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September 5, 1968

Arkansas Baptist State Convention

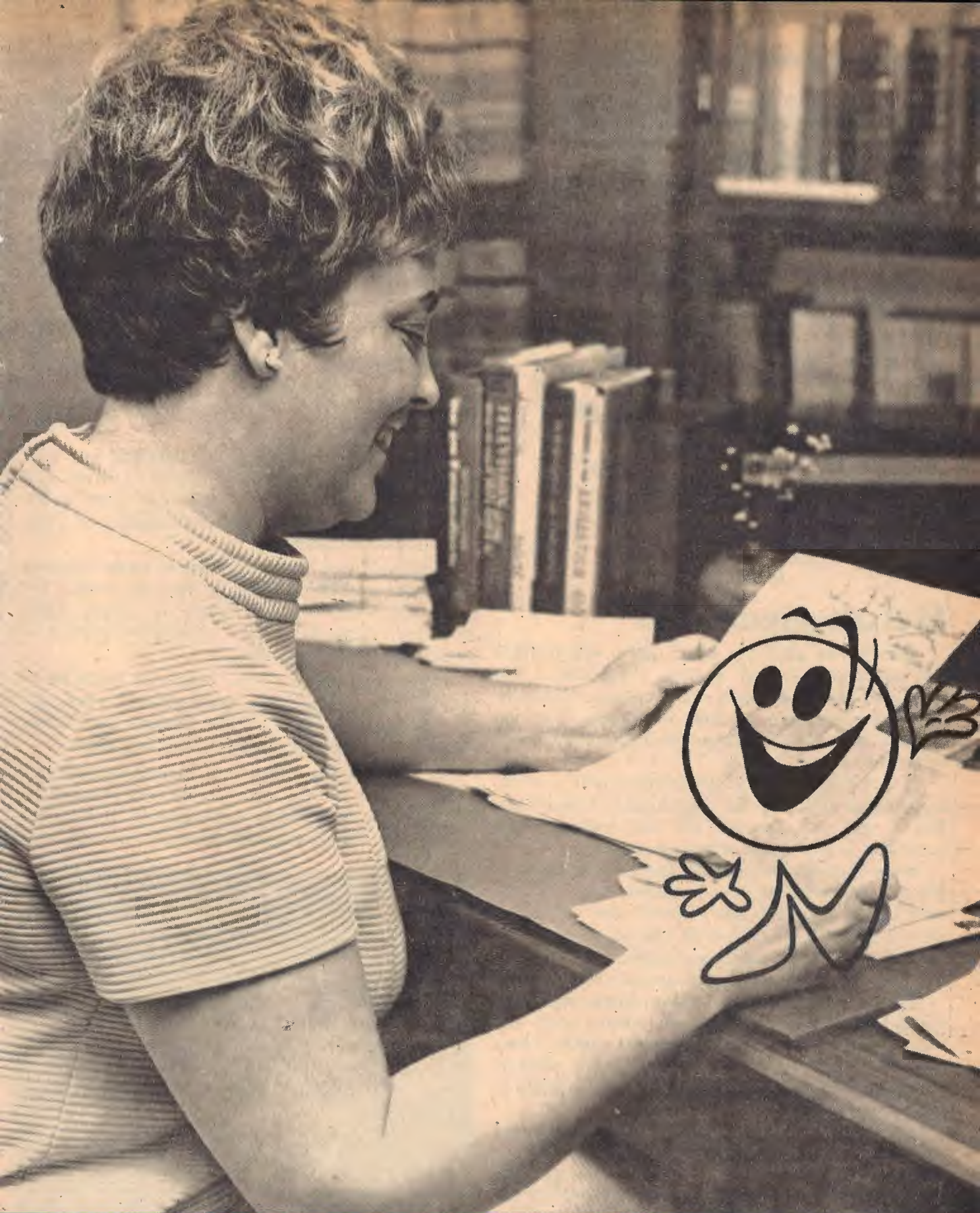
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Arkansas Baptist

newsmagazine

SEPTEMBER 5, 1968

**Personally
speaking**



God's gift to man

Melon memories

Aren't you glad the Lord made watermelons and cantaloupes! And in this connection I am also glad the Lord gave man enough ingenuity to make something we call ice cream. For ice cream is a mighty delicious topping for both kinds of melon.

It is a real delight to sit down to half a cantaloupe filled with your favorite brand of ice cream. But I did not discover till this summer that ice cream is also good with watermelon.

Since watermelon does not form a natural bowl for the ice cream as does cantaloupe, it is necessary to cut its meat into "bites" and put these into a dish for mixing with the ice cream. (An ice teaspoon is an ideal instrument for scooping out the watermelon into appropriate sized pieces.)

Those who like watermelon juice—and who doesn't!—will find mixing ice cream with the melon juice makes a most delicious drink. Guess you could call it watermelon milk shake. And if you need some extra calories, add a spoonful or two of malted milk.

One of the real delights on the farm was having our very own melon patches.

The best melon crops I had a hand in growing were some that my folks and I produced on the sandy loam of the old Hines place a mile east of London (Pope County), in the early 1920's. You could just about say that our melons were tailor-made, we put so much individual effort into each one.

IN THIS ISSUE:

THE BROKEN WALL on page 11 describes a movement which began within the most profoundly racial religion in history and quickly grew to become a universal religion which embraced every race, nation, and culture without distinction.

LOVE cannot be communicated without expression of compassion, Carl R. Hall states on page 4. Mr. Hall believes that the Bible does not teach separation from the world. Rather, it teaches that we should be a redeeming influence in the world.

HAVE YOU HEARD?—The name of the TU Department has been changed? If you're alarmed, or confused, read the article on page 7. It will set you straight, bring you up to date, and guide you in the future.

UNUSUAL experiences in Trinidad are told by Art Kent in his letter on page 9. A vivid and interesting picture of people there is given us by Kent. He even celebrated Independence on July 4th with the British!

TEXANS did it again! They've made plans to distribute a million Bibles, in just six weeks! On page 15 you'll read all about it. About 4,000 churches will participate, to give Bibles printed in both English and Spanish.

FAITH in action by the pastor of Faith Baptist Church, Saigon, was demonstrated when the need arose. On page 15, the account of Pastor Thanh's strenuous exercise of faith is given.

SEPT. 8 is the date of the interview of SBC's W. C. Fields by the noted television personality Ben Grauer. Mr. Fields will discuss "Public Relations and Religious Institutions," you will read on page 17.

Arkansas Baptist newsmagazine

September 5, 1968

Volume 67, No. 35

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

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

Sin of smoking

Let us start with something on which we all agree: Butting one's head against a brick wall would be a foolish form of self-punishment.

Then let us come quickly to the axe we have to grind on this occasion: Smoking cigarettes at the risk of shortening one's life by several years, not to mention the offensive act of contaminating air breathed by non-smokers, and setting a bad example for others, is a rather selfish and sinful indulgence.

This editorial was inspired by a letter from an Eastern Arkansas church-woman who wrote to this paper in protest of the bad influence smoking preachers and laypeople are having on children and young people.

Speaking of smoking as a problem in her church, the lady states, concerning the smokers:

"I wonder if they realize what they are teaching, by example.

"So many preachers try to hide it from their congregation. This teaches deception and hypocrisy. They also teach disrespect for medical science. Much money is spent for films and literature to educate our youth on the harmful effects of smoking. These films are shown in the schools.

"The thing that hurts me most, though, is that they [the smokers] are teaching disrespect

('Personally Speaking', from page 2)

At planting time we actually dug each melon hill with mattox and shovel, spacing them about eight feet apart and digging them from 18 to 24 inches deep. Then, in the bottom of each hole, we placed a generous helping of barnyard fertilizer into which had been mixed water-soaked corn-cobs. That assured the melon vines a pretty good supply of moisture even in a dry year.

In this day of modern transportation and marketing, you don't have to wait till July for your first melons of the season, as we used to here in Arkansas. It is mighty handy to pick up your melons at the supermarket or from trucks at the curb markets, as we do now. And having them available for months rather than a few weeks is fine. But there was nothing quite like going into my very own patch, in the cool of the morning, and plucking a vine-ripe melon or two with the dew still on them.

Now I'll bound you that the most of you are so spoiled to town-walking that you don't even know what I'm talking about!

Erwin L. McDonald

for God's word. Our youth has lessons such as the one they had this year in Training Union entitled 'No Smoking.' When they study these and then learn about their pastor or preacher smoking, it crushes their spirit."

In a special appeal to smokers, the lady concludes:

"May I challenge our pastors, deacons, and teachers to think seriously on this problem. God help us to return to the principle of love taught in His word, If eating meat cause my brother to stumble, I will eat no meat (I Cor. 8:13)."

Why not put those fags out permanently, brothers and sisters?

Where will it all end?

We refer to the interminable marching and demonstrating that is being carried out by those unhappy about something, whether it be the war in Vietnam, citizenship rights for minority groups, poverty, or something else.

News commentators at the Chicago spectacle during the Democratic national convention recently, as unhappy as they were over Mayor Daley's brutal use of force, nevertheless had something to say about the peace demonstrations themselves.

As pointed out by at least one well known commentator, those favoring a strong peace plank for the Democratic platform were given the privilege of speaking their pieces in detail. The action of the convention against the peace plank came only after full and free discussion and was a deliberate vote of the delegates.

Why, then, did the march continue after the action was taken?

There may have been a time when non-violent marches for or against a cause accomplished some good purpose. But, at the rate the lunatic fringe is becoming involved in every such move these days, we cannot help wondering if this approach has not reached the point of diminishing returns.

Hand in hand with the marching goes irresponsible lashing out by many at their environment. But, really, kicking the cat, slamming the door, and throwing rocks through windows are not very effective ways of solving problems. And letting one's hair grow over his eye-holes, wearing outlandish clothes, and going without baths accomplish little more than advertising to the world, "I'm finding myself harder and harder to live with."

As a last, desperate resort, we'd like to recommend something that is not being tried much these days—Christianity.

The people speak —

'One cannot communicate love without expressing compassion'

Maxey Jarman's stand on evangelism and social issues (Aug. 1 issue of Arkansas Baptist Newsmagazine p. 12) is totally illogical and unbiblical. The editorial, page 3 of the same magazine, is a partial answer, but does not deal with the central issue.

