

9-4-1969

September 4, 1969

Arkansas Baptist State Convention

Follow this and additional works at: https://scholarlycommons.obu.edu/arbn_65-69

Recommended Citation

Arkansas Baptist State Convention, "September 4, 1969" (1969). *Arkansas Baptist Newsmagazine, 1965-1969*. 33.
https://scholarlycommons.obu.edu/arbn_65-69/33

This Book is brought to you for free and open access by the Arkansas Baptist Newsmagazine at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine, 1965-1969 by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact mortensona@obu.edu.



Arkansas Baptist

newsmagazine

SEPTEMBER 4, 1969

Personally speaking



them which kill the body, but are not able to kill the soul. . . ." (Mt. 10:28).

Don't be afraid!

Erwin L. McDonald

Don't be afraid!

In these days of nuclear stockpiles, "pressing the panic button" has become an overworked expression.

There are more varieties of fear today than there are kinds of vegetable soup or washing powders, not to mention breakfast foods.

A Baptist seminary professor was so fearful of being found ludicrous that he confessed starting each new day with the prayer, "Lord, help me not to make a fool of myself today in public."

A man developed such an obsession over the possibility of suffering a heart attack that he took to his bed and lay there 20 years.

Wives—or husbands—sometimes become so fearful that their marriages will go on the rocks that they make it impossible for their mates to endure their presence.

A man who retired with sufficient income to assure him and his wife of sumptuous living for the rest of their lives got to worrying so much over the possibility of some time being in want that he lost his health and died.

Pascal writes of two kinds of fear:

"There is virtuous fear which is the effect of faith, and a vicious fear which is the product of doubt and distrust. The former leads to hope as relying on God, in whom we believe; the latter inclines to despair, as not relying upon God, in whom we do not believe. Persons of the one character fear to lose God; those of the other character fear to find him."

Jesus frequently admonished his disciples not to be afraid in the vicious sense of fear.

To a father, Jairus, who had just received word that his little daughter was dead, Jesus said: "Fear not: believe only, and she shall be made whole" (Lk. 8:50).

To disciples who were worrying about the material needs of life, Jesus said: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Lk. 12:32).

To his disciples as he sent them out "as sheep in the midst of wolves," Jesus said: "Fear not

IN THIS ISSUE:

STATE BAPTISTS are busy "getting the church out into the fields where the people are" as new programs in state missions are begun and old ones are revitalized. A special feature, with pictures, begins on page 10.

MINISTERS PROTEST "departure from the faith" in Training Union literature in a letter to the editor found on page 4.

THIS WEEK'S cover shows a drawing of the Cummins Prison chapel, under construction, where a Baptist chaplain will serve. The cover story, on page 6, tells of the new position created by the convention.

PICTURES TELL the story of the centennial celebration at Pine Grove Church, Sweet Home, on page 8.

A PASTOR is ordained to the ministry by his own church. See the story on page 18.

AREA EVANGELISM conferences are scheduled for this month. Locations are found on page 9.

Arkansas Baptist newsmagazine

Sept. 4, 1969

Volume 68, No. 35

Editor, ERWIN L. McDONALD, Litt. D.

Associate Editor, MRS. E. F. STOKES

Managing Editor, MRS. WILLIAM L. KENNEDY

Secretary to Editor, MRS. HARRY GIBERSON

Mail Clerk, MRS. WELDON TAYLOR

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

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

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

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

Jews and Baptists in fruitful conference

The announced purpose of a recent conference of Jewish and Baptist scholars, on the campus of Southern Seminary, Louisville, was to bring about better understanding. And a part of that better understanding involved "seeing yourself as others see you."

Jews resent Christians trying to convert them to Christianity, some of the Jewish scholars emphasized. One of them, Leonard Dinnerstein, professor of history at Columbia University, New York, said that efforts to convert Jews to Christianity was "one of the worst types of anti-Semitism."

But Rabbi Arthur Gilbert, of the Jewish Reconstructionist Foundation, sees Christian evangelical work with Jews as being "a strike against anti-Semitism." He recalled that a few years ago, when many Christians wanted to cross the Jew off as accursed and worthless, "evangelicals would not let this happen. They said that the Jews had value and refused to give us up."

Why should conversion be regarded as a one-way street, in Christian-Jewish relationships, asked William Kramer, a Los Angeles rabbi who is professor of Jewish Cultural History at Hebrew Union College. "I've got my eye on several of the Baptists here," he said. Last year, it is reported, 60 Christians were converted to Judaism under Kramer's influence.

A Southern Baptist seminary professor, Luther Copeland, professor of missions at Southeastern Baptist Seminary, Wake Forest, N. C., said in reply to the charge that Christians were trying to convert Jews: "I am not trying to convert Jews to Christ. I'm bearing witness to a great truth which I have experienced. If God uses that to convert someone that is up to him. My task is to bear witness."

Appraising the results of the conference, Joe Dick Estes, director of Southern Baptist Home Mission Board Department of Work with Non-evangelicals, said:

"No one has a monopoly of truth. The truth of God exceeds all our understanding, but each of us has a contribution to make. Our hope is that God will draw us out to the ultimate truth, himself." Dr. Estes said that he had no doubt that God had been in the conference.

In conclusion, the conference adopted a statement outlining eight areas for further Jewish-Baptist cooperation:

Publish the conference proceedings; hold follow-up conferences involving more clergy and laymen; arrive at a more systematic way of forming joint academic work groups on specific subjects; provide joint Baptist-Jewish action in the Soviet Union and other countries where religious persecution still prevails; guard against prejudicial material in curricula; find ways for Baptists and Jews to confront "the increasing secularism of society"; identify social and moral problems where Baptists and Jews can cooperate and implement programs; make more serious effort to deal with anti-Semitism and group prejudices.

Regardless of how we Southern Baptists may feel about how we can best bear our Christian witness, we are charged by Christ himself to witness to all the world. And witnessing involves listening as well as speaking. Participation in conferences such as this should serve the double purpose of causing the participants to be more effective witnesses, as far as individual expression is concerned, as well as affording opportunity to be heard.

Arkansas' enlarged mission program

As the special feature on state missions indicates (see pages 10-15), Arkansas Baptists are out front in the expansion of their program to match the needs of people with help from the denomination and from local churches.

Much is being said about getting the church out into the fields—from inside its four walls—to where the people are who need the church's ministry. Now, through the cooperation of the Home Mission Board with the Arkansas Baptist State Convention, this is actually being done in all sections of the state. New work is being established and old work revitalized.

The annual Dixie Jackson Offering for State Missions, being taken this month for support of the Arkansas Baptist State Mission program, affords opportunity for all Baptists of the state to have a part in undertaking greater things for Christ all across the state.

Express unhappiness with TU literature

In answer to the question about training union literature as asked in the August 7th edition of the Arkansas Baptist, in the section "The People Speak," we the undersigned have been confronted with the same problem. However, the real problem lies much deeper than simply a use of "way-out" vocabulary. There has been a "definite departure from the faith once delivered unto the saints," in our present literature.

For example, (1) in the April-June, 1969 Young People Quarterly on page 40 we read: "Conversion brings with it a challenge to be holy. We are singled out for sacrificial service, but are we asked to separate from the world? I think not. We are set aside for the world, not against the world."

Brethren, this is in direct opposition and open defiance of the Divinely inspired and inerant Word of God as recorded in John 15:17-19, which says: 17) "These things I command you, that ye love one another. 18) If the world hate you, ye know that it hated me before it hated you. 19) If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

And again in II Cor. 6:14-17, which says: 14) Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15) And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16) And what agreement hath the temple of God with idols? For ye are the temple of the living God; as

A Mother's request for prayer

I have been reading "The People Speak" page.

I couldn't begin to answer all the critics' questions on Viet Nam.

But it is so true that it takes all kinds of men to make up the service. One just has to be around an air base and see all these young people that it takes to make up the service.

Being a mother of a service man, and having him in Viet Nam, all I can say, it takes a lot of praying.

So let us all pray each day for these men that are away from their families trying to help our service men so far away from home.—Mrs. Juanita A. Johnson, 520 Springs Street, Mountain Home Ark. 72653

God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be My people. 17) Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing;"

(2) On page 54 of the same quarterly, the lesson defends Horace Bushnell, "who was not comfortable with the point of view that the renunciation of sin and the acceptance of Christ, as the most important event in the life of a young person." Also on page 55, Mr. Bushnell "thought it immoral that children should be taught to see themselves only as sinners."

Brethren, in the darkness of this sinful hour, what could possibly be more important in the life of a young person than the renunciation of sin and the acceptance of Christ as Saviour? Though some intellectuals and proponents of the social gospel try to lead us away from this vital necessity, we believe the need of the hour among Southern Baptists is a return to the preaching of the Word instead of preaching 'around the Word, which says that man is a sinner, 1st by nature: (Ps. 51:5 and Eph. 2:1-3); and by choice: (Isa. 53:6).

Brethren, the main point in question is really this, are the teachings of Horace Bushnell, which are in opposition to the Scripture and the great defenders of the faith, like Whitfield, Jacobus, Edwards, to be taught to Southern Baptist young people or are we to proclaim the pure gospel of Jesus Christ as the answer to their everyday problems?

The words of B. H. Carroll, upon his death-bed, to his successors at Southwestern Seminary, ring out the certain answer to our problems: "Gentlemen, keep the school tied to the old Book." We, in respect should apply this to our problem, "Keep the people tied to the old Book (not doctrine of man), but just the old Book."

A copy of this has been sent at this time to the Sunday School Board's Training Union Department.

David Miller, Belleville Baptist Church

Bill Lee, Independent Baptist Bible Church

Clytee Harness, First Baptist Church, Plainview

Cecil Harness, East Point Baptist Church, Russellville

Leroy Rogers, First Baptist Church, Magazine

Calvin Easley, Second Baptist Church, Russellville

Don R. Hankins, Dover Baptist Church

W. L. (Bill) Williams, First Baptist Church, Ola

Frank Jones, Southside Baptist Church, Booneville

Jack Porter, First Baptist Church, Paris

* * *

I concur with the opinions expressed by two letters printed in your magazine on Aug. 7 and Aug. 21. The subject of these letters was the materials printed in the Training Union materials for the Young Peoples Department.

I am convinced that the materials under question deal too much with psychology and not enough with theology. And the psychological content is too much secularly oriented and not enough spiritually acclimated. The church is ill equipped for the study of, and the teaching of psychology. It is well equipped for the study of theology. And, granted that our youth need a spiritually oriented sex education, the church in a mixed union cannot effectively educate youth in sexual matters

We are fast becoming a people who are psychological, philosophical, mathematical, scientific, and intellectual giants. We are moving at an even more rapid pace toward becoming a people who are morally, spiritually, and theologically pigmies. The first is commendable. The last is unexcusable. And our training program could help reverse the trend in the latter category. . . .—Byron Allen, Jr., Pastor, Bradley Church, Bradley, Ark. 71826

For the record

In the article (Aug. 21 issue) about the Pine Grove Church, Sweet Home I was honored to find my name listed as one of those in full-time Christian work who had held membership in Pine Grove Church. I regret that I cannot claim this distinction.

