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January 11, 1968

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

JANUARY 11, 1968

Personally speaking



A hard lesson

"ARE you driving back to Little Rock to-night?" asked Deacon Ezra Petray, rather credulously, at the close of the service on a recent Sunday night at the London Church.

"Yes," I replied, "all the way!"

"It didn't used to be possible," said Brother Ezra, remembering horse-and-buggy days.

"But it is no trick at all now," I replied, as I anticipated being back on my home grounds in North Little Rock in less than two hours.

But that was just what I thought. For if there is "many a slip between the cup and the lip," how many more slips there may be between taking off in a car and arriving at one's destination.

When I was within three miles of Atkins, my Renault suddenly took out on me, with no advance warning at all. The little tin critter was like a balky mule lying down in the pasture and refusing to budge. I did not have to be a mechanic to get the message and the message was: "That's all she wrote."

Well, as I was saying, the time was a Sunday night, and it just happened to be the Sunday night before New Year's Day the next day. Everything in the way of garages was closed tighter than the proverbial jug and would be for some 36 hours more.

Suddenly I knew the utter frustration of being afoot in an age that is distinguished by its mobility. All of my recent walking for exercise came back to haunt me. The fact that the temperature was hovering in the low 20's added to the coolness of the spectre.

To make a long story short—something editors never like to do unless they have to—I walked to the nearest house that still had a light and persuaded a stranger to haul me and my luggage back to my mother's apartment in Russellville.

Half of New Year's was spent with a kindly brother-in-law trying to repair the flivver in 23-degree weather and finally dragging the car back to Russellville to await the services of garagemen when the holiday would finally end.

By late Tuesday afternoon—two days later

than I had planned originally—the car was again roadworthy and I was on my way home.

The lesson I learned from this was summed up by my brother-in-law: "Don't fret when all you can do is jist set."

Erwin L. McDonald

IN THIS ISSUE:

A NATIVE Arkansan is the only missionary in the Indonesian city of Bogor. For his thoughts on what seems to be a genuine religious revival, and his method of dealing with it, turn to page 5.

THE war in Vietnam is still the subject of controversy and conflicting opinions. For another view, and a strong one on this subject, read "On Vietnam," a letter to the editor on page 4.

CHARTER members of this church were baptized in a tub in a cave, and their most fervent wish is for a church with an open door. Read the story of the Baptist Church in Naples, Italy, in "Treasure Hunt," on page 18.

A NEW project called Cooperative Promotion Planning, will place priority on interpreting new programs new curriculums and other materials for use by Southern Baptist churches beginning in 1970. The story is on page 16.

THE Cooperative Program's importance is stressed in two feature articles this week. For a look at it, and its importance, turn to "Does your church have generous leaders?" and "Sharing what the world needs," on page 11.

COVER story, page 14.

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newsmagazine

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Abbreviations used in treating 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.

Our field

FOR Christians, "the field is the world" This is the case with churches and with individuals. The gospel of Jesus Christ is a "whosoever will" gospel. And the call to Christians—whether as individuals or as churches—is to "rescue the perishing"—all people of all races and cultures and of all social and economic levels.

God's will for an individual Christian is that that individual live a Christ-like life and do everything he can to win others to Christ. God's will for a church is that the church do collectively what each church member is to do individually. The call is the same, for individual and for church, and regardless of where the individual lives or where the church is located.

While the field is the world, the world starts at one's own door. And that is true, again, for churches as it is for individuals. The Christian who tears his shirt to get the gospel to black people in Africa but lives as if he felt black people in his own city had no souls is a walking contradiction of his claim of being a disciple of Jesus Christ.

And the church that passes over the poor and the needy to curry the favor and membership of the prominent and the affluent is also missing the mark.

Much is being said this day about whether churches should stay at down-town locations or "move with the people to the suburbs." This is something each church must determine for itself—hopefully by prayer and straight, compassionate thinking.

As a rule, the people who move to the suburbs are the well-to-do. Will the church that relocates settle down in its nice, affluent new setting with no conscience qualms about the poor people left behind who cannot afford suburban homes?

The field is the world and that includes the slums and the near slums. The field is the world and that includes all races and all cultures. The field is the world and that includes all social and economic classes.

Christ said: "My purpose is to give eternal life—abundantly. I am the Good Shepherd. The Good Shepherd lays down His life for the sheep" (John 10:10-11, The Living New Testament, Tynedale House).

JANUARY 11, 1968

Bibles or bombs

FOR at least a generation, American Christians have been hearing it said that we must take Bibles to the world if the world is to be spared the dropping of bombs. One of the most noted of men to sound this alarm was a great general—the late General Douglas MacArthur. Soon after going into Japan with our army of occupation, following World War II, General MacArthur issued a call to the churches of America to send a great staff of missionaries to win our erstwhile enemies to Christ.

Christian America took this apathetically and as a result Japan has been lost to the Christian faith. Today Christians in Japan are numbered by mere thousands, and this in a land with a population of more than 90,000,000.

The cry, "Bibles or bombs!" has so long been taken by Americans as evangelical oratory that many who used to crusade for a Christian world conquest have grown weary if not silent. One voice that continues to be heard, however—and it is not the only one—is that of Evangelist John Edmund Haggai of Atlanta. Preacher Haggai, a son of devout Syrian-American parents, is now on a preaching mission to Vietnam and Indonesia. This is his second such tour in recent weeks, and he is laying plans for an evangelistic crusade in Indonesia next spring for which he hopes to enlist scores of American preachers and laymen.

Speaking to the board of directors of the Haggai Evangelistic Association in Atlanta just ahead of his departure for Vietnam, Dr. Haggai pointed to four doors of opportunity which in recent years were open to the Christian witness but are now closed, "largely because we did not go in with the gospel when the doors were open": China, Korea, Vietnam, and Japan. Presently Indonesia is open and her people swarm in great hordes to hear the gospel of Christ wherever it is preached, he said, but there is no way of knowing how long this door will remain open. It is a well advertised fact, he said, that the Communists have designated 1970 as the date by which they plan the take-over of Indonesia.

Today, as someone has said, "Americans live on an island of plenty in a sea of hate." And all of our material resources cannot save us and the world from the holocaust of war. Christ, the Prince of Peace, really is the only hope. If American Christians remain silent in their day of good news, will not punishment overtake them? (2 Kings 7:9, R. V.)

On Vietnam

Understanding the Gospel

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

I read the Arkansas Baptist with interest and for the most part agree with most of what is written. However, as an American who spent seven years in the Far East, including some time in South Viet Nam, I disagree with you on your stand concerning our part in the war which is now raging in that area.

I am a Christian, a Southern Baptist, a Sunday School Superintendent... active in my church and I believe interested in the Kingdom of Our Savior and its expansion to all men everywhere. But there are times, when Christians must stand up and fight against evil. Are you willing to give me a fair shake in the Arkansas Baptist? I express the views of many other Southern Baptists.

I'd like to quote from a letter which was sent home by a Navy Chaplain who has been in the combat area for eight months. I quote in part:

"I spent eight months in the combat zone with a group of men who literally worked themselves to death on humanitarian projects. We built roads, a hospital, dug water wells and did countless other acts of civic improvement, such as working with Catholic and Protestant orphanages.

"Returning to the United States, I find... questions like 'Are you still burning innocent villages and shooting civilian women and children?'

"I'm sick to death of battlefield experts who have never left home... and of mushy Christians who have never been to this area where to believe in Christ often means torture and death... Let them go and talk to refugees from North Viet Nam and China... then I'll talk with them.

"What frightens me is that our people are not getting the true picture of the Vietnamese conflict, even though it's the best covered news event in history. When I tell people... that the communists... savagely blew up our hospital and maimed our men with ambushes, no one wants to listen.

"I hear constant criticism of our presence in Asia and continual harping to withdraw... Why isn't there some criticism and condemnation of the raping, looting, burning and hell the communists are spreading south of the demilitarized zone?

"When I tell folks here about the work our boys are doing... helping the Vietnamese people—I get a sweet knowing look and a reply something like: 'Oh, yes, it's wonderful what our boys are doing. But don't you think they're just taking advantage of us over there?'

It is amazing how the presentation of the gospel truth in a simple, straightforward way grips the mind of men. It is just as amazing how so many in our day have missed its truth by approaching it with doubtful disputation. Instead of revealing the gospel it seems to have been covered over with too many words that people do not understand. It seems to have been lost in a barrage of semantics. Confused men do not help others in confusion. Should a clearer note be sounded?

The single hearted, simply told story of Christ's work seems to be the compelling story. Those of the New Testament time went about telling their experiences. This, coupled with their lives, was enough to send the church on its way.

Illustrations are prevalent on mission fields as to how the work began because someone was faithful enough to keep presenting the gospel. The evangelical movement in Italy began this way, so far as Baptists are concerned. It was begun by Count Oswald Papengouth of Russia, who married an English noblewoman. He had a liberal education but was living in sin and vice when the grace of God captured him. The channel of this grace was his housekeeper, who often gave him tracts. Instead of reading them the Count threw them into the wastebasket. One day, seeking a scrap of paper, he had his attention attracted by one of the tracts. He read it carefully. Conviction of sin and the need of spiritual help came. He began seeking and directing his steps to a Baptist service and was saved. He felt his life should be given in the service of the ministry.

He preached in France and Switzerland before going to Italy. In the autumn of 1874 he opened a hall in Naples for meetings. He had the help of other Christians but he, himself, began reading and explaining the scriptures. By April 1875, several persons were seeking baptism. Thus, the Baptist work began in that area of the world.

