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Arkansas Baptist State Convention

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New truth-finder



ELM

As of Aug. 1, just passed, a remarkable new Bible is available to the public. The new Bible is *The Living Bible*, paraphrased by Kenneth N. Taylor. You can get it at any book store for \$9.95 in "deluxe cloth" or for \$19.95 in black or brown leather.

Although this Bible lays no claim to sticking to the actual words of the previously published Scriptures, it does, through Editor Taylor,

attempt to present the meaning of the Scriptures, in modern language and without change.

What Dr. Taylor has to say about paraphrasing, carried in the preface, should be of interest to anyone looking at the new Bible. "To paraphrase," writes Dr. Taylor, "is to say something in different words than the author used. It is a restatement of an author's thoughts, using different words than he did. This book is a paraphrase of the Old and New Testament. Its purpose is to say as exactly as possible what the writers of the Scriptures meant, and to say it simply, expanding where necessary for clear understanding by the modern reader."

Dr. Taylor points out that "the Bible writers often used idioms and patterns of thought that are hard for us to follow today. Frequently the thought sequence is fast-moving"; he continues, "leaving gaps for the reader to understand and fill in, or the thought jumps ahead or backs up to something said before (as one would do in conversation) without clearly stating the antecedent reference. Sometimes the result for us, with our present-day stress on careful sentence construction and sequential logic, is that we are left far behind."

Dr. Taylor, an evangelical Christian, has labored for years on this book. He reports that his manuscript, in the process, "has undergone several major revisions and has been under the careful scrutiny of a team of Greek and Hebrew experts to check content, and of English critics for style."

The Living Bible, Paraphrased will have its greatest value not as something to be swallowed whole and undigested, but as a sparkling new tool for use of serious students of the Bible in finding and appropriating God's revealed truth for man.

Here is one small sample of the new Bible:

"And so, dear brother, I plead with you to give your bodies to God. Let them be a living sacrifice, holy—the kind he can accept. When you think of what he has done for you, is this too much to ask? Don't copy the behavior and customs of this world, but be a new and different person with a fresh newness in all you do and think. Then you will learn from your own experience how his ways will really satisfy you" (Rom. 12:1-2).

Erwin L. McDonald

In this issue

- The Arkansas students who gave their summer to work in the Oregon bean fields alongside migrant workers are featured in story and photos beginning on page 6. An explanation of this week's cover is found on page 9.
- Two Arkansas couples have been appointed to mission posts by the SBC Foreign Mission Board. This story is found on page 5.
- There is a popular song called "Saturday Morning Confusion" but Iris O'Neal Bowen finds it is Sunday morning that has always been the problem at her house. See her column "Woman's viewpoint" on page 5.
- The first BSU center in Arkansas to be built by volunteer labor is featured in text and photos on page 11.
- An article this week on convention work tells how your church can get the most out of missions money. See page 14.
- A new chaplain for state missions work has been named. Read about Donald Joe Rubert, chaplain for the Rehabilitation Center at Hot Springs, on page 16.
- Churches can order free materials for a special emphasis on Christian Higher Education on Sunday, Sept. 19. Instruction for ordering these are found on page 16.

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 MRS. WILLIAM L. KENNEDY Managing Editor
 MRS. HARRY GIBERSON Secretary to Editor
 MRS. WELDON TAYLOR Bookkeeper
 MISS LINDA FLESHER Mail Clerk

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

The President's economic freeze

President Nixon's decree freezing the national economy for a period of 90 days is in the editorial eye of newspapers across the country. Most editorial comment is favorable. Since the general economy is of concern to all of us traveling on this spaceship called Earth, we are quoting from some of the editorials on the President's action.

Los Angeles Times: "One can't help but worry, to begin with, whether we might be starting down the road to a permanently regimented economy . . . One wonders too whether the 10 percent surcharge on imports was really necessary . . . Finally, it is important to recognize that neither the temporary wage freeze nor the floating of the dollar on world markets constitutes a solution in itself. Neither does anything more than buy time."

Atlanta Constitution: "We frankly applaud President Nixon's bold initiative in announcing as sweeping a package of economic emergency measures as undertaken by any national administration since World War II.

"Some steps were no doubt overdue . . . The President's speech to the nation was tacit admission, at one level, that the Nixon 'game plan' for the economy had not worked out."

Miami Herald: "No longer is the American economy all sail and no rudder. President Nixon's firm, decisive and impeccably correct series of executive actions to curb inflation come lately but in time to restore a sense of balance and direction."

The *Philadelphia Inquirer* described the plan as "an act of courage and statesmanship unparalleled by any U.S. chief executive for at least a third of a century," but said that Nixon "should have acted long before this.

"He has summoned the nation to unprecedented economic opportunity but it is an opportunity to be realized only if the nation has the self-discipline required to make the President's program effective."

The New York Times: "Although the new policy was too long in coming, Mr. Nixon has demonstrated—as he did with his new China policy—that once he makes up his mind, he is capable of bold action and leadership . . .

"We have varying degrees of enthusiasm about the specific approaches Mr. Nixon plans to employ, but we applaud the scope and daring of his effort to bring inflation under control and to get the economy off and running . . .

"The most dubious part of the President's ambitious program is the series of fiscal measures on which he relies to promote full employment and to reorder budgetary priorities."

The New York Daily News: "The temporary freeze may be necessary, though we're dubious even of that, but we should resist all efforts to make it everlasting, with a swelling horde of bureaucrats striving to enforce it. For the boldness and thoroughness with which the President acted, we have nothing but admiration."

Phoenix Gazette: "What Mr. Nixon is seeking to end is a very real danger to the American way of life and to bring the country back to a semblance of economic sanity. The method he has chosen relies heavily upon the understanding and cooperation of the people."

The President has finally tackled a dragon that has been spitting fire in all of our faces for a long time. It will be to our own best interest and to the interest of the country as a whole to give him our prayerful and cooperative support.

Higher Education Week proclaimed

The Executive Board, in its annual summer meeting here last week, voted to designate the week of September 13-19 as Arkansas Higher Education Development Week and approved plans for a special Sunday School lesson to be taught in the Sunday Schools of the churches throughout the state.

Lawson Hatfield, secretary of the Sunday School department of the State Convention, is preparing a special Sunday School lesson to be made available for Sunday School teachers to use in their classes on Sunday, Sept. 19. The lesson, dealing at length with the current Ouachita University-Southern Baptist College enlargement campaign, will be made available to Baptists generally throughout the state through its

publication in the Sept. 16 issue of the *Arkansas Baptist Newsmagazine*. Mr. Hatfield has also indicated that he will mail copies of the lesson material in advance to Sunday School leaders so that they can have it for their officers and teachers' meetings on Wednesday night ahead of Sept. 19.

Our readers are urged to look forward to this special material, to study it in advance and to be present in their Sunday School classes on Sept. 19. Arkansas Baptists are showing an unenthusiastic concern for Christian education. This will be an ideal opportunity to know more about our colleges and what they are achieving in this area so strategic to all we are attempting to do for Christ.

Sez Clabe:

What constitutes hardship varies from one situation t' another. In th' early days, hardship fer Chris-

tians was havin' t' live an' worship underground, like in th' Roman catercombs. But a lot of church folks t'day thinks they air bearin' a r'al cross if they stay fer church with th' thermostat set higher er lower than ther personal preference.

Arkansas Joins the major leagues



Dr. Ashcraft

Things are happening down in Arkansas. They are seeking to prove that a convention can adequately provide for its institutions and increase its mission thrust at the same time with nothing left over but blessings from God.

Arkansas wishes to raise \$4,000,000 for its two schools, \$3,000,000 for Ouachita Baptist University and \$1,000,000 for Southern Baptist College, and at the same time increase percentages to world

missions through the Cooperative Program.

July represented the highest receipts in any month in the 122-year history of the convention with the one exception of December (usually a catch-up month) last year. It was a 10.38% increase over the previous year and allowed an increase for 1972 from 37.75% to 38.32% for Cooperative Program southwide. This puts southwide giving up to \$1,000,000 for the first time. Arkansas' budget formula allows for constant upgrading of the southwide percentage.

The victories Arkansas is experiencing have relationship to a number of factors, all of which reflect glory to God but little praise to men. I have found Baptists love to give to missions. They love to support Christian higher education. They greatly enjoy witnessing souls saved and they can never feel greater joy than seeing the youth called as missionaries, preachers and to church-related vocations.

Baptists like to examine the merchandise. They wish to see the price tag and enjoy a clean audit. They

enjoy planning a project as well as supporting it and feel more disposed to push a project when they are invited to help plan it. Baptist laity have a far more than normal capacity for loyalty to a great cause and worthy leaders. They are always happy for mission money to get to the missionaries. They like to know how the money is to be spent and see the authorized invoice before the check is written. They enjoy following resolute, determined, committed leaders.

Arkansas will get the \$4 million for her schools and will increase her mission thrust because of many factors, some of which we call to your attention: Strong committed leaders, clear, sharp, well worked-out plans, the concept of integrity as a major guideline, publishing of all wage scales of all echelons of Baptist life, answers to all questions, everybody is important, clear job descriptions and task assignments, the courtesy of working through channels, the Christian ethic in all dealings, absolute honesty in reporting, unquestioned identity with Baptist distinctives, rigid adherence to scriptural injunctions, a full day's work for a full day's pay, the concept of convention employees making friends for God and Baptist causes, channeling every cent of all monies through the local church, a simple "thanks" for courtesies received, sincere apologies for all mistakes are a few among the many concepts of the Arkansas Baptist State Convention.

Arkansas knows that it is easier to tool up for total victory and program for maximum excellence than it is to analyze or justify the stupidity of failure.

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

The people speak Favors change in First Amendment

I am just writing to say that I do not share the fear expressed in articles from the Baptist press concerning the prayer amendment which is now being offered in the House of Representatives (H. J. Res. 191).

How can such a harmless amendment be called a "threat to liberty" in our country?

Threats to liberty we do have in crime, lawlessness, pornography, drug addiction, racial strife, sexual promiscuity, violence, and radicalism—but surely not in a simple amendment saying that our Constitution does not deprive us of the right to offer prayer in buildings "supported in whole or in part through . . . public funds."

Southern Baptists would do well to wholeheartedly back this amendment. Our country needs all the prayer it can get.—Worth C. Grant, 2109 E. Street, N. W., Washington, D. C. 20037

Dallas church has activistic slogan

DALLAS (BP)—Hampton Place Baptist Church here has a slogan which the church's leaders feel has helped the church become one of the fastest-growing congregations in the Southern Baptist Convention.

Since the church adopted as its slogan, "Things Happen at Hampton Place," the church received the top award in the National Sunday School Association's attendance growth campaign, with a 54.4 per cent gain in attendance.

And, recently, the church enrolled 2,900 children in its Vacation Bible School and recorded 406 professions of faith for the first 8½ months of 1971.

But when lightning struck the front of the church's auditorium one night recently, inflicting slight damage and injuring no one, it caused some speculation in the community.

