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February 22, 1968

Arkansas Baptist State Convention

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# *Arkansas Baptist*

*newsmagazine*

FEBRUARY 22, 1968

## Personally speaking



### Aloha!

HONOLULU, Feb. 11—Well, here Maria and I are for the annual meeting of the Southern Baptist state editors and executive secretaries. And this is about as “tall cotton” for us as it would be for our forks-of-the-creek friends Clabe and Sal Hankins.

Whoever said that travel is educational sure hit the nail on the head. Let me tell you a few things that Maria and I have learned on this trip.

One thing is that on a trip like this whatever your ticket calls for, aside from your actual destination, is just an approximation. For example, we had to make hurried changes twice to other flights—once in Dallas, when our Delta flight was indefinitely delayed and we were barely able to hop an American Airlines jet, and, again, in Los Angeles, where it turned out to be the good pleasure of Pan American to move us up to an earlier flight than our tickets called for.

So, we not only got to Honolulu four hours ahead of the time back home—which is par for the course—but also ahead of our luggage! Incidentally, our luggage caught up with us two hours later, long before our souls had caught up with our bodies.

That highly touted Hawaiian “aloha” greeting you hear so much about is all that it is cracked up to be—provided, of course, that the weary traveler’s arrival time is known in advance to someone who cares enough to have leis (lays) and kisses ready. Secretary Edmond Walker of the Hawaiian Baptist Convention and some gracious Hawaiians were on hand to put the leis and kisses on all of us that Dr. Walker put his finger on.

As much as Maria and I appreciated this unique greeting, I must say that it is a bit one-sided. When the traveler receives his kiss on his cheek, he is not to kiss back. (That is one distinct difference between Honolulu and Paris.)

Another thing that we learned to our delight is that the free pineapple juice at the air terminal is the real thing—not something watered down to

a cheap substitute. Of course, when you consider how much it costs us inlanders to get within reach of the spigot, the refreshment still comes pretty high.

“Race relations” means something positive here, where, as Paul reminds it is in Christ, “there is neither barbarian nor Greek, Jew nor gentile, but one.”

Former President Eisenhower has called Hawaii “a unique example of a community [that is] a successful laboratory in human brotherhood.”

Please tune in again next week.

*Erwin L. McDonald*

## IN THIS ISSUE:

“YOU ought to write a book” is a phrase many of us have heard through the years. O. M. Stallings, in the story of his book, page 5, tells us of the experiences and thoughts which led him to turn the phrase into a reality, and what has happened since the decision was made.

INDUSTRIAL chaplaincy is a new and exciting facet of the ministry. Plans are now underway to launch an industrial chaplaincy program in Arkansas. Turn to page 6 for a report of the first series of meetings held throughout the state in connection with this project.

COVER story, page 15.

## Arkansas Baptist

*news magazine*

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February 22, 1968

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

## What to call it?

CHANGING the name of an organization or an institution does not come easy. One supporting proof of this statement is seen in the much talk and no action on the matter of calling the Southern Baptist Convention something besides "Southern." We still predict the change will be made but we are not predicting when.

Now a new name for the Baptist Training Union is being sought. Some on the inside had expected the name of this organization to be changed early this year—possibly to Church Training Program. But the settlement of the issue has now been extended to at least next August.

Clabe Hankins, the old grass-roots-er from up at the forks of the creek, who has seen a lot of changes in his lifetime and has "been again" th' most of them," has come out in favor of changing the name of Training Union. He says with a name like that you "haft to be a better-than-average Southern babtis to know it ain't a labor movement."

Clabe says a rose by any name would doubtless "smell jist as sweet," but he says "you had ought to be able to tell by what you call a rose that it ain't no cocklebur." Clabe says he favors "callin' a church trainin' program, a church trainin' program."

Clabe is plugging for "Church Training Program." But if any of our readers have a better suggestion we are sure that Dr. Phil Harris, secretary of the Training Union department, Sunday School Board of the Southern Baptist Convention, Nashville, would be happy to have your suggestion.

## Student work study

AT the request of the Sunday School Board of the Southern Baptist Convention, the convention's Executive Committee is to make a depth study of the program of student work "to see if the program is properly placed."

The assignment went to the Executive Committee at the request of state convention executive secretaries and student leaders following a discussion of the matter at a conference in Nashville last December. It was the consensus of these leaders that having the Executive Committee make the study would enhance the prospects of objectivity.

Many and earth-shaking changes have come since the student program came into being on a

convention-wide basis, back in 1921, and the changes that have come to the college and university campuses have been revolutionary.

One factor that will doubtless be given careful study is that the percentage of Baptist students who attend Baptist colleges and universities is steadily declining.

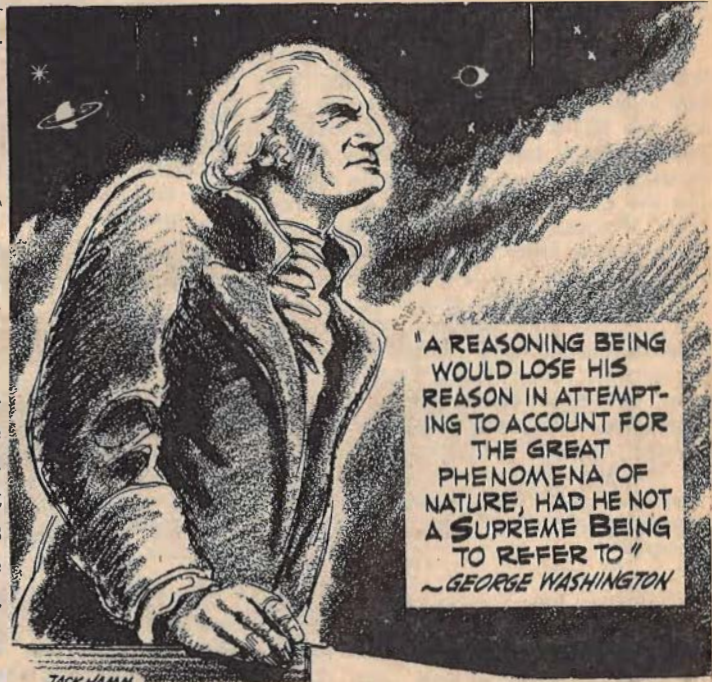
There is every indication that a Baptist student program is needed now more than ever. It is good that some of the best minds among Southern Baptists will now be turned to finding just what this program should be and how attain it.

## Texas campus study

IN another special study, Texas Baptists, led by their Christian Education Commission, will conduct a series of seminars on higher education on state Baptist campuses during April and May. Pastors and laymen are being invited to attend the regional meetings.

As in the case of a study called for by action of the Arkansas Baptist State Convention for Arkansas last November, the Texas study will be patterned after the Baptist Education Study Task seminars conducted recently by the Southern Baptist Education Commission.

The more rapidly we encounter change, the more light we need in the educational field. For our colleges and universities have their work cut out for them in helping to equip the rising generation to shoulder the responsibility of living abundantly and effectively in its day.



"A REASONING BEING  
WOULD LOSE HIS  
REASON IN ATTEMPT-  
ING TO ACCOUNT FOR  
THE GREAT  
PHENOMENA OF  
NATURE, HAD HE NOT  
A SUPREME BEING  
TO REFER TO"  
~ GEORGE WASHINGTON

### Yugoslav choir memorable

I just received my December 21st Arkansas Baptist and am so excited about seeing the picture of a Yugoslavian choir in it.

Charles and I heard this choir in Novi Sad, Yugoslavia, in September. This choir and the Baptist leaders from Hungary, Czechoslovakia, Russia, Rumania and Yugoslavia that gave reports on the Baptist work in each of their countries were a part of a service I shall never forget!

Thanks so much for the picture—I'll put it in my scrapbook tonight.

Surely do appreciate your work with the Arkansas Baptist and your interest in Baptist work around the world.—Sandy Young Long, OIG, Hq, USA REUR & 7A. APO N. Y. 09403

### On being hypocrites

I heard that oldest excuse again the other day: "The reason I don't go to church is that there are too many hypocrites in all churches."

They are right, you know! Every church has a few hypocrites. And within each of us layfolks—no matter how hard we pray and no matter how hard we try—we find ourselves "doing what we would not, and not doing what we should."

Let each of us pray that we shall not be the hypocrite used as someone's excuse for staying away from church.—Mrs. George Purvis, 13 Belle Meade, Little Rock, Arkansas 72204.

### MIL singers praised

This "foreign missionary on home missions soil" wants to thank the Baptist people of Arkansas for sending our way the Mil Singers. Those six radiant young people made an indelible Christly impression upon our students attending the Christmas International Conference. Hindus, Buddhists, Moslems who might never have listened to homiletics from a pulpit sat enraptured as the Mil Singers sang the genius of the gospel in their folk cantata, "Christ Our Contemporary." Our friends from other cultures, other faiths truly encountered authentic Christianity. And our Christian students were signally blessed by the contagious spirituality of the Mil Singers, for dedicated disciples of the Way constitute a tiny "precious minority" on the Berkeley campus.

Dialogue with these internationals continues. Tonight a small band of foreign students suffering from "cosmic nostalgia" (homesickness for God!)

## The power of influence

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

The decision of Rev. J. B. Jeter of Virginia not to drink intoxicating beverages started a chain of events which led to the organization of the Temperance Society in that state. As a lad of eight, J. B. heard an older boy say he had not drunk a drop of spirit for three years. Instantly, young Jeter resolved that he would follow this example.

This action was quite remarkable for a young boy in 1811, for at that time it was customary to drink alcoholic liquors. They were available in public places as well as the home. "Most families kept it in their 'case,' and all—from the hoary-headed father to the little child—partook daily of the morning 'dram' and the noonday 'grog' or 'toddy.'" So when this lad refused to drink he became somewhat a sensation.

He made no boast of, or mentioned his resolution. His friends were surprised. They supposed he had made a grave mistake, predicting that he would become a drunkard. They had known of others who had abstained for awhile and then broke all restraint. This perplexed young J. B. until he realized they were talking about those who had started drinking and then tried to stop. He reasoned that if he never drank intoxicating liquors it would be impossible to become a drunkard. If he never acquired the habit he would never have to break the habit. So he stayed by his decision.

When he was about 20 years old he made a profession of religion and joined a Baptist church. Then it occurred to him that the gospel had set him free. In the environment surrounding him was his not a self-imposed burden? Why should he carry it any longer? The Christians he knew seemed to enjoy a drink. Was he missing something? He was enticed by what he heard and saw. But after a few drinks he renewed his resolution.

He was joined by his friend D. Witt. In the summer of 1822, the two were attending religious services and spent the night in the home of a fellow church member. The next morning when the spirituous liquors were passed at the breakfast table the conversation sprang up on the subject of drink. As a result, the two young men mutually resolved on that Sunday morning to abstain from alcoholic beverages the remainder of their lives.

Their pledge stimulated Rev. Anber W. Clopton of Charlotte County, Va., to abstain from using strong drink, and led to the formation of the Virginia Temperance Society.