I did have a very definite connection with the church, having made a profession of faith there during a revival meeting in the summer of 1917 under

(Continued on Page 5)

(From Page 4)

the preaching of Arden P. Blaylock, a student in Ouachita College. Later I was baptized into the fellowship of my home church, First Church, Russellville.

At the time of my conversion I was visiting my aunt, Mrs. Frank Cloar, and my uncle by marriage, J. J. Thomas, whose picture appeared on your cover standing before the new church.

Permit to say in closing that I have announced my retirement to take place on Jan. 4, 1970, which will be the 22nd anniversary of my pastorate at First Church, Newport News, Va.—Bruce H. Price

Cites opportunities

"How About a Sabbatical For Missions?" leads me to propose two such churches, caught in the heart of large metropolis areas, with few laborers and an increased field to harvest. Bible teachers, Sunday School teachers, friendly visitors, a joyous spirit in the Lord would be the talents that need to be shared in each of these two pastorates. Both pastors of these churches have Arkansas as their birth places.

Balboa Park Baptist Church, 2825 5th Ave., San Diego, Calif., 92103, Hollis Anthony Burge, pastor for past 15 years. Dr. Burge is from a rural community near Batesville.

Pennsylvania Avenue Baptist Church, 1010 Pennsylvania Ave., Kansas City, Mo., 64105, Larkin C. Pennington, 18 years in this pastorate. Mr. Pennington was born near Eureka Springs, Ark., and is the son and grandson of Baptist preachers in the mountains of north-central Arkansas.

These are only two of the Southern Baptist Churches that would profit and prosper in the Lord by families coming among them, totally enraptured with what Christ can do through their dedication. They are not aware of this letter, so just tell them "Maggie sent us."

—Mrs. Melvin Smith, Director WMU, First Baptist Church, Siloam Springs, Ark.

Horatio GA Service

Three junior Girl's Auxiliary members were recognized as "maidens," in a GA presentation service recently at First Church, Horatio: Anna and Patsy Ward and Melinda Vance. Russell Armer is pastor of the church, Mrs. C. E. Hendrix Jr., is Junior GA leader, and Mrs. Nell Brinkley, director of youth

Ministering to men sans sidewalks

T. B. Maston is a retired seminary professor. Life is filled with Christian activity for this Baptist teacher. He writes. He lectures. He leads conferences. Does he have any time for his local church? This active layman has not neglected the home base.

A few months ago he told about a visit he and his pastor made. It was to the home of a man who had lived a good while in the community. The team had a good visit. As they left, Dr. Maston noticed something strange. There was no sidewalk to the house. No beaten path led to the front door. The absence of these two things told a story. The man who lived inside did not have many callers. Did he have any friends? Had he been neglected by family and salesmen? Dr. Maston felt he had discovered a man who lived in isolation.

Perhaps it was by choice. A lot of people do not want to be bothered by anybody or anything. They want the kids to stay out of their yard. Salesmen are not welcomed. Even visitors from the church are given a cold reception.

Harvey Cox has pointed out in *The Secular City* that a lot of people do not want to be hounded. They want to be alone. When they move to the city or to the apartment complex they are telling the world to stay out of their hair.

But there must be many isolated people who would like a visit. The welcome mat is on the outside. A path or a walk leads to the front door.

The day of the social visit may be passing. But there are still a lot of older folks who want people. They enjoy those who can come in and sit a spell. If they are shut-ins, their physical and mental health is improved by concern. Folks whose past is considerably longer than their future appreciate company.

Young folks may try to live in isolation. They feel confused by the complexities of modern living. Depression and feelings of rejection haunt them. A "what's the use of it all" attitude drives them into shells. They need someone to break that shell. Someone concerned needs to make a path to that door.

Mr. Outsider tries to isolate himself from the church. He is suspicious because he does not know. If a Christian shows an interest he may warm up.

The man with no path to his door may have chosen isolation. Or he may have

been neglected by the church that did not care.

Do we have some more Dr. Mastons, who will care for men without a sidewalk or a path?—James A. Walker, Pastor, First Baptist Church, Warren, Ark.

Pine Bluff church in fund drive

T. J. Scott has been elected general chairman of a drive at South Side Church, Pine Bluff, to sell \$600,000 worth of first mortgage church bonds. The bonds are being issued to pay for a proposed educational wing which will care for 1,000 people in Sunday School.

Assisting Scott will be Vice Chairman W. H. Halbert, who will supervise 16 team managers. Other committee chairmen are Billy Steed, Outside Prospect chairman; Mrs. James Oaks, Service Committees chairman; and Mrs. Evelyn Harris, Publicity chairman.

Scott said that South Side Church is probably among the first in the nation to offer seven and one-fourth per cent church bonds to its members and other interested persons.

The bonds are being issued in denominations of \$5,000, \$1,000, \$500, and \$250.

Scott said that the bonds will be issued through Guaranty Bond and Securities Corporation of Nashville, Tenn., with Simmons First National Bank, Pine Bluff, as trustee and paying agent. He said that all three Pine Bluff banks have agreed to handle personal loans on an individual basis for those who wish to purchase the bonds.—Reporter

Kidds begin work on Brazil field

Mrs. Jesse L. Kidd writes from Brazil, where she and Mr. Kidd have been since July, serving as associate missionaries under appointment of the Foreign Mission Board:

"We appreciate the Arkansas Baptist Newsmagazine and look forward to receiving it here in Brazil."

The Kidds will be located in Campinas, State of Sao Paulo, where their address is Caixa Postal 552, until they receive more specific assignment, a few weeks or months from now.

Mr. Kidd served as interim pastor of Marrable Hill Church, in El Dorado, and is an Arkansas native.



NEW PRISON CHAPEL: This week's cover features the architect's sketch of the new chapel being constructed at Cummins Prison.

By vote of the Executive Board of the Arkansas Baptist State Convention, the Convention under a new program at Cummins, is accepting an invitation to provide a chaplain for the first year of operation, and on a continuing and cooperative basis thereafter.

This new position will be filled soon, on recommendation of the Missions department.

Thus, the chaplaincy ministry, fast expanding under the direction of the Missions department of the Convention, extends its services to another institution.

(For more details on the State Mission program, see special article in this issue.)

Missionary notes

Dr. and Mrs. John W. Shepard Jr., Southern Baptist missionaries, are returning to Japan (address: 11/798 Nishijin Machi, Fukuoka City, Japan). Born to missionaries in Rio de Janeiro, Brazil, Dr. Shepard lived there and in New Orleans, La., while growing up. The former Jean Prince, Mrs. Shepard was born in Chicago, Ill., but grew up in Arkansas. They were appointed by the Foreign Mission Board in 1948.

Miss Annie Hoover, Southern Baptist missionary, has completed furlough in the States and returned to Japan.



Feminine intuition

by Harriet Hall

Add a little sweetening

The other day I came in after doing a little yard work and decided that what I needed was a nice tall glass of lemonade. While mixing it up the phone rang and I became preoccupied with another matter. I soon hung up the phone and reached for the lemonade. I took a big sip only to discover I had left out the sugar. The sugar was right there in front of me, but my mind had been diverted to other matters, and I had not added it.

As I reached for the sugar bowl, it occurred to me that sometimes we go about our daily lives in much the same manner as I had made that lemonade. We become too preoccupied with little things and forget that adding the sweetness to life is very important.

Let the sweetness represent God's love—then add it. It will heal heartaches and a multitude of other ills. When applied to harsh attitudes there will be a change. If we become too preoccupied, or filled with criticism of others or criticism of self, we may forget to add the sweetening which all of us need.

Some people choose to leave sugar out of coffee or tea—and that is their privilege, but when we compare sweetening to love, it is not something to take or leave—it is a command. To leave out love is to ignore a divine law, to rebel against God, and live on a shallow level. Love does not mean simple tolerance. Love is tender and when applied to harsh attitudes it will bring change. The sweetening of God's love will bring friendliness out of unfriendliness, will change bitterness to forgiveness. It can be a lifesaving prescription for an individual, for a nation, for a world.

"This is my commandment, that you love one another as I have loved you." (John 15:12).

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

Congressman commends Pine Bluff choir

A program presented by the Senior High Youth Choir of First Church, Pine Bluff, in Washington, D. C., on a recent tour, has received the hearty commendation of Arkansas Congressman David Pryor.

In a letter to John McClanahan, pastor of the church, Pryor wrote:

"Words cannot express the inspiration we received from your Church's Choral Group upon their visit last week to Washington.

"There are millions of words being written and spoken these days about the younger generation. Most of these words are pessimistic, but seeing the group from your Church reinforces my feeling and hope for today's young men and women.

"They are truly splendid in every way. You, their parents, the Church—and all who have helped to make them what they are—should be both congratulated and commended."

E. Amon Baker is director of the choir.

She may be addressed at South 22, West 14, Sapporo, Japan. A native of North Little Rock, Ark., she was appointed by the Foreign Mission Board in 1949.

Pine Bluff youth licensed to preach

Alan Tucker, son of Mr. and Mrs. Travis Tucker, was licensed to preach, at South Side Church, Pine Bluff, Aug.



MR. TUCKER

24. A 1969 graduate of Pine Bluff high school, Mr. Tucker will enter Southern Baptist College, Walnut Ridge, this month to pursue studies in preparation for the ministry. Dr. Tal Bonham, pastor of the church, said that Tucker has been preaching for six years at South Side Church and other churches and missions in the area.

The Gift

When all of life's most tender moments are packaged and preserved orderly then delivered in happy abandonment—this must be heaven's eternity.

—Maggie Smith

Missionary resigns to attend seminary

Bob Holland, who for the past four years has been missionary of the Little Red River Association, has resigned to



MR. HOLLAND, re-enter Southern Seminary, Louisville, Ky. He will work toward the master of religious education degree, with a major in missions. During Mr. Holland's service with Little Red River Association, two new churches have been established, Arbanna and Woodrow, and a third, Mt. Olive, has been re-activated.

Gifts by churches of the association to the Cooperative Program increased last year by 28.48 percent, and to date this year by an additional 26.7 percent.

Gifts to the association increased by 22.63 percent last year.

Associational camps have been conducted for the past three summers, and a lake ministries program has been established on Greers Ferry Lake.

Mr. Holland has been active in civic and community affairs. He recently served as chairman of the Cleburne County Diabetes Detection Drive. He is vice president of the Heber Springs Optimist Club and was elected last year to the Heber Springs City Council.

Mrs. Holland, who is a registered nurse, will be working with Kentucky Baptist Hospital while her husband is in school. She will work in the intensive coronary care unit of the hospital from which she took her nurse's training.

The Hollands have four children: Amy, Beth, and Scott, who are enrolled in Greathouse School, in Jefferson County, Ky.; and Warren, enrolled in the Seminary kindergarten.

Prayer requested for evangelism meet

Sunday, Sept. 7, has been designated as a national day of prayer in behalf of the U. S. Congress on Evangelism, slated for Minneapolis, Minn., Sept. 8-13.

The call for prayer was issued by Oswald C. J. Hoffmann, St. Louis, Mo., chairman of the Congress, and by Evangelist Billy Graham, Montreat, N.C., the honorary chairman.