The point is that Jarman has attempted to separate "witnessing" from Christian living. How one can witness to the redeeming power of Christ without living as though he has been redeemed—"trying to relieve suffering, trying to get justice, and trying to keep peace"? One cannot communicate love, compassion, forgiveness without expressing love, compassion, and forgiveness.

His statement that "the obligation to serve God is so much more important than our earthly responsibilities" is a contradiction. The world in which we live is a social world. We bear witness of Christ through human relationships not through some mystical communication system. The Scripture tells us that the Holy Spirit convicts the "heart" of the person. This is not the privilege or responsibility of human beings. Rather, we serve God when we so live that the Christ in us shines through so as to give meaning to the terminology (Scripture) which the Holy Spirit uses to convict lost men.

The Christian responsibility in regard to social issues is not a question of "proper order and place," but of being consistent in proclaiming and behaving. The real evidence of "the new life through Christ" is the living of it. Faith that does not induce works is a dead faith (James 2:17).

Furthermore, Christians are "real" citizens of their country as well as holding "real citizenship in the Kingdom of God." If atheists have a responsibility to fellowmen, Christians do much more so, for, to them is given the ministry of reconciliation (II Cor. 5:18). Jesus asked, "For whether is easier, to say 'thy sins be forgiven thee'; or to say 'arise and walk?'" (Matt. 9:5).

Christians cannot forgive sins, but they many times can say, "Arise and walk," and, by so doing, lead the sinner to the Forgiver of sin. Leavening the social system is not a sideline for the Christian, but an integral part of the Christian's calling. Our purpose for existing in this world is to act redemptively.

Mr. Jarman emphasizes that the New Testament is Baptists' "only creed, guide, and authority," but his position

indicates that he has accepted only a part of New Testament teaching. The New Testament certainly teaches that Christians have a responsibility to government as well as to Christ ("Render therefore, unto Caesar the things that be Caesar's and, to God the things that be God's," Luke 20:23).

In Christ's day, care had to be taken so as not to incur the wrath of the Roman government and bring on unnecessary persecution. In our country today, the easiest way to avoid governmental disfavor is to follow the teachings of Christ.

The resolution adopted by the Southern Baptist Convention this year does not threaten to replace the Bible as Baptists' guide for "faith and practice." Rather, it states the teachings of the New Testament in terms that are relevant to present-day social problems. Today, Christians may participate in government and the church may freely cooperate with government in alleviating suffering. God forbid that we should fail in our responsibility to our government and to Christ because Christ's disciples 2,000 years ago did not hold political office.

The Bible does not teach separation from the world. Rather it teaches that we should be a redeeming influence in the world.

Surely we do not expect multitudes to respond to our proclaimed love after we have stood idly by while government and secular agencies ministered to their mental, social, and health needs. To proclaim a gospel of love while closing our eyes to suffering is shallow mockery. To expect a person to commit himself to Christ before Christ's love is expressed to him is attempting to put love in reverse.

Jesus' pattern was to meet needs when and where he found them. Prior commitment to Him was not a condition for receiving His help: To minister in such terms would have been to function as a horse trader. "While we were yet sinners, Christ even died for us" (Rom. 5:8).—Carl Ray Hall, Rt. 1, Box 199, Paragould, Ark.

About people —

Bob S. Terry, former news director at Southern Seminary, for the past two years, has been named assistant editor of Western Recorder, weekly publication of the Kentucky Baptist Convention.

Camden pastor on Latin mission trip

Dr. John R. Maddox, pastor of First Church, Camden, left Sept. 2. for a mission trip to South America. Highlight of the trip will be the observance of the 50th anniversary of the founding of the Baptist School in Belo Horizonte, Brazil, at which time he will speak. The school was begun by Dr. Maddox's parents, the late Dr. and Mrs. O. P. Maddox, Southern Baptist missionaries to Brazil for 43 years. It was started in the Maddox home, with 8 children, and now has 1,500 students, with numerous well equipped buildings and a beautiful church on the campus.



DR. MADDOX

Dr. Maddox will also preach for revival services at First Church in Belo Horizonte, and during the same week will speak each morning to the student body at the school.

While in Brazil he will also preach in Sao Paulo, Brasilia, and Rio de Janeiro, preaching in Portuguese, the language he learned as a child while living in Brazil.

Other stops, which have been arranged by the Foreign Mission Board, will include Quito, Ecuador, Lima, Peru, and Caracas, Venezuela, where he will visit the mission work and preach. He will also visit the work in Panama on the way down.

Dr. Ralph Phelps, president of Ouachita University, will supply the pulpit of the Camden church while Dr. Maddox is away.

Fayetteville First calls Oklahoman

Robert Reno, minister of education of Emmanuel Church, Enid, Okla., has accepted the call to serve First Church of Fayetteville, in a similar capacity.

Mr. Reno is a graduate of Southwestern Seminary, Ft. Worth. Both he and his wife are natives of Mississippi.

The Renos have a married daughter, of Enid; a son who is a freshman at Oklahoma Baptist University, and two children at home, daughters.

*Mine be a cot beside the hill;
A bee-hive's hum shall soothe my ear;
A willowy brook, that turns a mill,
With many a fall shall linger near.*

—Samuel Rogers

Arkansas all over

Dr. Crawford appointed church music director

Dr. John W. Crawford, associate professor at Henderson State College, has been elected to serve as director of music at Second Church, Arkadelphia. He succeeds Dr. Paul Root, who has moved to Jonesboro to be affiliated with Arkansas State University. Dr. Crawford has served in a musical capacity in a number of churches in the past. His "maternal" grandparents were the late Mr. and Mrs. Ivy Phillips of Ashdown.



DR. CRAWFORD

Plans for the new music program at Second Church, Arkadelphia, include organization of Beginner, Primary, and Concord choirs in addition to the present Youth and Chancel choirs, Crawford said. Vocal and instrumental ensembles are also planned.

Arkansans help in N. Y. survey

Pastor and Mrs. Wade L. Carver, of Earle Church, recently participated in a pioneer mission survey in Central New York State, in the Binghamton-Johnson City area.

The survey began on a Wednesday and in four days the workers "knocked on over 18,000 homes." The population in the area is about 375,000. There is only one Southern Baptist church.

Reports Mr. Carver:

"We secured a building and had services every night. There were several brought to Christ and the attendance rose from nothing to over 250 the last night of five.

"The survey, not completely checked, showed over 2,000 prospects located in four days. The new chapel was named the Ackley Avenue Baptist Chapel. A young preacher, Weyland Bray, from Mississippi, who had gone to that area, was called as pastor.

"Thus, in five days a new chapel was born, a revival spirit was created and Southern Baptist work moves on in the pioneer area of New York State.

"It was my joy to preach, visit and plan for this new work with the pastor, Rev. Roger Knapton, of Lincoln Avenue Church.

"Had our Annie Armstrong offering been as much as we anticipated, there would have been 15 or more places secured where work needs to be estab-

lished. It was great undertaking for Lincoln Avenue Church with less than 100 in Sunday School. This work needs our help through our offerings and our prayers."

Farrar to teach

Rev. T. E. Farrar Jr. has accepted a position on the faculty of Bluefield College, Bluefield, Va., beginning Sept. 1. Bluefield College is a Southern Baptist college.

Mr. Farrar expects to receive his master of arts degree in history Aug. 23 from Arkansas State University. He has served First Church, McCrory; Markham Street, Church, Little Rock; First Church, Wilson; and Bowman Church, Lake City, as pastor.

Mr. Farrar is the son of Mr. and Mrs. T. E. Farrar of Lepanto, and he is married to the former Virginia Richter of Lansing, Mich. They have five children—Eddie, 15; Mark, 13; Wesley, 10; Cindy, 9, and Nathan 7.

Mr. Farrar is a graduate of Lepanto High School, received his bachelor of arts degree from Bob Jones University, and the bachelor of divinity degree from Southwestern Seminary, Ft. Worth, Tex. He will be teaching history and sociology.

Arkansans at Glorieta

Five Arkansans are serving on the staff at Glorieta (N.M.) Assembly this summer:

Hal A. Coones, Hope; Betty Ruth Whaley, Little Rock; Ouachita University students Ginger Kaye Murdoch, Atkins, and Mary Wilkerson, Pine Bluff; and Connie Hammons, North Little Rock, a freshman at Henderson State College.

Revivals

Nodena Memorial Church, Wilson, Aug. 19-25: Russell Bragg, evangelist; Mr. and Mrs. Jimmy Milloway, song leader and pianist; 10 professions of faith, 10 for baptism; 2 by letter, 11 rededications.

Life Line Church, Little Rock, Aug. 18-25: Walter Ayers, evangelist; John Baw, singer; 9 for baptism, 7 by letter, 3 professions of faith, 29 rededications, 1 surrender to be a missionary.

Southside Mission, Warren, July 28-Aug. 4: Joe Worbington, evangelist; Mike Wolf, music director; Miss Bonnie Mills, pianist; 1 addition by statement, 15 commitments to lives of Christian service; H. Lee Lewis, pastor.

Coffelt resigns

Melvin Coffelt resigned as pastor of First Church, Centerton, Aug. 14.

Mr. Coffelt became pastor of First Church in October, 1941, and with the exception of one year has served there since. During that time, the church has grown from a one-room frame church building to a modern brick church building valued at about \$75,000.

Mr. Coffelt is available for a pastorate, revival meetings, or supply work.

Missouri church calls T. O. Spicer Jr.

Rev. T. O. Spicer Jr., Fayetteville, has accepted the call of Webster Park Church, Springfield, Mo. Mr. Spicer is a recent graduate of Southwestern Seminary, Ft. Worth, Tex. His wife is the former Martha Alexander of Fayetteville. They have one son, Tommy.



MR. SPICER

Lowell church reaches the century mark

Lowell Church, five miles northeast of Springdale, recently observed its centennial anniversary with a week-long program.

Roy Galyean, Hiawasse, was guest speaker each evening. Vaughn Neil, Springdale, was song leader. Roe Matthews of Lowell is pastor.

Highlights of the program included reading of the church history, testimonial services, recognition of former pastors, an old-fashioned watermelon festival and a Sunday dinner-on-the-ground.

Church records show that Lowell Church was originally the Bloomington Church. Bloomington was the real name of "Midtown," a small community east of Lowell.