Are men still hungry for the reading and explanation of the word of God? Hear a young missionary from South America who said to me recently: "I am amazed to find so many people who want the plain, simple facts about the Bible applied to life. Everywhere I go here at home, I find people hungry for warm, personal truth, especially the preachers. I'm not a great preacher; this I know. But I preach in the United States just like I preach in Brazil and I find the results the same. I do not try any speaker's tricks. I just get up and preach out of the Book and out of my heart and God blesses it."

Wouldn't they be just as happy being Communist?"

To this letter I give a hearty amen! Are you willing to print this? I think it's only fair you do, and let our people decide who's right.—Jack Mohr, Lt. Col. AUS Ret., 1326 Airport Road, Hot Springs, Ark.

Times tallied

NEW YORK — A recent check of 365 editorials published in the New York Times revealed 466 Biblical verses, references or allusions to Holy Writ. (EP)



Graphic with arches containing the text 'ON THE MORAL SCENE' and 'CHRISTIAN LIFE COMMISSION, SBC' below it.

...After nearly ten years of study to find out how white and Negro families come to terms with continuing racial problems, Dr. Robert Coles, Research Psychiatrist for the Harvard University Health Services insists "outright prejudice racism—is much less respectable than it used to be; prevalent and enormously significant, yes, but more subtle and devious." Dr. Coles says people of both races go to greater length than they once did to disguise their feelings—from themselves as well as from others.

Indonesia missionary

guards the front door

BY GAINER E. BRYAN JR.

[Mr. Bryan toured Indonesia with Evangelist John Edmund Haggai of Atlanta investigating the nature and extent of revival in the world's largest archipelago. Formerly editor of The Maryland Baptist, Mr. Bryan is now a free-lance writer.]

BOGOR, INDONESIA—The average Southern Baptist pastor would feel that he had failed if he started a new work and after 1½ years had only 46 members.

Not so Avery T. Willis Jr., only missionary in this city of 175,000 people. Willis is a native of Le Panto, Ark., and has lived in Texas, Tennessee and Alabama. His father is now pastor of Second Baptist Church, Tulsa, Okla. Mrs. Willis was born in Nowater, Okla.

Willis could boast of hundreds of members in the Bogor Baptist Church of which he is pastor if his church were more interested in numbers than in proven discipleship. Thousands of persons have attended two series of evangelistic services held by the church, and hundreds of people have made decisions for Christ. Yet only 46 have been baptized. Others are awaiting baptism.

Instead of immediately admitting those who profess, Willis' church requires a period of indoctrination. "We do not offer a theology course," he said, "but we want them to understand what they are doing."

The procedure of reception into membership is also rigorous. The convert has to stand up before the congregation and give his testimony. "This shows some up but makes strong Christians," Willis said.

When he is baptized, the convert must sign the Church Covenant in the presence of the whole church. The pastor and the clerk publicly sign the baptismal certificate.

If these procedures seem unusually strict, the reason is that circumstances in Indonesia are unusual. There has been a bandwagon movement to join the church in this country in the past two years.

Most Christians would say that the Holy Spirit has been at work in this movement, leading many unregenerate people to genuine repentance and salva-

tion. From the human standpoint, the current revival was produced by a great social upheaval.

Until Sept. 30, 1965, Indonesia had the largest communist party outside of Russia and China. Then the communists made a brutal grab for power that failed. All religious leaders, including Avery Willis, were on a list for extermination by the communists.

In retaliation for communist brutality, the Muslims of this predominantly Muslim country launched a vendetta, in which at least 400,000 communists or suspected communists were killed. The government of General Suharto, in its program of opposition to atheistic communism, called on every citizen to profess some kind of religious faith. These developments, it is believed, caused many communists to seek church membership as a sanctuary from persecution. Many may have started from insincere motives and become sincere in the process.

"I think it is a genuine religious revival," Avery Willis said. "Whether it is Christian or not remains to be seen. Many converts are communist or communist sympathizers, or those who say the two can co-exist."

A trio of music directors from Texas called "The Embellishers," helped to draw attendance at the first series of evangelistic meetings held by the Bogor Baptist Church. Members of the trio were Paul Paschal, Jerry Jones and Don Blackwell.

A theater was secured, tickets were sold, and 6,000 people attended the nine services. There were 114 decisions, including 93 professions of faith.

In the second crusade the Bison Chorale of Oklahoma Baptist University came for two days. Willis preached. There were 3,000 in attendance and 96 decisions, with 73 professions of faith.

Shirley Willis helps her husband conduct evangelism classes, in which 300 were enrolled, mostly high school age and up. Half are not Christian. Mrs. Willis also helps in some correspondence courses.

She took time out in November to have her fourth baby, Christa Dawn, born eight pounds, 10 ounces, 21½ inches long. Mrs. Willis had hepatitis last year but has gotten over it. Willis believes he has about overcome an amoeba which has troubled him since finishing language school at Bandung and moving to Bogor.



SOUTHERN Baptist Missionary Avery T. Willis Jr., of Arkansas (center) talks about Baptist work in Indonesia with John Edmund Haggai (right), Southern Baptist evangelist from Atlanta; and a member of Willis' church in Bogor, Indonesia on the Island of Java. (BP Photo by Gainer Bryan Jr.)

Rev. Lawrence retires

Rev. Charles E. Lawrence, associate pastor, Markham Street Church, Little Rock, retired Jan. 1 after 34 years as



an active pastor of Arkansas churches. Before coming to Little Rock 25 years ago Mr. Lawrence served as pastor of churches in Bald Knob, Heber Springs and Dumas. Mr. Lawrence came to Little Rock in 1942 as pastor of First Church, which became debt-free for the first time in its history under his leadership. In 1946 he led in the organization of the Gaines Street Church, and served as its pastor for eight years. During these years the membership grew from 170 to 1,100.

In 1955 Mr. Lawrence led in organizing Longview Church, also in Little Rock, which he pastored for 12 years. In March of last year the church property was sold to Greater Archview Church and the congregations of Longview and Markham Street churches merged. Since that time, Mr. Lawrence has served the Markham Street church as associate pastor.

Mr. Lawrence has announced that he will maintain an office at the Markham Street Church, and may be reached there.

OBU's CCU plans, elects officers

Ouachita University's Christian Commission Union, whose purpose it is to carry out Christ's commission as given in Acts 1:8, is making plans for spring semester activities following election of officers.

Serving as president of the organization will be Dale Tucker. Other officers are Jim Elliff, program vice-president; Nancy Archer, secretary; Mary Harvill, treasurer; Dave Parrish, enlistment chairman; Rebecca Thompson, campus publicity; Marty McDonald, state publicity; Jerry Davis, specialties chairman; Allen Hampton, church missions; Shelby Cowling, chorister; Donna Shults and Randy Hyde, social chairmen; and Benny McCracken, BSU representative.

CCU conducts weekly services in the Hot Springs jail and two nursing homes in the Arkadelphia area, and sponsors many weekend youth-led revivals throughout the state. Students are available for fellowships, special emphasis, weekend or week-long revival meetings. They serve as evangelists, song leaders, musicians, artists, fellowships leaders and give personal testimonies.

Dr. Wayne Peterson, faculty sponsor for CCU, asks that churches wishing to have youth-led services contact him or Dale Tucker.—Marty McDonald, Box 234, OBU

OBU junior to compete in composers contest

John Hilliard of Hot Springs, a junior at Ouachita University, is one of 10 selected to compete in the national composers contest sponsored by the Texas Boys Choir.



The choir is an organization with headquarters in Fort Worth and provides musical training to youngsters in that area. Mr. Hilliard is the son of Mr. and Mrs. Sabalon Hilliard of 111 Rector St. He is a member of the OBU band, the Musicians Guild, and Phi Mu Alpha Sinfonia.

Each of the 10 student composers will be given a \$50 commission to write a 10 to 18 minute work for competitive selection on a theme of "Americana." The themes, for boychoir performance, may be taken from poetry, history, culture, religion, nature or observations of the U. S. today.

The winner will receive a cash prize of \$350. The winning work will be performed by the internationally known recording and touring concert group of the Texas Boys Choir. The announcement will be made July 1.

Reeves to attend annuity board meeting

Sam Reeves, pastor, First Church, Arkadelphia, will represent Arkansas Baptists at the 50th annual meeting of the Southern Baptist Annuity Board trustees in Dallas Jan. 30-31.

The Arkansas trustee will join 62 other state and local trustees from 26 state conventions.

In a report on work accomplished in 1967, Executive Secretary R. Alton Reed will also emphasize major actions taken by the Board during its 50-year history. A further review of history will be presented by Robert A. Baker, professor of church history at Southwestern Seminary and author of *The Thirteenth Check*, the first written history of the Annuity Board, which will be released later in the year.

Also reporting on the year's work will be Floyd B. Chaffin and L. Taylor Daniel, associate secretaries and directors of development; Fred W. Noe, associate secretary and director of investments; B. J. Chenault, treasurer and comptroller; and Mable H. McCartney, registrar.

To be a better Baptist, read the *Arkansas Baptist Newsmagazine*,



CULLENDALE First Church, Camden, recently completed a new pastor's home. Located in a newly developed residential area, it is constructed of buff brick and is centrally air conditioned and heated. The structure contains four bedrooms, three baths, a large living room-dining area, den-kitchen, utility and storage rooms and a two-vehicle carport. The residence is valued at approximately \$30,000. Chairman of the building committee was Bobby Marks. Robert A. Parker is church pastor.

Deaths

REV. THOMAS S. COWDEN, 71, of Little Rock, a retired Baptist minister and former chaplain for the Nursing Home Division, State Welfare Department, Nov. 6, in Stuttgart.

Mr. Cowden had been a minister to 16 churches in Arkansas, California, Colorado and Missouri, and had been a pioneer missionary in Sharp County and a missionary in Centennial Association.

He organized four churches, and as chaplain for the nursing home division, had been instrumental in enlisting churches to hold services at the homes.