Criswell deploras Iraq public execution of 15

DALLAS—President W. A. Criswell of the Southern Baptist Convention, has deplored the public execution of 15 persons, including nine Christians, two Jews, and one Muslim, accused of espionage by the government of Iraq.

Criswell, four days prior to the executions, sent a telegram to United States Secretary of State William P. Rogers asking him to intercede "in whatever ways are appropriate to prevent a miscarriage of justice in the current crisis."

Iraq went ahead with their execution as planned and announced.

Joining Criswell in the telegram were a group of 21 Southern Baptists who were meeting in Louisville at a Baptist-Jewish Scholars Conference.

Criswell said in his telegram to the secretary of state that the Baptist scholars and theologians had "just relayed to me the report that the government of Iraq proposes the hasty and

public execution without due process of law of nine Christians, two Jews, and one Muslim accused of espionage.

"Men of conscience and goodwill have been deeply grieved by the previous public execution in Iraq, and now we earnestly beseech you to intercede in whatever ways are appropriate to prevent a miscarriage of justice in the current crisis."

Earlier, the American Jewish Committee and the American Jewish Congress called on both President Richard M. Nixon and the United Nations to halt the executions.

Rabbi Arthur J. Lelyveld of Cleveland, president of the American Jewish Congress, telegraphed President Nixon and Secretary General U. Thant urging them "to use every possible resource both within the United Nations and outside it... to prevent a repetition of the cruel and heartbreaking hangings in Iraq that have debased not only that nation but all mankind." (BP)

Baptist beliefs

The power of lingering love

BY HERSCHEL H. HOBBS

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

"And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid"—Luke 23:55.

Luke's Gospel is characterized by a kind attitude toward women (cf. 8:2f.). So it is not surprising that he would include this note. His word is more at length than that of Matthew and Mark (Matt. 27:61; Mk. 15:47; Lk. 23:55f.).

These women (Lk. 24:10) had accompanied Jesus and shared with him their possessions during his Galilean ministry. And they had followed him to Jerusalem. From a distance they had seen him die (Matt. 27:56f.; Mk. 15:40f.; Lk. 23:49). To them this meant the end of their hopes and dreams.

But still their love for Jesus lingered on. They saw Joseph and Nicodemus take Jesus' body from the cross and bear it to the tomb. Then they followed to see them prepare the body for burial and place it in the sepulchre. Matthew says that even after Jesus was entombed, Mary Magdalene and another Mary remained behind, sitting over against the tomb (27:61). It was a vigil of love.

They did not expect Jesus to rise from the dead. This is evidenced in their plans further to prepare his body for burial (Lk. 23:56). Luke notes that on the first day of the week "very early in the morning" they returned to the tomb. So they came not out of faith but out of love. It was then that they first learned of the bodily resurrection of Jesus. Someone has remarked rightly that the women were the last at the cross and the first at the empty tomb.

John records that it was to Mary Magdalene that Jesus first appeared after his resurrection (20:11-18). She still did not expect him to rise from the dead. So Jesus after his resurrection first revealed himself, not to faith, but to love.

It was a lingering love which would not let these women go, even after faith had been bruised almost to the death. Which suggests that we can love even where faith and understanding find rough treading. And such a love will be rewarded with a revived and vibrant faith.



Accepts pastorate of First, Judsonia

First Church, Judsonia, has called Arthur A. Durkee as pastor.

Mr. Durkee is a native of Oklahoma and holds a B.A. from Oklahoma Baptist University, Shawnee, and B.D. and Th.M. degrees from Golden Gate Seminary, Mill Valley, Calif. He has also done graduate work at Fresno State College, Fresno, Calif.

Mr. Durkee pastored First Church, Driftwood, Okla., and a mission of Immanuel Church, Shawnee, Okla., during college and served two churches, First Church, Ringwood, and First Church, Lamont, Okla., before going to California to pursue his education.

During seminary, Mr. Durkee pastored East Oakland Church, Oakland, Calif. He then went to North Heights Church, Oildale, Calif. He resigned the North Heights Church to accept a position with the Delano High School district to help start a continuation school for high school dropouts. He was one of the first teachers and organizers of the school. During this time he served Albany Street Chapel as interim pastor and Sherwood Avenue Church, McFarland, Calif., as part-time pastor.

During his 13 years in California, he led in organizing two missions. He conducted several Vacation Bible Schools, including the first patio Bible School held in California.

He served on the state Committee on Order of Business and has held several offices in associations.

Mr. and Mrs. Durkee are the parents of four children, Debbie, a sophomore in high school; Gregg, a sixth grader; Peggy, a fourth grader; and Scott, four years old.

Mr. Durkee is listed in *Who's Who in the West*.

The church welcomed Mr. Durkee and his family with a reception and an old-fashioned pounding.

From the churches-

A revival is in progress at Towson Avenue Church in Ft. Smith, and will continue through Sept. 7. The evangelist is Charles Fannin, Pollock, Tex. Jeff Moore, a student at Oklahoma Baptist University, is leading the music.

Members of Second Church, El Dorado, have been asked to donate furniture to be used by the Claud Bumpus family while they are home on furlough from the foreign mission field. The Bumpuses will be in the States for a year.

SWEET HOME CENTENNIAL: Top, part of congregation assembled for Centennial Service of Pine Grove Church, Sweet Home, Aug. 24. A Creek Indian choir from Oklahoma, friends of Pastor and Mrs. Joseph A. Hogan, occupy the first four pews.

Center: Former Pastor and Mrs. Roy Hilton, El Dorado, left, work their way through the food line at "dinner on the ground."

Bottom: Pastor Jim McCombs, of Tuskegee Indian Baptist Church, Oklahoma, Pastor Hogan, and former Pastors Hilton and James D. Reed, St. Louis, Mo.—ABN Photos

The next two months

The next two months are very important for future missionary education for men and boys in our churches.

September should be used for completion of the staff of officers for Baptist Men and Royal Ambassador workers, both associational and church. Plans should be made for adequate training sessions for the workers. Many of the workers will desire to take advantage of the District Leadership Training meetings scheduled during October for associational officers. However, plans should be made for a training session in each association and then in the churches of each association. Every associational officer should take advantage of the district meeting to prepare for training Baptist Men officers and Royal Ambassador workers from churches in their associations.

Missionary education is of vital importance to the future of sharing the message of Christ with the world, beginning at home. Men are needed now who will give not only of their money, but of their time and ability in study and mission actions in their own community. Boys need to be trained to serve now and also to continue when they become men. A properly planned program of Brotherhood work will produce these men and boys now and tomorrow. Use September and October to select and train a full slate of officers for Baptist Men and Royal Ambassador workers in each association and church.

Materials and help from the Brotherhood Department to assist in beginning missionary education for men and boys is available for the asking. Men and boys need study and involvement in mission actions, many of them want it, let's provide it for them. Make plans now. Elect needed officers and workers, plan for training sessions and plan for a full program of study and work.

Call on the Brotherhood Department for free helps and assistance.—C. H. Seaton

Little Rock Youth staffer at Glorieta

Gregory Porter, son of Mr. and Mrs. Floyd Porter, 949 Stagecoach Road, Little Rock, spent the last six weeks of his summer vacation working as a staffer at Glorieta Baptist Assembly.

Greg is an honor graduate of McClellan High School, and is a sophomore at Ouachita University. He was raised in Rosedale Church in Little Rock, and is a member of Second Church, Arkadelphia.

Evangelism conferences set



MR. REED



DR. MCBETH



MR. SHELL

The Area Evangelism Conferences, which last year attracted a total attendance of 1,200, will be held Sept. 15-19, Jesse S. Reed, secretary of Evangelism for the Arkansas Baptist State Convention, has announced.

Dr. J. P. McBeth, widely known writer and expositor, will serve as Bible teacher for the meetings; Clarence Shell Jr., newly appointed state rural evangelist, will speak on "Personal Witnessing," and Mr. Reed will speak on "First Fruits."

Nurseries will be open for the services each night. The services will begin at 7:30 p.m., on the following schedule:

Sept. 15, First Baptist Church, Harrison

Sept. 16, Grand Avenue Church, Ft. Smith

Sept. 17, Second Church, Arkadelphia

Sept. 18, Immanuel Church, Pine Bluff

Sept. 19, Southern Baptist College, Walnut Ridge

Pastors, read this:

Planning for 70's on schedule

All current planning for the 70's is going forward on schedule.

A state meeting for associational teams is scheduled for Jan. 12-13, 1970 at Little Rock, Immanuel church.

These associational teams will conduct 70's clinics on dates set by the association—likely in February or March.

Literature order blanks should be prepared and mailed in June, early July at the latest.

Now hear this good news.

A 70/70 Launch project will help pastors and superintendents be assured of a good 'get ready' for the October 1970 first Sunday.

The 70/70 Launch means we are recommending, along with the Sunday School Department, Nashville, Tennessee seventy days in September, October, November as special days of launching new training, proper use of new grouping grading, new literature, new space allocation, and new methods. Also an extended visitation and witnessing effort. Included in the 70/70 launch will be:

1. A visit to every pastor, who

wants it, by a trained Sunday School worker.

2. Every teacher visit every pupil and deliver the new Quarterly.
3. Six weeks in October, November of intensive visitation and witnessing.
4. A pastor or visitor-led revival by the end of November.

Now, aren't you glad you read about the 70/70 Launch?—Lawson Hatfield, state Sunday School Secretary

Revivals

First Church, Biscoe, Caroline Association, Aug. 4-10; Ed Walker, pastor of Old Austin Church, evangelist; Scott Johnson, Garland, Tex., singer; 33 rededications, 4 professions of faith, 4 for baptism, 1 statement of faith, and 1 for special service. Freddy Gay is pastor.

Lake Hamilton Church, Hot Springs, will have a Youth Revival, Sept. 12-14. Larry Linam, DeKalb, Tex., will be the evangelist; Ed Hancock, DeKalb, Tex., will be the song leader. Both are students at Ouachita University. Darrell Stone is pastor.

State missions involves people and their needs

By THE EDITOR

State missions in Arkansas involves budgets, and budgets call for gifts and offerings. But, primarily, missions is people—both from the standpoint of the missions staff and the multitudes of people out on the missions fields who are the objects of missions ministries.

In an effort to help Baptists of Arkansas to see at a glance what is being undertaken and accomplished in the expanding state program, the editor has enlisted the assistance of J. T. Elliff, secretary of the state Department of Missions, and his associates, in presenting this pictorial report.

Taking note of the fact that his department has recently been assigned the Race Relations program, Mr. Elliff asks for the prayers of Arkansas Baptists "as we seek a director and a program in keeping with our opportunity to serve Negro Baptists in our state." The Home Mission Board is a joint participant in Race Relations.

The Missions department is looking to Baptists of the state for liberal giving this month to the Dixie Jackson Offering, to make possible, among other things, the setting up of chaplaincy ministries at Cummins Prison and at the Children's Colony.

Special Missions

Newest appointment to the state mission staff is J. Everett Sneed, who has resigned as superintendent of missions for Independence Association, to become director of Special Mission Ministries.

This program will be active in three fields of service: Juvenile and Adult Rehabilitation; Weekday Ministry; and Migrant and Literacy.