One man called to say " 'Things Happen At Hampton Place' is a great slogan, but this is carrying it a bit too far."

Churchman favors 'life-style' studies

GREEN LAKE, Wisc. (EP)—Proposals that the church give "open support" to youth who experiment with alternate forms of marriage and family life and that the church undertake a "major housecleaning" of beliefs appealing to fear and self-rejection drew varied responses here at the Conference for the Laity of the American Baptist Convention.

Edward E. Thornton, professor of pastoral theology and clinical pastor education at Colgate-Rochester (N. Y.) Divinity School, advocated the "openness" to new life styles and asked the church to engage in an examination of the consequences of these styles.

He also said that the church should make a massive investment in family-life education for young people and urged the support of legislative efforts to guarantee financial security during child-bearing years, liberalized abortion laws, and day-care centers.

Two Arkansas couples are appointed to mission posts

Two couples with Arkansas connections have been appointed to mission posts by the SBC Foreign Mission Board meeting at Glorieta Assembly Aug. 17.

They are Rev. and Mrs. Ronnie G. Winstead, who will serve in Taiwan, and Rev. and Mrs. Fred L. Williams, who will serve as missionary associates, probably in Brazil.

Mr. Winstead, a native of Leachville, grew up in Essex, Mo. He served four years with the U. S. Air Force before entering Ouachita University, where he earned the B.A. and M.S.E. degrees. He pastored churches at Bearden and Arkadelphia while in school.

Mrs. Winstead, a native Missourian,

has taught kindergarten, elementary grades, and remedial reading. She is the former Ina Jones and is a graduate of McKendree College, Lebanon, Ill. The Winsteds are the parents of two daughters and a son.

Mr. Williams is a native of Ft. Smith. He holds the B.S. degree from Oklahoma State University and the B.D. degree from Southwestern Seminary. He has also served in the U.S. Army.

Mrs. Williams, the former Geraldine Washington of Claremore, Okla., is also a graduate of Oklahoma State. She has taught fourth grade and kindergarten and has been a supervisor in the public schools in Owasso, Okla.

The couple are the parents of three daughters.



Rev. and Mrs. Ronnie G. Winstead



Rev. and Mrs. Fred L. Williams

Woman's viewpoint

Happy Sunday morning!

By Iris O'Neal Bowen



Mrs. Bowen

Back when I taught small ones in Sunday School, we sang a cheerful little song called "Happy Sunday Morning." The children loved it and I was glad for them, but I never really felt that my Sunday morning up to that point had been all so wonderful!

A typical Sunday morning went something like this: Up at five-thirty, just like week days, or we wouldn't make it.

Put on roast for dinner and make breakfast, fixing a little extra, such as biscuits and gravy, since Husband thought Sunday breakfast should be a leisurely tribute to a restful day at home!

Dash through the morning paper with my conscience sizzling like a short in my ironing cord, knowing I should give my lesson a last-minute review.

Get the children out of bed and through breakfast without a major disaster—a bowl of cereal in a fresh shampoo, for instance.

Hide the paper from the children.

Get the paper from under the couch for Husband.

Peel and assemble vegetables around the roast; start the hunt for missing shoes, socks, hair ribbons, Bibles and quarterlies which have disappeared since their layings-out the night before.

Take my lipstick away from one of the cuties and try to undo the lovely lip-do; line everyone up for final inspection and herd the four or five Happy Sunday Morning children out to the car; climb in with Bible, purse and diaper bag.

Rush back in the house to turn the burner out under the roast; answer phone while Husband honks; climb in the car again, and we are off!

There have been times when I have arrived at Sunday School with the shakes, or tears welling at the brink, or up-chuck on my shoulder!

There have been times when I wondered if any of us really loved each other, much less God, as we went batting off to the Lord's house!

"This is the day the Lord hath made," I would remind myself, "and, Lord, look what I have already done to it!" I would add.

I told my Sunday School class not long ago, the hardest time of the whole week to be a sweet, Christian mother was on Sunday morning!

Sunday afternoon, with dishes from two meals and kids that refuse to unwind, run it a close second.

A day of rest? Somebody has to be kidding!

Mountain Home church has music-youth worker



Mr. Guthrie

Neal Guthrie has been called by First Church, Mountain Home as minister of music and youth. For the past four years, he has been band and chorus director for the Booneville schools, as well as music director at First Church, Booneville.

Mr. Guthrie, 31, is a native of Florida, but was raised in Booneville. He is a 1964 graduate of Ouachita University. He also has served as minister of music at Hillcrest Church, Bakersfield, Calif., and North Heights Church, Oildale, Calif.

Harold Elmore is pastor of the Mountain Home Church.

Arkansas summer missionaries strike lives with migrants

Story and Photos by The Editor

An unusual summer missions ministry started three years ago by the Baptist Student department of the Arkansas Baptist State Convention, Tom Logue, director, is still paying off in Christian service opportunities.

A group of 12 college students, all of them from Arkansas except one, have just completed a summer's work on a farm at Aumsville, Ore., under the overall direction of Dr. Logue.

A sampling of this group's experiences, as recorded by me on a visit to their field of activity recently, highlights the value of such a ministry.

"We went to help the migrant workers, but the experience has helped us more than we helped them," said Ellen Gates, Crossett, a sociology major at the University of Arkansas at Little Rock. "Each one of us relating to the other people in the migrant camp was the highlight for me."

"I can see how we must let our lives be examples to other people but still learn from other people," said Joe Rhodes, Bentonville, who majored in science last year at Arkansas College, Batesville.

Several of the students felt that having to face up to their own foibles was a part of the summer package. "I found I had made a lot of snap judgments about people that later turned out to be wrong," said Mike McCulley, a senior in accounting at Arkansas State University, Jonesboro. "I have known a lot of poor people in my home town that I have not really related to in the past. Now I will be able to understand their way of life and communicate with them better."

'Walking a new path'

"Learning what it takes to walk with another person in a path you have not walked before" was one of the highlights of the experience for Bill Briant, Pine Bluff, a recent graduate of Hendrix College, Conway. "When I went to the migrant camp, I had an idea the people there would be asking for our help. But I found the migrants to be much like the people I have known in school. More than being helped, they want to be listened to."

Group living over a period of weeks constantly subjects individuals with the decision of whether just to be one's self or subordinate self to the pattern of the group, said Briant.

Martha Croxton, a student from Wheaton College, Wheaton, Ill., whose

major is English literature, found the instability of life for the migrant farm worker frustrating for her as a volunteer missionary to the migrants. "They moved on so fast that you didn't have a chance to get to know many of them," she said. "And many of them would not know where they were going when they left."

Learns to like people

Several of the group agreed with their fellow student-volunteer David Humble, of Walnut Ridge, who indicates he will now have a greater appreciation for running water and in-door, flush toilets. "But I got used to out-door toilets and going to outdoor water spigots for my water supply," he grinned. "I have learned to like people. Before this summer I did not have much desire to meet people. People are great! And I have found out a lot I had not known before about myself."

Randy Harbour, who will be a sophomore this year at Southern State College, Magnolia, acquired a new pet, a puppy one of the farm work families gave him. "He's supposed to be half Pekingese and half poodle," he said, holding the pooch tenderly in his arms, "but he's got something else in him. He's the first dog I ever saw sleep on his back with his paws up in the air."

Values 'hard' life

Harbour feels that the hard life the students have had to live this summer, "having to put up with ourselves and with other people," will have a lasting value for them.

C. W. Martin, Watson, who is majoring in agriculture vocational education at Arkansas State University, Jonesboro, served as group leader.

The summer assignment actually got underway on June 5, when the students, the most of whom had never met before, started, in two private automobiles, from the Baptist Student Center, University of Arkansas Medical Center, Little Rock.

The second day, at 2:30 in the afternoon, they made their first camp, at Pampas, Tex. But after trying for two hours to sleep in a 30-mile-an-hour gale, they struck camp and resumed their journey. They were not to have a full night's sleep till they reached Colorado.

On June 12 they reached Portland, Ore. There Baptist missionary-pastor Harold Hitt, their adviser for the summer, conducted a three-day orientation that helped to bolster their drooping spirits.

They began working, on the Ben Belden farm, Rt. 1, Aumsville, Ore., as strawberry pickers, on June 17. They continued here until their retirement, at the end of the day on Aug. 10, by which time they were veteran bean pickers.

'Among the best'

"They were not the fastest in the fields, but they were among the best," reported Mr. Belden. "The produce they picked was in top condition, and they were good for the morale of everybody."

This was the third year a group of Arkansas college students had worked as summer missionaries in the West under the direction of Dr. Logue's department. The first group, led by Gerald Cound, then an associate of Dr. Logue and now a member of the coaching staff at Hendrix College, served during the summer of 1968. In 1969, a group on a similar mission was led by Ken McCain. Last year Arkansas bowed to a group from another state.

The students this year, as did those in former years, lived in the simple work camp cabins such as occupied by the farm migrants, cooked their own meals, and put in full days in the fields along with the migrants.

They received the same pay as the migrants. The first of the season they worked in the raspberry and strawberry harvest. For this they received 60 cents per carrier of raspberries and 40 cents per carrier of strawberries. Their greatest prosperity came in the strawberry harvest. Two different days they earned a total of \$85. In the bean harvest, for which they received three cents a pound for beans picked, they earned from \$30 to \$40 a day.

A common treasury

All funds went into a common treasury from which their common bills were paid. At first they were spending \$100 a week for groceries. But by the end of the season, when I visited them, they had arbitrarily put a \$50-a-week limit on the grocery allowance.

Eating with them, I found myself taking two or three helpings of spaghetti and meat balls, or pinto beans, whichever happened to be the main

dish, and liking it. They also had a lot of jello. Did you ever see as much jello at one time as it takes for dessert for a dozen hungry, working kids? It looked like a coagulated lake!

The lot of the students was greatly improved through contributions from a number of churches and Sunday School classes from the various home communities of the volunteers. Central Church, Magnolia, gave cash donations, as did First Church, Crossett, and there were further cash gifts from churches in the Jonesboro area. Several churches, including some in the Monticello area, contributed canned foods. The kids had more than enough canned fruit to mix with their jello all summer. And four days before completing their stint, they were still well supplied with canned bean soup.

"We're going to come out all right," Martin assured me. "And we are going to have enough for all of us to spend a day or two in San Francisco on the way back."

Volunteers popular

Despite the fact that many of the 300 or so different workers who came to the camp moved on after a short stay, there were enough staying long enough to get to know "the college kids," as the workers called the Arkansas students. And the migrants loved them.

Said one migrant grandfather, "My family and I were pretty blue when we checked in here, moving into this make-shift, one-room cabin full of cracks and spiderwebs. But learning that the college kids were here, living and working the same way as us, pepped us up."

Besides their part in the harvest, the college kids operated a free day-care "center" in the girl's cabin, taking care of small children. Children who were six years of age or older were themselves bean pickers. And many of the families preferred to take even their babies to the field. Usually about half a dozen little ones stayed in the day-care room.