Late in life Rev. Jeter recalled this incident and said, "I have continued to believe, as I believed in the beginning, that the use of intoxicating liquors, whether distilled or fermented, as a common beverage is, to persons of sound health, needless, expensive, and fraught with peril to health, morals, happiness, reputation and salvation; and that it is wise, and safe, and commendable to avoid the indulgence."

<sup>1</sup>Jeremiah Bell Jeter, *The Recollections of a Long Life* (The Religious Herald Co., Richmond, Va., 1891) p. 33

<sup>2</sup>Ibid, p. 37

will gather to talk with Christian friends about the Christ, who He was and is for all men, all ages. Because they witnessed in your young people a wholeness and a noble purpose for living they now want to examine Him whom the Mil Singers follow as Lord and Master. Pray for us.—Eva Marie Kennard

In 1966, the Cooperative Program allocation to Southwestern was \$963,766 and for 1967 will exceed the million dollar mark with \$1,027,496."

### 'God's man soldier's man'

RICHMOND—A Southern Baptist missionary in Saigon has paid tribute to Gen. William C. Westmoreland as "not only a 'soldier's man' . . . but 'God's man' as well."

Rev. James F. Humphries, pastor of the English-language Trinity Church in Saigon, said he has "never in my life talked to a more humble or gracious person than Gen. Westmoreland." (EP)

# Commissioned churches in current crises

By O. M. STALLINGS, 1931 DUNCAN, CONWAY, ARK.

This is intended to be my final report to my public about my book—*The Commissioned Churches in the Current Crises*.

In the spring of 1963, soon after Dr. J. S. Rogers died, I became an emergency patient at the Arkansas Baptist Hospital. In these very days it so happened that my mind was being greatly disturbed by current events in general and Baptist behavior in particular. For quite some time I tried to take my misgivings as mostly imaginary. Then, too, there was nothing one in my predicament could do to remedy or even relieve such serious situations. But my struggle refused to go away.

During this same April, 1963, emergency illness, a physician came to my room and calmly suggested that it might be wise for me to "set my house in order," just in case. Such advice was scarcely needed since my estate was nearly nil. Our furniture was pretty well worn, and I have given most all of my books away. The only legacy that I had to bequeath was my past life as a Christian and a Baptist.

In my plight my greatest grief (blood is thicker than water) was the fact that my two brilliant grandchildren were growing up in a big sinful city with small religious opportunities and seldom attending Baptist church services. This was my task—and here was something I could do! My Lord called clearly: "Take up thy cross and follow me."

So right then and there, before leaving the hospital, I began a loose-leaf notebook article under the caption: "Facts for Baptists for my Own Flesh and Blood." It was meant to be a private matter. It became widely published. I really wanted it done in a corner. The Lord wanted it shouted from the house-top.

Back home and several months later, it gradually dawned on me that I might be accidentally or providentially writing a book. Then two of my very dear preacher friends came to see me, one at a time. I showed each the accumulated manuscript, leaving them to volunteer their own remarks. Each said almost in the same words: "This ought to be made into a book!"

Next, the writings were shown to

members of my family, who in turn agreed that the writing was worthy of publication, but that I was not able physically or financially to do it.

Still more fleece was put out. The manuscript compiled was sent to four capable men to criticize or commend. Two of the four were denominational officials. One was a noble good pastor—the other was a prominent Landmark



Mr. STALLINGS

Baptist preacher and the author of 40 books, some of which proved to be good sellers. All four gave me most favorable commendations as seen on the back and jackets of the published copies.

The only adverse comment came from the associational Baptist author. He disagreed with two practices among convention churches and endorsed heartily in my proposed book. He simply was protecting his own convictions while commending the book as a whole.

The book was published exactly as I wrote it. There was no ghost writer involved in the remotest sense, save the Holy Ghost. The printer, a splendid deacon in the First Church, Conway, together with a Baptist banker in western Arkansas, influenced me to do 500 copies in beautiful black and gold cloth binding, because they considered the message of the book too good to go into the printer's record as another paperback book!

The big question was getting the \$4,000 needed to put the first edition in circulation. Six dedicated Baptist

laymen and two non-Baptist bankers placed this amount to my account, payable in 18 months. These men naturally made up my advisory board.

It was thought well for me to take my message and my book to the places where I had preached over a stretch of 60 years (Acts 15:36). The plan proved to be successful. In a borrowed Volkswagen, aboard buses, and by free rides with sympathetic people, I traveled over 20,000 miles, and spoke about 150 times in 18 months. And in less than nine months all my book debt had been paid.

Seventy-five percent of the total sales took place in the Arkansas River Valley country between Little Rock and Tulsa—the area where three-fourths of my ministry had been wrought. The other 25 percent was distributed by two Baptist book stores, two private book stores, personal friends, and the U. S. mails. It is impossible for me to thank all the people as they so surely deserve to be thanked in this regard. Time fails me to mention all the leaders and missionaries, pastors, and people who were so helpful in this adventure. To God be all the glory for Jesus' sake—the One who spake Matthew 16:18—His great purpose in and promise to His commissioned churches.

Now, let us note these things in conclusion. The books were sold in 17 states, 4 foreign countries, and the Dominion of Canada. They were bought by all sorts of Baptists and Protestants, Catholics, and cults. Some 300 copies have been given to ministerial students and needy pastors (both white and Negro) in three different states. There are about four hundred copies on hand which the Lord and the people will place in due season.

The project as such has been a successful mission—and now at age 77, I find myself neither hurt nor made rich by the struggle.

I am amazed that I ever wrote a book. It is most impossible that I will ever write another—but if so, the title ought to be: *My Sixty Years with Southern Baptists*.

This world needs Baptists now more than ever. This is why Baptists need to stay Baptist—do right and do well to the end: Amen and Amen.

## Industrial chaplaincy program new mission undertaking

Ninety-four Arkansas industrial and business leaders and 106 Arkansas ministers were introduced last week to the somewhat new ministry of Industrial Chaplaincy. These key leaders of church and industry were guests of the Missions Department of the Arkansas Baptist State Convention and the Home Mission Board at regional conferences held at Ft. Smith, Little Rock, Camden and Jonesboro.

The statewide meetings were conducted to launch a new program of ministry in Arkansas by the Arkansas Baptist Convention and the Home Mission Board. Within a short time Arkansas will become the first state in the Southern Baptist Convention to have a full time chaplains' director. The Home Mission Board will provide half of the finances for this program in its initial stages. A major responsibility of this associate in the Missions Department will be to assist in setting up industrial chaplaincies.

Rev. Lowell Sodeman, director of industrial chaplaincy for the Home Mission Board, explained the new program:

"An industrial chaplain is an ordained minister with a college and seminary degree, with several years' experience in the ministry, in good standing with his church and denomination, and with clinical training in counseling. He must also be properly motivated for

this ministry."

Mr. Sodeman said that while these were the requirements for S.B.C. endorsement, some men without all of these qualifications may be acceptable to industry. He also pointed out that while these men are on the payroll of industry, they do not interfere with company policies, etc.

He further stated that numerous industries, such as the Holiday Inn motels, now have chaplains recognizing the fact that the employee's spiritual and emotional needs and human relationships have a bearing on all that he does.

Chaplain Homer Good of Hennis Freight Lines, Winston-Salem, N. C., explained his work as being that of a minister to the church at work, supplementing the regular ministry of the church at worship. Hennis' 3,200 employees with their families make up a congregation of 12,000. Chaplain Good is on call in addition to his regular office hours to help those whose life problems are getting out of control.

"At first, I feared I would only draw my salary and my breath," says Chaplain Good. "But my counseling soon had to be put on an appointment basis. The cry of humanity all about us is for help. Often the frustrated employee, no good to himself or the company, simply needs someone to listen to his prob-

lem. Often his problems are more deeply imbedded. Always there is the basic need for spiritual help.

"We are able to get at these basic needs in a relaxed, natural way, much as Jesus did with the Samaritan woman," continued Chaplain Good. "We are allies of the ministers of all faiths for those who have church affiliation. We call the employee's minister immediately when sickness or sorrow arises. Too often, however, the employee does not have a church nor a minister to whom he can go."

Mr. Sodeman denied any attempt of the industrial chaplain to be a psychiatrist.

"We are quick to recognize deep-seated problems and make referral to a physician or psychiatrist," he said.

He pointed out that the chaplain's main ministry is counseling rather than the customary preaching to congregations. Hospital visitation, funerals, and weddings play a part in this ministry, but the basic element is counseling.

"This is why so much stress must be laid on getting the right kind of person with the right training for these positions," he said.

Industry seems to be eager to identify with this new opportunity to prove its concern for people. Adding another person to the payroll to provide assistance for the spiritual and emotional needs of employees is incidental to the feeling of the employee that the company cares. Saving people from their emotional and spiritual disorders has become a major concern for industry.

J. T. Elliff, in introducing the men to the audiences over the state, pointed out that the churches can no longer be content to provide facilities and invite people to come to them for ministry.

"The measure of our ministry to needy people is not what happens at church but what happens during the week out where the needy people are. The industrial chaplaincy is one of several new attempts by our churches to identify with the needs of people through the association, state, and home mission ministry. Our purpose is to encourage churches to establish a loving relationship with people at the point of their need and then give them Jesus."

Coordinators of the regional conferences were Rev. Bruce Cushman, First Church, Van Buren; Rev. R. V. Haygood, Pulaski Association superintendent of missions, Little Rock; Dr. John R. Maddox, First Church, Camden; and Rev. Carl Bunch, Mt. Zion Association superintendent of missions, Jonesboro. Numerous other pastors and associational missionaries gave assistance and support.



LEFT to right: J. T. Elliff, secretary of missions and evangelism, Arkansas Baptist State Convention, shown here with industrial chaplains Lowell Sodeman and Homer Good.

## Blytheville church hosts evangelical conference

An evangelistic conference will be held at Trinity Church, Blytheville, Feb. 26, with sessions at 4, 6 and 7 p. m.

Guest speakers will be Dr. S. A. Whitlow, executive secretary, Arkansas Baptist State Convention; Rev. Jesse Reed, the Convention's director of evangelism; and Rev. J. T. Elliff, secretary of missions and evangelism for the Convention.

Topics will include "Some Revival Suggestion," "Bible Basic for Evangelism," and "Our Supreme Service."

A supper will follow, with everyone welcome.

## Bailey to Texas post

Doyle Bailey, son of Mr. and Mrs. C. D. Bailey of Gravel Ridge, a junior at Ouachita University, has been called to the Kinney Avenue Church, Austin, Tex., as assistant pastor and youth director.

Mr. Bailey, who began service with the Austin church Feb. 1, will continue his studies at Southwestern Texas College in San Marcos. He was ordained by First Church, Gravel Ridge, two years ago, and served as youth director for First Church, Morrilton, last summer. He has also been a frequent youth revival leader throughout the state.—W. B. O'Neal, reporter.

## Psychiatry, neurology institute to meet

The 20th annual Institute in Psychiatry and Neurology will be held Feb. 29 and March 1 at the North Little Rock Division of the Veterans Administration Hospital.