URGE YOUR FRIENDS TO READ THE

Arkansas Baptist

TOO!

Honored at dinner



MR. ADAMS

New Hope Church, Black Oak, recently had a dinner and special service honoring Deacon James Robert Eli Adams on his 87th birthday.

"Uncle Bob", as he is affectionately known by the church and community, was converted at the age of 16. He states that he spent a few months reading his Bible, which convinced him that he should be a Baptist. He was baptized on Oct. 17, 1897.

Deacon Adams has been a member of the New Hope Church since 1937. He has served the church as Sunday School superintendent and teacher. During most of this time he has served as song director. He and Mrs. Clay Kilgough, also a member, have stood together for their birthday recognition for the past 22 years.

Ernest Tosh, Jonesboro, is pastor of the church.

Levy Coronation

"Lead On, O King Eternal" was the theme of a G.A. Coronation at Levy Church, North Little Rock, on Aug. 25. Judy Edrington was recognized as Queen-With-Scepter. Other girls advancing were: Lisa Hall, Carol Short and Dena Cox, Ladies-in-Waiting; and Robin Lyon—Maiden.

Mrs. Don Gobin, G.A. director, directed the service. Mrs. Paul Dean, G.A. Director for North Pulaski Association, presented emblems, scepter and charges to the girls. Counselors are Mrs. Rodney Griffin, Mrs. Wayne Wright, and Mrs. Dewell Grisham. Pastor is Alfred Sparkman.

Cline D. Ellis, pastor of First Church, Fordyce, and Mrs. Ellis were involved in a one-car accident recently. Mrs. Ellis was thrown from the car. She sustained four broken ribs, a chest puncture, plus a concussion and many bruises. She has returned from the hospital, but will require some time to recuperate.

Walnut Street Church, Jonesboro, has given the Honor Camper Award to eight of its Juniors after they attended the State Junior Music Camp. Juniors receiving the award are: Mark Butler, Matt Carrier, Nancy Linzay, Karol Crawford, Patricia Crisp, Renee Franks, Pam Blackwood, and Cindy Moore.

Tomato Church, Blytheville, will observe Annual Homecoming on Sept. 8. Their revival will also start that date, with David Oran, evangelist, and the Hancock family in charge of the music. They recently had an old-timey baptismal service in the Mississippi River. Bearl Wallace is Pastor.

Jimmy Lee Stevens has resigned from First Church, Luxora, to attend the seminary at Fort Worth.

Zane Gragg has resigned as pastor of New Harmony Church. He is available for supply work, and can be reached at Leachville.

First Church of Weiner has recently installed air conditioning in their building. First Church of Fisher also installed air conditioning.

West Ridge Church, Lepanto, has ordained Earney Pilgraim and Dean Pilgraim as deacons.

The Neiswander Church ordained Bill Lovell, Aug. 4. He is the pastor of Red Oak Church now.

Raymond Palmer has assumed the duties of minister of education of First Church, Russellville. H. Brad Ramsey Jr. has joined the staff of First Church, Rogers, as music-youth education director.

Eugene May has resigned as associate pastor of First Church, Mountain Home, to enter New Orleans Theological Seminary.

South Side Church, Fort Smith, held a note burning ceremony Aug. 18, to mark payment of all church obligations. It was stated that the church is now debt-free for the first time in the history of the church.

Clifford Palmer, pastor of Grand Avenue Church, Fort Smith, left Aug. 26 for the African Crusade. He will spend three weeks in Rhodesia.

Don Sears has resigned as minister of music of Grand Avenue Church, Fort Smith. He now heads the choral de-

First Church, Perryville, Edmund A. Stoddard, pastor, Aug. 18-25: Jack Porter, evangelist; Gabe Holcomb, singer; 20 on profession of faith; 1 from another denomination for baptism; 2 by letter. The week-end of Aug. 9-11, a group of laymen from Geyer Springs Church, headed by Dwight Linkous, held special services at the church in preparation for the coming revival. At this time there was one profession of faith and four rededications.

Shannon Hills Church, Aug. 14-18: Ed Walker, evangelist; Melvin Atwood, singer; Gene Davis, pastor; 1 profession of faith, 6 rededications.

Harmony Church, North Pulaski Association, Aug. 19-25: Ed Walker, evangelist; Mrs. Roy Stillman, singer; Roy Stillman, pastor; 3 for baptism, 21 rededications.

Rudd Baptist Mission, Green Forest, Aug. 4-10: Jamie Coleman, pastor First Church, Green Forest, evangelist; H. S. McLaren, pastor; 5 professions of faith; 3 for baptism; 9 rededications.

Centennial Church, Pine Bluff: Larry Taylor, evangelist; Raymond Bull, singer; J. W. Whitley, pastor; 30 professions of faith; 19 baptized; 12 by letter.

Sulphur Springs Church: Henry Applegate, evangelist; Billy Wayne Holcomb, music director; Bill Holcomb, pastor; 15 professions of faith for baptism; 5 by letter; many rededications.

Natural Steps Church, Aug. 18-25: Dr. T. K. Rucker, evangelist; Bill Elliff, song leader; Delton J. Cooper, pastor; 8 by baptism, 5 by letter, many rededications.

Foster Road Church, Baton Rouge, La., Aug. 18-23: Theo Cook, North Little Rock, evangelist; Bill Causey, singer; James Clark, pastor; 15 professions of faith; 5 by letter, 1 for special service; 90 rededications.

Southside Mission of First Church, Warren, conducted their first vacation Bible school July 29-Aug. 2, with an enrolment of 94, average attendance of 82, and 4 professions of faith.

partment of Southwest College, Bolivar, Mo. He has just completed residence work toward the doctor of music degree, at Oklahoma University.

Mr. and Mrs. Charles F. Wilkins Sr. recently celebrated their Golden Wedding Anniversary. Mr. Wilkins was pastor of First Church, Newport, for almost a quarter of a century. He is now approaching eighty years of age. The couple now reside at 5018 Woodlawn St., Little Rock.

Have you heard?

The name of this Training Union Department of the Arkansas Baptist Convention has been changed to the Church Training Department. This in no way changes the name of Training Union which is the organization for the training of all church members. The Church Training Department will continue to sponsor and promote Training Union work in the churches and associations.

The name of Training Union has also been changed but the name will not be announced until a later date, perhaps at the Southern Baptist Convention in 1969. Even after Training Union has received its new name we will continue to have the Church Training Department of the Arkansas Baptist Convention which will have as its task the promotion of this organization in our churches and associations.

The change in name of the department in Arkansas to Church Training Department has been authorized by the Executive Board of the Arkansas Baptist Convention.

The Training Union Department of the Sunday School Board has changed its name to the Church Training Department of the Sunday School Board.—Ralph W. Davis

The cover



JOT, Southern Baptists' animated cartoon character, continues to soar toward stardom on national television. Currently being televised on 40 stations, JOT drew over 20,000 letters last month from excited children and grateful parents. Ruth Byers, pictured here at her desk, has been the writer-producer of JOT since 1961. She and her husband, Dr. Ernest H. Byers Jr., are residents of Galveston, Texas, and are active members of the First Church there.

Mrs. Byers is the former director of the Dallas Children's Theatre Center.

JOT is produced by the Radio-TV Commission.

Beacon lights of Baptist history

The trail of tears

BY BERNES K. SELPH, TH.D.

PASTOR, FIRST CHURCH, BENTON

The Trail of Tears was the name attached to the distressing journey made by the Cherokee Indians when they were moved from North Carolina to the Indian Territory (now Oklahoma) by the United States government in 1838.

The General Conyention of Baptists in 1818 sent Humphrey Posey to the Cherokees in North Carolina. Later it appointed Eyan Jones and Thomas Roberts. In 1821 four wagon loads of missionaries were sent to the valley towns occupied by the Indians. Among these were a minister, four teachers, two farmers, a blacksmith, and one with a knowledge of medicine.

Spiritual results among these Indians were gratifying before the Civil War. There were 300 converts among them before their removal to the Territory. Some of these were native preachers and exhorters. On the journey religious services were held regularly. One hundred and seventy converts were baptized. The Society discontinued this work after 1862, due to the war.

Preparatory to the removal of the Indians west, United States General Winfield Scott ordered troops stationed in the Cherokee country where stockades were erected for the purpose of coralling the Indians until they could be moved. From these forts squads of troops were sent out to search every cabin hidden away in the caves of the mountains and prisoners made of the occupants.

What happened is not pleasant to recall. Families at dinner were startled to see the sudden gleam of bayonets and pressed into march to the stockades. Men were seized in the field. Women were taken from their looms and children from play. Their homes were left for looting, pillage, and then the flames. To some eye-witnesses it looked little less than licensed outlawry.

Not all the Indians took their capture submissively. Some rebelled, and this led to blood-shed and more heartache.

Nearly 17,000 were gathered into the stockades and the westward trek began. Some 5,000 persons were moved in June to what is now Chattanooga, Tenn., and Guntersville, Ala. This was during the hottest season of the year. Due to sickness and death, permission was granted to halt until Oct. 20. The Indians were granted their request to move themselves. All had gathered in one group by now, and counting their slaves, numbered about 13,000.

Deaths occurred daily. The march went on, across the Ohio river, through southern Illinois to the Mississippi river opposite Cape Girardeau, Mo.

It was now the middle of winter and the river was running full of ice. Here several detachments had to wait on the eastern side of the river for the channel to clear. With poor rations and poorer shelters the Indians suffered untold misery. Finally, a crossing was effected and the Indians made their way in a southwesterly direction to their home in the territory set apart for them.

*Charles L. White, *A Century of Faith* (Philadelphia, The Judson Press, 1932) p. 283.

Familyscope, Edited and published by James Marion Horne, (Houston, Tex., 1936) Material taken from United States Bureau of Ethnology, Washington, D. C.

Evangelism meet set for next year

Minneapolis will be the site of a United States Congress on Evangelism, Sept. 8-14, 1969, when an expected 8,000 religious leaders from across America will converge on the city's auditorium to focus attention on the needs of America for the Gospel of Jesus Christ.

The announcement was made recently by Dr. Oswald C. J. Hoffmann, St. Louis, Mo. Dr. Hoffmann is the speaker

on the internationally-heard Lutheran Hour and has accepted the position as chairman of the congress.