Bible school held

A one-week vacation Bible school conducted by members of the student group attracted 40 children for Bible study and handiwork. Religious services were conducted outdoors at the camp on Sundays and on Thursday nights, but these did not attract large numbers. The main religious impact of the young missionaries seemed to come from their daily contacts with the migrants as fellow human beings.

Most of the people who came to pick beans came because they desperately needed to earn money for immediate living expenses. But some came just for kicks. Among these was a local businessman and his wife, an executive secretary employed by an agency of the

State of Oregon. They had been pickers in their youth and picked a few days just for old time's sake.

Poor prices hurt

Planter Belden said that he regretted not being able to pay higher wages for the harvest. But he is making less now on 200 acres of beans than he made ten years ago on 50 acres. A number of years ago he said he cleared as much as \$27,000 a year. Last year, due to the greatly reduced prices he receives for his produce and the increasing costs of production, he netted a profit of only \$3,000. "My foreman cleared more than I did," he said.

Mr. Belden has a rather dim view of prospects for the farmer in the years ahead. With land and taxes skyrocketing and prices the farmer receives keeping to near cost or below, the amount of land required to make a living continues to grow.

"I know 20 farmers in this area, all of them middle-aged, and only five of them have sons interested in farming as a career," he said.

Mechanization mounts

One part of the farmer's problem affects directly the migrant workers—that is the necessity of mechanizing the farming operation to cut down on labor costs. For example, the bean growers are fast switching from pole beans to bunch beans because mechanical pickers can be used to harvest the bunch beans—at much less expense to the farmer than hiring pickers.

Presently there is no government subsidy for fresh-market crops such as berries, green beans, and fresh corn. Mr. Belden feels that the government may

have to provide subsidies for crops such as his to assure the future of this phase of the farming industry. But he would prefer to see all subsidies from the government discontinued, including not only those on cotton, soybeans, rice, tobacco, etc., but also those to railroads, steamship lines, air lines, etc. He would rather see the farm problem solved through better market prices for farm produce.

"Now 7 percent of the farmers get 90 percent of government subsidies," he said. If subsidies are to be provided, he feels there should be a limit of \$5,000 to any one farmer, instead of the present \$55,000 limit on any one crop.



One of the star beanpickers was Mrs. Edith Colvin, former Arkansan who now lives on the Ben Belden farm. At 62, she frequently picks 600 pounds of beans a day, about twice the average for beanpickers as a whole.



On their last Sunday afternoon in the bean harvest, the Arkansas student missionaries were honored with this surprise pot-luck supper provided by Planters Mr. and Mrs. Ben Belden and the migrant families, at the migrant camp. Man in the foreground is Randy Harbour. Next after him is Mike McCulley.



ABOVE, LEFT: Randy Harbour found little he could transfer from his guitar picking to picking pole beans. CENTER: Ellen Gates on her way to weigh up a bag of beans. RIGHT: Mr. and Mrs. Jim Violet and their children, left to right, Lori, 10, Joel, 16, and Alan, 12, earned \$35 to \$40 a day picking beans. They are from Dallas, Tex., where Mr. Violet works as a maintenance man and Mrs. Violet, in a factory. LEFT: Bill Briant, center, tried not to let the fact bother him that his fellow summer missionary Diane Carter, left, always out-picked him by several pounds. Weighmaster is Walter (Bill) Sumpter, year-round foreman on the Ben Belden farm.



LEFT: Summer missions group leader C. W. Martin pours a glass of Koolaide for Diane Carter. The shade of this Douglas fir was the kids' favorite noontime sanctuary as they consumed copious quantities of peanut butter-jelly and tuna sandwiches, with potato chips and Koolaide. RIGHT: This mailcall, at noontime, did not seem to pep things up for, left to right, C. W. Martin, Mike McCulley, and David Humble.





Conventional worship services at the migrant camp attracted only small attendance. The missionaries' greatest influence turned out to be their daily contact with the migrants.



Diane Carter, left, visits with a group of migrant workers at the end of a day of bean picking.

The cover



This "committee of three" took their turn, one day, preparing meals for the summer missions group. Left to right: Alana Fletcher, David Humble, and Sharon Pegg.



These children of migrant beanpickers were regular attenders of the day-care center operated by Arkansas BSU summer missionaries.



Sharon Pegg, Jonesboro, completes a change for Audrey Mowdy, 2, daughter of migrant workers.



"Main Street" in the migrant camp. Each cabin housed a family group.



Planters Mr. and Mrs. Ben Belden served refreshments to the college kids in the Belden home on a Sunday afternoon. Students, left to right, Joe Rhodes, Diane Carter, and C. W. Martin.

Midget auto races scheduled for Aug. 28

The third annual North Pulaski R.A. sponsored midget auto races will be held Sat., Aug. 28, in North Little Rock. The races will climax North Pulaski Royal Ambassador week in North Little Rock, which has been proclaimed by Mayor Laman to be Aug. 22-28. All R.A. Chapters are being urged to hold special meetings during the week as well as to participate in the auto races.

Although it is R.A.-sponsored, the race is open to all boys ages 9 through 17 from throughout the entire state as long as they have built their own cars and follow construction tips and rules available at the association office (P. O. Box 462, NLR 72115).

All cars must be entered through an R.A. Chapter. There will be a small registration fee, that must be paid no later than 10 a.m. Aug. 28, to enter.

The race will be held on the one-quarter mile, downhill raceway at McCain and North Hills Boulevard (just in front of First Baptist Church). Time trials, safety inspection and driver qualification will begin at 10 a.m. All cars will be safety checked by qualified men. The actual races will get underway at 1 p.m.

The public is invited to attend. For additional information contact Ozzie Berryhill, associational Royal Ambassador leader, 375-6609, or Henry Boerner, association secretary, 753-4385.

'Youth Choir Day' scheduled at OBU

ARKADELPHIA—"Youth Choir Day" at Ouachita University is expected to draw more than 1,000 members of youth choirs from Baptist churches throughout Arkansas to participate in a mammoth halftime show at Ouachita University on Saturday, Sept. 18, Daniel Grant, president, has announced.

The youth choir will join OBU's Tiger Band in presenting the halftime show for Ouachita's first home game in A.U. Williams Field with Southeastern State College of Oklahoma. The game is scheduled for 7:30 p.m.

Rehearsal with the band will be at 2 p.m. Sept. 18 in Mitchell Auditorium. Directing the band will be Marvin Lawson. The choir will be directed by Charles Wright. Several different choral groups from Ouachita will entertain during rehearsal breaks.

Dinner and tickets to the game will be provided to the youth choir members by Ouachita.

Horseshoe Bend Mission opened by First Church, Melbourne

First Church, Melbourne, announces the sponsorship of a Southern Baptist mission church at Horseshoe Bend. A mobile chapel, owned by Arkansas Southern Baptists, has been moved onto the property being donated by Horseshoe Bend Estates.

The chapel, centrally heated and air-conditioned, has two classrooms, rest room facilities, and a worship area seating 100 persons. It is located on Church street, across the street from Hillhigh Spa.

Revival services were held through Aug. 22.

J. C. Montgomery, missionary of Rocky Bayou Association, is serving as temporary pastor. Lon B. Brown, pastor of First Church, Melbourne, was evangelist for the revival, and Herman Dover, music director of First Baptist, Melbourne, led the singing.

In making the announcement, Mr. Brown said, "This is a great step of faith for our people. In this manner, we as a New Testament church will reproduce ourselves. By the aid of the Holy Spirit God will accomplish this work through his people. Our people are in high spirits about the mission."



The Horseshoe Bend Mission building.

Henley to study at Southwestern



Mr. Henley

Jim B. Henley, pastor of Second Church, Clarksville, since Oct. 1, 1967, has resigned, effective Sept. 5, to enter Southwestern Seminary, Ft. Worth, Tex.

During this nearly four years, there have been 70 additions to the church, half of them by baptism. The church building was completed and completely remodeled, the auditorium refurnished, and central heating and cooling system installed.

Dormitory space at Baptist Vista was doubled and modernized. The church debt was retired; and the church recently voted to purchase land for the building of a pastorium.

Mr. Henley was camp pastor at Baptist Vista this year, where 540 were enrolled, with 55 making professions of faith.

—Paul E. Wilhelm, Missionary
Clear Creek Association

Revivals

First, Gentry, Aug. 1-8; Jimmy Nettles, Ft. Worth, evangelist, Mr. and Mrs. Gene Layman, Springdale, music; 20 additions. A. D. Corder is pastor.

Central, Jonesboro, Aug. 29-Sept. 1; John Haggai, evangelist, Les Stanley, song leader. R. Wilbur Herring is pastor.

New Bethel, Conway, July 26-Aug. 1; Ed Walker, evangelist, Gene Bryant, singer; 3 professions of faith, 3 baptisms, one by statement, 2 by letter, 17 rededications. Dan May is pastor.

Rowe's Chapel, Monette, July 25-Aug. 1; 2 for baptism, 3 by letter, 15 rededications, 1 surrender to preach; Rex Holt Jr., Wichita Falls, Tex., evangelist, Cliff Lucas, music. Dale Murphy is pastor.

Volunteers Build BSU Center

The new Baptist Student Center at Arkansas State University — Beebe Branch is nearing completion.

The first Baptist Student Center in the state to be built by volunteer help, the building is of contemporary style. Plans were drawn by John Jarrard of Stiles and Jarrard, North Little Rock.

Don Norrington, associate state director, who serves colleges at Beebe, Batesville, Clarksville, and Helena, is supervising the construction. The two summer missionaries who have assisted are Steve Sigsby, Arkansas State University, and Charles Wright, Arkansas State University—Beebe.



THE BUILDING: it begins to take shape.

The building has been the joint efforts of various individuals. The Executive Board of the Arkansas Baptist State Convention purchased the strategic lots several years ago in the heart of the campus. The Baptist student directors in the state have loaned \$3,000 for the construction costs and churches in the Calvary Baptist Association are providing an additional \$3,000.

W. W. Dishongh, pastor of First Church, Beebe, and BSU associational chairman, has set a goal of \$9,000 for the project. One of the students has been housed by a family of First Church, Beebe, and various churches have helped with food and volunteer labor.

The center includes a lounge and recreational area, kitchen, and restroom. The exterior is rough-sawed cedar and brick.—Tom J. Logue, State Director.



THE VOLUNTEERS: Don Norrington, Steve Sigsby, and Charles Wright.

Ouachita registration to begin Aug. 26

ARKADELPHIA—Registration at Ouachita University is set for Thursday and Friday, Aug. 26-27, in Riley Library, with classes to begin at 8 a.m. Monday, Aug. 30.

Freshmen and transfer students will register Thursday, and all other students will register on Friday.

Transfer students who have not previously applied for admission may talk with the registrar on Monday, Aug. 30.

Homecoming planned

Immanuel Church, Vimey Ridge, will hold their annual homecoming at the church Aug. 29. Pastor Leroy Patterson will deliver the morning message, and lunch will be served following the service. Plans for the afternoon include singing and a message by John Ferguson, associate pastor and youth director at Hebron Church, Little Rock.