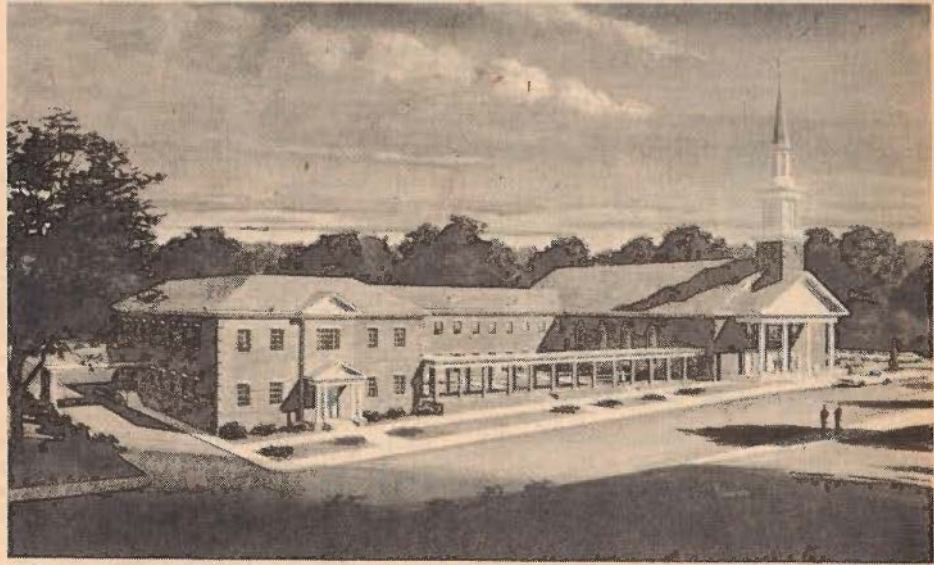
The meeting will follow three related workshops on Feb. 28, involving clinical psychology, psychiatric social work and psychiatric nursing. The annual dinner meeting on Feb. 29 will feature Dr. Nat Winston, Commissioner of Mental Health, Nashville, Tenn.

## Revivals

Trinity Church, Searcy, Feb. 2, 3 and 4; Weekend Youth Revival, Sidney Byler and David Burrows, students at Southern College, evangelist and singer; four by letter, 1 for baptism; W. W. Dishongh, pastor.

Friendship Church, Rte. 3, Marianna, Feb. 26-March 6; Rev. C. C. Todd, pastor, New Hope Church, Pollard, evangelist; Bill Bateman, Murphy's Corner Church, Newport, singer.

## Baring Cross to build



*ARCHITECT'S drawing of the proposed building for Baring Cross Church, North Little Rock.*

Plans have been completed for the construction of a new building for Baring Cross Church, North Little Rock.

The building, which was designed by Mack Ferguson of Wilbur, Butcher and Ferguson, Little Rock architectural firm, will be constructed in three phases, at a total cost of \$525,000.

The first phase, which is expected to be completed by December, 1968, will consist of a three-story building, with the first floor for temporary auditorium facilities, seating 700, and two floors for education space.

Phase two will be a 1,000-seat, colonial style auditorium with balcony, to be built where the present auditorium

now stands. Construction will begin as soon as the first section is completed.

The third and final phase will be a two-story administrative and education suite connecting the other two sections. Upon its completion the first building section will be converted to permanent use as a kitchen-dining hall area. Final completion date is expected to be December, 1969.

The present Garland building with chapel will remain as they now stand, and will be connected to the final building to be constructed.

K. Alvin Pitt is pastor of Baring Cross Church. Chairman of the building committee was Stu Flanders.



*EL DORADO'S First Church celebrated the retirement of its indebtedness on a \$400,000 property purchase made in 1961 with a noteburning ceremony Jan. 7. Pictured left to right: Chairman of deacons E. E. Durrett, Sam E. Babb, treasurer, Don B. Harbuck, pastor, and J. E. Lokey, trustee, who presided at the occasion.*



## Named to PR society

William D. Downs Jr., director of public relations and assistant professor of journalism at Ouachita University,



has been elected an associate member of the Public Relations Society of America, following a meeting of the society's board of directors. The Public Relations Society of America is a professional organization of qualified men and women actively engaged

in public relations work, with members in business and industry, public relations counseling firms, trade and professional groups, all branches of government, education, health, and welfare organizations.

In addition to his membership in the Society, Mr. Downs is also a member of the American College Public Relations Association and the Arkansas College Publications Association.

## Ecumenical series

Holy Souls Council of Women will sponsor the third annual series of talks by nationally known speakers. The purpose of the series is to broaden the knowledge and understanding of men of all faiths, and to provide nationally known speakers to the Little Rock area as a community service.

The first lecture will be by Robert L. Short, a Methodist, on Thursday, Feb. 29, in the Little Rock Arts Center Auditorium.

Mr. Short is perhaps best known for his Gospel According to Peanuts, which led the non-fiction best seller list in 1965. He has an extensive background in religion, drama and education. All who are interested in a renewal and reappraisal of their faith should be interested in his talk.

Later speakers will be Bishop Ernest L. Unterkoefer of South Carolina and Dr. Martin E. Marty, assistant editor of the Christian Century and a Lutheran minister.

## Reed to Paragould

Rev. Don Reed, former pastor of First Church, Gideon, Mo., has been called as pastor of East Side Church, Paragould, in Greene County Association.

Mr. Reed, who began service Jan. 22, attended New Orleans Seminary and earned degrees in Bible and history at Bob Jones University, Greenville, S. C., and the University of Mississippi in Oxford.

The reeds have seven daughters, three of whom are at home. The four older ones work in Memphis, Tenn.

Mr. Green was pastor of the Tupelo, Miss., Church for 12½ years, and has been a pastor for 18 years.

## Ouachita honor roll

Fifteen Ouachita University students have made the president's list by compiling all A's during the fall semester. Registrar Laurie Rodgers has announced. An additional 87 have made the dean's list by having at least a 3.50 grade-point average.

Arkansans making all A's include James McCarty and Vera Ann Roberts, Arkadelphia; James T. Phelan, Donaldson; John Scott Andrews, Hope; Thomas Wayne Bolton and Janie Mae Ferguson, Little Rock; Alice Lee Coleman, Camden; Walter Ellis, Malvern; Kathy Elizabeth Harness, Harrison; Martha Morrison, Poyen; Linda Piker, Coal Hill; Tommy G. Thomason, Stamps; and Marjorie W. Toombs, Gurdon.

Those making the dean's list include Linda Kay Danner, Judy Freeman, Margery Goodson, Carol Kimbrough, Lee Frederick Kuyper, Susan Murray, Marilyn F. Rauch, Mrs. Sue Renfro, Sandie Shippy, Mildred Squires, Robert Squires, Al B. Wetherington, and Cynthia Wilson, all of Arkadelphia; April Rae Dunham, Brenda Edge, William Grigson, Gloria Henker, Jane C. Hollis, Judy Kent, and Mike Stubblefield, Little Rock.

Barbara Jo Battle, Tommy Cain, Bruce W. East, Cherie Ellis, Barbara Hill, Juanita Nicholson, and Charlene Smith, Hot Springs; Sarah Allbritton, Dan Gaske, William E. Walker, and Dwight D. Weaver, Pine Bluff; Otis Ray Hilborn, Carolyn James, Marlane McLain and Sarah C. Payne of Malvern; Vanette Burks, Janis Jordan, and Bill Merrell, Benton.

Donna Karen Abel, Thearon T. McKinney and Peggy Woodruff, Forrest City; Rebecca Jo Chandler and William R. Morgan of Eudora; Jonathan David Collier, Dan McKinney, and David Randall Maxwell, Paragould; Gary Don Alverson and Glenda A. Plummer, Ft. Smith; Claudie F. Diles, Sharon Shugart, and Edwin T. Savage, El Dorado.

## Executive board report

Following are comparative figures on our work for 1957 and 1967. These figures tell something of the story of the giving of our churches for the two years over the ten year span:

1957		1967
\$1,421,720.00	Cooperative Program Receipts	\$2,317,292.70
518,871.95	To Southern Baptist Convention causes	779,584.00
148,662.21	Lottie Moon (Foreign)	370,141.64
48,237.94	Annie Armstrong (Home)	99,860.87
27,454.14	Dixie Jackson (State)	65,646.46
434,676.88	Total Real Estate owned	1,836,876.47
165,298.12	(5) Baptist Student Centers (12)	370,868.29
18,572.93	Camps and Assembly	611,874.69
217,324.55	Ouachita Baptist University	461,376.77
30,000.00	Southern Baptist College	79,949.07

—S. A. Whitlow, Executive Secretary



FOR DENVER CRUSADE: Dr. S. A. Whitlow, left, executive secretary of the Arkansas Baptist State Convention, presents a \$10,000 check to Rev. Harold McGlamery, evangelism secretary for the Colorado Baptist Convention, as an Arkansas State Convention contribution to be used in the Denver Evangelistic Crusade, July 14-28. Witnessing the event are Dr. Ralph Douglas, associate executive secretary, and Rev. Lawson Hatfield, state Sunday School secretary, of the Arkansas Convention. The check was made possible by liberal giving by Baptists of Arkansas to the Dixie Jackson offering for state missions. (ABN Photo)

Vida Baker and Nancy Gennings, Batesville; Julie Ward, Ann Nailling, Marilyn Vines, N. Little Rock; Larry Barnes, Sparkman; William Larry Frisby, Strong.

Johnny Hicks, England; William Joe Kirby, Gurdon; Glenda Lambert, Dumas; Beverly Leonard, Star City; Judith McCaig, Portland; Angela Kay McCorkle, Brinkley; Mary E. McGee, Camden; Janet Marie Moffett, Caddo Gap.

Ginger Murdoch, Atkins; Mary Murphy, Smackover; Brenda K. Olinger, Morrilton; Gary Wayne Rice, Waldron; William Rich Terry, Tyronza; Janice Tucker, Texarkana.

## Green Forest church

First Church, Green Forest, recently acquired its first parsonage, with more than one-third of the purchase price of \$14,500 coming from the congregation.

The new parsonage is constructed of white brick, and contains three bedrooms, two full baths, wall-to-wall carpeting and a two-car garage.

Jamie Coleman is pastor of First Church.

## GA coronation

Ten girls were recognized in a GA coronation service held recently at First Church, England.

Completing their steps were: Maiden: Pam Henderson; Ladies-in-waiting: Kathy Henderson, Phyllis Dixon, Vicki Lanehart, Regina Palmer, Patsy Burgess, Stephanie Watson and Judy Blackwood; Queens: Marcia Majors and Janice Blackwood.

Mrs. Anne Roe, Mrs. Judy Compton and Mrs. Joyce Blackwood served as counselors.

## Presents painting

Mrs. Clara Wooten, Hamburg, has presented an oil painting of a baptistry scene to Northside Chapel, Eudora, in honor of its fourth anniversary. The painting, which was executed by Mrs. Wooten, is presently hanging in the temporary auditorium until the new auditorium has been completed. At that time it will be transferred to the baptistry, where it will be placed permanently.