DR. J. B. HIPPS, 88, emeritus Southern Baptist missionary to China, Dec. 30, in Wake Forest, N. C.

After retiring from overseas service in 1951 Dr. Hipps taught missions in Southeastern Seminary, Wake Forest, for six years and was made an emeritus professor.

Dr. Hipps taught in the University of Shanghai (a Baptist school) during most of his 38-year missionary career. He was author of *History of the University of Shanghai*, published by the school's Board of Founders in 1964. He also wrote an autobiography, *Fifty Years in Christian Missions* (privately published in 1966).

Son of a Baptist minister, Dr. Hipps was a native of Spring Creek, N. C. He attended Mars Hill (N. C.) College and received the bachelor of arts degree from Wake Forest College (now in Winston-Salem, N. C.), the master of theology degree from Southern Seminary, Louisville, Ky., the master of sacred theology degree from Union Theological Seminary, New York City, and the master of arts degree from Columbia University Teachers College, New York City.

Wake Forest College awarded him the honorary doctor of divinity degree in 1935, and Mars Hill College named him one of two "alumni of the year" in 1965.

Survivors include Mrs. Hipps, the former Margaret Stroh, a native of Pueblo, Colo.; two sons, Robert Owen Hipps and Jackson Stroh Hipps; and three grandchildren.

EDSON W. KNAPP, father of Douglas M. Knapp, Southern Baptist missionary to Tanzania, Dec. 28, in Tampa, Fla. (Missionary Knapp, now on furlough, may be addressed at 829 East River Drive, Temple Terrace, Fla., 33617.)

OBU music scholarship auditions scheduled

Auditions for music and band scholarships to Ouachita University for 1968-69 will be held Saturday, Feb. 24, according to an announcement by William E. Trantham, chairman of the fine arts division.

Dr. Trantham is in charge of music scholarships and Marvin Lawson, director of bands at Ouachita, will be in charge of band scholarships. Interested students of piano, organ, voice or stringed instruments are advised to write to Dr. Trantham. Students of band instruments should write to Mr. Lawson.

Ouachita's music department has 31 senior music students scheduled to graduate this year. The school is a member of the National Association of Schools of Music.

Johnson's rushing yardage rated

Johnnie Johnson, 210-pound senior tailback for Ouachita University, finished 14th nationally in rushing yardage average per game in the National Association of Intercollegiate Athletics (NAIA).

Johnson averaged 114.1 yards per game, which tied him with Broomhead of Azusa Pacific. Johnson's 1,141 yards rated sixth among the total yards gained rushing, while his 256 carries ranked third among the top 30 listed.

A graduate of Watson Chapel near Pine Bluff, Johnson was a unanimous choice for the All-Arkansas Intercollegiate Conference offensive team and was the leading rusher for the All-Stars against conference champion Arkansas A&M.



HERE COMES THE "JOLLY WAGON"—on one of its many Christmas trips throughout the corridors of the Arkansas Tuberculosis Sanatorium, under the guidance of W. H. Heard, Baptist chaplain at the institution. Chaplain Heard delivered a gift to every patient, and adds that approximately 200 bedside arrangements were distributed—all made possible through the help of interested Arkansans.



HELP SMOKEY BEAR PREVENT FOREST FIRES IN THE SOUTH



FMB sets new record

The Southern Baptist Foreign Mission Board, meeting Dec. 7 in Richmond Va., appointed 12 career missionaries, employed 11 missionary associates, and reappointed one former missionary, reaching a record of 222 in all categories of missionary service for 1967.

The previous record in the 122-year history of the Board was 220, in 1965.

"This large number of appointments has been made while maintaining high standards for missionary service," said Dr. Baker J. Cautren, executive secretary.

"In recent years, auxiliary types of missionary service, such as the missionary associate and the missionary journeyman programs, have been designed to supplement the permanent corps of career missionaries. We move very gradually in any type of auxiliary service because we recognize the imperative need to strengthen the permanent missionary staff.

"Our basic plan calls for the auxiliary categories not to exceed 10 percent of the total overseas staff. This minimizes the danger of instability from personnel turnover occasioned by short-range appointments.

"The corps of career missionaries will continue to be the center around which all auxiliary programs will be related."

The Board's new president, Dr. W. Morris Ford, presided for the first time at the December meeting. Pastor of First Baptist Church, Longview, Tex., he was called away from Richmond before his election during the Board's October meeting.

The Board's new missionaries include its first couple employed for South-West Africa (66th country to which Southern Baptist missionaries are assigned). Rev. and Mrs. Charlton D. Whitson, of Manchester, Ga., will go to Windhoek, the capital of South-West Africa, where a small English-language Baptist church has asked the Board to send a missionary pastor. South-West Africa, large but sparsely populated, is a dependency of the Union of South Africa.

Dr. H. Cornell Goerner, secretary for Africa, announced that the first Southern Baptist missionaries to Botswana, Rev. and Mrs. Marvin R. Reynolds, of Little Rock, Ark., are scheduled to leave the States in January.

Dr. Goerner expects to leave early in January for a trip to South-West Africa, Botswana, Rhodesia, and Portuguese-speaking Africa. Rev. Harrison H. Pike, missionary to Brazil (now on furlough in Texarkana, Tex.), will accompany him as interpreter in Portuguese-speaking Africa. Mr. Pike will also participate in evangelistic meetings in Angola, Mozambique, and South Africa.

The meaning of sportsmanship

Sportsman and sportsmanship are words that are often used, yet few people seem to have a clear understanding of what the words mean.

To many, a sportsman is simply one who engages in hunting and fishing, when in reality he is one who is fair and generous; a good loser and a graceful winner. A true sportsman has high regard for himself, his fellow outdoors-



DRAWING by George Purvis

man, the rights of others, the rights of landowners, and for the fish and wildlife resources. He hunts and fishes by the rules (which are essential for any sport to be meaningful) and insists that all others do the same.

Many so-called 'sportsmen' ascribe to the archaic definition of sportsmanship—skillful performance in hunting and fishing—but reject the better meaning—fair, honest rivalry, courteous relations and graceful acceptance of results. Today, apparently, sportsmanship needs 'a shot in the arm,' so to speak. It needs to be practiced by all who participate in any sport and especially in hunting and fishing. Sportsmanship needs to be taught by instruction and by example.

At the beginning of this new year would be an appropriate time for all outdoor-oriented individuals to resolve to be sportsmen and to practice sportsmanship in the finest sense of the word.

From the churches-

Appreciation service

First Church, Tillar, recognized Jim McCone's 88th birthday with a luncheon Dec. 17, given by the church's pastor, Rev. David Stevens, and his family, and attended by 73 friends, relatives and members of the church.

The surprise potluck luncheon followed the reading of Mr. McCone's life history by Mr. Stevens and the presentation of a corsage to Mrs. McCone. It was held in the educational building of the church, which was decorated in the Christmas theme. A birthday gift and a cake were presented to the honoree.

Mr. McCone has been a member of Tillar Church for 51 years. He was ordained a deacon in 1930 and is still an active church member.

Price to Texas

Jack Price, minister of music, Second Church, Hot Springs, has resigned to become minister of music and youth, Orchard Hills Church, Garland, Tex. At the same time he will enter North Texas State University, where he will resume study toward his graduate degree. Walter Yeddell Sr. is pastor. (CB)

Foundation board in annual meeting

The recent crack-down on illegal gambling in Arkansas and the anticipated special session of the Arkansas State Legislature in February will be points of focus as the board of the Christian Civic Foundation of Arkansas holds its annual meeting Jan. 15, beginning at 12:30 p.m. at the Second Church in Little Rock, at 8th and Cumberland and Scott streets, according to Dr. W. Henry Goodloe, executive director of the foundation.

Dr. Billy E. McCormack, Washington, D. C., executive director of the American Council of Alcohol Problems, Inc., will be a featured speaker.

**SMOKEY'S FRIENDS
don't play with
matches**



Feminine intuition

by Harriet Hall



Two-word report: Some snow!

Recently our television gave us the weather report in two words: "some snow." Now it just so happens that we've had "some snow" every day for a week, so I've added the exclamation point to the report. Of course we can't blame the weather man for playing it safe. It's just that he would have been a trifle more accurate if he had added the usual conglomeration of "mixed with freezing rain." I almost expected him to say, "And for goodness sake, if you're sliding down Mt. Sequoyah today, watch out for your neighbor!" As a matter of fact our associational missionary, who lives down the hill from us, had a slightly humorous accident due to the glazed streets. He said his car slipped into the ditch and just as he was on the verge of calling a wrecker, another car slid into his and pushed his out. Would you believe it?—I did.

Truthfully, I enjoy many things about being more or less snowbound. It is a study in contrasts. One day there is a bleak, bare look to the trees and yards nearby, and then almost as if by magic, we look out on a winter wonderland. The Master Artist seems to be saying, "Slow down a little and watch me transform this bleak canvas into a beautiful masterpiece." The snow forms an interesting pattern on the stone wall around the old well, and as the sun comes out it sparkles on the frosted limbs of the oaks and pines. A redbird flashes a touch of color against the white blanket of snow.

The thought occurs to me that He who can transform the bleakness of a bare wintry hillside into a thing of beauty can also transform lives.



SOUTHWESTERN Seminary registrar Katie Reed and December graduate Arnold A. Bendele of Devine, Tex., look over a copy of the new Master of Divinity degree awarded for the first time during the winter commencement exercises.

Bendele was the first student in Southwestern Seminary history to receive the degree. (Photo by Bob Russell)

Malaya artist says life influenced by SBC agencies



MR. TEH (TEH KEAN CHONG)

NASHVILLE—Teh Kean Chong's life in the United States today reflects the influence of three Southern Baptist Convention agencies—the Foreign Mission Board, Radio and Television Commission, and Sunday School Board.