Evangelist Billy Graham will serve as honorary chairman.

The idea developed as a result of the World Congress on Evangelism in Berlin in 1966. A number of men across America have been in contact with Minneapolis and St. Paul leaders who were in attendance and who wished to apply the challenge of the world congress to the United States.

Waiting but busy

BY HERSCHEL H. HOBBS

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

"Let your loins be girded about, and your lights burning."—Luke 12:35

Rev. and Mrs. J. Wayne Fuller, Southern Baptist missionaries to Jordan, plan to arrive in the States on September 10 for furlough (address: 15 Springbrook Rd., Walnut Creek, Calif., 94596). Born in Remer, Minn., he also lived in Walker, Minn., during boyhood; she is the former Frances Anderson, of Wynne, Ark. Prior to their appointment by the Foreign Mission Board in 1963 he was pastor of First Southern Baptist Church, Hemet, Calif.

Rev. and Mrs. A. L. (Pete) Gillespie, Southern Baptist missionaries to Japan, were scheduled to arrive in the States on August 22 for furlough. (They may be addressed, c/o Mrs. Osa Boyd, Rte. 2, Springville, Ind., 47462.) Born in Memphis, Tenn., he also lived in Stamps, Ark., while growing up; she, the former Viola Boyd, was born in Bedford, Ind., and grew up in nearby Avoca. Prior to their missionary appointment in 1946 he was pastor of First Baptist Church, Owenton, Ky.

Jimmy Anderson, of Hope, Ark., expected to leave for Kenya on August 19. He will teach math and science in a Baptist high school in Nyeri (address: Box 478, Nyeri, Kenya, East Africa). A 1965 graduate of Ouachita Baptist University, Arkadelphia, Ark., he taught school in El Dorado, Ark., for three years.

Alyce Jones, of North Little Rock, Ark., and Sandra Kelley, of Blairsville, Ga., were scheduled to leave for Monrovia, Liberia, on August 19. Both will teach at Ricks institute (address: Box 1416, Monrovia, Liberia, West Africa). Alyce is a 1968 graduate of Henderson State Teachers College, Arkadelphia, Ark.; Sandra, a 1965 graduate of Berry College, Mt. Berry, Ga., received her master's degree in education from the University of Georgia, Athens, in 1967 and taught for a year in Rome, Ga.

Sheila Clarke, of Winter Park, Fla., and Sandra Wisener, of Fort Smith, Ark., planned to leave on August 19 for Eku, Nigeria, where they will be nurses at the Baptist School of Nursing (address: P.M.B. 4040, Sapele, Nigeria, West Africa). Sheila, a 1966 graduate of Florida State University, Tallahassee, was a nurse in Orlando, Fla., for 16 months; Sandra is a 1968 graduate of the School of Nursing of the University of Arkansas Medical Center, Little Rock.

Charles Johnson, of Brinkley, Ark., planned to leave August 19 for Tukuyu, Tanzania, where he will be an evangelism assistant (address: P. O. Box 96, Tukuyu, Tanzania, East Africa). He is a 1968 graduate of Ouachita Baptist University, Arkadelphia, Ark.

Jesus had been talking about the problems related to material things (vv. 1-34). Suddenly He injected this note. It signalled a shift of emphasis from the present to the future, the return of the Lord (35-48). In the midst of daily concerns the Christian should not lose sight of this truth.

"Let your loins be girded about." The Jews wore long robes. When hasty travel was necessary they drew them up and fastened them with a girdle. Thus they could walk more rapidly. Also they did this when working. They could work better when the long garments did not impede them. This seems to be the primary thought here, although the other is involved.

"And your lights burning." With the lights burning in the house it meant that they were not sleeping but were working.

This dual figure is that of slaves expecting the return of their master (vv. 36ff.). They do not know at what hour he will return. But when he does return they should be found, not idle or asleep, but busy at the master's work.

This should be the attitude of every Christian. The Lord went away into heaven with a promise to return. He did not name the day or hour of this event. But He cautioned His own to be in a state of constant expectancy (v. 40).

In the meantime, they are to have their loins girded. They are to be ready for a hasty departure. But as they wait they are to be busy about the Lord's work. In the long night of waiting the house is to be lighted as evidence of this activity.

Of interest is the fact that those who are idle or else evil in their conduct are the ones who have no sense of the imminent return of the Lord. What an encouragement this sense should be for all of the Lord's people to be both waiting and busy about His work.

You should never neglect the good or practice the evil which you would not want the Lord to see when He returns. Or, indeed, which He sees even now!



MISSION BIBLE SCHOOL: *The youth of First Church, McGehee, sponsored this Mission Vacation Bible School in the Negro community of Reed in August. Mrs. Charles Adams, of First Church, was responsible for preparation. Also assisting in the school was Rev. Lawrence Harrison, pastor of First Church, Tillar, and Noel Barlow, superintendent of missions for Delta Association. The highest attendance was 113.*

New subscribers

Church	Pastor	Association
One month free trial received:		
Armored	Guin Renshaw	Mississippi Co.
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Your state convention at work

Letter from Trinidad

Art Kent, student at Arkansas State University, is serving this summer as a student missionary in Trinidad. Art is the son of Mr. and Mrs. Louis Cate of Jonesboro. He wrote of some of his experiences in the following letter. Dear Arkansas BSU-ers: As soon as I arrived here things just started popping. I spent three days at the Lewis', a missionary family in Curepe. I then went to the south part of the island for my first island assignment with the London Baptists.



MR. KENT

During my brief stay at the Lewis', I got most of my overall orientation on the island of Trinidad. I also witnessed a Hindu wedding in its last stages. These weddings last three days but on the last day the bride and groom are fully costumed and the rice (fertility) rites are performed. These weddings are not often attended by Americans, so I shall chalk up my experience as a unique one and certainly a highlight of the trip. I was not aware that Hinduism was so widespread until I came here. There are many of them here and their influence is great on many of the island people.

On Tuesday, June 18, I left Port of Spain for my stay with the London Baptists at Rio Claro in the south. I worked under Rev. Rodney Firmin of the Baptist Missionary Society and with his family in Rio Claro.

During my first week there a crusade was held at one of Rio Claro's mission points, Union Village. The work there is very promising. Most of the converts are young and the area is interested as a whole in the Christian faith. The meetings were held under the house of a Hindu family (most of the houses here are on stilts for more and cooler air). Several decisions were made, but follow-up is very difficult for some of the people. The culture here hardly dictates the morals of Christian living. Approximately 65-70 percent of the births are illegitimate. Many of those who make decisions, therefore, must work out their "married" life before they may be accepted for church membership and baptism.

On Sunday, the Rio Claro church held a river baptism—an impressive service with true meaning to those who were baptized. Many townspeople came to watch the slow, hymn-singing procession from the church to the river

and then to witness the baptism itself. Six were baptized, including four from Union Village. This observance of the ordinance of baptism added much significance to my own baptism experience. Many of the people here face social ostracization through this public profession of faith in Jesus Christ.

During the second week I believe I did almost everything there is to do here. My partner and I held VBS every day, held two house meetings at a new mission point, held two midweek prayer services, directed a youth fellowship in a nearby town, addressed and entertained the student body at a Baptist primary school, went to the beach twice (gotta have some recreation, you know!) and woke up with a big spider in my bed! I also attended a Thanksgiving that week. When a Christian here has a certain, very important prayer answered, he or she has all the church members and friends and relatives into his home to help him offer thanks to God for his blessings. A worship service is held and then all the guests are fed a sumptuous meal. At Sister Polly's Thanksgiving there were at least sixty people. It takes a lot of work and money for a poverty-stricken Christian to offer thanks in such a manner. I guess I learned another important lesson—in proper gratitude to God for his many blessings upon me.

For the third week, my partner and I moved into a house in Fifth Company, a small village in the south-central part of Trinidad. We lived there alone and did much of our own cooking plus all the housekeeping. It was a great feeling not to be totally dependent upon a missionary family. We held VBS every day at St. Mary's Village. We also worked in several weekday evening meetings and addressed and entertained St. Mary's Government School. The people here are highly nationalistic, yet inquisitive about Americans and the U. S. I am always being asked about Arkansas and my school, Arkansas State University. It is sometimes hard to speak about the U. S. to the nationals. Most of them think that all the American people have a million dollars in the bank or rob banks like "Bonnie and Clyde." Our image here was damaged by the assassination of Martin Luther King. He is a well respected man and martyr to the people here.

As I have tried to express, my experiences here have been many, great, and varied! An interesting closing note—this is the first time I have ever celebrated Independence with the British. On the night of the 4th of July, I attended a special celebration in

our honor by some new-found English friends.—Your man in Trinidad, Art Kent

Which way, WMU!

A FILM STRIP depicting the challenge of mission work in Arkansas has been prepared for use in church-wide and WMU organizational emphasis on state missions. This is \$5.00 and maybe ordered from the State Missions Department, 201 Baptist Bldg., 401 W. Capitol, Little Rock, 72201.

Additional factual information about the current state mission program is included in materials furnished leaders of all WMU organizations.

The DIXIE JACKSON OFFERING FOR STATE MISSIONS is a channel through which gifts may be made to supplement the budgets provided through the Cooperative Program for the State Missions and Race Relations Departments. Through the years more than half a million dollars have come through this offering for this purpose. This year the goal is \$72,250, which is a 10 percent increase over the 1967 offering. Special offering envelopes are available in whatever quantity needed from the State WMU Office, 310 Baptist Bldg., 401 W. Capitol, Little Rock, 72201.

SEPT. 16 is the day suggested for observance of the Season of Prayer for State Missions.

Tentative plans for the observance by WMU organizations were prepared by the following: WMS, Mrs. Carl Kluck, Arkadelphia; YWA, Mrs. Weldon Vogt, Arkadelphia, GA Delores Barber Skarborough, former WMU assistant and now of Pontotoc, Miss.

CHANGES IN WMU PLANS for 1968-69 make it necessary for leadership to study the new manuals and other materials before completing structure of the organization for the coming year. These helps are listed in the 1968-69 Year Book and are available at the Baptist Book Store.

Certain leadership should be reported as requested to State WMU Office in order that they may receive helps from that source.—Nancy Cooper, Executive Secretary and Treasurer.