The program, financed jointly with the Home Mission Board, will alert churches and associations to problems of youth and adults; conduct clinics for preventive and correctional procedures; and supervise Hope House, for ex-convicts.

Weekday Ministry

In the field of Weekday Ministry, surveys will be made of association and church areas to discover needs and will assist in setting up all types of weekday programs to meet the needs.



MILNER SARGENT, chaplain, Race Track ministry, and Harry Woodall, director of the Hot Springs Resort Ministry, in portable chapel.



MOUNTAIN VIEW TOWERS, Hot Springs, for senior citizens aged 50 and above retired and on restricted income. Services are held here each Sunday.



CHAPLAIN Milner Sargent at the Hot Springs Race Track.

New Missions churches

In the field of Weekday Ministry, surveys will be made of association and church areas to discover needs and will assist in setting up all types of week-day programs to meet the needs.

Similar survey and assistance will be provided churches and associations in the Migrant and Literacy ministry.

New Work area

In the Establishing New Work area, the spotlight shines on Brinkley, Cherokee Village, Rossmere, Elkins, and Oppello.

A mission at Brinkley, which had its beginning in August 1967 with meetings in a residence, dedicated a new building on Aug. 17. The mission reached an attendance of 124 last March during a revival in which 43 members were received by baptism.

The Aug. 21 issue of the Arkansas Baptist Newsmagazine carried the story of the mission established at Cherokee Village with Park Hill Church, North Little Rock, as the mother church and joint sponsor with the Missions department. This work began in a portable chapel provided by the Missions department.

Rossmere is a newly constituted church in the populous area between Lake Village and State Park. Site for this church was purchased by the Missions department last May.

With the Missions department providing the site and the Ridgeview Church serving as sponsor, the new work was begun at Elkins, in a strategic area near Fayetteville. Sunday School attendance in the Elkins mission now ranges above 50.

The mission at Oppello soon will be in operation, meeting in a portable chapel. The site was provided by the Missions department and South Side Church, Pine Bluff, is serving as sponsor.

In-Service area

Hugh Cantrell, at Ouachita University, directs the In-Service Guidance Program, financed jointly by the Home Mission Board and the Arkansas Convention. Mr. Cantrell, formerly pastor at Stephens for many years, works with ministerial students at Southern Baptist College as well as at Ouachita. He counsels with students and assists them in securing pastorates. Through associational missionaries, associational meetings, and direct contact with churches, he assists the church-student minister relationship.

Statistics for a recent five-month period showed that 46 student pastors preached 1,558 sermons and that there were 44 professions of faith, 45 additions to churches in services conducted by the students.

(Continued on Page 12)



Top: Brinkley new mission building on property purchased by Missions department.

Center: Old residence first used as meeting place for Brinkley mission.

Bottom: Missionary Reefus Caldwell, of Conway-Perry Association, at site purchased by Missions department for Oppello Mission.

People and their needs

(From Page 11)

During the five months, the students traveled 104,703 miles to and from the churches they served and traveled another 25,645 miles as they made a total of 3,055 visits on the church fields. The student pastors participated, during the same time, in six revivals, three of which were youth-led.

Resort ministry

The Resort Ministry now has a work established at Hot Springs, with Harry Woodall as director. The program includes juvenile and adult rehabilitation, and ministry to retired people, tourists, race track personnel, and direction of a weekday center and special mission programs.

Deaf ministry

C. F. Landon, through the Deaf Ministry financed jointly with the Home Mission Board, trains lay interpreters for the deaf, arranges new services for the deaf and sponsors an annual conference for the deaf. This ministry also sponsors a youth camp for the deaf, assists in interpreting for the deaf in legal matters, weddings, funerals, etc., and works with the Arkansas School for the Deaf.

Mr. Landon schedules World Mission Conferences in the associations, for which he secures personnel, and he instructs associational leaders.

Student preaching

In its program of Undergirding Established Work, the Missions department provides financial assistance, as far as the budget will allow, helping students and churches through a student preaching and field ministries service.

Churches which are weak numerically and financially are frequently helped to secure the service of student ministers. The Missions department assists such churches in paying up to \$35 per week, plus five cents per mile for travel, for student ministers. Seventeen students participated in this program this year. Churches thus assisted averaged 22 in Sunday School attendance and there were a total of 24 new members received by baptism.

Six students assisted three associations this year in conducting Vacation Bible Schools, revivals, the taking of censuses, and working in resort areas with tourists. Students for such ministry are referred to the Missions department by the Home Mission Board and the Baptist Student Union. The Missions department provides orientation and makes assignments.

Chaplaincy program

R. H. Dorris, formerly pastor for many years of Pike Avenue Church, North Little Rock, is director of Chaplaincy Ministries. The chaplaincy "offers a fresh challenge to Arkansas Baptists to extend their witness beyond the walls of the church into many fields where people are waiting." This is another program financed jointly by the Home Mission Board and the Arkansas Convention.

Two ministers are already engaged in full-time work in the industrial chaplaincy in Arkansas; nine now serve in various hospitals; two employed by the Arkansas State Convention serve in state institutions; twelve Baptist pastors in the state are actively serving in the armed forces Reserve, preaching to troops and offering counsel and guidance at regular drill sessions and during the summer encampments.

Many churches have designed special means of ministering to young men and women entering military service and for those on active military duty, in ministries designed to help them live up to their Christian opportunities.

Two Baptist ministers now serve as business and industrial chaplains. Guy S. Wilson, a former Little Rock pastor, serves at Griffin-Leggett Funeral Home; and Richard Walters, of the North American Baptist Association, serves Associated Grocers.

E. A. Richmond serves as chaplain of the Boys Training School, and W. H. Heard, formerly pastor of First Church, Walnut Ridge, is chaplain of the Arkansas Tuberculosis Sanatorium at Booneville. Chaplains are needed for the Arkansas Children's Colony, Conway; the Girls Training School, Alexander; and Cummins Prison.



CHEROKEE VILLAGE Baptist Church (See Arkansas Baptist Newsmagazine of Aug. 21 for special feature.)



NOEL BARLOW, Delta Association missionary, and Pastor Z. M. Scarbrough stand at site provided by Missions department for new Rossmere Baptist Church.



STUDENT SUMMER missionaries Wilma Jean Smiley and Carol Syfrett, with Missionary Alexander Best of Washington-Madison Association, at Elkins Chapel, on site provided by Missions department.

Revivals

Caraway Church, July 6-12; Jack Parchman, Little Rock, evangelist; 17 professions of faith, 3 by letter, many rededications; Zane Gragg is pastor.

Harmony Church, North Pulaski Association, July 14-27; Ed Walker, pastor of Old Austin Church, evangelist; Mrs. Roy Stillman, singer; 6 for baptism, 6 professions of faith, 40 rededications. Roy Stillman is pastor.

Bethany Church, North Little Rock, July 21-27; Bengy Massey, student at Arkansas State University, was evangelist. He is also pastor of Amagon Church, near Newport; 6 for baptism, 3 rededications, 1 by letter. Odis Chapman, a layman of Scott, is interim pastor of Bethany Church.



CANTRELL and student in office.



CHAPLAIN Homer Bradley at Memorial Hospital in North Little Rock



FIRST CHURCH, Mena, deaf class.



CHAPLAIN R. L. South, Arkansas National Guard.



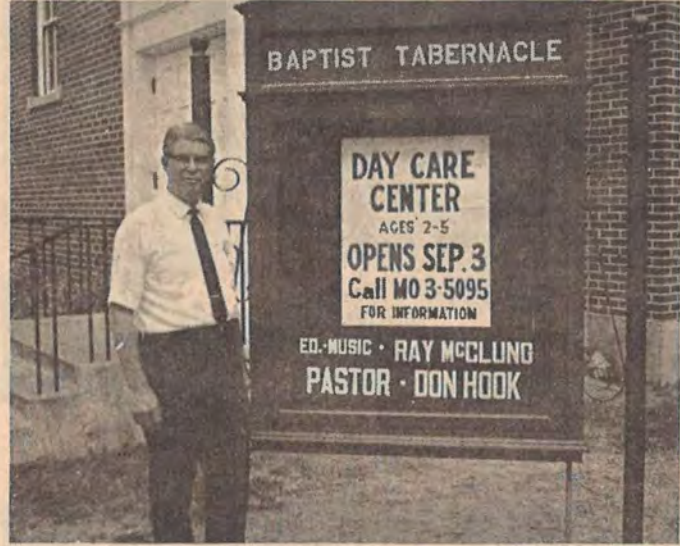
SUMMER field workers.



NEW OGDEN First Church auditorium.

Special missions ministry

(From Page 13)



Top, Left: Missionary James Griffin, of Concord Association, studies survey for weekday ministry needs in Ft. Smith. Right: Education Director Ray McClung of Baptist Tabernacle, Little Rock, with announcement of opening of new day care center.

Center: Left, Pastor Dale Cowling, Second Church, Little Rock, with Bill Bramlett and juvenile and adult parolees, at Hope House. Right: Mexican farm laborers eat at government rest stop, Hope. Sixty thousand such workers pass through Arkansas annually.

Bottom: Janet Hamm, director of week day ministry, and Russell Hunt, pastor, First Church, Batesville.





Arkansas Baptist

newsmagazine

Church Budget Plan . . .

Arkansas Baptist
newsmagazine

WHAT IT IS

It is a plan by which the church sends the Arkansas Baptist Newsmagazine to all the families in the membership. It is inexpensive (only 16c per month for each name), and it reaches the absent or unenlisted family every week.

HOW IT WORKS

- The church votes to send the paper to the families in the membership, and enters an item to cover the expense in the church budget.
- The mailing list is sent to the Arkansas Baptist Newsmagazine, 525 West Capitol Ave., Little Rock, Ark. 72201
- A statement will be sent each month showing the number of subscribers and the cost for the month at 16 cents each. Or you may elect to be billed by the quarter or year. The price is the same.
- Additions, subtractions, or corrections can be made to the mailing list at any time. Proof lists are sent quarterly for your convenience in keeping current.

WHAT IT DOES

INFORMS—Reports Southern Baptist work, from the local church to the most distant mission point.

INSPIRES—One or more inspirational articles every week plus our woman's page which is of real help to both young and old of the fairer sex.

INDOCTRINATES—Presents basic Baptist beliefs and their Scriptural source.

ENLISTS—Enlists and unifies the individual church member with his church and denomination. "An informed Baptist is an enlisted Baptist."

FREE TRIAL OFFER

On request, the Arkansas Baptist Newsmagazine will be sent without cost or obligation for one month to all the resident families of any church. The only requirement is that the church prepare and send the names and addresses; the only request is that the church consider adopting the Budget Plan during the free period. IF THE PAPER IS VOTED INTO THE BUDGET, A SECOND MONTH IS ALSO FREE!

ARKANSAS BAPTIST NEWSMAGAZINE

525 West Capitol Ave.
Little Rock, Arkansas, 72201

William Carey's second wife*

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

Robert S. Cook, of Nashville, adult consultant in the church training department for the Southern Baptist Sunday School Board, has been named secretary of the Training Union department of Florida Baptist Convention, Jacksonville.