Beacon lights of Baptist history

From skepticism to missionary*

By Bernes K. Selph

Miss Mina Everett was the first general agent appointed (1889) by the women of Texas to promote their missionary work. This act was a long step from her childhood rearing.

Miss Everett's father until late in life was an outspoken skeptic. On a Bible, lying always on his desk, were printed these words: "Jewish Fables and Christian Novels."

Under such an influence his daughter became decidedly skeptical. She visited an aunt, a devout Christian, at Dublin, Tex. Here she was thrown in company with a group of Christian women. She attended Sunday School with them. Since she was a school teacher, a group of young girls asked her to teach them.

None knew of her skepticism, and without giving any reason why, she declined the invitation. But the girls insisted. Fearing to make her own views known and not wanting to offend or hurt others with her skepticism, she agreed to teach the class one Sunday only.

One thought in the lesson that day caught her attention. It read, "But God said, Thou fool, this night thy soul shall be required of thee." This led to conviction and faith in Christ.

In 1885 she made a trip to Mexico for the dedication of the First Baptist Church of Monterey. The first Baptist school of Mexico was also just beginning.

Upon returning home, she decided to sell her pony and jewelry and send a missionary to Mexico. General A. T. Hawthorne, Foreign Mission agent in Texas, heard of her decision and wrote her, asking her to be the missionary. She agreed, but before she could go, General Hawthorne told her a greater need existed in Brazil. To this request she turned, but had to return after a short while due to serious illness. However, she became a winsome promoter of her beloved work in Texas for some 17 years.

STATE MISSIONS

The Program of the Missions Department
Arkansas Baptist State Convention



The Landons

**DIXIE JACKSON GOAL:
\$80,000**

J. T. Elliff, Director

"Arkansas Baptists minister to the deaf by training interpreters, conducting church services for the deaf, through special conferences, retreats and camps. Also your missionaries assist individual deaf people with funerals, weddings, and in hospitals and courts. Our ministry is a joint ministry with the Home Mission Board."

Rev. and Mrs. C. F. Landon
Missionaries to the Deaf



Mrs. Harold Thompson with award for completing sign language class, Marshall Road Church, Jacksonville.



Interpreter Pat Williams, Second Church, El Dorado



Interpreter Robin Jo Graves, Central, Hot Springs, A new trainee.



Deaf Class and interpreters in training, Central, Hot Springs.

Next week: Chaplaincy Ministry

AREA CONFERENCES ON EVANGELISM

SEPTEMBER 13 - 17, 1971



Dr. Charles Ashcraft



Ural Clayton



Dickson Rial

SEPTEMBER 13, 7:30 P.M., FIRST, ROGERS
SEPTEMBER 14, 7:30 P.M., FIRST, MENA
SEPTEMBER 15, 7:30 P.M., BEECH STREET, TEXARKANA
SEPTEMBER 16, 7:30 P.M., WEST, BATESVILLE
SEPTEMBER 17, 7:30 P.M., FIRST, TYRONZA

NURSERIES WILL BE OPEN

MESSAGES ON PERSONAL-WITNESSING

JESSE S. REED, DIRECTOR

August 26, 1971

Page 13

How to get the most good out of church mission money

Some years ago, while serving on the staff of the Home Mission Board in Atlanta, I flew to Dallas to pick up a check for \$1 million. It was a loan secured by the Home Mission Board from an insurance company for use in making building loans to churches.

The transaction was completed on a Friday and it was important that the money be deposited to the Home Mission Board's account immediately. We made arrangements to take the check to a Dallas bank and have it transmitted to Atlanta, where it could begin drawing interest before the close of business on Friday.

We could have brought the check back to Atlanta and deposited it there on Monday, but the additional interest earned between Friday and Monday more than paid for my trip to Dallas, with several hundred dollars left to use in helping our churches.

That experience illustrates the importance of putting God's money to

proper use without delay. Admittedly, the amount of money involved in the instance mentioned was unusually large. But the principle involved applies to every situation, regardless of the amount.

Sometimes money designated by a church for world missions lies idly in a checking account until the end of the month, or perhaps the middle of the next month, when it is then forwarded to the state convention office for proper distribution. If the money could be forwarded earlier by the churches, it could be put to proper use weeks earlier.

In some cases this would enable the state convention to earn additional interest on short-term investments while funds from all the churches are being collected. However, the greater benefit would be the opportunity of sending the mission funds on to the front line of mission action much earlier than is otherwise possible.

Who can measure the benefits statistically if even one new gospel witness is initiated a few days earlier than anticipated?

If your church is willing to forward Cooperative Program funds weekly instead of monthly, let us know and we will provide your treasurer with a supply of postage-paid remittance envelopes.—Roy F. Lewis, Secretary, Stewardship-Cooperative Program.

Foundation Types of trusts and annuities

(Last in a series)

The Baptist Foundation, in order to grow, should be a service institution meeting the needs of the Baptist people. Satisfactory growth can not come simply from gifts. The many hands reaching out for help make this impossible. While a part of our service is assisting people with their wills, our service must go even beyond this.

Some of our time is spent serving as executor of a will; seeing after the needs of the aged and just being there to listen to problems. Serving as executor can be time-consuming but is a trust to be performed.

There are other trusts committed to us. Some are set up during the life of the donor, others are set up by will. In the former, the donor often retains the income for the life of one or two people, then a remainder interest to Baptist causes. The testamentary trusts most often are for the immediate use of the Lord's work.

Gift annuities, of money or property is another type of service. In these the donor may receive the income for the life of one or two people. The amount of income is a guaranteed percent for life and is based on the uniform gift annuity actuarial tables. This entails detailed work, bookkeeping, and careful investments. The donor receives an income and the Lord's causes will eventually be blessed.

Thus it appears that the work of the Foundation ties in with service to our people. Such service will play an integral part in building not only the endowment funds managed but also the status of the Foundation in the eyes of the people.

We trust you have learned more about us from these articles. If we can be of service to you, please let us hear from you.—Ed F. McDonald Jr., Arkansas Baptist Foundation, 525 West Capitol Avenue, Little Rock, Arkansas 72201

Sunday School

'People-to-People' augments Bible study

People-to-People is a church plan to reach more people for Bible study. It is a combination of Sunday School projects for 1971-74. Annually the church plan will include the following items:

- Suggestions for the spiritual preparation and motivation of members and leaders to engage in People-to-People.
- A major prospect identification project.
- A major Sunday School organizational analysis and adjustment (enlargement).
- A major visitation project.
- Four quarterly outreach projects to emphasize Sunday School enrollment and witnessing.

Church Sunday School officers can assist their church with People-to-People in the following ways:

1. Study the plan. Order copies of the promotional leaflet on People-to-People from your state Sunday School director.
2. Interpret the plan. You may interpret it at a regular planning meeting or at a special meeting of your Sunday School council.
3. Schedule projects that will support the plan.

Associational Sunday School officers can assist churches with People-to-People by scheduling associational projects. At least six relate closely to People-to-People:

1. The growth conference will help pastors and directors have a better understanding of the principles of Sunday School growth.
2. The prospect discovery campaign will assist churches with the location and identification of persons not enrolled in Bible study.
3. The outreach leaders clinic will help outreach officers carry out their responsibilities. People-to-People provides the logical plan for channeling these energies.
4. The director-led enlargement campaign is an intensive project to help a church analyze and enlarge its Sunday School organization.

5 and 6. Both the outreach-evangelism campaign and the outreach-evangelism workshop lend direct support to the Sunday School witnessing plan portion of People-to-People. These two projects can be replaced with Lay Witnessing Institutes using WIN materials.

The six associational People-to-People projects are outlines in *Associational Sunday School Work*, a manual for general officers of the associational Sunday School organization.—Lawson Hatfield, Director, Sunday School Department.

'M' Night continues biggest Baptist meet



Mr. Davis

In 1970, all the associations in Arkansas except two observed "M" Night, with an attendance of 8,309. There were 665 churches represented, 533 pastors and 431 church training directors in attendance.

"Training to WIN" is the theme for "M" Night in 1971. The suggested date is Nov. 29. Helps for planning and promoting "M" Night are included in the *Association Training Guide* and *Church Training Magazine*. The *Guide* will be sent in the near future to associational missionaries and directors. Enough posters for two per church will be sent to the missionaries in a few weeks from now.

—Ralph W. Davis,
Church Training Department

Yes, "M" Night is continuing. It will not be combined with Launch Night. The purpose of "M" Night is fourfold: big fellowship meeting, inspiration, interpretations, information. It is still the largest meeting held by Baptists at any time.

sent to all churches soon, including officers and pastors.

The interest in missionary education and in mission activities on the part of men and boys is gratifying. Men are concerned about witnessing and helping meet the needs of people. They are concerned about the sick, the aged, the prisoner, and others in their church community who have needs. Many ministries to needs of people in church communities can best be met by a group of concerned, dedicated Christian Baptist men and boys.

This is Brotherhood. Brotherhood is the Southern Baptist missionary education program for Baptist Men and boys. Plan now to make it a part of your church program. Men and boys in every church should be trained in the mission outreach of the Great Commission. A full program of Brotherhood work is the answer to meeting needs of people in any church community and around the world.

Call on me if I may be of service to you.—C. H. Seaton

About people



Dr. Tonks

Alfred Ronald Tonks, assistant professor of history at Indiana Central College, Indianapolis, has been named research director for the Southern Baptist Historical Commission, Nashville, Tenn.

Tonks, 34, is a graduate of Southern Seminary, Louisville, where he earned the doctor of theology and master of theology degrees. He did his doctoral dissertation and masters' thesis on the history of the Southern Baptist Home Mission Board (1845-1882), and on the history of Southern Baptists in Oregon and Washington and Western Canada.

In addition, Tonks has been commissioned to write the history of the State Convention of Baptists in Indiana, by that convention's Executive Board.

Brotherhood

Brotherhood training set for September



Mr. Seaton

Now is the time for all Brotherhood officers to prepare for training and planning meetings. This includes all Baptist Men officers and Royal Ambassador workers.

Sept. 24-25 is the date for the training session for associational officers. This will include Brotherhood Directors, Baptist Men's presidents, Royal Ambassador leaders and committeemen.

The training sessions will begin on Friday evening and close Saturday noon. The cost per person will be \$5. This includes room and meals and some materials. More information and reservation forms will be mailed to all officers of record in a few days.

The district meetings for Baptist Men will be held in October. The meeting will include a training session and inspirational message. Information regarding the district meetings will be

CHURCH BUS EVANGELISM CLINIC

September 6 - 8

Six sessions from Monday noon through Wednesday noon.

ROSEN HEIGHTS BAPTIST CHURCH FT. WORTH, TEXAS

First session begins at 1:30, Monday, September 6.

The first session on Labor Day will be the best session.

Learn how churches have doubled their average attendance and baptisms after attending one of these clinics.

These are "how-to" sessions featuring a panel whose churches have experienced unusual growth with Church Bus Evangelism.