Education Commission, SBC

'How to do it' clinics

"How to do it" clinics for associational Brotherhood officers are just a month away. One-night clinics will be held, in each of the eight districts, for all Brotherhood officers of associations in the districts. All church Brotherhood officers, including the pastor and other interested men, are invited to attend.

Trained personnel will be on hand at each meeting to lead a conference for Brotherhood directors, Baptist Men's leader, Royal Ambassador leader, counselors and pastors. Every association should have a slate of officers present for the training clinics.

The dates and places of meeting are:
Oct. 7, North Central District, West Church, Batesville;

Oct. 8, Northwest District, First Church, Springdale;

Oct. 10, Southwest District, First Church, Hope;

Oct. 21, West Central District, First Church, Booneville;

Oct. 22, Southeast District, First Church, Warren;

Oct. 24, Central District, Calvary Church, Little Rock;

Oct. 28, Northeast District, Walnut Street Church, Jonesboro;

Oct. 29, Central District, First Church, Brinkley.

Each meeting will begin at 7 p.m. and close at 9:15. A fellowship period will follow the training session. More information will be provided to each associational officer soon.

For more information contact your associational Brotherhood director, associational missionary, or the Brotherhood Department, Baptist Building, Little Rock.

Make plans now to attend one of these clinics, especially if you are an officer. Attend the meeting most convenient to you. Successful leadership is trained leadership.

See you at the clinics.

—C. H. Seaton

URGE YOUR
FRIENDS TO
READ THE

Arkansas Baptist



Feminine intuition

by Harriet Hall

Prayer partners

Many Baptists in the western hemisphere have become a part of a unique prayer partner agreement to pray for the Crusade of the Americas. O Pacto, El Pacto, Le Pact? Pact . . . in Portuguese, Spanish, French or English, the word means an agreement. It is a thrilling thing to visualize what the Crusade of the Americas can mean for the cause of Christ in North, South, and Central America in 1969.

I have recently received a letter from my prayer partner. She has written of the needs in her church and I have replied in kind. Not only will we be praying for the Crusade, but we will be praying for each other, and for our own churches and their particular needs.

On a recent Sunday as I was teaching a group of University students in Sunday School we were discussing passages in the book of James. We read from the King James version James 5:16, "The effectual fervent prayer of a righteous man availeth much." Then someone read from the *Good News for Modern Man* translation, "The prayer of a righteous man has a powerful effect." I like both versions, but the newer one has a way of driving home the point.

Has prayer ever had a powerful effect upon your life? Would you like for some situation or something in your life to be changed? Perhaps you are thinking that this situation could only be changed through other people. Could it be true that *you* are the one who needs changing? We should all be willing to pray, "Lord, make the changes in *me* that are needed."

Are you frustrated or unhappy? Have you felt that you have grown apart from some of your friends, or family? Do you have a special need or concern? Are you facing an important decision? Try the formula recommended by James. Try prayer—"The prayer of a righteous man has a powerful effect."

When we look about us and see the condition of our world we know that it needs changing. But to change the world, we must start with ourselves. We must determine not to be vindictive, or foolish, or prejudiced, or be guilty of many other faults we might mention.

Wouldn't it be wonderful if all Christians were to become prayer partners—really joining hearts and hands in complete willingness to turn their lives over to God? Someone once asked Dr. Frank Laubach, "If prayers can save the world, why haven't the prayers of the devout done it already?" He answered, "Because their prayers have been a trickle, when we needed a river." Prayer is truly the mightiest force in the world. Let's try it more often.

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

State TU workshop

Second Church, Little Rock, October 25, 1968, 10 a.m.-3:30 p.m.
Workers with primary children

Miss Laverne Ashby, Consultant in Primary work, Baptist Sunday School Board, will direct the primary leadership workshop on October 25. This workshop will be designed to lead all primary leaders in planning



MISS ASHBY

future units of work for primary children. The unit of study for November will be planned with four questions being asked and answered: What are you trying to teach? How do children learn? What material will you use? How will you plan with the children? This will be a "Program Planning" workshop. Special emphasis will be given to the use of informal activities. Planning for children includes the leaders ability to let the children help plan. In the October 25 workshop the leaders will help plan. They will learn to do by doing. All primary workers from all churches are urged to attend. This should be a "must" meeting for experienced and inexperienced leaders.—Ralph W. Davis

The broken wall

BY WILLIAM E. HULL



[Editor's note: This sermon was preached by Dr. Hull, a member of the faculty of Southern Seminary, Louisville, at the Arkansas Baptist State Convention last year.]

In Ephesians 2:14, the apostle Paul provides a remarkably relevant category by which to consider the work of Christ. The central thrust of the entire ministry of Jesus is summarized in the explosive phrase, ". . . he has broken down the dividing wall of hostility."

Here is a New Joshua who has breached, not the walls of Jericho, but the walls of the Jewish Temple, as the larger context makes clear (Eph. 2:11-22). Paul does not express the wish that Christ could, or the hope that he will, but rather the confidence that he already has demolished those barriers which lay at the heart of his ancestral religion.

Is that same Christ able to destroy the "walls of hostility" which make men enemies in our day? To answer that question we must first rediscover just how he dismantled the walls of his own day. This will require a tour of the Temple precincts where those walls stood which symbolized in microcosm the walled-in world of Judaism in the first century. Essentially the Jerusalem Temple was a Christian church turned inside out. Whereas we worship entirely within the building using the outside only for landscaping and parking, the one place where the Jew never went was inside his Temple, worshipping rather on the outside in a series of

courtyards carefully circumscribed by a cluster of concentric walls.

I

Upon reaching the outer gates of the Temple precincts, a pilgrim would first enter the Court of the Gentiles a large area reserved for non-Jews who worshiped Israel's God. Defining the boundaries of this enclosure was a five foot high balustrade on which were posted signs that archaeologists have been fortunate enough to recover. One of these inscriptions reads: "No foreigner (literally: 'one of another race') may enter within the fence and enclosure around the Sanctuary. Whoever is caught will have himself to blame for the death which will inevitably follow." The Gentile who ventured beyond this racial wall literally took his life in his own hands.

Lest we suppose this to be an exaggerated threat, remember an episode in the life of Paul recorded in Acts 21:27-32. There, on the merest suspicion that he might have encouraged a foreigner (Trophimus the Ephesian) to enter the Temple, the Apostle was dragged outside its inner area, where he would have been beaten to death had he not been rescued at the last moment by Roman soldiers.

Even though Paul was himself a Jew, he could instantly inflame his countrymen to commit murder in the very shadows of the sanctuary by showing the slightest disrespect for the racial wall that kept non-Jews in the remotest "vestibule" of the Temple. Paul could

point to scars on his own body for proof that this was indeed a "dividing wall of hostility."

Despite the fact that he was almost destroyed by the animosity which accumulated at that wall century after century, Paul was convinced that Christ had already demolished its effectiveness. What was the basis of this confidence?

Jesus came to a religion with a strong racial consciousness. The destiny of Israel was believed to be inseparable from the Jewish race. In such a setting, Jesus made no mention of circumcision, the rite which marked one as belonging to the people of God simply by virtue of birth in a Jewish family. Instead, he championed "faith," a personal response to God which even a Roman centurion might make more adequately than any Jew (Matt. 8:10).

With a disdain for the strictures of Jewish racial prejudice, Jesus penetrated to the sinner, the Syrophenician, the Samaritan, the Roman soldier. When at last he made his supreme claim upon the Temple, no wonder he banished its holy hucksters from the Court of the Gentiles for their failure to make it "a house of prayer for all the nations" (Mk. 11:17).

But this attack on the racial wall cost Jesus his life. Finally, the only charge which his enemies could make stick was the distorted accusation — which did contain a grain of truth — that he was trying to destroy their Temple (Mk. 14:58; 15:29).

Did Christ destroy the Wall, or did it destroy him? The faith that transcended race did not perish forever on the cross, but was soon risen to become the faith of his followers. The book of Acts tells how, slowly but surely, the disciples began to discover that the gospel could not be contained behind any of the racial walls erected to protect Judaism.

Less than a generation after Jesus' death, Paul could look back on an accomplished fact and cry, "Neither Jew nor Greek . . . for you are one in Christ Jesus" (Gal. 3:28)

It is an indisputable fact of early Christian history that a movement which began within the most profoundly racial religion in history quickly grew to become a universal religion which embraced every race, nation, and culture without distinction.

To be sure, Judaism had made progress in that direction. In response to a growing Old Testament conviction, a place had been provided for other races within the total Temple structure. The Jews would never say that a foreigner did not deserve to know God; they only insisted that he worship him from a distance, "in his place" on the outer periphery of the Temple precincts.

The Christian difference was one of degree, of taking this beginning to its ultimate fulfillment by abolishing all racial distinctions, not so much in earthly society where they might be very real, but "in Christ," in the life of His Body, the Church.

Like the Jews, we too have made solid progress in this direction. In fact, most Christian churches in America are filled almost entirely with non-Jews. How did we, as Anglo-Saxon Gentiles, get into the very heart of the sanctuary except that Christ long ago demolished the distinctions that would have condemned us to an inferior position? It is really ludicrous to realize that many white Southern Christians, who do not themselves qualify racially for the religion of Abraham, Isaac, and Jacob, have insisted that another non-Jewish race (Negro) could not join them beyond the racial barrier but would have to worship "in their place".

The church which Christ died to free from all walls can never identify itself with any racial, national, or cultural group. It can never post a sign in its vestibule outlawing the "foreigner." It is common, for example, to refer to the Church of England or the Church of Scotland. This is a subtle but serious mistake. The New Testament speaks of the church in Corinth or the church in Rome. The church is to be in, but not of, the country where it lives. By its very nature, the Church can never become a Caucasian church, or an American church, or a Southern church. To make such racial, national, or cultural

distinctions is to build back walls which Christ died to tear down.

II.

Advancing, then, beyond the racial wall, the Temple pilgrim would move from the Court of the Gentiles to the

Even though Paul was himself a Jew, he could instantly inflame his countrymen to commit murder in the very shadows of the sanctuary by showing the slightest disrespect for the racial wall that kept non-Jews in the remotest vestibule of the Temple.

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It is really ludicrous . . . that many white Southern Christians . . . have insisted that another non-Jewish race (Negro) could not join them beyond the racial barrier but would have to worship "in their place".