Cook has for the past 17 years been on the staff of the national Training Union department in Nashville. A native of Texas, he is a graduate of Baylor University, Waco, Tex., and Southwestern Seminary, Ft. Worth. He also was minister of education at Saginaw Baptist Church, Fort Worth. He has done additional graduate work at the University of Tennessee and George Peabody College in Nashville.

William M. Dyal Jr., former director of organization for the Southern Baptist Christian Life Commission and more recently director of the Peace Corps for Colombia, has been appointed Peace Corps regional director for North Africa, the Near East and South Asia.

A former Southern Baptist missionary to South America, Dyal joined the Peace Corps Feb. 1, 1967.

Willard K. Weeks, who retired as manager of Ridgecrest (N. C.) Baptist Assembly two years ago, has accepted the position of manager for the Glorieta (N. M.) Baptist Assembly gift shop for this year.

Dr. William Carey's first wife who went out to India with him in 1793 died in 1808. For 12 years she had suffered from attacks of mental derangement. His second marriage was to Miss Rumohr, a German lady from the Duchy of Schleswig. Her father was a nobleman.

Miss Rumohr had gone to Serampore for her health about 1800. She spoke French but wished to learn English. At the request of the Danish governor, Mr. Carey gave her occasional lessons in the English language. Within a few months she understood English enough to attend worship services in this language, and was able to converse with the English residents in Serampore.

Although brought up in the Lutheran church she had lived a skeptic until she read Pascal's Thoughts which led to a conviction of her sin. Becoming acquainted with friends of the mission she became acquainted with the teachings of Jesus and the Baptists. She had thought it wrong to baptize infants, now she became convinced it was her duty to receive baptism. She was baptized, June 13, 1802, and took a lively interest in the mission. About six years after she joined the church, she married Mr. Carey.

She had led the life of a student and her cultivated mind found a ready response with that of her learned missionary husband. She shared his zeal for the conversion of the Hindus. She seems to have been the first to think of establishing Zenana schools (schools for native girls), and when her daughter-in-law opened one of these schools, she took on the entire expense of the school. She gave to the mission a house she had built for her own residence. She had a sister, a devout Christian, who was married to the chamberlain to the king of Denmark. The relations of the mission and the Danish Court had always been of the highest order, and because of the marriage connection his Danish majesty gave to the Baptist mission a large house and adjoining grounds.

The second Mrs. Carey died in May, 1821.

*G. Winfred Hervey, A Story of Baptist Missions in Foreign Lands (St. Louis, Chancy R. Barns, 1886) pp 27ff.

Fear, threat of conflict called extremism sources

GLORIETA, N. M.—Fear and a sense of threat brought on by growing class and racial conflicts were cited here as principal sources of extremist behavior in America by a seminary professor speaking at Glorieta Baptist Assembly.

C. Arthur Insko, professor of Christian ethics at Golden Gate Seminary in Mill Valley, Calif., said that extremist black militants have been produced by frustration born of denials and deprivation in the midst of widespread enjoyment of freedom and wealth.

Speaking to a conference on "Extremism—Left and Right," sponsored by the Southern Baptist Christian Life Commission, Insko observed that opposition to legitimate demands from the oppressed would continue to produce extremist militants.

Just as the frustrations of black militants have increased, so have the frustrations of the segregationist intensified as legal barriers to racial minor-

ities have come down, the professor said.

Insko spoke of the thought process of the segregationist: "He knows that the changes are irresistible in the long run. However, he obstructs the process wherever he can, in hope of delaying the inevitable. Meanwhile, he nurses his hatred at a frightful cost to himself and his children."

Of all the elements that contribute to extremism in America, none is more significant than the modern individualistic view of man, Insko observed. "It is basic in the ideology of extremists from both the left and right today.

Fundamentalist Christianity is interpreted largely in individualistic terms, and thus "the biblical view of man as a member of community is ignored and the social dimension of the gospel is denied," he stressed. "Religion becomes a lonely affair between the individual and his God.

"The legacy of modern individualism is also seen in the leftist extremism of our time," Insko added. "Communism seeks the collectivization of society in the interest of the common man. But it destroys genuine community among men by its commitment to class warfare." (BP)

Bird watching

A mother bird built a nest
In a leafy grapevine bower.
At evening, as I rest,
I watch her by the hour.

Her nestlings are in need
Of food and loving care
And she hustles around to
feed

Her hungry children there.

At last, I've come to see
And know that it is true
The love that God gave me
He gave to small birds, too.

—Carl Ferrell



PASTOR FINK

Three ordained at Valley View Church

Sunday, Aug. 24, Valley View Church, Rt. 3, Harrisburg, ordained its pastor, George Fink, to the ministry, and James Toni and Worthy Neal as deacons.

Charles Hooper, a deacon in the Valley View Church, served as moderator, with Charles Lewis, pastor of Anderson-Tully Church, as clerk.

Jimmie Garner, missionary of Trinity Association, led the questioning of the candidates, and Frank Bufford, pastor of Providence Church, Trumann, led the ordaining prayer.

Harold Ray, pastor of Nettleton Church and former pastor of Mr. Fink,

gave the charge and preached the ordination sermon. Jack Wright, a deacon of Valley View Church, presented the candidates with a Bible and a Bible dictionary.

Wayne Smith to be new OBU registrar

Wayne S. Smith will assume the position of registrar of Ouachita University Sept. 1, according to acting president D. M. Seward.

Smith, formerly assistant to the president and professor of religion, has been with Ouachita since 1966.

During the past year he has been on leave at Northeast Louisiana State College in Monroe, La. working on a Ed. D. degree.

He replaces Mrs. Laurie Rodgers, who has been registrar since 1963.

Smith received his B. A. from Baylor University a B. D. from Southwestern Baptist Theological Seminary and an M. A. from Ouachita.

From the churches-

Jesse D. Cowling has resigned his post as minister of education at Central Church, Magnolia, to begin work as director of the Baptist Student Union at Southern State College. Mr. Cowling had served the church since September 1966. The Cowlings will continue to live in Magnolia and retain their membership in Central Church.

Influence of a parent

Recently a child came to me and with a whispering and trembling voice said, "My daddy isn't coming to church here any more; he said he wasn't." The child forced a faint smile.

I asked, "Why, honey?"

She replied, "Daddy says he just don't like it here any more."

The little dear turned and skipped away without another word, after I leaned over and hugged her lightly. I stood and wept!

How blind can a daddy be? How heartless and thoughtless! How godless and discouraging! Only by the grace of God will that little girl and millions like her ever be able to erase those soul-shattering words of her daddy from her mind as long as she lives. For daddy not to like the church any more is almost synonymous with him not liking Jesus, as a child judges.

And surely if Jesus loves all the little children of the world, daddy ought to love Jesus' church. For, you see, Jesus loves the church, He even died for it. Why does daddy not want to go there any more?

God forbid that parents do anything to mar the memory of a child, especially the memory of things pertaining to Jesus and the church. The very least we can do for our children is to give them the privilege of examining Bible truth for themselves without having to fight through the fog of parental discouragement every time they speak or ask to be taken to church.

The Bible says, "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6).—Dorsey L. Crow

OPPORTUNITIES FOR THOSE INTERESTED IN THE DEEPER DEVOTIONAL LIFE

A New Book . . .

WHEN FIRES BURN

Insights into the Devotional Life

compiled by Wilson O. Weldon, Editor of The Upper Room

The knowledge, faith and experience of nine outstanding and diverse leaders show "how the fires burn". \$1.00 ea. Ten or more 85c ea.

A Second New Book . . .

A THEOLOGY OF CHRISTIAN DEVOTION

Its Role in the Modern Religious Setting

by Thor Hall

A look at Christian devotions from the viewpoint of theology, the Bible, and the contemporary mind-set. \$1.25 ea. Ten or more \$1.00 ea.

SPECIAL CONSULTATION ON DEVOTIONAL LIFE

Sept. 29 - Oct. 1 in Nashville

Write for complete information at address below.

Order books from THE UPPER ROOM

1908 Grand Avenue, Nashville, Tenn. 37203

OUTSTANDING

About people

Two editors of adult materials have been added to the staff of the adult section of the Sunday School department, Southern Baptist Sunday School Board: Eugene L. Skelton, former pastor of First Southern Baptist Church, Topeka, Kan., and Wayne Summers, formerly of Ft. Worth, who has served as education and youth director in churches in Missouri and Texas.

With the public schools closed for the summer, the controversy over sex education has temporarily subsided, but only on the surface. All signs point to a renewed and enlarged fight in the fall, for it is increasingly clear that much of the protest is not spontaneous, but inspired by organized agitation. There no longer is any doubt that the protest campaign has a rightwing, fundamentalist, anti-communist flavor, although there are a number of unorganized individuals who are also against the program for other reasons. But, generally speaking, there is a national pattern and an underlying theme to the resistance movement, which has been pointedly expressed by Robert Welch, founder and leader of the John Birch Society. Sex education, he says, is "a filthy communist plot." The chief object of their hostility is the Sex Information and Education Council of the U. S. (SIECUS), headed by Doctor Mary Calderone, who says, "The right wing is using us to whip up a backlash frenzy. Sex education is the best issue the right wing has discovered in years, and they're exploiting it for all it's worth." Mrs. Calderone acknowledges that "there are some well-intentioned and responsible critics of sex education programs, though we hear almost entirely from the extreme right which is recruiting the timid and conservative." Actually, sex education, like any pioneer program, has its weaknesses, and some of its awkwardness has upset a lot of parents. (By Clayton Fritchey, Nashville Tennessee)

Anemone

Man is much like the flower
That lives for just a day,
His glory is for but an hour
Before he goes away.

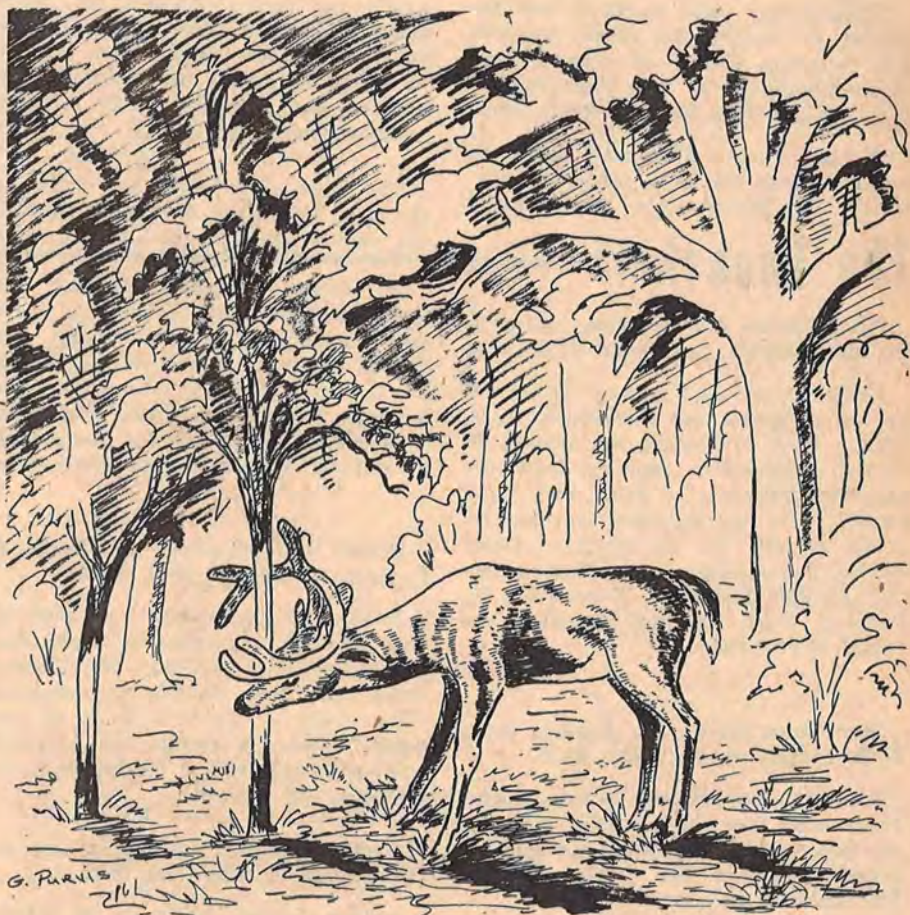
Youth's joy we oft neglect
In hoping for the noon,
Forgetting ev'n brings regret
That day has gone so soon.