In 1956 when young Kean Chong was 15, the Southern Baptist Foreign Mission Board sent missionary G. H. Clark to Ipoh, Malaya, to establish a Baptist church. Chong visited the church, liked what he saw and heard, and a year later joined the church.

Now, 10 years after becoming a Baptist, Chong is in the United States working as an artist for the Baptist Sunday School Board here.

Kean Chong—now using the name John given him as a little boy by an uncle—spent the summers of 1964 and 1965 in this country working in camps sponsored by the brotherhood department of the Georgia Baptist Convention.

A missionary friend told him about the brotherhood camps and recommended him for the counselor's job. John spent his school holidays working at odd jobs in restaurants, advertising firms, and elsewhere to earn passage to the United States. Once here, he did at camp "anything that needed to be done."

At camp, John's career received another boost when he heard about the work of the SBC Radio and Television Commission. His interest in graphic design led him to write the commission's offices.

BY

PATSY P. WHITTEN

FOR THE BAPTIST PRESS

They suggested that he contact the art department of the Sunday School Board. A two-year correspondence with Herman F. Burns, managing art director, culminated with his beginning work at the board recently.

In the meantime, John had been studying at the Belfast College of Art in Northern Ireland. After graduating from the Anderson School in 1959 he had worked as assistant manager of sales and advertising for Tithes Ltd., a company handling photographic equipment and supplies in Singapore.

A growing feeling that God was calling him to church-related work led him to enroll in the Malaya Baptist Seminary in Penang in 1961.

After two years at the Malaya Seminary, John knew he should not enter the pastorate, but was to use his talents and influences as a layman in helping to spread the gospel. He decided to leave Malaya and go to Belfast where an older brother was already in school.

Last June, John received his diploma in art and design from the Belfast College of Art. He took the examinations of the Society of Typographic Designers, and of the Society of Industrial Arts and Designers and sent the board samples of his work. He has been accepted for membership by both British groups. The Society of Industrial Arts and Designers notified him of his acceptance after he came to the United States.

While in Belfast, John worked as a graphic designer for Ulster Television, and for a building design partnership.

At the Sunday School Board he does editorial designs, cover designs, magazine layouts, layouts for folders, pamphlets, etc. The section of the art department to which he is assigned works on 25 publications, including "The Training Union Magazine" and the "Church Administration" magazine.

From Ipoh, to Belfast, to Nashville—a journey of 18,500 miles—is the story of John, Teh's life from school boy to artist. Whether Nashville will be another stopover, or is his destination, John does not know.

But he does know his future is still being shaped by the role of Southern Baptist Convention agencies and their personnel in his life.

Does your church have generous leaders?

BY W. E. GRINDSTAFF

A young man was called to a church. Before moving he went to visit his pastor father. "Dad," he said, "you have had unusual ability in developing generous leaders. How can I lead the officers and teachers of my new church to be liberal in their giving?"

"Whether leaders are generous or miserly depends upon your own attitude and the example set by past leaders—generous leaders are developed and not born," the old pastor said. "The generous leader is not afraid to commit himself to the financial support of the Lord's work because he loves the Lord. He may be quiet and unassuming, but he has learned the great joy of being a steward of his goods. He has great faith and is always willing to set a good example of giving for others. He knows that what he does with money is more important than what he says about it."

The generous leader feels compelled to teach generosity to others both by precept and example. He is concerned that potential leaders be taught responsibility for wise use of their income. He stresses the responsibility of the church to engage in the Cooperative program of world missions.

Paul underscored the fact that a leader must be a follower of Christ before he can ask others to follow him. "Be imitators of me, just as I also am of Christ" (1 Cor. 11:1).

Leadership involves individual commitment to learn the joy of giving, practice financial stewardship, and set the right example. A leader is challenged to bear fruit, grow in grace, and give proportionately. He is expected to teach the wise use of income, responsibility for world missions, and the principles of financial stewardship.

The Christian use of money brings joy and satisfaction. Sharing the things of God is both a privilege and a duty for the Christian leader. The world of material possessions is a gift of God (1 Cor. 3:21-22). Man is to enjoy God's creation and to make it serve his needs. Money is not evil in itself. It is a perversion of Scripture to divide God's world into things "secular" and "sacred." This heresy is an issue of Greek philosophy, and not of Christianity. The Christian leader's dedication does not deprive life of pleasure; only when he places pleasure ahead of God does joy cease.

Luxury may rot the fibers of Christian growth while poverty produces care and anxiety. Christian leadership, however, brings joy unspeakable, for it speaks of partnership between man and

God. "It is this that made the future of Christianity," said Matthew Arnold; "its gladness, not its sorrow, . . . its drawing from the spiritual world a source of joy so abundant that it ran over upon the material world and trans-

figured it."

Generous leaders produce generous followers.

No great church has ever developed without good and generous stewards.



The generous leader stresses the responsibility of the church to engage in the Cooperative Program of world missions.

Does your church have generous leaders?



Sharing what the world needs

BY TAL D. BONHAM

PASTOR, SOUTH SIDE CHURCH, PINE BLUFF

"We don't sell a single item a man could do without," said the manager of a sporting store in Portland, Me.

Aren't you glad that we as Christians are involved in sharing that which no man can do without—our Lord and Saviour Jesus Christ?

Other than direct avenues of witnessing for our Lord, the Cooperative Program is the most effective method of sharing Christ with our world. John H. Taylor, Jr., pastor of Calvary Church, Tupelo, Miss., claims that "the lostness of men should stir us to greater support of world missions through the Cooperative Program. Lost souls die at the rate of 1,000,000 a week, 143,000 a day, 6,000 each hour, and 100 each minute."

Rowe C. Holcomb, pastor of the First Church, Hazelhurst, Miss., offers a graphic description of the Cooperative Program:

"It is rigid, yet flexible; liquid, yet solid; mechanical, yet spiritual; intricate, yet simple; well-rounded, yet pyramidal; southern, yet global; perennial, yet annual; mature, yet growing; liberal, yet orthodox; denominational, yet personal. It is calculated and appropriated, yet consists of Faith, Hope, and Love—and the greatest of these is LOVE."

Southern Baptists will do well to heed the words of John J. Hurt, editor of the Baptist Standard, who said recently, "The time has come when we must concentrate on the Cooperative Program. It is our total Baptist effort. It is evangelism, missions, Christian education, and human welfare all added into one."

The world cannot do without Christ! We share our Christ with the world through the Cooperative Program!

ARKANSAS BAPTIST EV

January 22-23, 1968

Immanuel Baptist Church

Little Rock, Arkansas

A REDEEMING MINISTRY

MONDAY AFTERNOON

"THE MISSION OF A CHURCH"

1:45	Song and Praise	Hoyt Mulkey and Music Men
2:00	Bible Study "Operation, Glory" Eph. 1	John F. Havlik
2:30	Stand and Sing	
2:35	"The Mission of a Church"	Clark H. Pinnock
3:00	The Denver Crusade	Harold McGlamery
3:25	Message in Song	Hoyt Mulkey
3:30	"The Motive of Our Ministry"	Charles B. Howard

MONDAY NIGHT

"THE MINISTRY OF A CHURCH"

6:45	Song and Praise	Hoyt Mulkey and Music Men
7:00	Bible Study "Doing What Comes Naturally" Eph. 2	John F. Havlik
7:30	Message in Song	Music Men
7:35	Baptist Book Store	Robert H. Bauman
7:40	"The Pastor Leading in Personal Witnessing"	Clark H. Pinnock
8:05	Special Music	Eddie Blackmon, Jr.
8:10	"Taking Christ Into Your Business"	Eddie Blackmon, Sr.
8:35	Message in Song	Hoyt Mulkey
8:40	"The Motive of Our Ministry"	Charles B. Howard



BAUMAN



BLACKMON



COLEMAN



DOUGLAS



HAVLIK



HOWARD

ANGELISM CONFERENCE

TUESDAY MORNING

"A CHURCH IN DEDICATION"

- 9:30 Song and Praise Hoyt Mulkey and Music Men
9:45 Bible Study "God's Open Secret" Eph. 3 John F. Havlik
10:15 Stand and Sing
10:20 "The Lost Sheep Roll" D. Lewis White
10:45 Message in Song Music Men
10:50 "Some Theological Imperatives for Evangelism" ... Clark H. Pinnock
11:15 Baptist Book Store Robert H. Bauman
11:20 Message in Song Hoyt Mulkey
11:25 "The Urgency of the Hour" Charles B. Howard

TUESDAY AFTERNOON

"THE MINISTRY OF THE HOLY SPIRIT AND A CHURCH"

- 2:00 Song and Praise Hoyt Mulkey and Music Men
2:15 Bible Study "Behold, the Mighty Conqueror!" Eph. 4 .. John F. Havlik
2:45 Stand and Sing
2:50 The Holy Spirit and Area Crusades L. H. Coleman
3:15 "The Holy Spirit Has a Program of Stewardship and Evangelism" ..
Ralph Douglas
3:40 Message in Song Capt. and Mrs. H. D. Dougan
3:45 "The Holy Spirit and the Christian" Charles B. Howard

TUESDAY NIGHT

"THE MASTER OF A CHURCH"

- 6:45 Song and Praise Hoyt Mulkey and Music Men
7:00 Bible Study "Finally, My Brethren" Eph. 6 John F. Havlik
7:30 Stand and Sing
7:35 Message Glendon McCullough
8:00 The Crusade of the Americas Jesse S. Reed
8:25 Message in Song Music Men
8:30 "The Lordship of Jesus" Charles B. Howard
9:00 Dedication Service



McCULLOUGH



McGLAMERY



MULKEY



PINNOCK



REED



WHITE

Your state convention at work

Conference speaker

Dr. Clark H. Pinnock, associate professor of theology at New Orleans Seminary, will speak



MR. PINNOCK
ing he will speak on "Some Imperatives for Evangelism."