Standing at Calvary, neither race nor sex matters any more in the approach to God.

Although women have largely won political equality on the American scene, they still do not have proportionate representation in the decision making processes of the church. . . . Ours is a day when women have been exploited more subtly, yet more cruelly, than any generation in history.

Even in Baptist life a growing professionalism of the clergy has opened a cleavage which is foreign to our faith in the "priesthood of every believer."

Court of Women. Here was a "halfway house" reserved for the orthodox Jewish female whose privileges were greater than those of the foreigner but less than those of the Jewish male. She could draw nearer to the sanctuary than a non-Jew but was prevented from going farther by a second wall which separated her from the Court of Is-

rael. Thus the Jewish understanding of humanity's standing before God included not only a racial wall between Jew and Gentile but a sexual wall between male and female.

Essentially this wall symbolized the place of woman in Judaism as a second-class religious citizen. At birth she did not undergo circumcision, the supreme rite of initiation into the Jewish commonwealth. She could not grow up to become a priest, a Levite, or a rabbi. She both worshipped separately in the Temple and occupied a segregated section of the synagogue. If single, she was expected to follow the religion of her father; if married, the religion of her husband. The contemporary Jewish historian, Josephus, remarked that "in every respect woman is inferior to man," a Jewish viewpoint to which Paul alluded in I Corinthians 11. In fact, the rabbis were accustomed to pray a daily prayer which included the petition, "I thank God that I was not born a woman."

But Paul, born and bred on these Jewish prejudices, somehow came to believe that the sexual wall had no place in the true Temple of God. Once again, Christ provided the basis for that dramatic change. By making faith rather than circumcision central to his message, he not only enabled a foreigner to stand on equal footing with a Jew but also a woman to experience religious equality with a man. To a desperate daughter of Israel who tugged at the tassel on his prayer shawl, Jesus replied, "Your faith has made you well" (Mk. 5:34).

Moreover, he demanded that women make their own religious commitment to him even if it shattered the solidarity of the family (Matt. 10:35; Lk. 12:48). In response, women redeemed from many diseases formed a special band that accompanied him from Galilee, several of whom were so prominent that their names have become a part of the gospel record (Lk. 8:2-3). It is disconcerting for men to remember that these women were the last at the cross in courage, the first at the tomb in love.

The new status conferred by Christ quickly became characteristic of the early Church. Women shared together with men in preparation for Pentecost (Acts 1:14). Their homes became the earliest house-churches of Jerusalem (Acts 12:12). In some cases, they became the founders of a new congregation, as at Philippi (Acts 16:13). Women assumed their rightful prominence in church leadership (Priscilla—Rom. 16:3), sharing responsibility for the office of deacon ("Phoebe, a deaconess of the church at Cenchreae"—Rom. 16:1) and rendering distinctive ministries to such groups as widows (I Tim. 5:3-16).

It is sometimes supposed that Paul was not sympathetic to sexual equality

within the church because he enjoined women to silence in 1 Corinthians 14:34-36 (cf. 1 Tim. 2:11-12). A careful consideration of the context, however, shows that precisely the opposite inference should be drawn (1 Cor. 14:20-25).

In the unstable and immature church of Corinth, Paul was addressing women who had become intoxicated with their new sense of freedom and were inexperienced in the use of their newfound opportunities for religious fulfillment. Because the church was so far ahead of the world in its attitude toward women, Paul cautioned them to be circumspect lest the outside world misinterpret their boldness (vs. 23-25). However, in the same 1 Corinthians he made it quite clear that the role of women included praying and prophesying (1 Cor. 11:5). For Paul the ultimate theological principle was never in doubt. Not only in Christ is there "neither Jew nor Greek," but also there is "neither male nor female" (Gal. 3:28).

Once again, let us give credit to Judaism, where credit is due. This religion has gone a long way toward elevating the dignity of woman, strengthening the sanctity of her sex and the stability of her home life. As with race, the Christian difference was one of degree. Because God, not man, determines both the race and the sex to which one is born, it is not for man arbitrarily to castigate prejudices and prejudices to factors over which he has no control. Not only by creation but as our task indicates, by the cross ("blood") of Christ are such distinctions abolished. Standing at Calvary, neither race nor sex matters any more in the approach to God.

Like the Jews of Jesus' day, we have made progress in the religious education of women. A typical Christian church today finds both sexes seated together, usually in family units, for worship. A few women have been called to church staff positions, while many have served successfully as foreign missionaries. Many women are no longer bound to the faith of their families, but feel free to make independent religious decisions as God guides them. Clearly we have lowered the wall of sexual distinction, but have we leveled it to the ground?

The Church, like Judaism, is still a man's world in many crucial areas. Though women may exercise a full gospel ministry, ordination is arbitrarily limited to males. In most Southern Baptist churches (though not in other Baptist bodies), deacons are almost invariably men. In many churches women give half or more of the money, yet finance and budget committees are almost exclusively a male domain. The power structure of the Southern Baptist Convention is drastically unbalanced,

even agencies that have a very large responsibility to women have almost no female trustees on their boards. Although women have largely won political equality on the American scene, they still do not have proportionate representation in the decision making processes of the church. How tragically the church deprives itself of the spiritual resources available among women! For example, even though half of the people we are trying to win are female, our evangelistic programs and personnel are totally male dominated.

Ours is a day when women have been exploited more subtly, yet more cruelly, than any generation in history. On every hand, the crass sensuality of our culture conspires to belittle them as little more than playthings or servants whose mission in life is to bolster the male ego. Although sexual tensions usually simmer beneath the surface, here is another wall where profound hostilities have gathered. Women need to discover in the church a climate of opinion and a quality of relationship which celebrates the glorious fact that God both made them and redeemed them as women.

III.

If the Temple pilgrim were to move beyond the social and sexual walls which restricted the Court of Gentiles and the Court of Women, he would finally enter the Court of Israel where orthodox, circumcised, law-abiding Jewish men were privileged to worship. Surely here, it might seem, would be an area without a wall, but, alas, one final barrier remained. Another low balustrade separated the Court of Israel from the Court of Priests where only the sons of Aaron who offered sacrifice were permitted to venture. Here stood a third imposing barrier, the vocational wall between priest and layman.

Although Judaism sponsored robust lay movements, such as the Pharisees, it was essentially a sacerdotal religion with a pyramid of power moving from the village priests up through the chief priestly families to the one supreme high priest. The layman brought his offerings to the Temple, but handed it over the wall to priests who then offered it on the altar. In this symbolic sense, Judaism fostered a proxy faith which interposed between man and God a human mediator arbitrarily qualified by his ancestry. Of course, the layman was encouraged to be guided toward God by the symbolism which the priest enacted before his eyes, but this possibility was diminished by the chasm which lay between him and a hierarchy whose standards he could not meet.

For Paul, a Temple without walls

meant that Christ had also broken the vocational barrier. A final look at the ministry of Jesus suggests how this happened. His forerunner, John the Baptist, was the son of a priest who repudiated his hereditary privileges to minister alone as a layman in the wilderness. When startled priests inquired regarding his authority to baptize, John appealed to God alone to vindicate his strange career.

Jesus deliberately linked his ministry to that of the layman-prophet John. Again and again he provoked the religious Establishment to ask, "By what authority . . . ?" The controversy behind that question centered on the fact that he was not ordained; he had not attended the rabbinic academies; he was not a priest or the son of a priest; he did not have any ministerial credentials. The simple truth is that Jesus was a layman, as were those whom he recruited to be the foundation of his movement.

Christianity was launched as a lay movement and so it continued throughout the New Testament period. Not only was everyone a layman, but everyone was also a priest, for the work of the priesthood belonged to the vocation of faith. No longer did the worshiper watch as a priest offered his animal sacrifice. Instead, as Paul put it, every Christian was a priest offering himself as a "living sacrifice, holy and acceptable to God, which is your spiritual worship" (Rom. 12:1).

Nothing illustrates the transformation better than the claims which are central to the book of Hebrews. In Judaism, only a handful of priests on duty entered the holy place of the sanctuary, while only the high priest entered the innermost holy of holies once a year on the Day of Atonement. By contrast, Hebrews 4:14 proclaims that every Christian "enters into the inner shrine behind the veil." This venture is described in Hebrews: "Therefore, brethren, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way which he has opened for us through the veil . . . let us draw near with a true heart in full assurance of faith . . ." (Heb. 10:19-22). Here every Christian believer, however humble, boldly grasps the reality of God with a directness denied even the high priest in Judaism.

To be sure, Judaism had made some progress through its priesthood in penetrating the veil which guards the ultimate Mystery, but it had not been able to do so with the intensity claimed by the first Christians. Today, many who call themselves Christian are content to live in an outer court far removed from the "secret place of the Most High," depending on the work of a priest to mediate the presence of God. Even in Baptist life a crawling professionalism

of the clergy has opened a cleavage which is foreign to our faith in the "priesthood of every believer."

As is true once a wall is built, hostilities begin to gather. Clergymen become more and more jealous for the privileges of their office. Ordination assumes increasing importance and ministry is redefined by a managerial model in terms of the authority which one is able to exercise. Conversely, laymen feel pressured to carve out a separate sphere of influence for themselves, devising structures which will "keep the preacher in his place" by assigning him spiritual affairs while laymen supervise the temporal affairs of the church. Such cleavages do not reflect the New Testament understanding of ministry; hence they inevitably give rise to internal tensions.

It is time to recover in principle and in practice the Baptist conviction that every Christian is a minister, and that every ministry is both spiritual and temporal, both vertical and horizontal, both a service to God on behalf of man and a service to man on behalf of God. Clearly there are legitimate distinctions in function, based on a variety of spiritual gifts, but there must not develop differences of status based on the inherent privileges of office. Minister and layman together must lead in worship, must win the lost, must distribute funds for the necessity of the saints, must undergird the mission of the church in prayer, must become competent interpreters of the written Word.