Let not Ambition blind our sight
And waste our lives away,
As we prepare for coming night
And the dawn of another day.

—Carl Ferrell



Buck deer are 'in the velvet'



DEER rubs or scrapes are a sure sign of a buck.

For the last four or five months buck deer antlers have been "in the velvet", so called because of the velvet like skin which has incased the rapidly forming bone antlers. Now the antlers are 'fully grown' and bucks are polishing or rubbing them. This scrapes off the dead skin or 'velvet' and in the process also removes the bark of the plant on which the deer rubs. Such deer rubs or scrapes—usually small trees, bushes, and vines—are easy to see and are sure signs of a buck. They are located within the normal range of the deer's activity and are visited even long after the buck has polished his antlers—a fact that deer hunters should remember when selecting a spot to hunt.

Most people now know that antlers, which are shed every winter, do not accurately indicate a deer's age but rather the size of the antlers reflects the physical condition of the animal.

Buck deer have been shy and retiring during antler growth, but will now become more active and aggressive until their antlers are shed in late December and January.

Says extremism pervaded by intolerance

RIDGECREST, N. C.—All extremism, whether it is left or right-wing is pervaded by intolerance, a Christian ethics professor at Southwestern Seminary charged in a Southern Baptist conference on "Extremism, Left and Right."

C. W. Scudder, speaking at the Ridgecrest Baptist Assembly conference sponsored by the Southern Baptist Christian Life Commission, said intolerance causes suspicion, distrust and fosters divisions in homes, churches and political affairs.

"Extremists," said Scudder, "are unwilling to endure the views, opinions and religious beliefs of others. They fence themselves in with their intolerance and live in a world of their own."

Warning that a difference should be made between the local, concerned critic and the irresponsible, revolutionary

agitator, Scudder said: "It is the prophet who has served as the most creative force within the Christian movement. And there have always been those who have sought to discredit and silence prophetic leaders."

Scudder, who spoke on the psychological dimensions of extremism, said angry frustration is fast destroying the lines of communications between many people and making true dialogue difficult if not impossible.

"There is no justification for the destruction caused by angry frustration which we have witnessed in recent years," observed the professor, "but neither is there justification for any American to ignore the continuing inequities and injustices which tend to produce angry frustration."

"As frustration motivates most of the new left, fear motivates most of the radical right," said Scudder.

"Extremism is a sickness that will not be cured until lines of communication can be established with the extremists," he explained. "Much more effort in seeking to communicate with extremists of both left and right is needed."

"It will be little short of a miracle for communications to take place with the extremists," said Scudder, "but such a climate is essential if attitudes are to be changed."

"We should not anticipate any real improvement until we are willing to listen as well as be heard, and until we are through with name calling. Denouncing extremism with clever terms may be great sport for some and entertaining to others, but it also may be the best way to weaken even further the lines of communications," he said.

"We should strive to match intolerance and hatred with tolerance and love," concluded Scudder. (BP)

The bookshelf

All Believers Are Brothers, edited by Roland Gammon, Doubleday, 1969, \$5.95

Eminent men and women widely regarded as heroic are interviewed here, with a view to helping the readers to "derive inspiration, opening anew the universal gateways to faith, truth, and beauty." The personalities featured include Dwight D. Eisenhower, Helen Keller, Pablo Casals, Dag Hammarskjöld, Eleanor Roosevelt, Pope Paul VI, Pearl S. Buck, Maurice Chevalier, and David Ben-Gurion.

New Moon Rising, by Eugenia price, J. B. Lippincott Co., 1969, \$5.95

In this, her second novel. Author Price takes her readers once again to St. Simons, the enchanting Georgia sea island that was the setting for her *The Beloved Invader*.

This is the story of an honorable man in conflict with his society. Horace Gould, the younger son in a family of planters, reaches manhood in the troubled decade before the Civil War. His great frustration is finding himself in a society that accepts enslavement of the black man as natural and necessary.

Between Parent and Teenager, by Dr. Haim G. Ginott, The Macmillan Company, 1969, \$5.95

As summed up here, parents "need to be needed" and teenagers "need not to need us." To let go when we want to hold on, says Dr. Ginott, "requires utmost generosity and love."

Dr. Ginott is adjunct associate professor at New York University, Graduate Department of Psychology, and clinical professor at Adelphi University. He is the author of the best seller *Between Parent and Child*. His latest book suggests solutions for many problems likely to arise during adolescence.

Repaid a Hundredfold, by Charles A. Leonard, Eerdmans, 1969, \$4.95

Nearly 60 years after he and his wife set sail as pioneer Southern Baptist missionaries to China, Mr. Leonard looks back over his life and observes, "We would be happy to do it all over again." Here he shares the challenge and excitement of the missionary's life, and also its reward.

Ancient Egypt, by Lionel Casson and the Editors of Time-Life Books

Author Casson, professor of classics at New York University, is an authority on life in ancient civilizations. This is but one of many books he has authored.

It is a long step from the deserted monuments, aloof statues, and gaping mummies which characterize so much of the Egypt of our day back to ancient times and the life that once was. But, John H. Wilson reminds us in the introduction to this attractive volume, the ancient Egyptians were "alert, gay, noisy, romantic and artistic."

"The Egyptians were like their statues," says Professor Wilson, "in which the bland stereotype of the eternally youthful and serene noble overlies the individuality of a firm jaw or a hooked nose. One has to excavate the Egyptian from his covering."

First, Batesville, dedicates facilities

First Church, Batesville, Russell K. Hunt, pastor, dedicated a new educational building Aug. 24, with Richard Brannon, a former pastor of the church, giving the dedicatory address.

The new building is part of a \$235,000 construction program that included extensive renovation of the church's auditorium, which was built in 1924.

The educational building includes 7,700 square feet of space, providing for assembly and classroom space. An institutional kitchen with modern dishwashing equipment will serve a dining room with a seating capacity of 235. The dining room will also be used as a department assembly area and for classrooms, through the use of folding partitions. Four rooms with space for 50 pre-school children are also provided.

Long-range plans envision an average Sunday School attendance of 500. When needed, a second floor can be added.

Improvements to the auditorium include installation of new heating and air-conditioning equipment, remodeling of the front entrance, and the adding of new carpeting and installation of new lighting equipment. Ceramic tile was added to all restrooms. New flooring and ceiling were also included, with re-decoration of the interior. Paving and curbing for the parking areas have also been provided.

The art and photography combine with an interesting and quite readable style of narration to make this a valuable volume.

With the public schools closed for the summer, the controversy over sex education has temporarily subsided, but only on the surface. All signs point to a renewed and enlarged fight in the fall, for it is increasingly clear that much of the protest is not spontaneous, but inspired by organized agitation. There no longer is any doubt that the protest campaign has a rightwing, fundamentalist, anti-communist flavor, although there are a number of unorganized individuals who are also against the program for other reasons. But, generally speaking, there is a national pattern and an underlying theme to the resistance movement, which has been pointedly expressed by Robert Welch, founder and leader of the John Birch Society. Sex education, he says, is "a filthy communist plot." The chief object of their hostility is the Sex Information and Education Council of the U. S. (SIECUS), headed by Doctor Mary Calderone, who says, "The right wing is using us to whip up a backlash frenzy. Sex education is the best issue the right wing has discovered in years, and they're exploiting it for all it's worth." Mrs. Calderone acknowledges that "there are some well-intentioned and responsible critics of sex education programs, though we hear almost entirely from the extreme right which is recruiting the timid and conservative." Actually, sex education, like any pioneer program, has its weaknesses, and some of its awkwardness has upset a lot of parents. (By Clayton Fritchey, Nashville Tennessean)

Anemone

Man is much like the flower
 That lives for just a day,
 His glory is for but an hour
 Before he goes away.

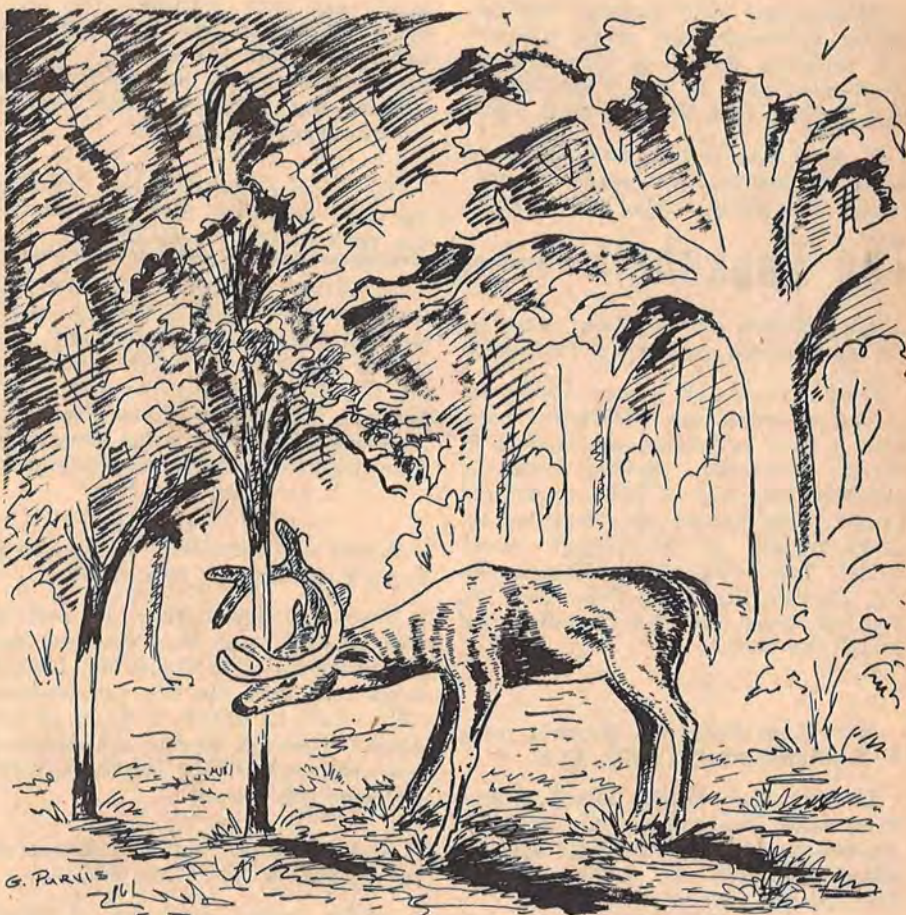
Youth's joy we oft neglect
 In hoping for the noon,
 Forgetting ev'n brings regret
 That day has gone so soon.