"THE NEW AND PRODUCTIVE EVANGELISM TECHNIQUE"

For pastors and church leaders

This evangelism approach is effective regardless of the income level of the community, the age of the church, the size of the church, or the population density of the area.

The speakers include:

Ken Chafin, Robert G. Fulbright, Gardiner Gentry, William A. Powell, S. Ray Sadler, Bernie Spooner, James Springfield, A. V. Washburn, Jaroy Weber, and Fred H. Wolfe

Registration fee: \$10 per person

Each person receives a copy of the new book "Church Bus Evangelism Articles, Articles and Forms" by William A. Powell.

Sponsored by

Home Mission Board
Evangelism Division
Ken Chafin, Director

Rubert named to new chaplaincy



Mr. Rubert

Joe Donald Rubert has resigned as a member of the staff at the Girls Training School, Alexander, to accept a new position as chaplain at the Arkansas Rehabilitation Center, Hot Springs, effective Sept. 1.

Mr. Rubert, a native of Houston,

Tex., where he was born on Jan. 24, 1931, was elected to the new position by the Executive Board of the Arkansas Baptist State Convention at its meeting here last week. He will work under the general direction of R. H. Dorris, of the chaplaincy department of the Missions division of the State Convention.

In his new assignment, Mr. Rubert will coordinate and supervise religious activities within the Center, conduct regular Sunday worship services, develop a religious education program to meet the spiritual needs of the residents, provide pastoral counseling for residents and their families, work in close cooperation with the administration of the Center in its total program, and provide liaison with the religious community of Hot Springs.

Mr. Rubert was ordained to the ministry in June 1959 by First Church, Pearl, Tex. He is married to the former Miss Eleanor Ellzey, of Ellisville, Miss. He and Mrs. Rubert have two sons, Joel, 12, and Paul, 7.

He has the A.B. degree from Baylor University, Waco, Tex., and the B.D. degree from Southwestern Seminary, Ft. Worth, Tex. He completed a year of clinical pastoral education at the Institute of Religion, Houston, Tex.

He was formerly associate pastor and music director of First Church, Pearl, Tex., and he has served as pastor of Wardville (Okla.) Church, First Church, Jewett, Tex.; First Church, Florence, Tex.; and First Church, La-Feria, Tex.

Leaders named for Small Church Fund

Organization for the \$100,000 Small Church Loan Fund has been completed and work is underway, according to William F. Puryear, director of the campaign and businessman of Dumas.

District and associational chairmen are securing a layman in each church to get a state quota of 750 \$100 contributions. Large gifts of \$1,000 or more are being secured by C. W. Caldwell. The

Sept. 19

Free Sunday School lesson resources for Higher Christian Education Day

A Sunday School lesson on Higher Christian Education is suggested for use on Sept. 19. This lesson will be published in the Sept. 16 issue of the *Arkansas Baptist Newsmagazine*.

For advance preparation the lesson and other resource materials will be mailed soon in a packet to all pastors, other staff members, and Sunday School directors in the churches.

Each packet will include one copy of:

The Sunday School lesson

A picture brochure on the campaign

A "Questions and Answers" brochure

Additional copies needed in your church should be ordered today. Use the form below to indicate how many copies you can use. Order one for each class in Adult and Youth departments and one for each Pre-school and Children's department. Leaders of Pre-school and Children's departments will want this information even if the lesson is not taught in the younger departments.

Fill out the following and mail to: Lawson Hatfield, Sunday School Department, 525 W. Capitol Ave., Little Rock, Ark. 72201.

Yes, we will teach the special lesson on or near September 19th. We need, for our departments and classes, a total of _____ packets including the lesson and other materials. Mail to:

Name _____

Address _____

City _____, Ark. Zip _____

campaign is to be completed by Dec. 31.

"Some of the finest men in our state are engaged in this worthy effort," said Mr. Puryear. "There is a great interest in setting up this fund to assist our 950 smaller churches with their building needs. The people who are contributing are making this an above-the-tithe gift and will be loyal supporters of our other major convention projects for next year."

The loan fund will be administered by the Missions department and will be for small church building loans only. The loans will be interest-and-principal-free for two years if desired with no more than \$10,000 to a church for a limit of ten years. After two years an interest rate somewhat under bank rates will be charged.—J. T. Elliff, Director, Missions Department

Deaths

John Melby Henderson II, 90, DeWitt, died Aug. 14. He was a former newspaper publisher, superintendent of Arkansas County schools for 20 years, and a deputy prosecuting attorney for 22 years. He was a member of First Church.

George D. Westbrook, 66, Ft. Smith, died Aug. 15. He was a retired officer of the Merchants National Bank, and a deacon in Southside Church.

Claud Bellot, 56, Hamburg, died Aug. 14 in a tractor accident on his farm. He was a painter with Georgia-Pacific Corporation and a member of First Church.

Mrs. Norman D. Hughes, 48, Little Rock, died Aug. 13. She was a member of First Church.

Edward Giles Herring, 83, Little Rock, died Aug. 16. He was a ticket clerk for Missouri Pacific Lines for 35 years, and was a member of Immanuel Church.

B. W. Jones, Newport, 89, died Aug. 13. He was a deacon of First Church and a retired grocer and lumber dealer.

N. F. Hanley, 83, Warren, a member of First Church, died Aug. 14. He was a retired lumber company employee.

Ernest Hope, 72, North Little Rock, died Aug. 17. He was a member of Baring Cross Church.

Foster T. Lamb, 75, Alexander, died Aug. 18. He was a retired meat inspector for the city of Little Rock and a member of Immanuel Church.

FMB appoints 22; proposes meeting between Nixon and Baker Cauthen

GLORIETA, N.M. (BP)—The Foreign Mission Board of the Southern Baptist Convention, meeting during an annual foreign mission conference here, named 22 new missionaries and reported 244 commitments by conferees regarding Christian life and work.

The board heard Executive Secretary Baker James Cauthen report on the impact on missions of President Richard Nixon's recent announcement concerning national fiscal policy and his proposed trip to Red China.

Board members unanimously requested a meeting between President Nixon and Cauthen to discuss the President's visit to Peking and U.S.-Chinese relationships as they may affect Southern Baptist work in Asia.

It was suggested that a meeting be sought at the President's earliest convenience and that the assistance of Evangelist Billy Graham might be enlisted in setting up the proposed meeting.

In other action, the board appropriated funds for relief of Pakistani refugees in India and for relief work in Chile. Also it elected C. Penrose St. Amant of Louisville, Ky., president of the Baptist Theological Seminary in Ruschlikon, Switzerland.

Commenting on President Nixon's newly implemented economic measures, Cauthen said that they will have far-reaching effects on mission fields as the amount of local currency received for a U.S. dollar goes down. "We will undoubtedly receive from missions throughout the world requests for adjustments as they feel the pressure of reduced funds," Cauthen said.

"At this point, however, . . . it would not be advisable to begin recommending additional appropriations for individual countries until the full effect of this can be tallied," he added.

About the President's proposed trip to Red China, Cauthen told the board members that "we must undergird our President and those close to him in policy-making matters with prayer . . ."

Dr. Cauthen cautioned that it would be premature to conclude that "the opening of doors to Red China for missionary work is near at hand." Asserting that Southern Baptists stand ready to cooperate with Chinese Christians on the mainland . . . if that door should become fully opened, we would face a very great missionary challenge," Cauthen said.

He called for intercessory prayers on the part of Christian people everywhere "that the day may come when there shall be freedom in China to witness to

the love of our Lord and to serve in his name."

Dr. Cauthen reminded the board members that Southern Baptists must continue their work among the many Chinese people living in other countries of Southeast Asia, where there are many open opportunities to witness.

"Ultimately, we believe that from these places there will go back to China many who will be able to share in the ministry of the Word," Cauthen said.

Southern Baptist missionaries in East Pakistan have been requested to help build 200 houses in a village that was destroyed recently, according to John D. Hughey, the board's secretary for Europe and the Middle East. Funds are available and the Baptist Mission in East Pakistan will probably move ahead with the building project, Hughey said.

Dr. Hughey told the members that the Pakistan mission will probably call for about \$50,000 within the next few weeks for relief work in East Pakistan.

A missionary in that country told Hughey: "We believe all is not lost and there are possibilities here. Tell Southern Baptists to pray for East Pakistan and to send help."

Hughey said that a UN state department spokesman to whom he talked expressed confidence in Indian officials administering relief to Pakistani refugees in their country and that large scale relief would be underway in East Pakistan itself very soon.

C. Penrose St. Amant, professor of church history at Southern Baptist Theological Seminary in Louisville, was elected president of Baptist Seminary in Ruschlikon, Switzerland. He will take office next summer after completing his current teaching commitment to Southern Seminary. He also will be professor of church history at the Ruschlikon Seminary.

In an evening service preceding the board's business meeting, St. Amant and his wife were employed by the agency as missionary associates for a four-year term.

Also employed as missionary associates were Mr. and Mrs. Fred L. Williams, Owasso, Okla., for service in Brazil.

Twenty-two new personnel were added to the board's overseas staff during an evening service in Glorieta Baptist Assembly auditorium, bringing the number of career missionaries appointed and missionary associates employed this year to 119. In addition, 67 missionary journeymen were commissioned for two-year terms in July.

Appointed as career missionaries were

Mr. and Mrs. Glenn T. Boyd, formerly of Lubbock, Tex., for East Africa; Mr. and Mrs. Thomas A. Cleary, Winter Haven, Fla., for the Middle East; Mr. and Mrs. V. M. (Pat) Hoaldrige Jr., Ft. Worth, Tex., for Israel; Mr. and Mrs. E. Philip Langley, formerly of Grants Pass, Ore., for Rhodesia; Dr. (D.D.S.) and Mrs. John W. Monroe, San Antonio, Tex., for Rhodesia; Mr. and Mrs. Thomas C. Nabors, Smithville, Miss., for Gaza; Mr. and Mrs. Robert J. Page, Houston, Tex., for Indonesia; Mr. and Mrs. William P. Roberts, formerly of Palatka, Fla., for Japan; and Mr. and Mrs. Ronnie G. Winstead, Essex, Mo., for Taiwan.

During the conference, a total of 244 persons registered decisions regarding their life and work as Christians. Of these, 79 said they want to pursue church-related vocations and 77 are exploring that possibility. Twelve persons professed faith in Christ for the first time and 76 reaffirmed their Christian commitment.

By the last night of the six-day conference, 2,584 persons had been registered by officials of Glorieta Baptist Assembly. Seventy per cent of them were under 23 years of age.

About people

The Southern Baptist Home Mission Board, in annual session at Glorieta Baptist Assembly, elected three new staff members to the national mission agency with offices in Atlanta.

E. Warren Rust, former president of the Tennessee Baptist Convention and pastor in St. Louis, Mo., was named assistant director of the Division of Associational Services; and **Roy W. Owen**, of the board staff, was appointed associate director of that division.

In addition, **H. Dewey Barlow**, pastor in Phoenix, Ariz., was elected secretary of the board's mission property services.

