battle. He wanted to be one of Jesus' men but he did not want to follow Jesus.

Did he want to be a better person? No, he wanted a reward for his goodness. Respectability makes no headlines in heaven. Nothing we could ever do would cover our sinful nature before God.

But Jesus loved him and for the first time in all his life he had a chance to get everything he wanted. Jesus told him what to do and he could have done it and every dream would have come true.

He was to GO-SELL-GIVE-COME-TAKE-FOLLOW—six steps to an abundant life.

Then he discovered the one thing he lacked—the will to be a disciple of Jesus. He wanted commendation, not revelation. He desired a secure place in life rather than a supreme purpose for life. His possessions had him blinded, sapped of all spiritual insight, and he walked away empty and sad. We do not know whether he ever returned, but one like him did. He was—

LIKE SWEET ONIONS? NEW BLUE RIBBON ASSORTMENT 600 SWEET ONION PLANTS with free planting guide \$3.60 postpaid fresh from Texas Onion Plant Company, "home of the sweet onion," Farmersville, Texas 75081

The man most willing

Levi, or Matthew as we know him, seemed to have a much better basis for recognizing the true worth of Jesus' call. His writings clearly indicate a broad knowledge of Old Testament history and prophecy. No doubt he had keenly observed the rise of Jesus, and it maybe, even talked with him or his disciples. That we do not know. We do know that when the call to discipleship came, he responded readily. He left everything, including his business, and there is no indication he ever took it up again. But that is not the important thing, his giving up the tax collector's job. What is primary is that he let nothing hinder him from following Jesus. He saw beyond the things related to living to Life itself.

Perhaps he, too, had great possessions. But he had greater possessions as a follower of Jesus Christ.

Soon afterward Matthew issued his own invitation and Jesus accepted the opportunity to meet yet other publicans and sinners. Indeed, the one thing Matthew had not given up was his contact with men who needed help. Christianity is never withdrawal from the world but involvement in and transformation of the world. Christ waits upon us to introduce him to lost men.

What can we say then of man's conflict with things? Is it real? Is it hopeless? Is it permanent? This lesson contains two basic guidelines to help us be victorious in the conflict with things.

1. Measure the value of what you have against what you should be. The rich young man had great possessions but they also had him and they kept him from being what he could have been. In that sense, they were quite worthless, yes, even harmful. Nothing is so valuable that it is worth more than your commitment to Jesus Christ.

2. Respond to the call of Christ and you will learn the way of Christ. There is no way to know how we should live in this world except as we follow Christ. Of course, the invitation, "Follow me," is vague to the new convert. But when we are willing to learn, we do. Only those who obey Christ master the conflict with things. The rest fight a losing battle.

You either walk away from Jesus or you walk with Him.

When Christ calls, it is your move!

INDEX

A Smile or Two

Attendance Report

April 5, 1970

B—"Beacon Lights," Ebenezer Lee Compere p4; Beard, Mr. and Mrs. Roe, remain active p10; Behm, O. D., to Crossett p14; "Baptist Beliefs," healing of a beggar p17.
D—Drunks, as cause of highway deaths (E) p3; "Doing our thing" like hippies p10; Domerese, George, to Jenny Lind p15.
I—Ignorance, as natural resource, (IMSI) p4.
M—Mathis, Mrs. R. L., speaks at WMU convention p6; Moore, Mrs. Merrill, speaks on Gaza at convention p7; Merrell, Mrs. Rondall, speaks on Vietnam p8.
O—Obedience, absolute, due only to God, (L) p5; Ouachita University, continuing accreditation for p16.
P—Prayer, ignorance about court ruling on (E) p3; Platform antics a harm to convention (L) p5; Palmer, Clifford, to Springdale, First p14.
W—WMU convention, highlights of (PS) p2; work suits donated to missions p11; "Woman's Viewpoint," spoiling grandchildren p10.



Mistaken identity

Each child in the Sunday School class was instructed to describe his favorite Bible Character.

"King Solomon," declared a little girl, "is my favorite character in the Bible—because he was so kind to ladies and animals."

"Who told you that?" the startled teacher inquired.

"Nobody told me," the little girl answered, "I read it myself in the Bible. It says Solomon kept seven hundred wives and three hundred porcupines."

Migration

It was 20 degrees below zero in North Dakota, and a man working on the platform near the top of an oil derrick began to ride down on a crane, against the wishes of his foreman who stood shouting at him to "stay up there."

When the man reached the ground, the foreman asked, "What did you come down for?" "Ah'm going to get my jacket," the man drawled. "Well, where did you leave it?" asked the foreman. "In Florida," was the nonchalant answer.