Dr. Pinnock was born in Toronto in 1897. He received his B.A. degree from the University of Toronto in 1960 and his Ph. D. from the University of Manchester, England, in 1965. He was assistant lecturer at the University of Manchester, serving under Dr. F. F. Bruce.

He is the author of two books: *A Defense of Biblical Infallibility* and *Set Forth Your Case*. These books will be on sale through the Baptist Book Store exhibit and Dr. Pinnock will be available to autograph them.

Dr. Pinnock has become one of our outstanding speakers for Evangelism Conferences. You will be blessed by the great messages from this man of God. Make your plans now to attend.—Jesse S. Reed, Director of Evangelism.



GETTING READY—A supply of hand-marked New Testaments for a witnessing program is just one of many items men will use in observing Baptist Men's Day, Jan. 28. Many Southern Baptist churches use this day to recognize their men and involve them in active ministries.

Baptist men's day slated for Jan. 28

Baptist Men's Day, Sunday, Jan. 28, is the first of several events scheduled to provide missionary education and mission action suggestions for Baptist men and young men during this year. Baptist Men's Day is an annual event sponsored by the Brotherhood Commission and the state Brotherhood Department and observed by churches throughout the Southern Baptist Convention.

Observance of the day not only gives special recognition to the men in the church, but provides a challenge and suggestions for getting men involved in a greater way in the missionary task of the church. Every church should observe this special day of emphasis for men and missions.

Other events involving all units of Brotherhood include the Baptist Men's Convention and Royal Ambassador Congress, Royal Ambassador camps and men's encampment, and Royal Ambassador Fellowship Supper. Training of leadership for all Brotherhood units will have a large place in the activities of the year. Leadership training dates have already been scheduled for each district. In addition, special training sessions will be arranged on request of churches and associations.

More information regarding each of the special activities will be made available well in advance of each event and will be mailed to all pastors and leaders. Each church should make sure the names of all officers of Baptist Men and Royal Ambassador workers are sent to the Brotherhood Department so they may be included on the mailing list. Special postage-free cards for use in sending this information have been sent to all churches.

Let's make 1968 a great year for men, boys, and missions in Arkansas.—C. H. Seaton

The cover



MARTHA-MARY CHURCH, South Sudbury, Mass. The late Henry Ford had this church constructed near Wayside Inn as a part of his restoration program in this area.

Churches

Beautiful is the large church,
With stately arch and steeple,
Neighborly is the small church,
With groups of friendly people;
Reverent is the old church,
With centuries of grace;
And a wooden church or a stone church
Can hold an altar place.
And whether it be a rich church
Or a poor church anywhere,
Truly it is a great church
If God is worshipped there.

—Author unknown

USSR publishes Bible

NEW YORK—The first complete edition of the Bible for popular use to be published by the Russian Orthodox Church since the Communist revolution of 1917 was issued in late December, according to the foreign affairs spokesman for the Moscow Patriarchate.

Metropolitan Nicodim of Leningrad and Novogrod, chairman of the Department of External Church Affairs for the Patriarchate, made the announcement during an address to officials of the American Bible Society here.

The metropolitan and two other representatives of the Russian Church were in New York during a three-week visit in the U.S. as guests of the Church of the Brethren.

The projected new edition of the Russian-language Bible, the Russian churchman said, will be illustrated. It apparently is not a new translation but the printing of a text already available.

Metropolitan Nicodim said "the Russian language is not subject to the rapid changes noted in other languages so it is not so important for us to have a new translation." (EP)

FRED H. WILLIAMS of Nashville, an official of the SBC Stewardship Commission, has been named administrative assistant for the Baptist Foundation of Oklahoma, Oklahoma City.

Williams, 48, has been director of endowment and capital giving for the Stewardship Commission since 1965.

The native Oklahoman returned Jan. 1 to his home state to work with newly-elected Tom Carter, executive secretary treasurer-elect of the official trust and endowment agency of the Baptist General Convention of Oklahoma. (BP)

MRS. AGNES G. FORD, assistant for special projects in the Sunday School Board's office of public relations, retired Dec. 31, after serving the board more than 37 years.

Various duties Mrs. Ford has had at the board include several areas in sales and advertising; general assistant to the business manager and press representative, a job which she filled for 12 years.

A native of Carthage, Tenn., Mrs. Ford has bachelor of arts and master of arts degrees in English from George Peabody College, Nashville. (BP)

R. T. (DICK) McCARTNEY, director of public relations for the Baptist General Convention of Texas since 1962, has resigned to become general manager of Arthur Davenport Associates Inc., Oklahoma City, Okla.

The 40-year-old public relations specialist served four years as director of public relations for the Baptist General Convention of Oklahoma in Oklahoma City immediately before accepting the Texas position.

The firm which McCartney joined Jan. 1 is a producer of church promotion materials.

McCarty, an ordained minister, has a varied background in radio, television and public relations assignments. He is a 1947 graduate of John Brown University, Siloam Springs, and a 1956 graduate of Southwestern Seminary, Fort Worth.

W. J. ISBELL, former director of the Brotherhood department, Alabama Baptist Convention, joined the Brotherhood Commission in Memphis Jan. 3 as a field service consultant.

George W. Schreder, executive secretary of the Brotherhood Commission who announced the appointment, said Isbell will specialize in the development of a missions program for senior men, a rapidly expanding group among Southern Baptists.

Rembrandt Edition of The World Book Family Bible, The World Book Encyclopedia, P. O. Box 3405, Chicago, Ill., 60654, \$19.95

Available either in the Protestant, King James Version or the Catholic, Confraternity-Douay Text, this Bible has adequate space for considerable family records. It is a combination of the finest tradition of the "Family" Bible with reproductions of many of the great religious paintings of Rembrandt.

Special features include:

Large pages gilded on the outer edges; leather-like binding stamped in colors of brown, green and gold; extra-large type printed on fine-textured paper.

The text is printed in black with the introductory sections in a second color. The words of Jesus are printed in red.

The 12-page family record section is in full color and the Sermon on the Mount is a 12-page section also in full-color reproduction.

There are eight pages of Biblical maps of the Holy Land printed in full color and specially prepared for this edition.

Missionary notes

Rev. and Mrs. C. Hudson Favell, Southern Baptist missionaries on leave from Ghana, have moved from Ft. Smith, Ark., to New Orleans, La., where he is chaplain intern at Southern Hospital. Their address is 4204 So. Rocheblave, New Orleans. Mr. Favell is a native of Charlotte, N. C., and Mrs. Favell, the former Jean Christy, is from Ft. Smith.

Krista Dawn, fourth child of Rev. and Mrs. Avery T. Willis Jr., Southern Baptist missionaries to Indonesia, was born Nov. 22. Mr. and Mrs. Willis may be addressed at Djl. Merdeka 83, Bogor, Java, Indonesia. Born in Lepanto, Ark., Mr. Willis lived in Texas, Tennessee and Alabama while growing up. Mrs. Willis, the former Shirley Morris, was born and reared in Nowata, Okla.

Rev. and Mrs. Gilbert A. Nichols, Southern Baptist missionaries to Paraguay, arrived in the States Nov. 29 for furlough. They may be addressed at Box 162, Cabot, Ark., 72203. She is the former Mabel Deane Marshall of Cabot; Mr. Nichols is a native of Mountain View, Ark. At the time of their missionary appointment in 1958 he was pastor of Baugh Chapel Church, Austin, Ark.

LIKE SWEET ONIONS? NEW BLUE RIBBON ASSORTMENT
600 sweet onion plants with free planting guide \$3 postpaid fresh from Texas Onion Plant Company, "home of the sweet onion," Farmersville, Texas 75031

Reproductions of Rembrandt paintings, etchings and drawings — many of them in full color — total 104 pages.

The Protestant Bible contains more than 1,300 pages, including many valuable sections of readers' aids to provide families with Bible helps. Included are sections that deal with items of general information about the Bible, how to study the Bible, a listing of the parables and miracles, a calendar for daily reading of the scriptures, a table of animals, trees, shrubs, plants, and musical instruments mentioned in the Bible, special pages on the harmony of the Gospels, and helpful counsel in time of crisis.

The publishers report that six years were required for the production of this Bible. No small part of the undertaking was the gathering of the Rembrandt masterpieces from museums and private collections throughout the world.

For families looking for family Bibles that can serve generation after generation, this should prove a good investment.

Lutheran teens seek full participation

SEATTLE—Lutheran teens meeting here have voted to abolish their Luther League and served notice that they are ready for adult participation and responsibility in the church.

The Synod Youth, meeting in Bellevue and Redmond suburban churches, adopted a resolution calling for the formation of the Pacific Synod Ministry Committee, a uniting of the Synod Youth Committee and Pacific Northwest Luther League Executive Committee. The new committee will be composed of both youth and adults.

No longer will there be a separate youth auxiliary in the Pacific Northwest Synod of the Lutheran Church in America. Luther Leagues — a time-honored organization among Lutherans — may continue an option in local congregations. (EP)

Armor-plated word

FERNDALE, Mich. — When more and more inquiries about the famous armor-plated Bible of World War II began coming into his shop, Don Wanner of the Dicksons Book Store here launched a search for the special edition for soldiers.

Now a stock of the pocket-sized, bullet proof Bibles are on his shelves—each with a sheet of 22-gauge stainless steel mounted inside the front cover.