Mrs. Wooten is a sister to Rev. L. J. Ready, pastor of Northside Chapel.

## Stevens to Cotton Plant

Rev. David Stevens has resigned his pastorate at Tillar Church to serve as pastor of First Church, Cotton Plant.

Members of the church were hosts at a farewell reception for Mr. and Mrs. Stevens, held at the home of Mrs. B. C. Prewitt.



FIRST Church Library Achievement Guide recognition presented recently to First Church, Lepanto. Wayne E. Todd, secretary of the church library department, Sunday School Board of the Southern Baptist Convention, left, presents the certificate to John H. Colbert Jr., pastor of the church. Mrs. Robert Chambers, director of library services of the church, and Mrs. Mattie Anderson, her assistant, look on.

## Baptist beliefs

# A lesson in humility

BY HERSCHEL H. HOBBS

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

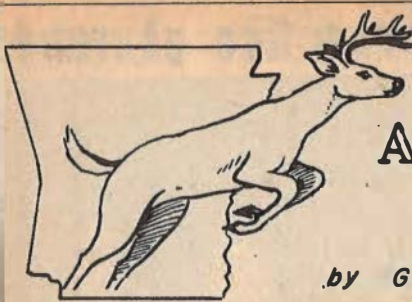
*"And he took a child, and set him in the midst of them" (Mark 9:36).*

The Twelve Apostles had been debating as to which one should be the greatest in the kingdom of God. They thought of this kingdom in terms of an earthly realm. In reply to them Jesus said, "If any man desire [wills] to be first, the same shall be last of all, and servant of all" (Mk. 9:35). In other words the way to the head of the line is to be willing to stand at the foot of the line. The word for "servant" is not *doulos*, the common name for a slave. It is *diakonos* (deacon), the most menial of slaves. In Mark 10:45 Jesus twice used the kindred verb form ("minister") with reference to Himself. A *diakonos* was the slave who rinsed dust from the feet of arriving guests. Jesus took this place when He rinsed His disciples' feet at the last passover meal. Thus He illustrated this standard of kingdom greatness.

But what is the significance of the child in the midst (Mk. 9:36)? Is it not that a child is helpless to reward those who serve it? If the disciples wanted to be truly great, they should be willing to serve those from whom they could expect no reward. A child cannot reward us with money. A child can exert no influence on our behalf whereby to further our selfish ambitions. To serve a child is to do so out of the sheer joy of serving with no thought of a return for our service.

Strangely in our churches we attach a greater honor to serving adults. For some reason the idea persists that a greater ability is required to teach and lead them than that necessary in one's ministry to children. Nothing could be farther from the truth as Jesus taught it. To lead children should demand the best ability and greatest dedication.

Jesus said, "Whosoever shall receive warmly one of such children in my name, receiveth [warmly] me and whosoever shall receive [warmly] me, receiveth [warmly] not me, but him that sent me" (Mk. 9:37). What a halo of blessedness these words place about those who serve little children in the home, school, and church!



# ARKANSAS OUTDOORS

by George Purvis



## Crappie—the 'king' fish

Each species of game fish has its devotees, but it would be difficult, if not impossible to find a more dedicated group than the crappie fisherman. Two kinds of crappie are common in Arkansas. The black crappie is found in the clearer waters of the state and the white crappie is generally found in the lakes and streams that tend to be turbid. Black crappie are found all over the state and



A good string of black crappie

the white crappie are mostly found in the south and eastern waters of the state. There is much overlap in their habitat. Both species are present in many lakes and streams.

Most of the crappie caught weigh from one-half to two pounds, but they may weigh over four pounds (large crappie are called slabs). The state record on both species is currently three pounds and 14 ounces. Crappie are most often caught on minnows, but can be caught on jigs, spinners and other artificial lures.

In the early spring, when crappie move into shallow water to spawn, they are fairly easy to catch. In large, clear lakes they are often hard to 'locate,' and only those anglers who 'know' the lake are consistently successful.

Crappie fishing is good now in a few of the state's shallow lakes and reservoirs (which warm up first). In a few weeks crappie fishing will be good in every part of the state and 'crappie fishermen' will be out in force.

## Three 'corpses' buried

Jose Parraga conducted the most unusual funeral and burial of his pastoral career recently. He officiated at a triple service, with three "corpses" being buried in the garden of a home in Hengelo, Holland.

The man in whose garden it took place had been baptized just a few weeks before. The service was attended by the man, his wife, and their three children.

Buried were three symbols of the past the new convert was parting with—two religious statues of saints, each a meter high, and one child's religious statue about 10 centimeters (4 inches) high. In addition, a package of tobacco was buried, reported the Dutch Baptist weekly newspaper, De Christen.

The convert, a Spanish citizen working in the Netherlands, had decided to give up smoking, not only improving his health but also making another 5 guilders (\$1.40) available each week to buy meat for his family.

Jose Parraga is the evangelist of Dutch Baptists who serves among the Spanish migrants in Holland. (EBPS)

## 'Tragic apathy' reported

WASHINGTON, D. C.—Tragic apathy, rather than anger, appears to be the dominant mood of the majority of poor Negro youths in city ghettos, according to a government-financed survey.

The unpublished report, made available to the Los Angeles Times, is based on interviews last August with 5,886 youths—mostly Negroes—in selected areas of 11 cities. The government wanted the views of ghetto youths to help evaluate the effectiveness of summer youth programs which have been costing \$600 million a year in federal funds.

Entitled "From the Streets," the report was ordered by the President's Youth Opportunities Council, a Cabinet-level agency headed by Vice President Humphrey which is charged with coordinating summer youth programs.

The report rejects the idea that most ghetto Negroes are angry. They are, it said, rather, "overly content or apathetic."

Also flatly disputed was the notion that summer programs to provide youths with opportunities in employment, recreation and education can prevent riots. Times staff writer Vincent J. Burke stated that the report showed that "the complex causes of urban unrest and riots are little affected by whether or not there are summer programs, good or bad." (EP)

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

## Youth convention facts

### Fact number five: Case Studies

All sessions of the State Youth Convention will meet in the main auditorium of Robinson Auditorium, Little Rock, Friday morning, afternoon and night, April 12.

During the afternoon session eight teams of young people (five to a team) from eight sections of Arkansas will present eight "case studies." These case studies will be presented to the entire convention. There will be no conferences in the afternoon session.

As the young people enter the auditorium for the afternoon session, each person will be given the statement of each case study on a separate sheet of paper. At the bottom of each case study the following statements will be made:

- (1) I agree with the panel
- (2) I disagree with the panel
- (3) I partly agree with the panel
- (4) My solution would be

As each panel of five young people discuss their case study there will be an involvement of all of the young people as they begin making their own solutions to the problems being discussed.

A case study is an account of a problem situation, including enough detail for a team of young people to analyze problems involved. It is a "slice of life" that invites diagnosis, prescription and possible treatment.

This will be one of the highlights of the convention. We are expecting 2,500 young people to attend. We are already receiving checks from churches for the Wes Hall Minute Man box supper (\$1.00) to be served at the big youth fellowship on the ground floor of the auditorium from 4:20 p.m.-6:00 p.m. This youth fellowship will be led by Cecil McGee, of the Sunday School Board.

### Drills and Tournaments

Now is the time for young people to be working on the Junior Memory Sword Drill, Intermediate Sword Drill and Speakers' Tournament which will be conducted during the weeks of March 25 and April 1. District winners will participate at the Youth Convention to be held April 12. Associational directors and missionaries please send us the place and date for your associational elimination tournament.

Of the known 30,340 Vacation Bible Schools held in the Southern Baptist Convention in 1966, 16,898 contributed \$524,830, through the Cooperative Program, an average of \$30.90 per school contributing.

## GA, YWA studies aids

New teaching aids are available to strengthen Girls' Auxiliary and Young Woman's Auxiliary studies for April, May, and June, 1968. These, called curriculum supplements, will bolster studies of the missionary vocation.

A curriculum supplement directly supports study topics and is designed to aid learning.

The YWCA curriculum supplement is a flip chart entitled *The Missionary Vocation*. It contains a summary of three units of study for the quarter and a statement of study topics, along with points for discussion.

*What Makes a Missionary?* is the title of the GA curriculum supplement. A two-color illustrated flip chart, it can be used with Junior and Intermediate units of study for April, May, and June.

The flip chart contains definitions of such words as missionary, missionary vocation, missions, call, etc. It shows the relationship of school interests to vocations. The chart gives suggestions as to what a GA can do now in prepa-

ration for a missionary vocation.

A 33 1/3 flexible record is included with both the YWA and GA curriculum supplements. The record contains music and testimonies by recently appointed missionaries.

Each supplement costs \$1.25 and is available now from Woman's Missionary Union, 600 North 20th St., Birmingham, Ala. 35203.—Nancy Cooper, Executive Secretary and Treasurer

### CORRECTION!

The amount reported in our Annual Report of Church Contributions for Third Street, Church, Arkadelphia for the Cooperative Program (published in the Feb. 8 issue of the Newsmagazine) was incorrectly listed as \$85.03. This should have read \$855.03, which is the proper amount contributed.

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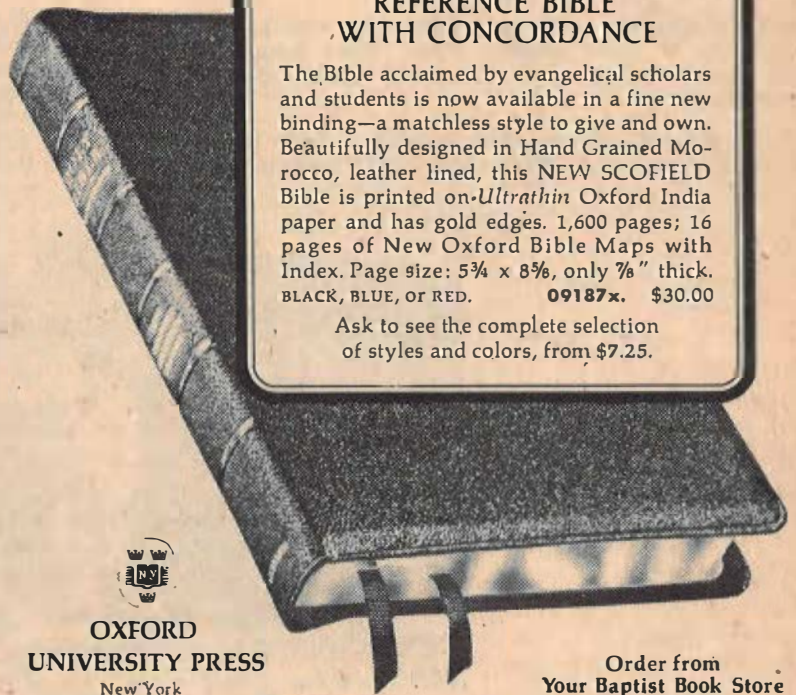
*Moody Monthly*

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## Happiness—knowing someone cares

"A package for me—oh, boy!" The phrase is echoed a hundred times over at the Arkansas Baptist Home for Children. Almost without exception, a letter, gift or other remembrance is a highlight in the lives of those who are a part of the Home's family.