Owen, who previously has been assistant director of rural-urban missions in the Division of Associational Services, was appointed associate director in the division to succeed John McBride, who resigned to become executive assistant of the Commission on Religion in Appalachia (CORA).

Rust, who was pastor of Tower Grove Church, St. Louis, will direct the division's work in metropolitan missions.

Barlow, pastor of Southern Temple, Phoenix, will implement actions of the mission agency concerning property, vehicles and office equipment used in mission work.

30 religious leaders briefed by White House on Red China

WASHINGTON (BP)—About 30 religious leaders selected by Evangelist Billy Graham, including about eight Southern Baptists, received an hour-long briefing here at the White House on U. S. foreign policy involving Red China.

The briefing was led by Henry A. Kissinger, assistant to the President for national security affairs, who made the arrangements in Peking recently for President Nixon's forthcoming visit to mainland China.

Kissinger talked to the 30 religious leaders for about an hour on basic principles of U. S. foreign policy and relations with Red China, with the final 30 minutes of the briefing devoted to questions and discussion by the group.

Following the briefing, the group went into President Nixon's office for a greeting. The President did not attend the briefing itself, which was held in the White House cabinet room.

At the beginning of the meeting, Dr. Graham explained that the President and Kissinger had earlier given him a private briefing. He said he was so impressed that he suggested that the White House invite a number of his friends for a similar briefing.

Southern Baptists who attended were W. A. Criswell, pastor of First Church, Dallas; Porter W. Routh, executive secretary of the Southern Baptist Executive Committee; Robert Denny, general secretary of the Baptist World Alliance; Graham, and his associate T. W. Wilson of the Graham team.

Other Baptist laymen attending were Fred Rhodes, deputy administrator of

Veterans Administration and former vice president of the SBC; W. Maxey Jarman, Nashville, former chairman of the board of Genesco, Inc.; and Bill Meade, Dallas, a bakery executive.

Among other churchmen who attended were such persons as radio commentator Paul Harvey, *Christianity Today* Editor Harold Lindsell, Campus Crusade Director Bill Bright, Fellowship of Christian Athletes Director Jim Jefferies, World Vision Director Stan Mooneyham, and others.

Most of those attending had "no comment" on the briefing, saying that Graham told them the briefing was "off the record."

In Dallas, however, Criswell, immediate past president of the Southern Baptist Convention, held a press conference following the briefing, saying he endorsed President Nixon's plan to visit Red China.

Criswell told the Baptist Press that he had asked Kissinger if he could quote him on his answer to a question Criswell had asked concerning U. S. support of Israel, and that Kissinger had said flatly, "Yes." Criswell added that since Kissinger's other remarks were generally known, he did not feel what little he said to the press would be damaging.

Asked if he endorsed President Nixon's trip to Peking, Criswell replied, "Yes, and I feel doubly that way after the briefing.

"It is unthinkable," Criswell said, "that we could blind our eyes to the fact that Red China is here. Red China is an astronomical fact." He cited 800 million inhabitants which he said soon would grow to one billion.

Mission agency discontinues National Crisis Committee

GLORIETA, N.M. (BP)—The Southern Baptist Home Mission Board meeting here discontinued its "Committee on National Crisis" appointed following the adoption of "A Statement on the Crisis in the Nation" by the Southern Baptist Convention in 1968.

"There is still a crisis in our nation," the committee told the board. "We have far from finished the job."

Suggesting that its responsibility could best be implemented through the agency's programs and standing committees, the Crisis Committee requested that it be discontinued.

"The Home Mission Board and the Southern Baptist Convention must continue to express themselves in

meaningful and innovative avenues of service and ministry if the contributing factors to crisis situations are ever to be permanently remedied," chairman Harper Shannon of Dothan, Ala., reported.

The action authorized the mission board administration to make a staff group responsible for including appropriate responses to critical national problems.

In its final report to the agency, the committee reviewed its three-year effort toward easing national crises.

In closing its final statement, the committee said, "We must reaffirm our commitment to the Lordship of Christ and minister to the total needs of all men, especially here in our nation."

The bookshelf

The Broadman Bible Commentary, Vol. 4, Esther-Psalms, Broadman Press, 1971, \$7.50

An Arkansan, Marvin E. Tate Jr., native of Washington and a graduate of Ouachita University, is among the authors of this volume. He, with John Joseph Owens, like himself a member of the faculty of Southern Seminary, Louisville, collaborated with John D. W. Watts to produce the commentary on Job. Dr. Tate prepared the commentary on Job 34:1 to 42:6.

The commentary on Esther is by Reidar B. Bjornard, and that on the Psalms, by John I. Durham.

The *Broadman Commentary* "presents current biblical study within the context of strong faith in the authority, adequacy, and reliability of the Bible as the Word of God." The publishers have indicated the scope and purpose of the *Commentary* as seeking "to offer help and guidance to the Christian who is willing to undertake Bible study as a serious, rewarding pursuit."

* * *

But Hark! More Harmony, The Libretti of Restoration Opera in English, by Eugene Haun, Eastern Michigan University Press, 1971, \$7.50

Dr. Haun, professor of English at Eastern Michigan University and a specialist in Seventeenth Century literature, traces the course of one form of musical drama during the half-century from 1660 to 1710. He describes his book as "an attempt at a fresh examination of the Restoration opera, not so much to place it in its historical context as to understand what it was."

* * *

Dictionary of Spiritualism, by Harry E. Wedeck and Wade Baskin, Philosophical Library, 1971, \$10

This encyclopedic work surveys a wide variety of supernatural phenomena, ranging from the cosmogonies of the earliest mythmakers to the esoteric practices of present-day gurus. It analyzes numerous myths, legends, cults and mysterious occurrences and "leads the reader beyond the confines of history, psychology and religion into the inner depths of the human personality and the outer reaches of the imagination."

* * *

Church and How They Grow, by M. Wendell Belew, Broadman, 1971, \$3.95

Offered here is "help for your own church from the author's years of experience with growing churches in the pioneer mission areas of the United States."

Royal Ambassador scholarship set

JACKSON, Tenn. (BP)—Union University here and the Southern Baptist Brotherhood Commission in Memphis have set up jointly a scholarship program for Royal Ambassadors completing requirements in the Service Aide advancement program.

Under the plan, Royal Ambassadors earning one Service Aide award are eligible for a \$400 scholarship at Union. For each additional Service Aide award, up to five, a Royal Ambassador scholarship winner would receive an additional \$200, with a maximum of \$1,200 for five awards.

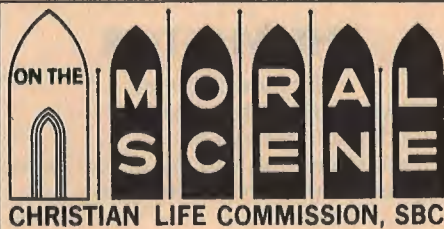
The Service Aide program is part of the Pioneer Royal Ambassador advancement plan designed to give Royal Ambassadors in Southern Baptist churches experience in at least one of five church functions (worship, witness, ministry, education and application). A Royal Ambassador earns a Service Aide award for each 150 hours of service.

The scholarship plan is somewhat similar to one previously announced at Houston Baptist College, co-sponsored by Texas Baptist Men, the Brotherhood (laymen's) organization in Texas.

Detroit factory group hold prayer meetings

DETROIT (EP)—A group of workers from the Detroit Diesel factory meet every Tuesday after work at the Union Hall of Local 163, United Auto Workers.

They sing old Protestant hymns and give testimonies about the working of the Lord in their lives.



- United only in their conviction that a woman's marital status is nobody's business, a growing number of American women have quietly begun efforts to erase the terms "Miss" and "Mrs." from national usage. They are replacing both with the title, "Ms." (pronounced Miz). The women—single, married, divorced and widowed—are not acting under directives from any major women's organizations. And many report that the neutral monosyllable is filtering into the vocabulary of the business

Baptist beliefs

A mixed reaction

Herschel H. Hobbs

"And some of them believed . . . but the Jews which believed not . . ." —Acts 17:4-5

From Philippi Paul and his group traveled the Egnatian road to Thessalonica. It was the site of modern Salonika. Thessalonica was a center of industry and shipping. A Roman free city enjoyed considerable self-rule under six politarchs (city rulers). The proconsul of Macedonia lived there, but interfered in the local government only when a serious violation of Roman law was involved.

For three sabbaths Paul was in the synagogue expounding the Old Testament scriptures about the suffering Messiah. From them he declared that "this Jesus, whom I preach unto you, is Christ" (v. 3). The language shows that he did so in the face of opposition, probably from the rabbis. Nevertheless there was a mixed reaction to his preaching.

Despite fear of the rabbis some Jews believed in Jesus as the Messiah, and joined themselves to Paul. Also there was a great multitude of "devout Greeks" who believed. These were God-fearers who had forsaken pagan religion and were studying the Jewish faith with a view possibly to become Jews in religion. Later Paul wrote to the Thessalonian church, largely Gentile in nature, about their having turned from idols to serve the living God (I Thess. 1:9). Also "of the chief women not a few." Women enjoyed more freedom in Macedonia than elsewhere. These women of the first rank in the city probably were Gentiles.

On the other hand believing Jews, evidently rabbis and their following, were "moved with envy" or jealousy because of the success of Paul's preaching. So they went into the marketplace and secured, probably by hire, "lewd fellows of the baser sort." Plato used the word for "lewd" to mean idlers or good-for-nothing fellows. The word *agoraion* (from *agora*, marketplace) means that they were idlers or bums who hung about the marketplace. They would do anything for a price.

So they became a mob of rabble rousers setting the city in a continuous uproar, accusing Paul and his friends of treason for preaching that Jesus is another king opposing Caesar (vv. 5-7). This disturbed the politarchs. But the charge was so general that they only demanded a "surety of Jason", Paul's host. This probably meant that he would either stop Paul from preaching or else that he would leave the city.

While only three sabbaths are mentioned it is possible that Paul spent more than three weeks there. In any event he established a strong church in Thessalonica. This church continued to suffer at the hands of their opponents as is shown in the Thessalonian epistles. When one cannot answer the gospel by reason, he resorts to violence and falsehood. But the truth of the gospel bears fruit.

world. Letters from corporations, public relations firms, government officers and publishers increasingly use "Ms." on letterheads. "About one-fourth of the mail I get is addressed Ms.," said Margaret Douglas-Hamilton, 29, a Boston attorney who was recently appointed to the Massachusetts Governor's Commission on the Status of Women. She is married, but said, "I'd much rather be a Ms. than a Mrs. The basis of calling a woman Miss or Mrs. is to define her exclusively in terms of her relationship with men. I have my own individual existence."

(Louisville Courier-Journal, July 28, 1971)

- MORE WHITES NOW ADOPT BLACK BABIES—Portland, Ore. (AP)—An Oregon adoption

agency says a nationwide survey shows that the number of black babies adopted by white families in 1970 tripled over 1968. Nationally, more than 2,200 black babies were adopted by white families in 1970, compared to 700 such adoptions in 1968, said Charlie Olds, associate director of the Boys and Girls Aid Society of Oregon. In Washington, a spokesman for the Department of Health, Education and Welfare said the survey was limited but that the trend shown was valid. Olds, whose survey of adoptive placement agencies in the United States covers only black children, said that in 1970 one-third of all black babies put up for adoption were placed with white families.