Wanner said he ships as many as 100 per. day to soldiers in Vietnam from friends and relatives. (EP)

Cooperative plan for SBC promotion launched

NASHVILLE—A comprehensive plan through which Southern Baptist Convention agencies and Baptist state convention personnel will cooperate in promoting key Southern Baptist emphases and programs beginning in 1969 was launched here recently.

The plan, called Cooperative Promotion Planning, was presented to professional staff members of the SBC agencies and state conventions during a joint session here.

During the initial year of its operation, the plan will place priority on interpreting new programs, new curriculum and other materials available for use by Southern Baptist churches beginning in 1970.

Cooperative Promotion Planning was developed by a subcommittee of the Southern Baptist Inter-Agency Council Coordinating Committee as a simplified version of what was formerly called "State Strategy."

Under the plan, Southern Baptist agencies cooperate in developing what the committee members feel are the key programs and emphases to be promoted throughout the denomination during a church year.

Under the plan, a representative, or a team of staff members from SBC agencies, will meet with the executive secretaries and staff members of Baptist state conventions, making a presentation of the key emphases of the denomination.

A staff member of the Baptist Sunday School Board education division, Keener Pharr of Nashville, has been assigned the responsibility of serving as staff coordinator for Cooperative Promotion planning.

Working together, the state convention and SBC personnel will cooperate in developing a priority promotion plan of the key SBC emphases, and develop a process for continuous promotion planning of these emphases between state and SBC leaders.

They also will obtain "feed-back" from church, association and state leaders required for effective denominational planning and promotion.

Davis Woolley, executive secretary of the SBC Historical Commission and chairman of the SBC Inter-Agency Council Coordinating Committee, said that each state would have an opportunity to adapt the key promotional

emphases to fit its own situation.

The emphases by the SBC Inter-Agency Council Coordinating Committee for the years 1969-70 will be in keeping with the SBC approved denominational theme: "Living the Spirit of Christ in Belief and Relevance."

A total promotion plan will utilize every possible means of securing understanding of the new programs and curriculum of the SBC beginning in October of 1970. The promotion plan will also seek a commitment to utilize these new programs and curriculum in church programming.

Woolley called the development of Cooperative Promotion Planning "a major breakthrough in the development of a process for joint planning by state convention and SBC agency personnel."

Audiovisual seminar

NASHVILLE—The church library department of the Sunday School Board of the Southern Baptist Convention will hold its first audiovisual education seminar Jan. 22-26 at the Church Program Training Center here.

The program, devoted to understanding the multimedia approach to church library ministry, will offer training and discussion periods. The relationship between the church library as a resource center and church educational programs will be a discussion topic.

The seminar should appeal to pastors, educational directors, directors of library services, directors of audiovisual education, or other persons interested in audiovisual education.

Further information can be obtained from The Church Program Training Center, 127 Ninth Avenue, N., Nashville, Tenn. 37203.



700 POUNDS OF BOOKS—that's what Mrs. C. D. Creasman, Nashville, Tenn., recently gave the Philippine Theological Seminary. Receiving the books, which came from the library of her late husband, a pastor, are Dr. H. Franklin Paschall (right) of Nashville, president of the Southern Baptist Convention, and Rev. W. L. Baker of Donelson, Tenn., Mrs. Creasman's pastor. Mrs. Creasman is prominent in Women's Missionary Union work. (Photo by John H. Holt Jr.)

Help For The
Aged



COOPERATIVE PROGRAM

SBC, state staffers discuss future plans

NASHVILLE—More than 600 Southern Baptist Convention agency staff members and Baptist state convention workers met here for the first time in a joint session to discuss overall convention plans for the remaining years of the 1960's, and for the 1970's.

Never before in Southern Baptist history had the state convention workers met with their SBC-wide counterparts in such a big joint session to discuss the convention's long-range plans.

Convention plans for 1968-70, and for 1970 onward were presented in panel discussions by SBC leaders. Then the 600 Baptist workers divided into 14 smaller groups to discuss the plans and draft reports back to final plenary sessions.

Small group sessions were held for state and SBC workers in the areas of Sunday School, Training Union, church music, student work, Brotherhood, Women's Missionary Union, Evangelism, Missions, church architecture, church services, National Baptist (work with Negroes) and stewardship.

The executive secretaries of conventions meeting with SBC agency heads, and editors of Baptist state papers, also held meetings.

During two of the small group sessions, Training Union workers discussed the possibility of changing the name of the Sunday evening training program at Southern Baptist churches; and student workers asked the SBC Sunday School board to request an overall study on the total program of SBC student work.

Most of the four-day sessions, however, were devoted to discussions of Southern Baptist plans for the Crusade of the Americas, to a new planning process by state and SBC workers called Cooperative Promotion Planning,

Faith in Bible, youth

SEATTLE—"Duke Ellington is proud of his grandchildren and believes in the Bible and that there has been nothing really new in music in the past 100 years."

That was the lead to a story by Marjorie Jones in the Times published here on the "ageless" musician.

"As a child I became aware of sacred music," the jazz master was quoted as saying, "having to attend both the Baptist and the Methodist churches. Later, reading the Bible, I began to understand and now I believe in it very deeply.

Ellington said he gave his first sacred-music concert at Grace Cathedral, San Francisco. He will give another—about his 40th—next month in St. John the Divine Cathedral in New York City.

and to the themes of the convention for the years of the 1970's.

Cooperative Promotion Planning made its debut before the state convention workers and SBC workers. It is a plan developed by the Inter-Agency Council of the SBC setting up a process for SBC and state convention program leaders to cooperate in planning selected denominational emphases, goals, and projects to assist the churches.

Under the plan, which is a simplified version of a former program called State Strategy, program planning staff members from the SBC agencies would meet with state convention program planners to outline the promotional emphases and plans for promotion.

Major Crusade of the Americas plans presented include Project 500, a plan to establish 500 new churches and church-type missions in key, strategically-located sites as part of the crusade; and a plan called Pact, a process of pairing churches, families and individuals as prayer partners during the crusade.

Another plan presented for the first time for discussion was a proposed outline for a process for planning the convention's emphases for the years, 1974-80. Heart of the plan was a proposal to involve 40 "grassroots" conferences composed of one-third each of SBC leaders, state leaders, and local church leaders.

During the reports of the small groups of the full conference, several state leaders observed that they felt the need to be involved in planning SBC programs at an earlier stage.

Next year the meeting will be expanded to involve not only state convention workers, but also leaders on the associational level. About 1,200 Baptist workers are expected for the session next year, which will be held Dec. 9-13.

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Chanslor represents Radio-tv commission



MR. CHANSLOR

Don Chanslor of Dallas, Tex., recently assumed the responsibility of representing Southern Baptists' Radio and Television Commission in a 19-state area from Montana to Louisiana, with his office at 511 North Akard, Dallas.

As central representative, Chanslor will serve as a liaison between the Radio and Television Commission and broadcasting stations. He will also be a liaison with the denomination.

The Chanslors both grew up in Fort Worth, and are the parents of two Baylor students. Mr. Chanslor is a member of the athletic committee for Baylor University.

In their local church he helps sponsor the chapel choir, works with young adults and high school students, and has served as chairman of the deacons.

Filmstrips released

NASHVILLE — Four new filmstrips will be released from Broadman Films this month. "Sanyati Schoolboy," produced by Broadman and the Foreign Mission Board, presents the daily life of a young African schoolboy in Sanyati, Rhodesia. The filmstrip portrays sports activities, eating customs, classes and dormitory life in a boarding school headed by Baptist missionaries.

Another filmstrip, "They Call Him Journeyman," reveals the sense of fulfillment which a young missionary Journeyman experienced while serving two years in an overseas assignment.

"A Sunday School Visitation Program" presents guidelines for establishing an effective visitation program.

The purpose and effectiveness of a church council are presented in "The Church Council At Work."

These filmstrips may be secured at any Baptist Book Store or through the Church Audiovisual Education Plan.



Treasure hunt

BY PATSY LAWTON

[Patsy (Mrs. Benjamin R.) Lawton, of Norcross, Ga., is a Southern Baptist missionary in Rivoli, Italy.]

There was a treasure hunt this morning. The prize was the Naples Baptist Church.

There were only four clues. The first one was Naples, the second, Via Floria, the third, Number 93, and the fourth, the Baptist church.

The first clue was easily found, since a superhighway leads directly from Rome. Even the second, Via Floria, was comparatively easy, for the street is large and just off the highway. Number 93 was another story. Via Floria is short, but Italian street numbers aren't always logical to the Anglo-Saxon mind.

Hidden in the produce along walls, doorways, and sidewalks, Number 192 was discovered about 12:15 p. m. Except for the horns, traffic was practically at a standstill. Jerk by jerk our car and trailer hitched toward our goal. Half an hour tensioned by.

The next visible number was 124. Nearly there. I stepped out of the car to save time and to announce our arrival—already an hour late—while my husband hunted a place to stop.

People, cars, dogs, horns, horses, produce. No house numbers.

From 124 to 93 should be a simple question of counting backward by twos with a slight mistake somewhere.

Number 70! Now how—back five stores and inside to ask the number: 112.

This time count more carefully. Past Number 70, back, —Number 102! Must have missed it somewhere. It's bound to be near.

A few more stores back and then a large, dusty, gray stone archway that indicates apartments. Just for curiosity and because of the one o'clock sun, I stepped into the shade. There on the wall was a brass sign: Evangelical Baptist Church.

Below the sign, in the tiny gatekeeper's room, a fat old man shuffled to his feet, peered out, and raised his eyebrows.

"Could you tell me where to find the pastor of the Evangelical Church?"

"He's back in the garden."

I continued back through the archway, past huge dark doors and old furniture into a cobwebbed, smog-encrusted atrio (hall) and on to the garden.

"Pastor Tortorelli, Pastor Tortorelli!"