The joy of giving can benefit the giver as much as it does the child who receives. Sponsoring a child is an adventure into a wider world—that of helping others.

Letters received on a regular basis, gifts on special occasions, birthday and Christmas cards—and the many other "specials" which help make life for the children and young people more meaningful—are of great importance in helping them relate to others. In these ways they know someone cares, even though they may never see the one who thinks of them.

This is the "joy of sponsorship." There are numerous ways to help the Home. The sponsorship program provides those under the Home's care with valuable contacts with Christian friends over the state. Quite often these first contacts grow into lasting friendships, and help guide a young person to Christ and to a fuller, more useful life.

## "It had love and thoughts with it"

Such gifts as the coffee can filled with weekly love offerings from a men's Sunday School Class from Hebron Church, Little Rock, have enabled us to begin redecorating some of our cottages.

One Sunday morning last October, Earl B. Ellis, Charles Barnard, James, Charles and John Ferguson, Charles

Mitchell, James McGraw, William Braswell and Bob Tobey visited the home and brought three months' love offering. This offering was used to purchase bedspreads for the senior boys' cottage. These men have decided to make an annual visit, bringing the contents of the coffee can, to be used for special projects such as this. Our thanks to these men for their interest in our work here.



*MEN'S Sunday School Class, Hebron Church, Little Rock—a coffee can filled with weekly love offerings has enabled the Children's Home to begin redecorating some of its cottages.*

## Cattle operation phased out

On Dec. 12, 1967 the Home's board of trustees voted to phase out its cattle operation. In 1966, Hugh Plumlee, chairman of the farm committee, had made the recommendation that the board study the farm operations for a year. After careful study, the committee reported (at its December board meeting) that the farm was not a profitable operation, and that it was not contributing as much to the lives of the children as it had in previous years.

It was decided to maintain those animal projects which contribute to the development of the children of the Home, at a level consistent with their needs. Some of the projects include horses for recreation and beef animals for the 4-H Club educational program.

The Board then voted to sell the cattle, hogs and farm equipment, with money going for recreational purposes. Children wanting 4-H club calves to enter in the local fair were allowed to, but were given complete responsibility for their care. The remaining cattle and farm equipment were sold at public auction.

## New social worker

Johnny Gilbert Biggs, 30, of Martinez, Ga., joined the Home's staff Feb. 5 as a social worker. Mr. Biggs will work in the Little Rock office, 1522 West 10th St. The telephone number is FRanklin 4-0319. Mr. Biggs previously served as psychiatric social worker for the Veterans Hospital, Atlanta. He is a member of the National Association of Social Workers, the Georgia Gerontology Society, the Georgia Conference of Social Welfare, and the Augusta Mental Health Association. He has a master's degree in social work from Louisiana State and a BA degree from Mississippi College, Clinton, Miss. He is married and resides in Jacksonville with his wife, Joyce, and two children, Jenny, 6, and Janis, 4.



Mr. BIGGS

## 1967 Thanksgiving offering

The Home would like to thank each church, organization and individual who contributed to the 1967 Thanksgiving offering. As of Dec. 31, 1967, \$75,912.98 had been received. This does not reflect the entire amount the Home will receive for its offering. As was announced at the Convention, any money received after the Dec. 31 closing of the books will be added to the 1968 offering, to be placed in the fund for general operating expenses, to be reported at a later date.

It would be impossible to single out certain churches for individual contributions. However, we would like to say "thank you," and each child would like to say, "We appreciate your concern for our welfare."

We are looking forward to a good year in 1968, and we ask your prayers and support for our program.

## Names new social service director

Maurice Caldwell, executive director of the Arkansas Baptist Children's Home, has announced the appointment of Burl Lee Eastepp, 32, of Shreveport, La., as director of social service. Mr. Eastepp had been serving as a caseworker for blind children in Shreveport. He is a member of the National Rehabilitation Association; F&AM Lodge 295; the Louisiana National Guard, which he serves as an instructor; and a board member of the Northeast Louisiana State College Alumni Association. Mr. Eastepp graduated with a BS in social science from Northeast Louisiana State College. He has completed additional work in social work and special education at LSU, the University of Minnesota, and Syracuse University. He and his wife, Anne, have two children, Scott, 9, and Lynn, 10.



Mr. EASTEPP

## Elected ABHC board chairman

Julius Miller of El Dorado was elected chairman of the Arkansas Baptist Home for Children's board of trustees at its December meeting. Mr. Miller is a member of First Church, El Dorado, and its men's Sunday School class, which has given approximately \$6,000 yearly to the Thanksgiving offering. Others elected were William P. Jones, Arkadelphia, vice chairman, and Robert Boston, Monticello, secretary-treasurer. New board members include Lee McMillan of Mena; S. L. Morris, Harrison; Jack Clack, Brinkley; Curtis Kinard, El Dorado; and Paul Roberts, Little Rock.



Mr. MILLER

## 'Simple, flexible plan'

# Organization plan mapped for WMU in 1968

BIRMINGHAM, Ala.—A "simple and flexible" plan of organization has been mapped for Southern Baptist church and associational Woman's Missionary Unions beginning in October of 1968, officials of the organization here announced.

Mrs. R. L. Mathis, promotion division director for the Woman's Missionary Union (WMU), described the new organizational framework as "the largest single overhaul in Woman's Missionary Union history."

"WMU '68 can accommodate the needs that women and churches are expected to face even in the 1970's," Mrs. Mathis stated.

"The simple and flexible organization directs more energy into support of the Southern Baptist missionary enterprise. It allows a church to tailor a WMU organization to fit its own size, problems, interests, and missions challenges," she explained.

Flexibility of the new plans is illustrated in 20 pages of charts and explanation in the WMU Year Book 1968-69, released Feb. 1, through Baptist Book Stores and WMU.

General WMU organization can be as simple as one general officer—to be called the WMU director—working with the pastor. The WMU organization expands as necessary to include more general officers and age-level units and leaders.

"In no case will a church be encouraged to elect more WMU officers than absolutely necessary," Mrs. Mathis said. "Officers in age-level organizations, especially Woman's Missionary Society, are held to a minimum," she said, "in order to free women to do the work WMU exists to perform."

Mrs. Mathis pointed to an innovation in organization for women as an example of redirecting WMU energies according to interest and need.

Woman's Missionary Society members will form groups according to their interests, rather than being assigned to circles.

Three basic types of groups suggested are for mission action, mission study, and mission prayer. Mission study groups can concentrate on one of four suggested areas or types of study.

Mission action groups will specialize in ministry in one area of need. WMU

will offer guidance materials in eight areas of mission action by October, but groups are encouraged to select ministries according to local needs.

The new look in organization is being ushered in by a battery of completely new leader manuals, member handbooks, training materials, and plan books.

A manual for officers of the general WMU organization is a newcomer to WMU materials. Manuals for leaders of Woman's Missionary Society, Young Woman's Auxiliary, Intermediate Girl's Auxiliary, Junior Girl's Auxiliary, Primary Sunbeam Band, and Beginner Sunbeam Band have been rewritten.

All manuals, along with teacher's guides, will be available March 1. Handbooks for members of WMS, YWA, and GA organizations will be released in the summer.

Elements of simplicity and flexibility also dictate the organizational possibilities drawn up for associational Woman's Missionary Unions.

An associational WMU manual will be released for the first time in July to guide leaders in establishing, conducting, enlarging, and improving church WMUs.

"The most extensive field service effort ever undertaken by WMU," according to Mrs. Mathis, was launched in January to interpret possibilities in the new plan to associational and church WMU leaders.

The Southern Baptist WMU office here, has fielded ten teams of staff members to work with state WMU leaders in 36 meetings to train associational WMU officers. Associational officers will in turn train church officers.

A flier setting forth the main features of the new plan is being mailed to every Southern Baptist pastor this month. (BP)

## Sunday 'rest' bill

ATLANTA—The Georgia Senate has passed a bill requiring most businesses in the state to observe a "common day of rest" on Sundays. The bill lists more than 30 specific exemptions, but 12 of the 48 senators voted against the measure, objecting both to its effect on the state's industries and arguing that the state has no right to prohibit work on Sunday. (EP)

## Mission leader hints, at lay 'revolution'

ATLANTA — Southern Baptist churches have failed to teach lay people to consider themselves a part of the church while on their jobs in secular employment, a missionary leader said here.

"The primary mission field for any lay person is wherever he spends his working hours," said Warren Woolf, director of the Southern Baptist Home Mission Board's Christian service corps ministry.

Speaking before about 80 Woman's Missionary Union and Brotherhood workers, state directors of missions and seminary professors at a communication conference here, Woolf said Baptists have been guilty of what one foreign student described to him as "Coca Cola religion."

"Many Christians go to church at 11 a. m. on Sundays for the 'pause that refreshes,' but fail to let their lives reflect their commitment the rest of the week," he said.

Woolf said the relatively new emphasis of Woman's Missionary Union and Brotherhood on mission action groups could "cause a revolution" if lay people get caught up in what they can do to meet people's needs in their own communities.

Woolf said that suburban churches are beginning to realize that they must become a part of the solution to inner-city problems.

"Some of these suburban churches hopefully will begin to choose out from among them people like Paul and Barnabas to send them as missionaries to the inner city as part of their Christian service from the suburbs," Woolf said.

The mission leader emphasized that laymen and women also must be motivated to go beyond their own locations in Christian service.

"We're seeing the need pointed up in a very dramatic fashion in Project 500," Woolf said.

"The denomination is not depending on paid missionaries alone, but largely on lay people from strong churches in the South who will contribute their time on a short or long term basis to help start missions in the particularly strategic areas."

Small new congregations in pioneer areas need lay pastors, teachers, deacons, choir directors and construction specialists, Woolf said.

The mission leaders met with the Home Mission Board staff in a two-day session here to evaluate mission communication and to "talk back" to the mission agency. (BP)

February 22, 1968—The anniversary of the birth of America's first president, George Washington.

*ALMIGHTY God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another and for their fellow-citizens of the United States at large.—Prayer after Inauguration (from copy in his pew, St. Paul's Chapel, New York)*



WASHINGTON, D. C. the WASHINGTON MONUMENT at CHERRY BLOSSOM TIME  
(PHOTO BY LOUIS C. WILLIAMS)

## Baptists in Japan

The 19,800 members of the 233 churches and missions related to the Japan Baptist Convention form the fourth largest Protestant group in that country. The Oi Baptist Church of Tokyo, affiliated with the JBC, is the largest Protestant church in the nation, a Baptist official there announced.

The Japan Baptist Convention works in cooperation with the Japan mission of the Southern Baptist Convention (USA) Foreign Mission Board.

The United Church of Christ and the Anglican Episcopal Church are two of three Protestant groups larger than the Japan Baptist Convention.

The new World Christian Handbook identifies several other Baptist bodies in Japan, the 90-member American Baptist Association, the 500-member Baptist Bible Fellowship, the 240-member Baptist General Conference, the 63-member Baptist Midmission, the 4,266-member Japan Baptist Union, the 100-member Japan Free Will Baptists, and the 313-member Orebro (Sweden) Missionary Society.