(Atlanta Journal and Constitution, July 18, 1971)



A SONG FROM PRISON

By David Curtis

In nearly every hymnal published, there are from three to fifteen inspirational texts set to music from the works of the English poet, James Montgomery. They include such famous hymns as "Hail to the Lord's Anointed," "God is My Strong Salvation," "Angels, from the Realms of Glory," and "O Spirit of the Living God." Some hymnals include more obscure hymns such as "A Poor, Wayfaring Man of Grief," and "Stand Up, and Bless the Lord."

More than a hundred years have passed since the death of James Montgomery. Although he is almost forgotten as a poet, his contribution to hymnody is one of the most significant in the English language. His poetic career began in an odd way—in prison. There, as he explained, he turned to poetry to help him forget that his sorrows were real.

At the time of the French Revolution, Montgomery, a young journalist, published an editorial opinion favorable to the republican cause in France. He was

imprisoned, and he served a sentence of three months. Shortly after his release; however, he was again imprisoned, once more for political reasons. This time, he served a year and a half and used the time to compose devotional poetry from scriptural sources.

At that time, Montgomery's works were stilted and immature, often imitative of older poets. Nevertheless, quick success followed his second release from prison. Among his most famous examples, we find "In the Hour of Trial," "Go to Dark Gethsemane," as well as the beloved "Prayer Is the Soul's Sincere Desire."

Each of these hymns is in some hymnal presently in print and currently used in churches of many denominations throughout the earth. A voice that raised itself in prison at the turn of the nineteenth century has swelled into a worldwide chorus, still going strong.

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Bible trios

By Dot Womack

Following each description below are three words, one of which does not belong. Cross out the incorrect word, and write the correct word in the blank.

- Three men cast into the fiery furnace (Daniel 3:20)
Shadrach Nadab Abednego
- The disciples closest to Jesus (Matthew 17:1; 26:37)
Matthias Peter John
- Close friends of Jesus (John 11:1-5)
Mary Elizabeth Lazarus
- Gifts carried to Baby Jesus by the Wise Men (Matthew 2:11)
gold frankincense rubies
- Sons of Noah (Genesis 5:32)
Esau Ham Japheth
- Animals used most often for sacrifice offerings (Leviticus 1:10; 3:7)
pigs sheep goats
- Sons of Adam and Eve (Genesis 4:1-2, 25)
Cain Abel Abihu

Answers
1. Meshach for Nadab, 2. James for Matthias, 3. Martha for Elizabeth, 4. myrrh for rubies, 5. Shem for Esau, 6. lambs for pigs, 7. Seth for Abihu

THE WHISTLER

By Carolyn Jones

I'm trying so hard to whistle;
It's a difficult thing to do.
I pucker my lips and blow real hard,
But not a sound comes through!

I asked my big brother to show me,
So he practiced with me some.
But he said, when I'm big like him, maybe I'll learn.
But for now, he thinks I'd better hum!

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The Christian community and alcohol

By Vester E. Wolber

In this final lesson on the evils of strong drink, the emphasis is placed on responsible conduct in the community of faith. The strongest arguments for sobriety are to be found in these considerations.

Background passages

(1 Cor. 10:23-11:1; Gal. 6:1-5)

1. In his first letter to Corinth, Paul discussed at length the right to eat meat that had been set before idols (chapter 8). He stated that there was nothing inherently wrong in eating such food, but since some of the weak Christians thought so the stronger believers should respect their views. He laid down the principle that it is better for one to forfeit his own rights and privileges if in the exercise of them he would disturb the faith of a weaker brother and thus disrupt their Christian fellowship.

2. In the Galatian letter he made use of the same principle, that the Spirit-led followers of Christ are to assist the weaker brother who falls under his burden: they are to help him bear his burdens, even though they cannot assume his responsibilities.

The strong and the weak (Rom. 14:13-23)

1. Paul opened the fourteenth chapter with an appeal to the church to receive into its fellowship those who were yet weak in the faith (1-4). There were two areas in the Christian way of life which some of the Roman believers had difficulty in accepting. The gentile element was susceptible to pagan influences; some were shaken by Christian practices of eating meat that had been offered to idols, and some were convinced that animal flesh should not be eaten at all; they were strict vegetarians. The Jewish element had not come to know that Jesus had made all meats clean, including those proscribed by Levitical law.

The other area of religious life in which controversy continued regarded religious "days". Here again it seems that there were inputs from both pagans and Jews. Some of the holy days from pagan culture contended with some of the holy days from Judaism. The Sabbath controversy may have been debated here also. Jewish Christians probably wanted to keep the ancient seventh day as holy, while the Gentile Christians wanted to keep the first day in commemoration of Jesus victory over death.

The dietary controversy ran deep: those who had moved into the fuller light and freedom of the faith were inclined to despise the weaker and less sophisticated brethren, while those

who followed their taboos were inclined to judge their more liberal brethren.

The misunderstanding regarding the days also ran deep; but, whereas Paul had made a clear stand with the liberals regarding the eating of meats he did not make a clear stand on this issue. He urged that each man think through the issues and arrive at his own conclusion. It would seem that he was willing for each man to arrive at his own set of convictions and follow them.

Anyway, Paul did not feel that he had to get into all the religious fights and lay down the final terms of agreement. He probably felt that he could not afford to take time out from his engagement with Satan and his forces to get into all the religious scraps in the churches.

The passage must be interpreted in the light of its context. Since the subject under discussion was clean and unclean food, the statement must be limited to that subject. It means that all taboos regarding particular foods have been lifted by Jesus, so that there is no longer any food or drink which is religiously unclean. Jesus made all food clean (Mark 7:9), God revealed to Peter that all animals were clean (Acts 10:28), and the Jerusalem Council erased all such taboos (Acts 15). But read on.

The passage also means that even though all taboos regarding food have been repealed and expunged from Biblical law, they still can be written in the human mind — and there they are binding. But why? The answer is that a man is obligated to follow his conscience and do what he thinks is right. To do otherwise would be deliberately to do what he thinks is wrong; and that's wrong—to choose wrong, or what he thinks to be wrong.

Does Paul mean, then, to locate wine in the ancient list of forbidden foods from which Jesus lifted the ban? Hardly, since the Old Testament had not placed any such taboo on wine. There were a few men such as the Nazarites who took an oath not to drink strong drink, and there were a few clans such as the Rechabites of the Old Testament and some sects such as the Essenes of the New Testament era who refused to drink; but there was never any across-the-board rule in the Old or New Testament against the use of alcoholic beverages.

Are we to conclude, then, that modern Christians who hold firm convictions against the use of beverage

International

August 29, 1971

Romans 14:13-23; I Cor. 10:23-11:1; Gal 6:1-5

alcohol should be classed with the weak believers in Corinth and Rome, while those who hold a more sophisticated, broad-minded, attitude toward drink are to be considered strong? Not on your life.

Social and compulsive drinking was not so common in the Roman Empire of Paul's day as they are in modern America. Also, the wine of Paul's day was not as intoxicating as many of the alcoholic beverages in use today. Finally drunkenness was not as dangerous in Paul's day as it is in ours. Automobiles, airplanes, motorboats, and guns are terribly dangerous weapons when in the hands of people whose brains have been inflamed and distorted by strong drink. Paul knew nothing about any of these.

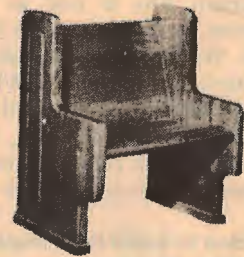
Seek to make abortion legal

WASHINGTON, D. C. (EP)—A group of 47 women and seven women's organizations have filed a friend-of-the-court brief asking the U. S. Supreme Court to protect "the right of reproductive autonomy" by permitting medical abortion anywhere in the United States.

The brief was submitted in connection with cases from Georgia and Texas involving the issue of whether states may continue to determine which abortions are legal. The women said they were not advocating abortion as a necessarily desirable solution to personal or social problems.

"We do contend, however," they said through an attorney, "that each woman has the right to make the decision for herself."

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Peace — the ultimate ideal

By L. H. Coleman, Th.D.

Pastor, Immanuel Church, Pine Bluff

This quarter we have discussed units on the subjects of poverty and race relations. We have tried to determine the biblical teachings the past eight weeks on these subjects. Today's lesson is the first of three on the unit entitled, "Biblical Teachings On War And Peace."

Perhaps we have given the most attention to this subject from the secular perspective and the least attention from the biblical perspective. The objective for today's lesson is to state that peace is ultimately God's ideal for mankind. It is God's intentional desire that men live together in peace. All would agree we are so very far from God's ideal for us.

The sanctity of human life

(Ex. 20:13)

The sixth commandment is given in Exodus 20:13. God commanded that we not kill. What is taught and implied in this commandment? The sanctity or sacredness of human life is emphasized. Murder and intentional slayings are forbidden. Things that contribute toward a person's slaying also are involved. The New Testament equates hatred and murder. (Cf. I Jn. 2:9,11; 3:15; 4:20.) We are not to hate our fellowman.

To state it another way, if we do not hate our brother, then we will not intentionally, deliberately kill him. This command does not forbid the killing of enemies in war. Nor is capital punishment forbidden in this commandment. An entire lesson would be needed to discuss killings in war and deaths through capital punishment.

This commandment is intended to state that God has placed unique sacredness upon human life; no man's life is to be taken because of the hatred, anger, revenge, or desire of another individual. Human life is not to be destroyed by man. God wants us to love our fellowman. We are commanded to love our neighbor as ourselves. When we do this, we certainly have obeyed the sixth commandment. Incidentally, the ten commandments are relevant today as they have always been and always will be.

David forbidden to build the temple

(I Chr. 22:8-9)

One of the most important passages in the entire Bible, which states God's ideal relating to war and peace, is the above-mentioned passage. David was a man "after God's own heart" (Cf. I Sam. 13:14). He was a war hero and the popular leader of the nation of Israel. He had been appointed king by God rather

than one of the sons of Saul. Although David committed the sins of covetousness, murder, and adultery in the Bathsheba and Uriah incident, still he was a devout worshipper of Jehovah God as evidenced by his prayer asking for forgiveness, as recorded in Psalms 51.

One of the great desires of David's heart was to build a temple dedicated to the true and living God. Building the temple was a deep passion of his very soul. However, God forbade David to do the one thing he desired so intensely. Why? David was a man of war. God willed that hands that had spilled blood in war would not build God's house of worship.

Think of how many non-Israelite people would feel animosity toward the temple each time they saw it just because of David's wars against them. God's ideal is peace and this story aptly illustrates such. (Even though Solomon built the temple, David made all the preparations for it, including the actual plans.)