Let not Ambition blind our sight
 And waste our lives away,
 As we prepare for coming night
 And the dawn of another day.

—Carl Ferrell



Buck deer are 'in the velvet'



DEER rubs or scrapes are a sure sign of a buck.

For the last four or five months buck deer antlers have been "in the velvet", so called because of the velvet like skin which has incased the rapidly forming bone antlers. Now the antlers are 'fully grown' and bucks are polishing or rubbing them. This scrapes off the dead skin or 'velvet' and in the process also removes the bark of the plant on which the deer rubs. Such deer rubs or scrapes—usually small trees, bushes, and vines—are easy to see and are sure signs of a buck. They are located within the normal range of the deer's activity and are visited even long after the buck has polished his antlers—a fact that deer hunters should remember when selecting a spot to hunt.

Most people now know that antlers, which are shed every winter, do not accurately indicate a deer's age but rather the size of the antlers reflects the physical condition of the animal.

Buck deer have been shy and retiring during antler growth, but will now become more active and aggressive until their antlers are shed in late December and January.

From trust to treachery

BY DR. L. H. COLEMAN, PASTOR,
IMMANUEL CHURCH, PINE BLUFF

Life and Work

September 7, 1969

John 12:3-6

Matthew 26:14-16, 47-50:
27:3-5

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

There is a name which parents no longer assign to their children. Rarely do you meet someone named Judas.

Judas was a man of Kerioth, a small village in southern Palestine, perhaps of the tribe of Judah from which Jesus came. Why he was named Judas by his parents we really do not know. Two possibilities emerge. Judas is the Greek form of the Hebrew word "Judah." His name could have been associated with his tribe. However, parents were inclined to give names to their children to symbolize their dreams for the child. It is possible Judas was named after Judas Maccabeus, one of the great heroes of the Jewish people. His father was Simon Iscariot (John 6:71).

Judas was chosen by Jesus to be a disciple, a follower, a trusted member of His group. Why? He wanted Judas, that was the reason. Evidently he had business experience, thus he was trusted to carry the "bag." He served with the disciples for nearly three years but by no stretch of the imagination can we believe that Judas ever became a disciple of Jesus in his heart. Time and again when the Gospels open doors for us to see into the bank of disciples around Jesus, we find Judas steadily moving away from the Master. Never do we read of Judas gaining ground.

Judas thought of Jesus as a political Messiah at the beginning, as did so many others of the apostles. To men accustomed to uprisings and revolts, the talk of Jesus seemed to be a cry for definite political action. Gradually, the other apostles came to see Jesus in a new light. At last they all realized the true meaning of his words and his life, except Judas. Judas pursued selfish ambition and it led him to his doom. He never saw beyond himself and his gain. He became desperately disillusioned with the progress Jesus was making. In due time he saw that he and Jesus were not even going in the same direction. That is when he decided to expose Jesus before men.

Judas witnessed the devotion of others to Jesus and proclaimed it a waste. For instance, when Mary of Bethany, who certainly owed much to Jesus for

returning her brother from the dead, anointed the feet of Jesus with a costly ointment, Judas spoke up. John comments that Judas did not really care for the poor as he claimed but he just wanted all the money to go into the "bag" from which he took some for himself. Only here is he called a thief so it must not have been common knowledge at the time that he was stealing from the group. No one thought he would betray Jesus.

Judas had watched the opposition boil up around Jesus. To him, Jesus was getting nowhere. He was not rallying the people against Rome but stirring them up against himself. The ax of execution was bound to fall sooner or later and Judas wanted out before it was too late. He went to the chief priests and offered his services. The price was a mere \$19.50, barely enough to purchase a common slave. The money was not the main thing though. Judas' hunger for prestige, fired by frustration, led him to use confidential information against his proclaimed leader.

Many have followed in the footsteps of Judas by stealing from their employer, cheating on their family, deceiving

Redeeming the time

As Christ looks on the world today,

He sees distress and woe.

We dare not fail to heed His call,
As gently He says, "Go."

The Word of God is life and breath,

It helps us understand

The needs of all our fellow men

Who cry on every hand.

May God help us redeem the time

And point men to the Lord;

For Jesus may be coming soon,

According to His Word.

—Gertrude Jesser

Fayetteville

their government, and condemning their church. Is loyalty not important anymore? At least some military leaders and government officials have a sense of loyalty because they resign their posts before criticizing their leaders. Should not Christians possess a greater sense of loyalty than they?

Judas used the sign of friendship to betray the friend of man. Since the authorities feared an open public arrest, he led them to a dark garden where no one would witness his cowardly act. But every man who has ever heard the Gospel story has also heard of Judas. The deed was done perhaps even to arouse the power of Jesus. It did, but not in the way in which Judas hoped. Instead, Jesus let them take him and convict him. Everything was going wrong. Judas had wanted triumph but all he got was betrayal. This really came home to him when the priests cast him aside. The money became repulsive to him and he no longer wanted it. With a sense of fury and dismay clamoring in his heart, he thrust the pieces of silver at their feet and staggered on down the road to Hell. "All night he wandered, stumbling over the refuse and beggars in the street, his eyes unseeing, his soul a volcano of tormented memories." At last, he hanged himself. Life had reached a dead end and Hell opened its jaws to take him in.

Conclusion

There is another name which is also rare among names today but for an entirely different reason. That name is Jesus. Jesus and Judas died on the same day. The death of one was honored by God in exalting his son at the right hand of the throne in Heaven. But the death of the other blew out the candle of redeeming hope, which had for so long flickered in the world.

People who try to use Jesus Christ for personal gain commit spiritual suicide. The true disciple will instead be used of God to bring glory to his name. Those who do will always gain from the experience but the gain will be in the form of trusted service. Let us try to make choices which lead away from spiritual disaster toward successful discipleship. The next lesson is about a man who did.

God grants Israel a king

BY DR. VESTER E. WOLBER
Religion Department
Ouachita Baptist University

International

September 7, 1969

I. Samuel 8:4-7;
9:27-10:1;
12:19-22
18:8-9

Request for a king (8:4-6)

While it cannot be said that God controls history in the sense that he determines all historical events, it can be seen that he does influence history and that he judges history. Circumstances within Israel brought about a desire for a king. (1) Samuel the great prophet and judge of Israel was old, (2) His sons were wicked, and it was feared that Samuel's power might be transferred to them. (3) Other nations in the area had kings, and Israel wanted to be like them.

When the people requested a king, Samuel opposed the idea until he had carried the matter unto God in prayer. God's answer to Samuel indicates that (1) in making the request Israel had rejected true theocracy—the direct rule of God over his people; (2) the cost of a king and his court would be staggering (10:18); but (3) the request should be granted.

God's people must think seriously and pray earnestly before making plans for life, and especially so if those plans call for a major departure from the established way of life. God sometimes lets us have some of the things which we don't need: at times he guides us to understand the meaning of our request, leads us to count the cost, and then leaves us free to decide whether or not we really want to go through with it.

Saul anointed king (9:27-10:1)

Although God granted the people's request for kings, he continued to exercise some control over their selection: Saul, David, and Solomon—the first three kings—were all selected and anointed under the Lord's direction before the people chose them; another clear indication that the Lord can influence and guide his people without interfering with their freedom, and often without their knowledge of his guidance.

National assurance (12:19-22)

Samuel assembled the people of Israel at Mizpah where they selected Saul as their king (10:20-24). He did not establish a national capital but returned unto his own farm until an emergency arose. When the Ammonites invaded the land of Gilead, east of the Jordan (11:1-4), Saul quickly mustered an army, defeated the Ammonites (11:5-11), and became a popular king.

Samuel called all Israel together at Gilgal and there held an inaugural cere-

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

mony and installed King Saul in office (11:12-15). It is not difficult to see that Samuel continued on as the moral and spiritual leader of Israel. (1) He drew from the people the public declaration that Samuel had not defrauded or oppressed them (12:1-5). (2) He reminded them that in previous years when they had been oppressed by their enemies they repented and called on God who then sent judges such as Gideon and Samtel; but when the Ammonites invaded the land, the people rejected Samuel and called for a king (12:13). (3) He assured them that if the people and the king would fear, serve, obey, and follow the Lord all would be well with them; but rebellion against God would bring destruction (12:13-14). (4) Although it was not the rainy season, he called on God to send thunder and rain to indicate his power.

This portion of the printed lesson (19-22) contains three important facts: (1) The people acknowledged their sin in calling for a king. (2) Samuel assured them that God would not cast them away because he had chosen them as a people for himself. (3) He directed them to serve the Lord with all their heart.

Preacher-poet

A seed of hate

I thoughtlessly allowed to fall
A seed of hatred in my heart.
It sprouted, too, and quickly grew
To be of life a spreading part.
'Twas fertilized with bitter
thought,
Oft drenched with thundrous
storm.
Right soon it took sweet mercy's
place
And stole life's chiefest charm—
The charm of blessed, wondrous
love,
The balm of grace and peace,
The greatest of all gifts of God,
From sin, the soul's release.

—W. B. O'Neal

This generation cannot undo the sins of former generations; neither, for that matter, can we undo our own sins of last week, last year, or last decade. We can regret them and make a determined effort not to repeat them; and we can trust in God to forgive us and restore us to his favor.

A fallen monarch (18:8-9)

In a funeral service for Saul, David said "How are the mighty fallen" (II Samuel 1:19), but mighty Saul fell before he fell in battle. He became emotionally disturbed and morally sick. His illness was expressed in a jealous rage which could be generated by any situation which stimulated his envy. When the woman sang "Saul has slain his thousands and David his ten thousands," David became in Saul's mind a threat to him.

1. It is wrong in public to compare one man against another man in such way as to make him feel inferior. Such a comparison might be passed over if one is ranked slightly ahead of the other, but to say that one is ten times better than the other is too much.

2. It is doubly wrong to downgrade an egotistical man in public. As a matter of fact, it is conceded that a man ought not be so egotistical; but, as another matter of fact, it is useless to try to straighten out all the warped people we know. Some of the most warped people in the community may be that way because too many people have been trying to straighten them out in public.

Anyway, the women in Jerusalem were not really concerned about Saul; they were just excited about David. They threw their minds out of gear and raced their emotions.

It was the beginning of the end for Saul. Already, he had been told that his house would not continue on the throne (Ch. 15). Moreover, his armorbearer who had been brought in to play the lyre to quiet the king's troubled spirit had become a dashing young army officer; and it is likely that Saul recognized him to be the chosen king to succeed him.