CONCLUSION

We have defined the work of Christ as that of the Great Abolitionist, the New Joshua who batters down racial, sexual, and vocational walls. Some suppose that such issues are not crucial, that we should speak only of his "rending of the veil" between man and God. But the symbolism of our primary passage provides a needed corrective to this perspective. In the Temple which Paul knew, no one could enter the sanctuary until he could first get beyond the outer walls. Here is the supreme significance of our text; only as Christ breaks down the three outer walls are we able to enter all together into the presence of God. To keep the foreigner, the woman, or the layman back "in their place" is to keep them too far from God! The finished work of Christ permits an immediacy of divine encounter which cries with the hymn writer, "Nothing between my soul and the Saviour."

Ours is a wall-weary world. To the cynic it seems that such walls of hostility will stand forever. But walls can become obsolete even before they fall. It is quite possible that Paul wrote Ephesians around A. D. 62, just at the time when the Jews were finishing

their Temple building program of the past eighty years. If so, this means that at the very moment when his countrymen were proudly laying the last stone in place in their magnificent Temple, Paul dared to write that these apparently monolithic walls had already begun to buckle, fatally undermined by the Christ who had challenged them a generation earlier.

Do we have the faith of Paul to believe that some of the most formidable barricades in life may be broken down? Even our best built walls can quickly become obsolete.

In the summer of 1967, the French offered their famed Maginot Line for sale. The pillboxes which once stood as the most impregnable defense against foreigners ever built were now purchased by Germans as summer homes which offered a picturesque view of the Rhine!

Can we let Christ transform our walls of hostility into homes where former enemies are now welcome, reconciled by the blood of his cross?

Carl Sandburg framed the prayer which is an appropriate response to the truth of our text:

Lay me on an anvil, O God.
Beat me and hammer me into a crowbar.
Let me pry loose old walls.
—From "Prayers of Steel"

Christians and politics

BY DANIEL R. GRANT

Professor of Political Science,
Vanderbilt University

Are You Just A Leap-Year Citizen?

Although now is the season to speak of the importance of voting in the coming presidential election, it may also be a good time to place such voting in the broader context of what is required of the Christian to be an effective citizen.

At the risk of being badly misunderstood and misquoted, I must say that voting in a presidential election every four years is a "relatively" unimportant part of being influential in the American political system.

The qualifying work "relatively" is critical, of course, in understanding the meaning of the statement. I simply want to deny the widely-accepted American political myth that voting is the most important single activity of the effective citizen. Every four years during the months prior to the presidential election, our nation is flooded with appeals by radio, television, press and the pulpit to "vote as you please, but please vote." It is easy to conclude that this single act in 1960, 1964, 1968 and every four years thereafter is 90 per cent or more of the task of being an effective, influential Christian citizen.

Certainly voting is an important first step of citizenship but, relatively speaking, voting in the presidential election is probably less important as a means of influencing governmental policies than several other types of political activity.

Two in particular that should be mentioned relate to "party politics" and "pressure-group politics." Active and sustained participation in a political party and intelligent involvement in selected political-interest (pressure) groups which best represent one's point of view in public affairs are the important keys to political effectiveness in the United States.

Too often we tend to be very proud of our voting record in presidential elections, and particularly so if we also vote in the "off-election" years. Yet, if this is the extent of one's political activity, he is probably a pretty weak citizen—slightly stronger than the non-voting citizen, but not much stronger and actually not very influential.

The person whose political activity is limited primarily to voting in presidential elections might well be called the "leap-year citizen." In church terminology his counterpart is the "Sunday Christian." The currently popular religious folk musical, "Good News," includes a number entitled "Sunday's Child" about whom it is said that on Monday through Saturday "a saint he ain't!" Similarly, the leap-year citizen needs to be confronted with his weakness and to realize that presidential elections alone do not translate public opinion into public policy.

Voting frequently reflects personal preferences, such as which candidate most resembles the "good guy" in the television performance. The basic policy differences of the candidates and their parties often get lost in the shuffle.

Political scientists and historians are still debating what caused the voters in 1948 to vote for Harry Truman over the highly favored Thomas E. Dewey. It certainly provided no clear mandate on specific policy questions. Even when policy issues are important in influencing voters, who knows "which" issue caused the vote to turn out the way it did?

Free elections are the bedrock foundation of democracy and are the prerequisite for most other means of political influence. But it is naive to think that voting is 90 per cent or even 50 per cent of the democratic process, or of being an effective citizen. The figure of 10 per cent is much more realistic.

Concerning voting, this ye ought to do, but not leave the other things undone. (BF)

Million Bibles given in Texas campaign

DALLAS—Texas Baptists plan to distribute during a six-week period more than one million copies of the Bible in popular English or Spanish as part of a movement to saturate every home in the state with a copy of the Bible.

To facilitate the mass Bible distribution plan, about 4,000 Baptist churches in Texas are being offered an opportunity to purchase modern English and Spanish translations of the New Testament at a greatly reduced cost, said T. A. Patterson, executive secretary of the Baptist General Convention of Texas.

To be distributed are copies of "Good News For Modern Man," and "Dios Llega Al Hombre," published by the American Bible Society. Both versions have received popular public acceptance with over 10 million copies of the English version having been sold since it first appeared in 1966. About one million Spanish versions have been sold.

The mass distribution of the scriptures, planned for the past two years, is part of the over-all theme of the Texas convention, "The Bible—Foundation for Ministry," which emphasizes a return to Bible study by all peoples, said Patterson. (BP)

Faith seen in action as small church acts



SAIGON—A doctor examines children in Saigon, Vietnam. The 52-member Faith Baptist Church enlisted the doctor's aid in caring for 3,000 Saigon refugees. (Photo by James F. Humphries)

'Simple flexible' plan mapped for W.M.U.

BIRMINGHAM, Ala.—A "simple a 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.



Given

As God has prospered

SAIGON, Vietnam—During the Vietcong offensive upon Saigon in May and June, 52-member Faith Baptist Church suddenly was surrounded by more than 3,000 refugees with nothing to eat and no shelter to protect them from the rains.

Pastor Thanh didn't pause to reflect upon the church's small membership or its bank balance which totaled fewer piasters than there were names on the roll. "We must care for those in need," he told his people on Sunday.

Monday morning found the young pastor knocking on the doors of the Vietnamese government relief agencies. Next he turned to the Vietnam Christian Service, to the Catholic relief organization, and to the Vietnam student relief group.

When chaplains at Tan Son Nhut Air Force Base heard about Faith Church's project they offered their help and provided some supplies. Soon chaplains of Long Binh and Bien Hoa Army and Air Force Bases joined the effort.

"I must have faith," Pastor Thanh repeated over and over to himself. "If I have faith, God will provide."

The church got enough food and shelter for 1,000 refugees, then for 2,000, then 3,000. Then it extended its relief work to a second area where hundreds more benefited from the love and compassion of the small but faithful church.

As the enemy assault intensified, Thanh found it impossible to reach his home or the church. Many of his own members had become refugees. This only spurred them to work harder.

The fighting in Saigon subsided, but not the work of the little church. One need only drive by on any day of the week to see "Faith" in action.



Capital punishment opposed by Baptists

A Baptist committee in Australia has adopted a statement opposing the death penalty as punishment for crimes. It says that the example of Christ supersedes the old Mosaic code under which capital punishment was meted out.

The statement originates from the social questions committee of the Baptist Union of Victoria, the second largest state in Australia in terms of population. It notes that the death penalty is seldom carried out today in Australia. No one, it says, has objected to abolishing the death penalty in cases of apostasy, witchcraft, rape, and homosexuality.

It contends further that the death penalty for a murderer does not deter others from committing murder, and that the Christian gospel makes it "morally wrong to take a life of one who has taken life." (EBPS)

Vote against involvement in social issues

NEW YORK—Resistance is growing in America against the tendency among clergymen of all faiths to become involved in social issues.

This is the conclusion of Paul Hofmann who recorded the following quotations from clergymen and lay leaders in various parts of the country for the New York Times:

Kansas City: "I feel that secular involvement is not the mission of the church. We feel Jesus is being used. There were many social problems in His days; there was slavery. Yet, His disciples made no effort to take this up."
—A layman.

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Love yourself as you love others

LOS ANGELES—Readers of the Los Angeles Times, in response to an appeal by Religion Editor Dan L. Thrapp, offered a variety of response on the subject of why one should "love oneself."

"We are divine expressions of our Creator," said Ella Tippet. "Therefore, to deprecate oneself would be to deprecate God.

A quotation from Rabbi Joshua Loth Liebman's book, *Peace of Mind*, was mailed in by Shirley Osborn which said: "He who hates himself, who does not have proper regard for his own capacities, powers, compassions, actually can have no respect for others. Deep within himself he will hate his brothers when he sees in them his own marred image. Love for oneself is the foundation of a brotherly society and personal peace of mind."

It is necessary "to like oneself," wrote Betty Shelden, "and that does not exclude self evaluation."

"Horse sense alone would indicate that if I did not even love myself, how in God's name could I love my neighbor as myself," wrote Verena Taylor. She added: "Doctors' offices are filled with patients who have not the capacity to love or to be loved. If I hate myself, how can I love my neighbor as myself? Only when I look upon myself as a miracle of creation, and love God for having created me, can I love myself intelligently, and love my neighbor also." (EP)

Alarming increase in drug addiction

TACOMA, Wash.—The rate of drug abuse has tripled among boys and doubled among girls received at Cascadia, Washington state's Institutions Department's reception-diagnostic center here for juvenile offenders.

Seattle, officials at Cascadia say, now ranks among the four top cities in the nation for illicit drug traffic and use.

"It's a frightening situation," William L. Cailahan, Cascadia's superintendent, said. "The drugs are available—and they're being pushed."

The youth readily talk to reporters visiting Cascadia, sometimes expressing themselves in boastful language.

Many young people from upper middle class families without prior delinquency records are becoming involved.

"They're talking a whole new language we don't even understand," said Robert D. Quant, superintendent at Green Hill School in Chehalis.

A frequent pattern goes like this: Youngsters leave home, someone—often an older person—takes them in with no questions asked. This is their "refuge." Then drugs become available. (EP)

"Baptists Who Know, Care"

Church members will support Baptist work in Arkansas and around the world if they are informed of the needs by reading the ARKANSAS BAPTIST NEWS-MAGAZINE.