There are less than one million Christians among the 100 million inhabitants of Japan. (EBPS)

# Family wins \$5,070; gives \$1,500 to church, missions

BIRMINGHAM—The Southern Baptist Lottie Moon Christmas Offering for foreign missions is \$1,000 richer because a Birmingham Woman's Missionary Union member figured a crossword puzzle correctly.

Mrs. W. Leon Spain answered her phone recently and heard Vincent Townsend Jr., director of public affairs for the Birmingham News and Birmingham Post-Herald announce that she had won \$5,070 in the newspapers' cashword puzzle contest.

The news was an answer to prayer, Mrs. Spain later said. Her husband, an ordained Baptist minister who has held pastorates in Alabama, Oklahoma and California, had been in poor health and unable to work full-time.

Hospital bills and expenses of a family with nine children overpowered his half-normal income.

Mrs. Spain eyed the cashword puzzle as one way the Lord might help them meet mounting bills. So five weeks ago the Spains made a family project of working the puzzle. Prize money had been mounting during a 35-week run without a winner.

Last week they filled out the tricky puzzle with a prayer.

They talked about "When we win the puzzle prize," not "If." Mr. Spain said to his family, "When we win it, we'll give \$1,000 to the church."

Mrs. Spain earmarked that thousand to the Lottie Moon Christmas Offering for foreign missions. Another \$500 was tithed through Glen Iris Church.

"We have a special interest in foreign missions," Mrs. Spain said. Their daughter, Sarah F. Spain, is a Southern Baptist missionary journeyman appointee in Colombia.

Two Spain daughters are members of Girls' Auxiliary, the WMU branch for girls. A son is in Royal Ambassadors, missions organization for boys. Another daughter is a former employee of Southern Baptist Women's Missionary Union headquarters in Birmingham.

Mrs. Spain plans to share the prize money with a sister who has recently had a cornea transplant. Two sons in college will also benefit from the windfall.

Commenting that she wants to spend the money unselfishly, Mrs. Spain said, "After we turned the puzzle in, I started wondering if the Lord could trust me with that much money."

The Spains qualified for the maximum prize because they are subscrib-

ers to the two Birmingham papers plus the Sunday Birmingham News. They had become subscribers only a month earlier.

Ironically, Spain, who spent 25 days in the hospital in October with a neck injury, was checking his pay statement, wondering how he could stretch the money to cover mounting Christmas bills, when the telephone call came saying the family had won the \$5,070. (BP)

## Texas Baptists set prayer day

By CHARLES RICHARDSON

DALLAS—Texas Baptist congregations will be urged to designate Sunday, Feb. 25, as a "Day of Prayer" for the nation and world and for native-Texan Lyndon B. Johnson.

Three top Texas Baptist leaders said they are mailing letters to Baptist pastors over the state, requesting them "to give as much time in your services as you feel led to give in public and private intercession."

Congregations were asked to remember "our men in battle areas" and "our youth about to be called to war."

T. A. Patterson of Dallas, executive secretary of the Baptist General Convention of Texas, said that a copy of the letter which is being sent to pastors of some 4,450 churches and missions will be sent to President Johnson.

Others who signed the document are Gordon Clinard, San Angelo, Tex., the convention's president, and B. J. Martin, Pasadena, Tex., chairman of the Texas Baptist Executive Board.

"Agonizing responsibilities are in our President's hands; on his shoulders," said Patterson. "He needs wisdom above his own, guidance beyond that of his advisors . . . and the knowledge that good people whom he may never know prayerfully share his burden."

Patterson expressed the hope that churches across the state and nation, regardless of their denomination, will join in a "massive ministry of prayer directed to our mighty God."

In the letter to the pastors, the leaders urged the members to pray for the nation and "the peoples of other lands who are hurt and hopeless, bewildered and burdened, bereaved and banished."

"All need our prayers and the power and comfort and regeneration which comes from God alone," he said.

The letter also called for prayer for "our people, our men in battle areas, our youth about to be called to war, our children pulled and torn and spent by rivalries of reason and modern society." (BP)





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WHETTING the public interest is important before launching a major evangelistic crusade. These sign-carriers stroll among pedestrians on a busy shopping street in Duisburg, one of the main cities in the highly industrialized, densely populated Rhine-Ruhr region of northern Germany. The largest religious census ever undertaken in Germany will be conducted by Baptists as a prelude to the crusade in Baptist churches in the Rhine-Ruhr area in March.—(EBPS Photo)

### Hippie movement: love minus discipline futile

NEW YORK—Possibly the most valuable lesson of the "hippie" movement was that it showed that love without discipline won't work, according to a prominent psychiatrist.

"Some say that the alienated youth of today are trying to transmit an important message to our generation," wrote Dr. Graham B. Blaine Jr., in the January issue of the Academy of Religion and Mental Health magazine.

"But it seems to me that it has been a peculiarly half-baked one so far. . . their only solution to the injustices of today's world is to distribute flowers and to suggest that the intelligentsia give up and drop out.

"This is a message it seems to me we can well afford to forget along with most of the other paraphernalia of psychedelia."

Dr. Blaine, chief of psychiatry for Harvard's University Health Services, pointed out that some observers have noted "striking similarities between the flower children. . . and the early Christians," and that some have labeled Christ as the "original 'hippie' because he urged his fellow men to tune in on another world."

"More sensible," Dr. Blaine declared, "has been the equation of the love philosophy of the flower children with the concept of Christian love and here perhaps is the only truly valuable lesson we can derive from 'hippiedom'." (EP)



**Famine 1975!** by William and Paul Paddock, Little, Brown, 1967, \$6.50

A swelling population is blotting up the earth's food. Birth control programs are failing and our technology will be unable to increase food production in time to avert the death of tens of millions of people by starvation.

This is the case as set out by the authors, who predict that by 1975 a disaster of unprecedented magnitude will face the world.

Pointing out that "the hungry maw outside our borders is beyond the ability of even our [United States] abundance to satisfy," the authors say that "great daring and inventiveness are needed if our aid is to be channelled effectively to the needy ones."

**Ancient China**, by Edward H. Schaffer and the editors of Time-Life Books, Time-Life Books, 1967, \$3.95

This book telescopes nearly 2,500 years of history, from the beginning of the Bronze Age Shang Dynasty (1500 B.C.—1,000 B.C.) to the T'ang era (618 A.D.—907 A.D.).

What came to be known as China was an amalgam of several races and realms, north and south of the seminal

Middle Kingdom that flourished on the Yellow River plain. The religion of the ancient Chinese is an interesting facet of the study.

**Aboard and Abroad**, Olson's Complete Travel Guide to Europe, by Harvey S. Olson, J. B. Lippincott, 1967, \$6.95

In writing his European guidebook, Mr. Olson was able to draw on his personal travel experiences—he has crossed the Atlantic more than 100 times—and on the resources of his two travel organizations and their more than 50 representatives for the traveler, whether he be a neophyte or a veteran.

**Mount Vernon: The Legacy**, by Elswyth Thane, Lippincott, 1967, \$6.95

In 1874, as she addressed the annual meeting of the Grand Council of the Mount Vernon Ladies' Association, Ann Pamela Cunningham, founder and first regent of the association, said: "Let one spot in this grand country of ours be saved from 'change'! Upon you rests this duty."

This is the story of the complex and difficult rescue and restoration of one of the nation's great landmarks.

**Then Came Jesus**, by Clyde Kirby, Zondervan, 1967, \$3.95

Featured here are actual, life experiences in which the author, a pastor, shared the presence of Christ with people who needed Him. The book points those in the ministry to the purpose for which they have been called and is designed to help the layman to find in Christ the strength, release, and fulfillment for which his heart yearns.

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# The Million Dollar Story

This is more than a slogan. It is the story of a present-day effort to encounter some of Southern Baptists' toughest problems.

For two years, the Home Mission Board, along with other Convention agencies, has been creating a pilot-project emphasis on evangelism and missions, Project 500—the strategic location of 500 new churches and church-type missions in pioneer mission areas during 1968 and 1969.

Coupled with an awareness of change, each of these locations affords opportunities to witness to an urban, secular world and to establish effective churches for a mobile, shifting population.

This effort, which may cost more than \$25 million eventually, is aimed particularly at

underchurched areas in capitals, port cities, transportation and business hubs, and educational centers—locations from which a Southern Baptist church could have an effect on the largest possible number of people and influence the beginnings of new work in the broadest possible area. There are at least 75 million people in the U. S. not being reached by Christian churches.

The goal for the 1968 Annie Armstrong Offering for home missions has been set in accordance with these \$1 million needs—at \$5,500,000 or \$1 million above the '67 goal. If obtained, this additional \$1 million will provide and supplement capable, well-trained pastors on these strategic fields.

Will you have a part in writing this story?



## Feminine intuition

by Harriet Hall

### The church—dead or alive?

Not long ago a resident of our state wrote that his opinion of the church is that it is dead. A sweet octagenarian from nearby Elkins, Ark. answered in no uncertain terms as to how much the church means to her.

The other day two students came to our church for the first time. It was my privilege to show them through the building. As we stood at the front of the altar area near some lovely white azaleas, we stopped to gaze toward the large stained-glass windows. In hushed tones they said, "It's beautiful—it's so worshipful!"

Throughout this land and in many of the other countries of the world there are beautiful churches, large and small, with spirit-filled members who are dedicated to the purposes for which the church was established.

What is the church? William Adams Brown once stated, "The church exists to train its members through the practice of the presence of God to be servants of others, to the end that Christlikeness may become common property." I once heard Dr. John P. Sampey, then in his 80s, as he spoke to a large group of young ministers. "Young men," he admonished, "you must practice His presence, the presence of Jesus Christ."

Henry Ward Beecher said, "The church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones." William Inge thinks of the church "as an orchestra. . .while a Divine Conductor calls the tune."

It is true that there are those within the church who need encouragement, those who need reinforcing, and those who need rebuking, but those who sit in the seat of the scornful are in worse shape, condemned by their own inactivity.

The late Daniel Poling said of the church, "It is not a dormitory for sleepers; it is an institution of workers, it is the bearer of good news of personal salvation; it has been and is the supreme uplifting and conserving agency, without which civilization would lapse into barbarism."

"My feet were almost gone; my steps had well night slipped. . .until I went into the sanctuary of God." (Psalm 73: 2b, 17a).

Thank God for a living church and a living Savior!



POSING outside the new Baptist Publishing House in Bulawayo, Rhodesia, are Rev. Logan C. Atnip, Southern Baptist missionary director, Mrs. Atnip, and translators and office workers (left to right) Phannual Pfyamaramba, Sylva Lungu, Robin Mkandla, and John Ndlovu.

### Alcohol education foundation formed

"The rising tide of problem drinking affects everyone, including the non-drinker and the so-called 'normal drinker.'"

This quotation by Charles Roby, president of the National Foundation for Alcohol Education (a non-profit organization) explains in part why the NFAE was organized, according to Mr. Roby.