Private line

The family was at the table for their period of family worship. They had read the scripture, and, as they usually did, each was praying in turn. Young Billy had been told that he was now old enough to participate, and that he could join in the praying that night. When his time came to pray, there was nothing but silence. Finally father reminded little Billy that it was his time to pray, saying, "We can't hear you, son."

Billy answered, "I'm not talking to you."

Beat bait

A seven-year-old had gone fishing with her father. After an hour or so, her dad asked, "Are you having any luck?" She replied indignantly, "No, I don't think my worm is really trying."

Church	Sunday School	Training Union	Ch. Adns.
Alicia	71	51	
Arkadelphia, Shiloh	26		
Banner, Mt. Zion	42		
Berryville			
First	138	51	
Freeman Heights	162	53	8
Rock Springs	78	53	
Booneville, First	268	228	
Camden, First	476	129	1
Cherokee Village	89	34	
Crossett			
First	574	244	17
Mt. Olive	275	151	8
Dumas, First	270	39	
El Dorado			
Caledonia	46	25	
Ebenezer	130	58	
Forrest City, First	484	117	
Ft. Smith			
Haven Heights	207	115	4
First	1,125	324	2
Gentry, First	140	56	2
Green Forest, First	146	63	1
Greenwood, First	295	97	1
Hampton, First	135	49	2
Harrisburg, Valley View	35	20	
Harrison, Eagle Heights	189	52	
Helena, First	363	104	2
Hope, First	434	153	1
Hot Springs, Lakeside	170	97	6
Jacksonville			
Bayou Meto	160	89	4
First	364	84	
Jonesboro			
Central	477	141	3
Nettleton	294	118	
Lake Hamilton	111	44	
Little Rock			
Geyer Springs	683	275	2
Life Line	596	172	3
Rosedale	252	92	
Magnolia, Central	680	243	10
Marked Tree, First	159	53	1
Mineral Springs, Central	124	62	
Monroe	71	20	
Monticello			
Northside	92	69	
Second	254	101	
North Little Rock			
Baring Cross	567	178	2
Southside Chapel	40	30	
Central	269	84	1
Forty-seventh St.	150	69	3
Gravel Ridge	163	95	1
Highway	170	52	5
Sixteenth St.	60	41	
Park Hill	769	186	6
Ozark, First	254	51	3
Paris, First	327	77	
Paragould, First	288		4
Pine Bluff			
Centennial	238	94	2
East Side	179	107	4
First	776	111	2
Green Meadows	59	31	
Lee Memorial	174	80	
Second	200	68	3
South Side	780	220	6
Oppello	27	13	
Tucker	15	8	
Springdale			
Berry St.	108	62	
Caudie Ave.	113	30	
Elmdale	452	136	5
Van Buren, First	441	162	9
Jesse Turner Mission	8		
Chapel	39		
Vandervoort, First	53	17	
Walnut Ridge, First	313	119	2
Warren			
Immanuel	239	82	1
Westside	74	55	

Spurgeon's
 Metropolitan Tabernacle Pulpit
 AT YOUR BAPTIST BOOK STORE
 Pilgrim PUBLICATIONS, Pasadena, Texas 77501

Boys become men.
Our boys become
Mission-minded men.

ROYAL AMBASSADORS

BAPTISTRIES — SPIRES

- Unit-Molded Fiberglass
- Accessories

Wiedemann Industries, Inc.
 Box 672 Dept. J5, Muscatine, Iowa

All Friends And Former Members Of The
ISTROUMA BAPTIST CHURCH
 300 Tecumseh St., Baton Rouge, La.
 Are Invited To Attend Our
50TH ANNIVERSARY
HOME COMING
SUNDAY, MAY 17, 1970
 Special Homecoming Activities Are
 Planned For The Entire Day, Including
"Dinner On The Grounds." Don't Miss It!

Allen
organs

Houck MUSIC CO.
 6TH & LOUISIANA
 LITTLE ROCK • FR 2-2259



LITERACY ANGEL.—Mrs. W. B. Wood, Parkin, left, tells of her ministry of helping people learn to read and write, in interview with Mrs. Gladden.



RESORT MINISTRY: Harry E. Woodall, Hot Springs, tells of mission ministry of Arkansas Baptists in resort areas, in interview with Mrs. Gladden.

WMU

Convention

Views

(Articles begin on page 6)



COMMITTEE heads: These women from the Concord WMU headed the various committees of the State Convention of Arkansas WMU. Their 1870 styles were in celebration of the 100th birthday of Concord Association.



CONVENTION openers: WMU Secretary Miss Nancy Cooper; Concord Missionary James Griffin; WMU President Mrs. Hogan; Concord WMU Chairman Mrs. M. G. Shoppach, and Mrs. R. E. Snow.

Are You Moving?

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

Arkansas Baptist Newsmagazine
525 West Capitol Ave.
Little Rock, Ark. 72201