Heaven is the absence of war

(Isa. 2:4)

In this passage, Isaiah depicts what will happen as the world comes to an end. God desires that nations as well as individuals live together in love and peace. Peace, however, among nations will never come until after Christ returns. Heaven is the only place where the ideal of men "beating their swords into plowshares and their spears into pruninghooks" will become reality. God longs for man to seek peace and do away with destructive instruments of war. Man, because of sin, is a creature given to war. In spite of this, we as Christians are to be peacemakers in our world. We can be peacemakers in the home, church, and community primarily.

Some scholars interpret Isaiah's vision as a picture of what the world would be like under the reign of Christ in men's heart if all human relationships were spiritually conditioned. If we would live under the rule of Christ and do his will, peace would be a reality in our world. Leave God and his will out of our lives and we get the kind of world in which we live today. Indeed, Isaiah received a

Life & Work

August 29, 1971

Exodus 20:13; I Chronicles 22:6-10;

Isaiah 2:2-4; 9:6-7; Luke 2:14;

Matthew 26:47-52

lofty, idealistic vision of great peace.

Christ is the Prince of Peace

(Isa. 9:6-7)

Many are the descriptions of Christ. He is pictured as the Suffering Servant, the Lamb of God, Son of man and Son of God. However, one of the greatest depictions of our Lord is "Prince of Peace."

Please note that in the passage Christ is referred to as "Wonderful Counselor" (most scholars say that these two words should be together), "the mighty God" and the "everlasting Father." Jesus is pictured as king. Majesty belongs to him. Note the lofty titles and divinely endowed qualities of the "King of Kings" (Cf. Rev. 17:14; 19:16). The attributes mentioned indicate wisdom, might and the nature of his rule.

Christ came to bring peace on earth, goodwill toward men. The Hebrew word for "peace" connoted cessation of war and positive well-being. Is there a greater description of Christ than the designation, "Prince of Peace"?

Christ's teachings against violence

(Mt. 26:51,52)

Christ's kingdom was described as being within individuals. His kingdom was not of this world. Repeatedly, he denounced the idea of establishing an earthly, political kingdom. He did not ask anyone to defend him and take the world through violence. Hence, Jesus rebuked Peter when Peter "defended" Christ by drawing forth his sword and cutting off the ear of Malchus. Jesus taught that those who live by the sword will perish by the sword. (Also read Mk. 14:46,47; Lk. 22:49-51; Jn. 18:10-12).

Conclusion

We have learned through our study that peace is God's ideal for mankind. Wars continue because of man's sin. Human life is sacred and we are to respect the sanctity of human life. As Christians we should constantly and continually be peacemakers.

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Migrant missions feature

See special feature by the Editor of the Arkansas Baptist Newsmagazine on summer missions work in Oregon, in Sunday's (Aug. 29) Arkansas Gazette, Editorial Section.

* * *

An office manager was asking a girl applicant if she had any unusual talents. She said she had won several prizes in crossword-puzzle and slogan-writing contests.

"Sounds good," the manager told her, "but we want somebody who will be smart during office hours."

"Oh, said the girl, "this was during office hours."

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The unseamly

A smile or two

One of the most soul-satisfying stories we have heard involves a cheerful truck driver who pulled up at a roadside tavern in the middle of the night for a spot of refreshment. Halfway through his dinner, three wild-looking motorcyclists roared up—bearded, leather-jacketed, filthy, with swastikas adorning their chests and helmets.

For no reason at all they selected the truck driver as a target. One pourec pepper over his head, another stole his apple pie, the third upset his cup of coffee. The trucker never said one word—just rose, paid his check, and exited.

"That palooka sure ain't much of a fighter," sneered one of the invaders. The man behind the counter, peering out into the night, added, "He ain't much of a driver either. He just ran his truck right over three motorcycles!"

* * *

One woman passenger on the train asked the porter to open the window next to her, "Otherwise I'll suffocate," she said.

The woman next to her protested: "If that window is opened, I'll freeze to death!"

"What would you do, Boss?" the porter asked a traveling salesman seated nearby.

"Keep it closed for awhile and suffocate the first one," muttered the salesman. "Then open it and freeze the other one!"

* * *

A fellow not known for his agile brain, came back to his locked car and found the keys not in his pocket. Looking into the car he saw them dangling from the ignition. He decided to call the dealer where he had purchased the auto and ask him what to do.

"Tell me," he asked, "which window should I break to get in?"

"Hold on," said the dealer. "We'll send you a set of duplicate keys."

"Hurry," replied the not-so-bright one. "It looks like rain and the top is down."

* * *

Father, reading his son's report card: "He excels in initiative, group integration, and responsiveness. Now, if he could only learn to read and write."

* * *

Upon seeing the same pupil again, the annoyed principal said, "This is the fifth time this week you've been sent to my office. What do you have to say for yourself?"

Small boy: "Thank heaven it's Friday."

Attendance report

August 15, 1971

Church	Sunday School	Training Union	Ch. Adns.
Alicia	70	42	
Arkadelphia, Second	166	153	3
Banner, Mt. Zion	52		
Berryville			
First	138	45	
Rock Springs	93	63	
Blytheville, Calvary	168	61	5
Booneville, First	220	173	
Cherokee Village Mission	96	23	
Crossett			
First	428	73	1
Second	234	145	1
El Dorado, Ebenezer	161	65	
Forrest City, First	421	198	
Ft. Smith			
First	1112	316	12
Haven Heights	210	104	
Gentry, First	146	61	1
Greenwood, First	237	123	
Hardy, First	30	20	
Harrison, Eagle Heights	213	70	4
Hope, First	360	109	
Hot Springs			
Emmanuel	82	42	4
Lakeshore Heights	102	42	
Mt. Valley	75	29	
Jacksonville			
First	319	67	
Marshall Road	353		2
Jonesboro, Central	438	169	9
Lake Village, Parkway	48	30	
Lincoln, First	177	36	
Little Rock			
Geyer Springs	571	190	2
Life Line	570	145	1
Luxora, First	60	21	
Magnolia, Central	509	182	
Melbourne			
Belview	129	63	
First	141	35	1
Horseshoe Bend Mission			8
Monticello			
Northside	95	66	
Second	206	70	2
North Little Rock			
Baring Cross	520	153	1
Calvary	338	131	2
Gravel Ridge	181	85	
Levy	370	76	2
Park Hill	609	131	4
Sixteenth Street	50	31	
Sylvan Hills	255	113	
Paris, First	353	71	
Pine Bluff			
Centennial	192	81	1
First	633	131	3
Green Meadows	58	39	
Second	144	84	
Springdale			
Berry Street	133	61	
First	505	160	3
Van Buren, First	320	75	
Mission	64		
Vandervoort, First	28	10	2
Warren, Immanuel	207	76	

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PSYCHOLOGICAL TRAINING SHIFTS GEARS

By Richard J. Mohline

Significant changes are underway in professional psychological training. Professional men and women in all areas of institutional and private psychological practice are uniting to change the traditional training practices of many programs in order to provide a distinctly professional school majoring exclusively in the training of psychologists.

Recently four such schools came into being—all in California. They are: the California School of Professional Psychology in Los Angeles; the California School of Professional Psychology in San Francisco; the Rosemead Graduate School of Psychology, in Rosemead; the Wright Institute, Graduate Division, Berkeley.

The aim of all four schools is to train the professional psychologist and feature programs that culminate with the Ph.D. degree. However, the Rosemead Graduate School of Psychology, founded by Clyde M. Narramore, has a further aim: to train professional psychologists in a program that integrates the Word of God with sound psychological principles so its

graduates will be able to use the Bible in counseling.

Each of the four schools has applied to the regional accrediting association—the Western Association of Schools and Colleges. All four were recognized on June 21 as correspondents of the Accrediting Commission. A "correspondent" is defined as "the classification given to a collegiate institution, not necessarily yet in operation, which has indicated its intent to work toward accreditation and which, having provided evidence of sound planning and the resources to implement these plans, appears to have the potential for attaining this goal within a reasonable time."

Correspondent status is not accreditation nor does it assure or even imply eventual accreditation.

Inaugurated in September 1970, the Rosemead Graduate School of Psychology moves into its second year with approximately 30 students and a dozen faculty members. Plans call for erection of a permanent educational building in late 1971.

'Trick of evasion' charged to lobbyists

HARRISBURG, Pa. (EP)—Church lobbyists and political leaders in Pennsylvania who have been trying to pass a new law to provide tax support for church schools have been described by opponents as using "a trick of evasion."

The state's law providing state aid to "secular instruction" in Roman Catholic and a few other religious schools was declared unconstitutional in a June 28th Supreme Court decision barring such aid.

Americans United for Separation of Church and State reveal that Rep. Martin P. Mullen has introduced in the Pennsylvania General Assembly a bill to replace the one struck down by the Supreme Court, in order to keep state funds flowing into religious schools.

The bill aims at the same objective but achieves it by another means: reimbursement of parents for parochial school tuition. The arrangement struck down by the Supreme Court called for state payments to parochial schools for support of their "secular courses."

Americans United charges that because of an alleged financial crisis in the Roman Catholic Church and its inability to support its parish schools, Rep. Mullen is seeking to rush his bill through the Pennsylvania Assembly without hearings.

Lutherans sell church, give to missions

HOUSTON (EP)—Ascension Lutheran church here plans to sell its building in a racially changing neighborhood, but it will not construct new facilities in the suburbs.

The congregation of the Lutheran Church-Missouri Synod voted to use the money from the sale for mission work and to move in with the Garden Villas Community Church, affiliated with the United Church of Christ.

Wayne A. Dittloff, Ascension pastor, said the Belfort structure will be sold to a black Seventh-day Adventist congregation if the black group can arrange a loan from the Small Business Administration.

Christian schools report big growth

WINONA LAKE, Ind. (EP)—Christian schools in the U. S. have experienced phenomenal growth during the past half decade, delegates to the first Institute of Christian School Administration learned.

Sponsored here by Grace College, the institute drew 77 Christian day school administrators, representing 21 states.

Eleven faculty members in top leadership positions with Christian schools and colleges from coast to coast participated in the sessions. The organizer was E. William Male, academic dean of Grace College. Roy W. Lowrie Jr., headmaster of the Delaware County Christian School of Newtown Square, Penn., was director of the institute.

Music publishers may sue churches

GREEN LAKE, Wisc. (EP)—Representatives of two music publishing firms declare that it is against the law for churches to buy one copy of a church anthem and then use a reproducing machine to make enough copies for the entire choir.

Donald Hinshaw, of Carl Fischer Co., New York, and Donald I. Marsh, of Proclamation Productions; Port Jervis, N.Y.—both publishers of church music—told delegates to the Church Musicians Conference held here at the American Baptist Assembly ground that the church daily was breaking one of the Ten Commandments.

The commandment is, "Thou shalt not steal." And now, say the publishers, it has a rider which says: "Thou shalt not keep someone from making a living."

Composers and writers cannot make a living because of Xerox, they charge. "It is not only the individual who buys the single copy of music for reproduction but the institution of the church itself that makes copies," they said.

"If the public wants new and innovative church music, then the church and church people must support musicians by purchasing copies," said Mr. Marsh.

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