No answer. I tried the gate to the garden. It was twisted shut with pieces of fine, rusted wire. I was afraid, so I looked around and called again.

No answer. Cautiously I walked around the "garden." There were palm trees, fig trees, trash, a cave with a rusty iron gate, garbage, but no pastor.

Perhaps that wasn't "the garden." Perhaps I shouldn't be there. I sneaked out and twisted the wires shut again and hastened back into the atrio. With eyes more accustomed to the half-light, I noticed a workshop and a clean young man.

"Could you tell me where to find the pastor of the Evangelical Church?"

"Yes; go back toward the courtyard, take the steps on your left, go upstairs, pass through the church and around the baptismal pool. He and Dr. Starmer are in the activities room of the church, waiting for Dr. Lawton."

And that's where I found Pastor Tortorelli, Missionary Roy F. Starmer, and three young men of the church.

My husband and I had heard so much about the work of the young people there that we asked to see their work first of all. They had cleaned, painted, and furnished two rooms, a workshop, and two bathrooms for the church.

Each piece of furniture, each piece of work had a miracle story all its own: "This divan was the back seat of a car. This electrical workbench was broken at customs; we ordered the broken part and fixed it and have made tables, chairs, and bookshelves. That 'magic' ping-pong table lowers from the ceiling when you push a button."

Places to play, study, pray, work, and share a newfound faith. Fifty young people with a place to go, a place to take their friends.

Italian churches and Italian pastors exist on dreams. What are some of the dreams of Pastor Tortorelli and his church?

"When this church property was purchased it was perfect for its purpose," he told me. "Sympathizers and new converts wanted a place where they could worship secretly, where they would feel safe. Did you see the cave in the garden? Yes, that one with the iron gate, beside the garbage dump. The charter members of this church were baptized in that cave in a sort of tub.

"We will always need this property as a mission and as a place for young people to work and evangelize. But we also need a church that opens directly onto a street, not hidden at the back of an apartment building.

"It is no longer necessary for evangelicals to hide. Laws protect us, people are more open-minded—perhaps we have more courage.

"We need and want a church with an open door where we may testify to Naples to the love of God through Jesus Christ."

Tales of tails

BY FRANK L. REMINGTON



Animals of the sea propel themselves through the water by wiggling their tails from side to side. In addition to serving as a motor the tail also acts as a rudder to guide the fish. Sharks and alligators can seriously injure a man with one terrible lash of their tails.

Our feathered friends find their tails an essential part of their equipment. The woodpecker, when it holds on to a tree, braces itself with its tail. The grouse and the peacock flaunt the beautiful feathers of their tails during courtship and readily attract a mate. Other birds guide themselves through the air and brake themselves in flight by ingenious use of their tails.

Keep away from the porcupine's tail! He pounds in his quills with it. And watch out when a skunk raises his tail. He's all set to shoot his foul-smelling potion toward anyone who disturbs him. Likewise, the rattlesnake sends out danger signals to its enemies by shaking the rattles on one end of its body. When a beaver slaps the water with a loud smack of his flat tail, other creatures alert themselves for danger.

Far from useless, the tails of most animals carry on a most important function in each creature's struggle for survival.

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Mother Nature designed animal tails to serve many different purposes. They are not, as they often seem, just a bit of surplus baggage that animals must carry with them. The white-tailed deer, for instance, waves his tail as a danger signal to warn his fellow creatures. In the water, the beaver uses his tail as both a rudder and a propeller. Opossums, even baby ones, use their tails for hanging by. An alligator uses its tail as a weapon. In all, there are some twenty different purposes for which animals use their tails.

The furry tail of a cat operates constantly for the cat's comfort and protection. If the weather is cold, Mr. Cat wraps his tail around his feet to keep them warm. Even an expert tightrope walker envies the cat's ability to balance himself on ledges and fences. The tail serves as a balancing rod. The squirrel, too, needs the steady influence of its tail to perform its hazardous treetop gymnastics.

All of us can take a quick glance at a dog's tail and know exactly how he feels. If the tail droops, so do the dog's spirits; if it's pointed upward he's gay; and if he wags it, he's especially happy.

Most of us would find it rather inconvenient to carry a chair with us wherever we go, but the kangaroo doesn't. He sits on his tail. When tired, he simply leans back on his built-in chair. It also makes a convenient weapon with which to club unfriendly animals. When the kangaroo bounds across the landscape at tremendous speeds, his tail helps him to keep his balance.

Did you know?

BY LUCY HAMILTON

The Red Sea is not red, I'm told.

It's really bluish green.

The peanut is no nut at all.

It's just a kind of bean.

A guinea pig is not a pig,

But a kind of rat, I fear.

The titmouse is also misnamed.

It's a small bird, I hear.

A pencil hasn't any lead.

The center is graphite.

An elephant doesn't drink through its trunk,

And only the female mosquitoes bite.



A Life and Death Matter

For more than 2100 years the Baptist state papers have faithfully served Southern Baptists. During these combined years of service, they have used an ocean of ink and a mountain of paper...

. To relate Gospel truths and Baptist beliefs.

. To report every noteworthy event of general interest and to trumpet every Baptist cause, agency, and institution in particular.

In all these years, only one state paper has been the recipient of a last will and testament. **WHY?** In all candor, we must admit, that we have failed to promote the idea, even though it represents an excellent opportunity for a person to extend his influence for Christ beyond death, since through the pages of a Baptist journal he can speak week after week and thus help the paper perform its ministry.

If interested, contact your state Editor or Foundation Secretary.

(Sponsored by the Southern Baptist Press Association.)

The son became man

By C. W. BROCKWELL JR., PASTOR
GRAVES MEMORIAL CHURCH, NORTH LITTLE ROCK

Life and work

January 14, 1968

Hebrews 2:9-18

Jesus Christ is supreme!

That indeed is the message of Hebrews and it is established in the very first chapter. The supremacy of Christ is the foundation upon which the writer built his argument about the role of Christ.

In between these two truths, the supremacy of Christ and the purpose of Christ, the author sounds a warning (2:1-8): **Don't Let God's Will and Purpose for Your Life Flow by you!** This caution appears at every intersection of thought throughout the book. We will deal with the warning more carefully in a future lesson. Our main attention in this lesson focuses upon the question: Why did God become a human being?

Pioneer (Vv. 9-10)

From the first day that Adam walked into the forest of sin, man was lost. He never found the trail back to Eden until Jesus came. Oh, there were times when he could sense God walking with him but he struggled in vain to keep up. He had a compass showing the way back, the Law, but he could neither understand it nor follow it. The underbrush was too thick and he often lost his desire to get out. It was easier to adapt to the world around him, and just try to be comfortable. In time, he convinced himself that he had control of the situation and resented any intruder like a prophet who kept pointing to the way out.

One day a humble man came and said "follow me and you will get out of this dense forest of frustration." At first, many did for he led them through several clearings in the wood, such as a fresh interpretation of God's Word, many kind deeds of healing and feeding, and condemnation of those who took advantage of the weak and helpless. His caravan through the forest picked up momentum as the people sensed that Jesus knew where he was going. However when they fully realized where he was going, most of them stopped. Once they were certain they could see Eden in the distance but when Jesus started through the swamp of suffering and death, they turned away. It was more comfortable in the forest. A few kept on, braving the chilly waters of opposition and narrowly escaping the quicksand of death. They stumbled on only because they could see Jesus up ahead.

Then came the most awful day of their life. Jesus disappeared from their

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sight. Fear and panic gripped them and they almost gave up. The darkness of despair settled over them.

At the very last moment, as Jesus had promised, he appeared again and suddenly it was light and Eden was right before them. Great day in the morning! Jesus had pioneered the way out through humility and suffering.

Brother (Vv. 11-13)

Sometimes we think of Jesus as working all alone to pioneer our salvation. It is true that we could not help him for we were the problem. We needed changing. Yet we must never forget that Jesus accomplished this salvation as a man. He became a brother or a partner with man so that we could become a partner with him. In other words, he made up what we were lacking, which was everything. He did our work for us. He took the suffering we deserved. He died in our place. We didn't do anything. But, when Jesus received his glory, he shared it with us, though we did nothing to deserve a share in that glory. Amazing grace indeed!

Deliverer (Vv. 14-15)

When we were in the forest of sin, the devil had us completely fooled. In the first place, we couldn't see any way out, though most of the time we had no desire to get out, since we enjoyed for the moment the security of the forest. It was only when the lightning struck and the fire raged and the beasts roared that we cried desperately for help.

In the second place, we couldn't believe that Jesus knew the way out. His death seemed to make no sense. How could someone who walked into his enemy's trap do us any good? We wanted Jesus out of the way and he let us put him out of the way.

Jesus came back from death and opened our eyes. He helped us to see that death is not the final word in God's vocabulary. There is a way through physical death and around spiritual death. Now the fear of death is removed and we can serve God without regard to the consequences. Though we are still human and our body cries out to live, we know that physical

death will only be a temporary thing, lasting only for the moment and bringing absolutely no harm to us. God has truly delivered us.

Friend (Vv. 16-18)

Jesus could have appeared to us in the forest of sin in any form he desired. He had, of course, done so before. But when he came as a man, at once he became our friend. He clearly showed us what God had in mind all along for man. Now we know what God wants us to be: like Jesus. We knew he did not want us to be like Adam but we were not sure just what he did want us to be.

Another way Jesus became our friend was to introduce us to his Father. Jesus opened the door for fellowship with the Father. He also takes our problems to the Father.

Most of all, Jesus understands us. Now when we go out into the forest of sin to rescue the lost, we know that Jesus will help us show them the way out. He knows how hard it is for he has been there before.

Why did Jesus come? He came to find us and lead us out of the forest of sin and death into the plains of truth and life. Has he found you yet?