Some of the Foundation's goals include: Education of the general public regarding the effects of alcohol when used as a beverage; gathering information and facts on alcohol and disseminating them through educational programs of various kinds; establishing scholarships for the study of the effects of alcohol; and cooperating with other organizations interested in the same general field.

Equally as important to NFAE is its determination to fight for the non-drinker in areas where heretofore they have been especially penalized, Roby said. Most insurance rates have skyrocketed, due to being based essentially on statistics which include those who drink alcoholic beverages, he said. So, if they desire it, NFAE non-drinking members may purchase hospital insurance at a drastically reduced rate.

NFAE is open to membership to anyone interested in knowing and doing more about the subject of "alcohol—the beverage," Mr. Roby has announced. Headquarters is located at 5000 York Road, Baltimore, Md. 21212.

### Tax exemption out

KANSAS CITY, Mo.—The executive director of a mission agency here said he will challenge an Internal Revenue Service ruling revoking the organization's tax-exempt status.

Dr. Ralph E. Baney of the Holy Land Christian Approach Mission said on his return from Bethlehem, where the mission operates an orphanage and hospital, that in his absence the IRS revoked the tax exemption, retroactive to Jan. 1, 1964.

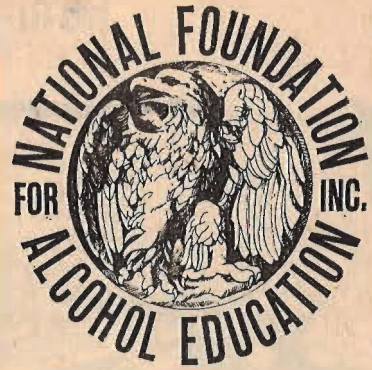
The decision stated that "a substantial portion" of the funds of the mission "was expended for activities inuring to the personal benefits of private individuals as well as activities surrounding the operation of a horse farm."

In 1964, the Mission transferred its headquarters from Kansas City to a 236-acre farm south of the city. The farm had been raising registered Tennessee walking horses, and this operation was continued, Dr. Baney said, as an investment (EP)

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Sponsored by the National Foundation for Alcohol Education, this outstanding coverage is part of the Foundation's continuing effort to inform the general public of the harmful effects of alcoholic beverages and the benefits to be gained by not drinking. The Foundation disseminates information through educational programs, establishes scholarships and co-operates with other organizations interested in this field.

Membership in the NFAE entitles you to savings and benefits you have already earned by your superior health because you don't drink. You're a preferred risk . . . you should pay less for your insurance! Your NFAE membership costs you very little! Simply fill out the coupon on this page. At the same time affirm your abstinence and join the Hospital Money Plan. Get what you're entitled to!

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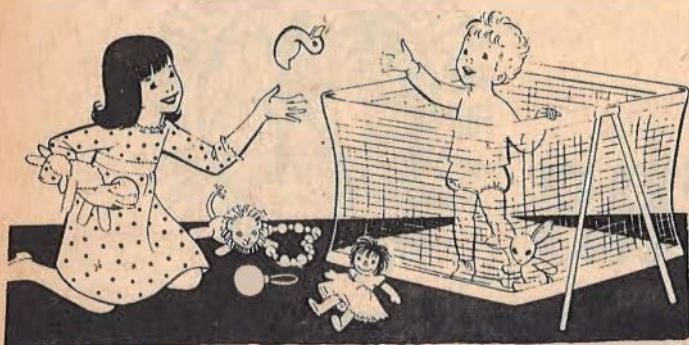
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## A big little sister

By SYLVIA OTIS

"I don't want to stay home with just Mother and little Sherry," Kathy pleaded. "Couldn't I go to school with you?"

"You will go before long," said Helen, Kathy's big sister.

"But, Helen, I don't want to wait," little sister sighed.

"Why not?" Helen asked her.

"There's nothing to do," Kathy pouted.

"I said the same thing when you were little and I wasn't old enough to go to school," said Helen.

"Oh, but we had a nice time playing house and walking in the garden," Kathy answered with her eyes ever so wide open.

"Yes, and you and little Sherry will have a good time playing, too. You will be her big sister, just as I was your big sister."

"Do you think Sherry will really like to play with me the way I like to play with you?" Kathy wanted to know.

"Of course she will," Helen nodded.

"Could I take her for a little ride in her stroller right now?"

Helen smiled. "I think that would be nice. It will help Mother, too. She's busy getting dinner, and I'm going to help her."

"Oh, I'd like to take Sherry for a ride. This is play, and I'm helping Mother at the same time."

"That's right. When you help people, that makes you fee-bigger. Then you'll be bigger after while, and can go to school."

Kathy smiled and said, "Well, I guess I'm not big enough to go to school, but I'm big enough to help Mother. I'll help take care of Sherry."

"That's my big little sister," Helen said.

(Sunday School Board Syndicate, all rights reserved)

## It's only a paper moon

By

CLAIR C. WOOD

The secret is out! The moon is not made of paper—nor of green cheese. As a matter of fact, at least part of the moon has a geological makeup quite similar to that of earth. This is the report that came back from the spacecraft, Surveyor 5, which landed at the Sea of Tranquility near the equator of the moon on September 10, 1967.

A special measuring device aboard the spacecraft sent back to earth an analysis of the elements making up the moon's crust. Of special interest to scientists were the percentages of silicon and oxygen, the two most abundant elements on earth and the main constituents of sand and rock. The percentages of these two elements were found to match the overall percentages of these elements on earth. Furthermore, the percentages matched

closely the composition of basalt, a volcanic rock found throughout the world.

This data is of great importance to NASA space engineers who are responsible for studying the conditions under which our astronauts will land on the moon sometime in the 1970's. If the great craters which dot the moon's surface are of volcanic origin, the problems presented by them have already been encountered on similar terrain on earth.

Geologists and astronomers are also finding Surveyor's report to be of great interest. Geologists once believed that the moon's craters were the result of collisions with giant meteors and were different from earth's volcanic craters. Now that geologists know there is no

difference in cause, they can start to apply their knowledge of earth's geology to problems likely to arise on the moon.

For astronomers, the new data sheds more light on the theory of George Darwin. Darwin, a noted British astronomer, proposed the theory that the moon was once a part of the earth. While not a final proof by any means, the presence of basalt on both the earth and moon lends credence to Darwin's belief.

Finally, it is interesting to note that the small amounts of carbon and hydrogen found on the moon would make it impossible for significant amounts of water and life (as we think of life) to exist on the moon. Thus die the ideas of countless people about life on our nearest neighbor.

## The new and better covenant

Life and work

February 25, 1968

Hebrews 8:1-13

By C. W. BROCKWELL JR.

Probably the worst day in Israel's history was Tuesday, April 4, A. D. 30. Jesus came to Jerusalem that terrible day and stripped Israel of her commission. She was court martialed by God's own Son and found guilty of treason. In less than 25 words, her sentence read: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:43).

If ever there was a day when God cried, it must have been that day. "O Jerusalem, Jerusalem," Jesus cried later that day, "the city that kills the prophets, and stones all those God sends to her! How often I have wanted to gather your children together as a hen gathers her chicks beneath her wings, and you wouldn't let me. And now your house is left to you, desolate" (Matt. 23:37-38—Living Gospels).

But how? Why? What had gone wrong? Israel had been God's chosen people for hundreds of years. She had a proud heritage, much knowledge, and great respect in the world. How could God pass her by? There was but one reason: she had refused to be a missionary to the world.

### Out of the past—voices

"Moses, Moses! You can testify for us. You brought us out of Egypt and gave us the Law. You saw our struggle in the wilderness. Speak out for us."

"Yes, I brought you out of Egypt by the hand of God all right," we can hear Moses say. "But you complained all the time and finally refused to follow God into Canaan. Your fathers died in the wilderness because they wouldn't believe God. I would have given my life for you if God had permitted it. You failed to keep your agreement with God."

"Samuel, Samuel, hear us! You remember we did go into Canaan and did much for God. You can speak a word in our behalf."

"I'm sorry, but I told you it wouldn't work out," Samuel barely speaks. "You wanted a king like the pagans. They changed you instead of you changing them. You ignored God. You took advantage of Canaan for your own lusts and you failed as a nation. All of your wealth and prestige could not keep away the enemy. Israel was sick with her sin and no one could heal her for

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.

she rejected God's medicine, his Word."

That awful week, Israel had two choices. She could repent and salvage whatever crumbs of service God gave her or she could kill Jesus and completely destroy herself. You know the rest of the story.

### Out of the present—opportunity

But history repeats itself. Nearly every day Jesus has to speak these same dreadful words to someone. He still loves and redeems in the same way but he also takes away from some and gives to others. His work must go on and no man can stop it. By his grace, however, we can be a part of it.

Take our covenant relationship to God, for instance. It is a genuine masterpiece of love and grace. There is nothing in this world like it. Even the marriage relationship in all its beauty cannot compare to it for at best it is a covenant between equals. God's covenant is more like a will to us. He makes the terms and we either accept them or reject them. We do not bargain with him for we are sinful and he is holy.

### Out of the future—hope

This new covenant has some amazing qualities about it which the old one never had. Consider a few of them with the aid of this acrostic.

**C**-oncerned with unity. V. 8. A thousand years before the kingdom had split in two. Now the two enemies would be one in God. All of God's kingdom members are sinners saved by grace. We must all depend upon God for our salvation. Otherwise, we could not live together. Christians who fall out with one another have forgotten this basic fact.

**O**-nly for redeemed. V. 8. God makes no covenant with the lost. Is that what Paul had in mind when he said: "Be ye not unequally yoked together with unbelievers" (2 Cor. 6:14a)?

**V**-astly improved. V. 9. When Israel was first born she had to be told what to do and what not to do—thou shalt and thou shalt not. All first born children need this. But other children don't need so much of this because they can know what parents expect by talking to their brothers and sisters. More is

required of Christians today than those of any other time because we have more examples behind us,

**E**-ntirely personal. V. 10. In the past, God dealt a great deal with families, tribes, and nations. Now, more than ever, each individual is responsible for his own sin. Jesus has brought to us a personal relationship with God. No human priest must stand between us and our Saviour for we can approach God for ourself. Furthermore, God gives us an inward desire to serve him. We want to be with him each day.

**N**-ever exclusive. V. 11. It was a sad day when Israel became exclusive toward her neighbors. She was to carry the message of God's love to the world, not keep it. It is also a sad day when a church refuses to minister to the people of its community. God wants all men to know him, not just men who look and think and live like us.

**A**-dministered by God. V. 12. The old covenant depended upon Israel's ability to keep it. She kept voiding it by her disobedience. She was constantly letting go of God's hand. Now God is holding our hand and he will never let go. He is doing all the forgiving so we cannot boast of anything except what he does for us.

**N**-ew in quality. V. 13. The benefits Jesus provided for man had never been enjoyed before. Temporary relief had been given through animal sacrifices but they had to be repeated again and again. Jesus died once and for all and God blots out our sin forever. "Thanks be unto God for his unspeakable gift" (2 Cor. 9:15)!