Wracked and tossed by successive waves of jealousy, the king who started will quickly disintegrate. The break-up of Saul was a tragedy which he brought upon himself; but when all the facts are brought to light, it may be seen that many people contributed to his ruin.

A—"Arkansas' enlarged missions program" (E) p8; "Add a little sweetening", Feminine Intuition p6.
 B—Barlow, Noel, photo p12; Bradley, Homer, photo p13; Batesville First dedicates p20.
 C—Cummins Prison chapel, cover story p6; Caldwell, Reefus, photo p13; Cantrell, Hugh, photo, p13; Cowling, Dr. Dale, photo p14.
 D—"Don't Be afraid", (PS) p2; Durkee, Arthur, accepts pastorate p8; "Dr. William Carey's second wife", Beacon Lights p17.
 F—Fink, George, photo p18.
 G—Griffin, James, photo p14.
 H—Horatio GA service p5; Hoover, Miss Annie, missionary p6; Hamm, Janet, photo p14; Holland, Bob, resigns as missionary p7; Hunt, Russell, photo p14.
 J—"Jews and Baptists in fruitful conference" (E) p8; Jackson, Danny, photo p15.
 K—Kidds begin work on Brazil field p5.
 M—Maston, Dr. T. B., story about p5; McClung, Ray, photo p14.
 N—Neal, Worthy, ordained deacon p18.
 P—Price, Bruce H., letter to editor p4; Pine Bluff Southside fund drive p5; Pine Bluff First choir commended p6; "Power of lingering love", Baptist Beliefs p7; Pine Grove Church, Sweet Home, centennial p8; Porter, Gregory, Glorieta staffer p9.
 S—Shepard, Dr. and Mrs. John W. Jr., missionaries, p6; Sargent, Milner, photo, p10; Scarborough, U. M., photo, p12; Smiley, Wilma, photo, p12; Syfrett, Carol, photo p12; South, R. L., photo p13; Smith, Wayne S., OBU registrar, p18.
 T—Training Union literature, unhappiness with, (L) p4; Tucker, Allen, licensed to preach p6; Toni, James, ordained deacon p18.
 W—Woodall, Harry, photo p10.



"No, ma'am, it wouldn't be covered by Medicare!"

Persuasive speaker

A well-known zoologist announced he was trying to cross a parakeet with a black panther.

"Good grief," exclaimed a newspaper reporter. "What do you expect to end up with?"

"Well, I can't rightly say," admitted the scientist. "But if it starts talking, people had better listen!"

For Newly Elected Teachers

BROADMAN COMMENTS, 1969

October, November, December

by Hugh R. Peterson, Norman Shands, and Annie Ward Byrd

This paperback commentary on the International Sunday School Lessons, Fourth Quarter, 1969, gives a practical easy-to-use teaching plan for each lesson. Other aids for effective lesson presentation are: complete Bible text, life-centered introduction, ideas for applying the lesson to present-day needs, selected bibliographies, and visual aid suggestions. An ideal aid for teachers beginning their work in the fall. (26b) Paper, 95¢

Order this BROADMAN book from your Baptist Book Store

408 Spring Street
 Little Rock, Ark. 72201

CHURCH FURNITURE



At
 A
 Price

Any Church Can Afford

WAGONER BROTHERS
 MANUFACTURING CO.

Write or Call

Phone OR 5-2468

BOONEVILLE, ARKANSAS

Church	Sunday School	Training Union	Ch. Adms.
Alicia	71	57	
Arkadelphia, Shiloh	19	10	
Berryville			
First	122	45	
Freeman Heights	101	23	2
Rock Springs	69	37	
Booneville First	256	216	1
Camden			
First	392	64	2
Cullendale	348	101	6
Cherokee Village	93	31	
Crossett			
First	562	171	
Mt. Olive	259	114	
Dumas, First	269	56	9
El Dorado, Ebenezer	160	55	3
Forrest City First	508	180	2
Fort Smith First	1,031	347	
Green Forest First	145	73	1
Greenwood First	291	94	
Hampton First	144	44	3
Harrison, Eagle Heights	208	65	
Hope First	434	180	3
Hot Springs			
Emmanuel	43	32	2
Grand Avenue	183		
Piney	195	100	7
Jacksonville			
First	381	94	
Marshall Road	287	124	3
Jonesboro			
Central	413	118	
Nettleton	296	139	1
Little Rock			
Archview	116	49	
Geyer Springs	571	173	9
Life Line	485	154	1
Rosedale	162	51	1
Marked Tree, Neiswander	95	68	
Monticello			
Northside	90	60	
Second	253	114	1
North Little Rock			
Baring Cross	580	142	2
Southside Chapel	49	24	
Calvary	350	126	2
Central	238	90	5
Gravel Ridge First	146	74	
Highway	150	88	
Park Hill	776	192	
Sixteenth Street	55	36	1
Paragould, East Side	263	141	18
Paris First	369	114	2
Pine Bluff			
Centennial	210	98	
Second	177	74	
Watson Chapel	215	133	
Springdale			
Caudle Avenue	117	38	
Elmdale	339	63	
First	393	118	3
Van Buren			
First	381	129	
Jesse Turner Mission	9		
Chapel	41		
Vandervoort, First	51	22	
Warren			
First	359	100	3
Southside Mission	67	60	1
Westside	87	67	6
West Memphis, Calvary	226	97	

SOUTH SIDE BAPTIST CHURCH

2309 Poplar Street

Pine Bluff, Arkansas 71601

Dr. Tal Bonham, Pastor—President of Executive Board,
 Arkansas Baptist Convention

\$600,000—FIRST MORTGAGE SINKING FUND BONDS

Interest, according to maturity dates 6%—7¼% Due serially

Denominations: \$5,000, \$1,000, \$500, and \$250.

Interest semi-annually by coupon at the principle office of
 SIMMONS FIRST NATIONAL BANK—Pine Bluff, Arkansas

For further information: Write the Church or call (501) 534-6301

This announcement is neither an offer to sell nor a solicitation to buy the securities. That offer is made by the prospectus.

TO PASTORS AND PARENTS—

If you have young people coming to the University of Arkansas, please give the name and local address to one of the following Southern Baptist Churches and they will be contacted:

Bethel Heights, 1155 James First, College & Dickson St.
 Immanuel, 201 S. Duncan
 Ridgeview, Highway 16 East
 Rolling Hills, 1400 Rolling Hills Dr.
 Second, South Locust & 6th St.
 Southside, 12th and Dunn St.
 University, 315 W. Maple

Adv. Paid for by:
 Immanuel Baptist Church
 Rolling Hills Baptist Church

Crusade of the Americas is called a success

NASHVILLE—The long-planned-for "Crusade of the Americas" sponsored by Baptist churches is more than half over and the evaluation by top leaders of the hemisphere-wide evangelistic effort is that the thrust is a success.

"The results will be known only in eternity," said Ruben Lopes of Sao Paulo, Brazil, president of the Crusade of the Americas who first proposed the crusade. The outreach involves 24 million Baptists in 32 countries of North, Central and South America.

The president termed the crusade a "blessing for the little countries, especially those in South America, Central America and the Caribbean." (EP)

WCTU anxious about liquor's wooing youth

LINCOLN, Nebr.—The liquor industry's drink target currently is the youth of the country, the director of the department of public relations for the National Woman's Christian Temperance Union charged here at the agency's 95th annual convention.

"The drive," she added, in a convention talk in the Cornhusker Hotel, "is to defeat alcohol and temperance education. It is backed by colossal propaganda campaigns designed to lure the country's youth into ranks of drinkers and drunkards." (EP)

Speakers listed for evangelism congress

Responding to the "theme of the day" at the Congress on Evangelism in Minneapolis Sept. 8-13 will be W. A. Criswell, Ira Galloway, Bruce Larson, and Nelson Trout.

The plan of the six-day congress calls for a major study paper each morning, followed by a response by another speaker.

Dr. Trout, Minneapolis, a member of the Evangelism department of the American Lutheran Church, will give the response on Tuesday, when the theme is "The Church and Evangelism in a Day of Revolution." Dr. Trout is one of a number of Negro clergymen and lay leaders who will be addressing the Congress.

Dr. Criswell, Dallas, Tex., pastor of First Baptist Church of Dallas, and president of the Southern Baptist Convention, speaks on Wednesday, in re-

Graham sees 'spirit of ecumenism' among Baptists

"A great spirit of ecumenism prevails among Baptists today," American evangelist Billy Graham told reporters during a press briefing at the Conference of the European Baptist Federation in Vienna, Austria.

Graham, himself Baptist, said, "We all agree that we are one in Christ. We are members of the same body. In that sense we are already ecumenical because we are joined in the same body of which Christ is the head. On such great principles as the death and resurrection of Christ, we are agreed.

"Denominations have different emphases," Graham continued. "Some Baptists are in the World Council of Churches, some are outside it." Graham, who brought the two final addresses to the European Baptist meeting, said his ministry "is involved with all denominations, including Roman Catholic. My work is entirely ecumenical, in that I work with all groups.

"However," he said further, "not all groups work with me but I will work with them. Groups on the extreme right say that I am too liberal, while groups on the extreme left do not agree with my theology."

Asked to name the contributions Baptists have made to the ecumenical movement, Graham replied:

sponse to the position paper theme, "The Church and the Journey Inward."

Dr. Larson, New York, N. Y., executive director of Faith at Work, will be heard on Thursday morning, responding to the theme, "Evangelism and Renewal in the Church."

Responding Friday morning on the theme, "Evangelism and Coming World Peace," will be Dr. Galloway, pastor of the United Methodist Church of Ft. Worth, Tex. Dr. Galloway pastors one of the largest Methodist Churches in the country and was an oil executive and county judge before going into the ministry.

The Minneapolis congress is a follow-up of the World Congress on Evangelism held in 1966 in Berlin, Germany. Chairman of this Congress is Oswald C. J. Hoffmann, St. Louis, Mo., speaker on The Lutheran Hour. Honorary chairman is Billy Graham, Montreat, N. C., speaker on The Hour of Decision.

"The most democratic of all denominations has been the Baptist. They have made this contribution to the ecumenical movement.

"Baptists have given an especially strong emphasis to evangelism and missions. This is also a contribution."

C. Ronald Goulding, London, England, secretary of the European Baptist Federation, noted that five Baptist national groups in Europe belong to the World Council of Churches. Nine Baptist national unions are in the Conference of European Churches, he added, and "in every country, we are engaged in ecumenical councils or in work of free church councils."

Youth under age 25 make up 60 per cent of those who attend his crusades around the world, Graham said. In one case, it was over 80 per cent. "The youth of today are more interested in religion than at any time in this century. They are asking questions which only a spiritual answer can satisfy. They are in revolt against materialism. They are searching for a creed to believe . . . Rebellions and demonstrations are a part of this search."

It was his first visit to the Austrian capital, Graham told the press, although not his first to Austria. (EBPS)

Are You Moving?
Please give us your new address before you move!
Attach the address label from your paper to a postcard, add your new address including the zip code, and mail the card to us.
Arkansas Baptist Newsmagazine
525 West Capitol Ave.
Little Rock, Ark. 72201