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The first of Jesus' signs

BY VESTER W. WOLBER

PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

John referred to the miracles of Jesus as "sign" and employed them in his book as proofs that Jesus is the Christ. The passage selected for this study records the first of his seven miracles.

1. Jesus loved parties. The other Gospels record numerous occasions when he entered homes for banquets and dinners, both formal and informal, at all levels of society.

(1) He loved people. Any person in whom there is a deep outgoing love for other people will enjoy being with them to share their joys and sorrows.

(2) Jesus was a happy man. He liked to see other people happy; indeed his central purpose in becoming a man was to make men happy (blessed).

(3) He saw in the relaxed atmosphere of a party spirit an opportunity to introduce his message and attract people to himself. The records indicate

that Jesus did some of his most effective teaching at social gatherings.

(4) He attended the wedding party at Cana as an invited guest accompanied by his twelve pupils. It has been suggested seriously that he and his twelve may have been invited at the last moment, and that this accounts for the shortage of refreshments.

2. Mary felt responsible when the wine ran out. Perhaps she was a hostess and might have been related to the bride or groom. Anyway, she seemed a bit flustered when her punch bowl ran dry; as any woman is apt to lose her composure when her punch bowl fails.

3. Mary expected Jesus to do something. She told Jesus about the embarrassing situation and seemingly expected him to find a solution to the problem. Just what it was that she expected him to do, one cannot know; but from his reaction to her it would seem that she was suggesting that he assert

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some of his divine authority. It would seem that Mary had good grounds for expecting him to take care of the situation. (a) She knew of his supernatural birth. (b) She had observed his sinless character. (c) She was probably aware of his baptism and entrance upon his public ministry.

4. Jesus mildly rebuked Mary. His answer to Mary is difficult to translate into modern English. Perhaps she was pressuring him to assert his supernatural power and manifest himself to be the Christ. It would seem from this and a similar situation (7:3-11) that Jesus resisted all family pressure to alter his course in keeping with family counsel, but in each case he finally did what his relatives suggested. His gentle rebuke of Mary may well have reminded her that in matters pertaining to his mission she was subordinate to him just as all other men and women were.

5. Jesus transformed water into wine. American Christians often want to know if Jesus made intoxicating wine. Since the regular word for wine is used, it cannot be argued from the text that this was unfermented grape juice. While drunkenness has been a pressing problem throughout history, only in modern America have Christians taken a rigid stand against all use of alcoholic drinks. There are good reasons provided by both Scripture and common sense why sane people ought to refuse on all occasions to drink alcohol in any amount, but this Scripture is not one of them.

Some people, distant cousins of the Pharisees, want to know exactly where the miracle took place; but whether the water became wine in the big jars, or in the little cups, or in the spout between the jar and the cup; it was a wholesome transformation. And it happened where and when the Lord willed it to take place.

6. The results were satisfactory. John was content to mention two results from the miracle: (a) the wine which Jesus made compared favorably with the best wines of the day, and (b) his disciples believed on him. The steward passed judgment on the new supply of drink without knowing of the miracle.

It's most interesting to note that some very liberal interpreters of this event have joined hands with some very conservative interpreters in giving to this passage a spiritual meaning: that

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the spiritual wine which Jesus creates is better than the old wine which the Pharisees already had. Their interpretation proves only this—that both extremes have vivid imaginations in finding in Scripture that for which they look, whether it's there or not. It's not there in this passage.

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A Smile or Two



"EVERYBODY'S got faults. I just can't keep from picking people to bits."

—ARK-E-OLOGY by Gene Herringdorf

Tiny tuneup

The owner of a midget car drove to a filling station and asked for a pint of gas and two ounces of oil.

"Right," said the attendant. "And would you like me to sneeze in the tires?"

All choked up

A woman driver pulled into a service station to complain that her car was using too much gas.

The attendant pointed to the choke lever which protruded far from the dashboard. He asked, "Do you know what this is for?"

"Oh, that!" replied the gal, airily. "I never use it, so I keep it pulled out to hang my handbag on."

Decisions, decisions!

When a man and woman marry they become one. The trouble starts when they try to decide which one.

Still in style

One good thing about the old days. When you bought a horse, you were fairly certain that the manufacturer wouldn't come out with a new model next year.

Attendance Report

December 31, 1967

Church	Sunday School	Training Union	Ch. Addns.
Alexander First	46	26	
Berryville Freeman Heights	102	51	
Camden First	395	93	
Crossett Mt. Olive	200	181	1
El Dorado			
Caledonia	43	25	6
First	545	349	2
Victory	57	21	
Greenwood First	270	126	
Harrison Eagle Heights	162	59	
Hope First	389	113	4
Jacksonville			
Bayou Meto	114	86	
First	354	102	2
Marshall Road	244	158	3
Jonesboro			
Central	304	101	4
Nettleton	157	47	
Little Rock			
Geyer Springs	370	135	2
Rosedale	193	87	2
Monticello			
First	215	68	
Second	189	96	
North Little Rock			
Baring Cross	459	112	
Southside Chapel	26	-17	
Harmony	57	19	
Levy	387	99	
Sixteenth Street	40	22	
Pine Bluff			
South Side	558	196	7
East Side Chapel	50	39	
Tucker Chapel	17	18	
Springdale			
Berry Street	41	39	
Elmdale	223	61	4
First	238	61	
Vandervoort First	40	31	
Warren			
First	347	82	2
Southside Chapel	71	51	
Westside	57	42	

A new year

I do not seek an easy way
To meet my every task,
But strength and wisdom, day by day,

For this new year, I ask.

I do not search for all-paved trails

And broad, smooth thoroughfares;
I only yearn for lasting faith
With which to face life-cares—

With heart-high courage, strong enough

To see me safely through —
These are the things I most desire,
And wish the same for you.

—Etta Caldwell Harris

CHRISTIAN STEWARDSHIP LENGTHENS ITS RAYS OF



PROCLAMATION AND WITNESS

Postcards, please

WANT to save a penny a week and make our job simpler, too?

We would appreciate it so very much if our churches would send in their attendance reports on standard four-cent postcards.

All reports that reach us by early Wednesday morning will appear in the following week's report.

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Amish protest tax

HARRISBURG, Pa.—Amish tobacco farmers in Lancaster County, Pa., are protesting a cigar tax proposed by the state government here.

One of them puffed a stogie on the steps of the state capitol with some 300 other growers of the weed as he sported a white sticker on his coat reading, "I Protest the Cigar Tax."

The Amishmen were appearing to protest a 35 per cent increase in taxes on tobacco products other than cigarettes being proposed by the state legislature. (EP)

'Atheist' isn't

LOS ANGELES—Mrs. Ella Kube Nomland will be granted United States citizenship even though she is an atheist because a U. S. District judge here says she isn't one.

Judge Warren J. Ferguson ordered the government to administer the oath of allegiance required for naturalization to Mrs. Nomland, 53, a research associate at Occidental College for 15 years.

"Dr. Nomland's belief is an ordered universe, one that was created by any human beings or animals, qualifies as religion," the judge said. "That's the same as believing in a supreme being."

Ferguson's ruling avoided another issue raised by American Civil Liberties Union attorneys for Mrs. Nomland. They argued that the oath of allegiance, with the mention of belief in a supreme being, is a religious oath and violates the constitutional guarantee of freedom of religion. (EP)



BAPTISM in Vietnam—Capt. Phi Minh Hoang of the Vietnamese army is baptized by Rev. James F. Humphries, Southern Baptist missionary associate in Vietnam. While in Maryland for training in 1961, Capt. Hoang was befriended by Baptists and attended church with them. Years after the captain returned to his homeland a Baptist from North Carolina, in Vietnam for construction work, invited him to English-language Trinity Church, Saigon, where Mr. Humphries is pastor. The young officer professed faith in Christ several weeks later.

Founder of 'Holy City' sees no successor

HOLY CITY, Calif.—William E. (Father) Riker, who founded this town in the Santa Cruz Mountains 50 years ago, believes his fading religious sect will die with him.

The 94-year-old man sees "no one to take my place." A third-grade dropout, Riker lives in the only house in town occupied by the remaining disciples of the sect.

In the 1920s and '30s, the community of a half-dozen buildings was a tourist catcher on Highway 17 between Santa Cruz and San Jose. A row of 10-foot Santa Claus statues greeted motorists and signs with cryptic messages abounded:

"Dispel the idea that you are different than God or the other fellow when

Pets not poor

PORTLAND, Ore.—Americans spend \$3 billion yearly on house pets, but only \$1.7 billion on the whole federal war on poverty, a political science professor says here.

Dr. Richard T. Frost said Americans also spend \$55 million on the care and feeding of migrant birds, but only \$40 million on aid to migrant workers. (EP)

sifted down." "Holy City is the comforter for all mankind." "Father Riker Says and Demands That the United States Government Must Take Over All the Banking Business."

The state highway system in the late 1930s curved the highway at a strategic spot and bypassed Holy City. At that time the numbers of his followers, who had numbered about 150, began to dwindle. (EP)

Hope to find Zarathan

JERUSALEM—Archaeologists hope to uncover soon the ruins of the Old Testament city of Zarathan. If they do, it will replace 7,000-year-old Jericho as the oldest city known to man.

They are digging a mound in the Jordan River valley five times as broad as the mound where Jericho was unearthed 30 miles to the south.

Uncovered thus far have been remnants of a 5,000-year-old house at a level of 80 feet above the surrounding valley floor, leading the scientists to conjecture that by the time they reach the level of the valley they may find the ruins of a city as old as, or older than, Jericho.

The site is one and a half miles east of the Jordan River, where in 1964 a bejeweled skeleton of a woman was found in a tomb filled with riches. (EP)

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