**T**-imeless in age. V. 13. The old covenant had decayed and disappeared. In its place is a covenant which shall never be altered, revised, updated, or corrected in any way. It is perfect for it is all of God. It is God's will and we can share in it.

Here then is the mission of the new Israel—God's people. We are to share the knowledge of God's redemption provided in Jesus Christ until it shall cover the earth as the waters cover the sea (Hab. 2:14). The first Israel, under the old covenant, failed in their mission. Will the new Israel, under the new and better covenant, likewise fail? Some of the answer depends upon you and me. We can succeed if we depend upon God.

# The good shepherd

BY VESTER E. WOLBER

PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

The Good Shepherd chapter is difficult to analyze and hard to outline, for the simple reason that it was not intended to inform the readers of truth which they had not known so much as it was to impress them with the loving care of Christ and to give them assurance.

## Christ, the door (7-10)

In the opening verses of the chapter (1-6), Jesus said that thieves and robbers climb into the sheepfold or in some manner try to sneak in, but the true shepherd enters by the door. The sheep recognize the shepherd's voice and follow him but will not follow the false shepherd who breaks in. When the Jewish leaders did not understand him, he spoke again changing his figures of speech.

1. He said that he was the door to the sheepfold. All who came before him claiming to be the Christ are thieves and robbers—like false shepherds who climb over the wall and sneak into the sheepfold. Christ is the door of access to the Kingdom of Christ—the sheepfold. Men of faith hear his voice and recognize his authority, but do not accept and follow false pretenders.

2. He said also that he came that men might have abundant life. (a) He is the Lord of life who gives new life. To Nicodemus he said that it's like experiencing another birth into a higher realm (8:4). To the Samaritan woman he said that it's like receiving an internal fountain of refreshment (4:14). To a Capernaum audience he said that it's like eating a bread that won't let you hunger any more and won't let you die. (b) He is Lord of the abundant life. This is the life which the psalmist had in mind when he wrote, "Thou anointest my head with oil; my cup runs over" (Ps. 23:5). There is the element of extravagance, of full-measured living, of

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blessedness and joy.

The abundant life is for now-time; he's not talking of life after death. Jesus has something to offer for this life: really he has nothing to offer in the next order for those who refuse what he has to offer in this life. Further along in the chapter (27-29) he offers eternal life and indicates that it begins now, in this life, is not perishable, cannot be snuffed out, and cannot be snatched away.

The abundant life is a full and meaningful life—a purposeful and creative life—and may be unrelated to such matters as wealth, health, creature comforts, and earthly recognition. One might have all these—many do—and still not have the abundant life; and one might have none of these—and many do—but still enjoy the abundant life in Christ.

## The shepherd (11:18)

In an extended metaphor Jesus continued to talk of himself as a good shepherd.

1. He sacrifices himself for his sheep. The stated reason for laying down his life for them is that (a) he owns the sheep, and (b) he cares for them—gives attention to them and is concerned about them. A responsible person will suffer when those who are his, or those who are committed to his care, are endangered. If he values them highly enough, and if his love for them is intense enough, he will lay down his life to protect them. Jesus moved up Golgotha bearing his cross; and when he could no longer carry it on his back, he carried it in his heart. And at Calvary the cross that he could not bear was made to bear him as he laid down his life for those whom he loved.

2. He knows his sheep and is known by them. Jesus has personal knowledge of those who are his—each one of them; and they know him. In stating that he knows them, he meant that he knows them to be his; and in stating that they know him, he means that they recognize him as their Shepherd and Master.

3. He has other sheep which he must find and bring into his fold. They are the ones whom the Father has given to him and they come to him (17:6) because he seeks them. All who come to Christ enter into his fold and make up his flock; they constitute his kingdom.

## Voluntary death (17-18)

In the Fourth Gospel Jesus is seen to be in full control of his own destiny, and no combination of evil forces could pervert his purpose. The wicked men were free to devise evil against him and were held accountable for their actions, but they could not do unto him anything which he was not willing to permit. Jesus seemed to keep to a schedule because he willed to die at that time and under the prescribed circumstances. He arose on schedule and thus fulfilled his purpose.

In a great passage (27-30) the Saviour said that (a) his sheep hear him, recognize him, and follow him; (b) he gives them life eternal and imperishable, which cannot be taken away from them. In the hands of Christ and the Father the believer rests secure.

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# A Smile or Two

# Attendance Report

February 11, 1968

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"VISITOR, my mustache—and me a member over a year—been here at least twice."

—ARK-E-LOGY by Gene Herrington

## Troth

Grandmother epitaphed five of her ten in pioneering days and was comforted when her father wrote, "Half of your babes are gone, true, but what a power of attraction in heaven for you!"

—Maggie Aldridge Smith

## Ought to be bard

The eighth grade periodically staged "Romeo and Juliet" and "Macbeth."

One day the seventh-grade teacher asked if anyone knew who Shakespeare was.

"Oh, yeah," said one bright boy. "He's the guy who writes all those dumb eighth-grade plays."

## Rough diamond

A baseball manager who had an ulcer was in his physician's office for a checkup.

"Remember," the doctor said, "don't get excited, don't get mad, and forget about baseball when you're off the field." Then he added, "By the way, how come you let the pitcher bat yesterday with the tying run on second and two out in the ninth?"

## And full of air

"What is college bred, Pop?" "College bred, son," the father orated, "is a four-year loaf made from the flavor of youth and his old man's dough."

Death from gas comes in three ways: from inhaling it, from lighting it, and from stepping on it.

Church	Sunday Training	Ch. School Union	Ch. Adns.
Alexander First	76	86	
Berryville			
First	171	75	4
Freeman Heights	136	55	
Rock Springs	67	50	2
Camden			
Cullendale	445	181	2
First	474	123	1
Crosssett			
First	659	176	
Mt. Olive	243	128	5
Dumas First	256	66	
El Dorado			
Caledonia	48	26	
Ebenezer	155	62	
First	769	483	1
Victory	81	38	
Forrest City First	557	162	1
Fort Smith First	1,257	387	5
Gentry First	183	78	
Glenwood	122	38	1
Gurdon	164	52	
Harrison			
Eagle Heights	238	77	
Northvale	119	55	
Hicks First Ashdown	45	36	
Hope First	539	168	3
Jacksonville			
Bayou Meto	137	82	
Berea	114	53	1
First	489	143	2
Marshall Road	386	202	3
Jonesboro			
Central	533	212	1
Nettleton	271	119	
Lavaca	229	100	
Little Rock			
Crystal Hill	198	75	
Gaines Street	418	205	2
Geyer Springs	518	217	13
Life Line	526	162	1
Rosedale	260	101	
Manila First	148	71	
Marked Tree Neiswander	93	66	
Monticello			
First	311	114	3
Second	252	118	
North Little Rock			
Baring Cross	622	143	
Southside Mission	31	9	
Calvary	487	159	1
Forty Seventh Street	202	72	
Harmony	63	24	
Indian Hills	143	60	
Levy	471	162	3
Park Hill	762	214	3
Sherwood	196	69	
Sixteenth Street	40	33	
Sylvan Hills	258	92	1
Pine Bluff			
Centennial	224	101	
First	803	221	1
Green Meadows Mission	94	29	
Second	245	93	
South Side	791	256	5
Tucker Chapel	22	98	
East Side Chapel	98	49	
Watson Chapel	212	34	
Springdale			
Berry Street	90	44	
Elmdale	311	78	
First	422	86	1
Oak Grove	68	41	3
Van Buren			
First	482	188	2
Oak Grove	174	87	
Second	55	41	
Walnut Ridge First	292	122	
Warren			
First	457	134	4
Southside Mission	83	78	3
Immanuel	245	75	
West Memphis			
Calvary	296	138	4
Ingram Boulevard	294	112	3

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## Cong's victim had waited for fiance held 5 years

CLEVELAND—Miss Ruth Wilting, a native of Cleveland who was killed along with five other missionaries at Ban Me Thout, South Vietnam, in early February, was "serving her church" and waiting for her fiance, according to The Cleveland Press here.

She was waiting for Daniel Gerber, one of three Christian and Missionary Alliance missionaries kidnapped by the Viet Cong in May, 1962, and she died during a Viet Cong attack on the mission she served.

After having been in Vietnam for nine years, Miss Wilting, then 34, met Mr. Gerber, then 22, son of a Mennonite farmer at Dalton, O.

Despite the age difference, the report said, they became engaged. Their only problem was whether to marry in Vietnam or wait until they returned to the U. S.

Seized along with Mr. Gerber in 1962 were Dr. Eleanor Vietti, medical director of the leprosarium which the Alliance has maintained at Ban Me Thout since the 1940s, and the Rev. A. E. Mitchell.

Rumors in late 1962 held that the three were well but imprisoned by the Viet Cong. There has been no direct word from Mr. Gerber in the interven-

ing years.

Gerald Smith, a spokesman for the Alliance in New York, said that hopes for Mr. Gerber's release had been raised from time to time. He cited a report in a French Communist newspaper some months ago. A French journalist permitted behind Vietcong lines made the passing observation that one hospital facility was so well run that it almost had a woman's touch.

"So Ruth Wilting's life, which had been dedicated to God, also became dedicated to waiting," The Cleveland Press said. (EP)

## Robert Kennedy in '68?

NASHVILLE—A two-page editorial in the current issue of motive by Editor B. J. Stiles calls Sen. Robert F. Kennedy the only potential Presidential candidate who could infuse "new leadership" into the American political system.

The Methodist minister, who edits the award-winning liberal publication spelled with a small "m" and published by the Board of Education of the Methodist Church, said it is "imperative" that the New York Senator seek the Democratic nomination for President this year and not wait until 1972 or

later.

The editorial is titled, **Wanted: Some Hope for the Future.**

"The electorate is being tantalized with anything it wants, anything, that is, except hope," the editorial declared. "And the one candidate who could do more than any other single individual to infuse hope into the political system remains undecided. That man, of course, is Robert Kennedy."

The editor saw a Kennedy candidacy as the only way to involve thousands of people "who are now dropping out of politics." The dropouts noted were defined as "the poor, the young, and the middle class intellectuals." These, the editor said, were not taking part in the nation's political life. (EP)

## Missionary ship

SEATTLE—The Anna Jackman, her twin diesel engines overhauled for the rough seas she must often navigate, will return to Alaska for missionary duty among isolated villages.

Her captain is Ed Cade who pilots the boat which serves some 1,500 people in a watery parish. The project is financed by the Washington-Alaska Synod of the United Presbyterian Church.

"We do whatever we can do," Captain Cade told Ray Ruppert of the Seattle Times, summing up an 11-month journey that takes the Gospel on a voyage of from 7,500 to 10,000 miles. (EP)



**ANSWER TO PRAYER**—This beautiful building in Bitburg, Germany, was secured recently as the home of the newly organized English-speaking First Southern Baptist Church of Bitburg. Dixie Clayton (Mrs. Robert T.) and her family, formerly members of Immanuel Church, Warren, describes the new church and its quarters as "an answer to prayer." The Claytons were among the charter members. (S/Sgt. Clayton and his family may be addressed: CMR, Box 443, APO New York 09132.)

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