... Another minority group the American Indian—is protesting distortion of its character, traditions and history in TV commercials. John Belindo, executive director of National Congress of American Indians and himself a Kiowa-Navaho, showed up as a witness before the New York City Commission on Human Rights during hearings on an alleged discrimination against minority groups in communications and advertising recently. He reminded them that the Indian viewpoint should be heard, as well as that of the Negro and Puerto Rican. (Changing Times, July 1968)

... Police officers in a southern city recently arrested burglary suspects who had a baby's folding-type car seat on the front seat of their vehicle. Upon examination, the officers found a revolver concealed in the baby seat within easy reach of either the driver or a passenger in the vehicle. (FBI Law Enforcement Bulletin, July 1968)

... In the most far-reaching and controversial move in years, the Federal Trade Commission voted 3-2 to recommend that all cigarette advertising be banned from both television and radio. The cigarette manufacturers spend an estimated \$250 million yearly on TV and radio advertising. The report, which created such havoc during the commission meeting that each commissioner is filing a separate statement, will be sent to Congress. The reason for the vote, in the words of a source close to the commission: "The FTC preferred to have the industry police itself and show some positive response. It hasn't. Companies still sell cigarettes on the basis of sex and the good life. This is no longer tolerable, given the serious health problems. The industry has shown no initiative." A Congressional uproar seems inevitable. (Newsweek, July 8, 1968)

Teaching mission for Holy Land

Dr. Leo Eddleman, president of New Orleans Baptist Theological Seminary, has accepted an assignment to lead a "teaching mission" to the Holy Land next December 21. On-Site Bible Lands Seminars of New Orleans is sponsoring the tour, which is open to "Christians of all denominations seriously interested in expanding their Biblical, theological and historical knowledge of Christian beginnings."



NOTED television personality Ben Grauer (right) interviews Southern Baptist PR director Dr. W. C. Fields in a program scheduled for Sept. 8 at 12:30 p.m. EST on NBC-TV's Southern Baptist Hour. (Consult your local station for correct time in your city.) The program will feature a conversation on "Public Relations and Religious Institutions."

Eddleman served as a missionary in the area to be studied. He and Mrs. Eddleman, who will accompany him, began their married life in Tel Aviv. They both are thoroughly familiar with the area and regard it with unusual affection and knowledge.

The special fifteen day itinerary arranged by On-Site Seminars includes Jerusalem, Nazareth and Galilee, and environs of each. It also permits visits to Athens (Corinth) and Rome. Bethlehem will be visited on Christmas Eve.

Being like Christ means we must care

GLORIETA, N. M.—The thrust of Home Missions Week at Glorieta Baptist Assembly here was captured by Bible Study Leader Bill Pinson when he declared: "We are called to be living audio-visual aids for the work of Christ."

And he added: "If being a Christian means becoming like God in Jesus Christ, then we must care—it is no option."

Pinson, professor at Southwestern Baptist Theological Seminary in Fort Worth, led Bible Study every morning for the 2,500 registrants of the special missions week.

Characteristic for most of the conference, Pinson sought to present a well-rounded Biblical interpretation of the Christian's role in the modern world.

"Why must there be conflict between evangelism and ministry?" he queried.

"Why do people say we can't do both well? People who have more than one child usually love them all," he observed.

Pinson said that too often the man who is told not to stress the social aspects of the gospel—that if he is right with God, those problems will solve themselves—is rebuked as a "social gospeler" when his life reflects "change by the power of Christ."

The emphasis on preaching and the belief that other ministries weaken the impact of narrow evangelism is "logical but unbiblical," Pinson said.

"The best argument for caring—for ministries—is found in the Word of God," he said. "God is interested in transforming human life, not just interested in saving souls." (BP)

Larry Storer, a graduate of Baylor University and former staff writer for the Baylor news service, has been named director of news and information service at Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

TV networks urged to improve programs

NASHVILLE—The executive director of the Southern Baptist Christian Life Commission, Foy D. Valentine, has urged the presidents of three national television networks to accept a moral responsibility for combatting "the increasingly violent spirit of our nation."

"We plead with you, in God's name, to accept a degree of moral responsibility commensurate with the influence which your industry brings to bear upon the families of this nation," said Valentine in identical letters to the presidents of the three television networks.

Citing television programming which depicts violence, Valentine stated: "We believe that the three major television networks must assume a degree of responsibility for the increasingly violent spirit of our nation."

Valentine observed that if recent statements to the effect that the average 18-year-old has watched about 15,000 hours of television are true, then "the impressions of attempting to solve problems with violent action are deeply imbedded in his personality.

"Given certain psychological pressures and a combination of circumstances there is a likelihood of his resorting to violence to accomplish his purpose," Valentine added.

The Baptist leader added that it is encouraging to note that actions have been initiated to reduce the level of violence in television programming. "We express appreciation of this and encourage the continuation of this development.

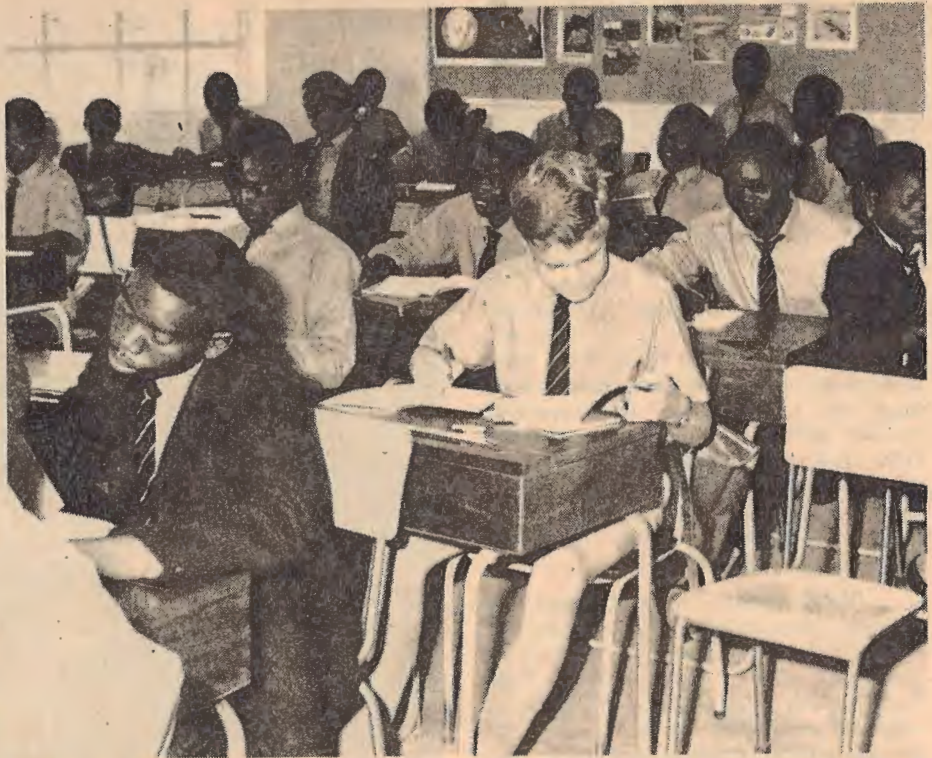
"However, it is disturbing to note that the cynics are already at work undercutting potential progress," Valentine observed. He quoted a newspaper columnist as quoting an industry spokesman who reportedly said, "Wait until January when the cancellations come in and the competition really gets tough. People will be thinking about other things and the old stuff's going to sneak back in." (BP)

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MIKE SAVAGE, Southern Baptist MK (missionary kid)—in Mufalira, Zambia, studies in Kantanshi Secondary School, where he is the first white student. Thirteen-year-old Mike chose to attend Kantanshi, where many of his Zambian Baptist friends are students, rather than another secondary school formerly for Europeans. He bicycles four and a half miles to school. Mike is the son of Rev. and Mrs. Teddy E. Savage, Altus, Okla.

Scores dropping out in preaching ministry

RIDGECREST, N. C.—Many ministers have left the pastorate for other vocations because of unhappy relationships and extreme pressures, said James H. Landes, pastor of First Baptist Church, Richardson, Tex., in a speech at Ridgecrest Baptist Assembly here.

Deploring the "flight from the ministry," Landes told 2,600 Sunday School leaders here, "It is true that many capable men have left the pastorate for other vocations."

"Most of them, I suspect, have felt sincerely that they could work more effectively outside the organized church," said the former Hardin-Simmons University president.

"One denominational leader recently said that more than half of the church congregations were unhappy with their ministers, and that a large percentage of the ministers were unhappy in relation to their congregations," Landes added.

"It is apparent that those of us who are pastors and the congregations that we serve must take a careful, objective, and prayerful look at ourselves," he said.

"I believe that when the pastor respects his congregation and hears them lovingly, and when the congregation understands the sincere tensions of the pastor's heart, then pastor and people can work together in fulfilling the church's ministry," Landes observed.

"Ministers who arrogantly downgrade and belittle the sincere Christian layman, and lay groups that are 'anti-pastor' are divisive, destructive, and extremely dangerous within the life of the church . . ." he said.

Speaking out against extremism on both the right and the left, Landes said, "There have always been extremists who would use the church for their own selfish political, social, or economic ends."

"While these extremists have accepted, with comfort, certain biblical principles, they have, as a rule, rejected other biblical principles that are equally as valid," he said. "The great majority of our people have not and will not surrender to the extremists."

"They are anxious to be loyal to Jesus Christ," he said. "They want to be intellectually honest and morally responsible Christians." (BP)

The bookshelf

Rights of the Person, A Commentary on the Constitution of the United States, Part III, Vol. 1, Sanctity, Privacy and Expression, \$12.50; and Vol. 2, Equality, Belief and Dignity, by Bernard Schwartz, Macmillan, \$12.50, 1968

These two volumes constitute the third and concluding part of a comprehensive commentary on the Constitution.

The first part of the work dealt with the powers of government and the second with the rights of property.

Rights of the Person Vol. 1 is a study of the rights of the individual which have more and more served as the focal point for contemporary constitutional law. Dr. Schwartz shows how the current concern of the law for personal rights has grown out of the judicial reaction to the vast concentrations of power confronting the individual in our urbanized industrial society.

In such society, the Supreme Court has placed increasing emphasis upon preserving an area of personal right consistent with the maintenance of individual development. This volume deals with the sanctity, privacy, and expression of the person. It includes such subjects as the right of habeas corpus; the power of the police and other officials to make arrests; the elements of fair criminal procedure; jury trial; and confrontation and cross-examination.

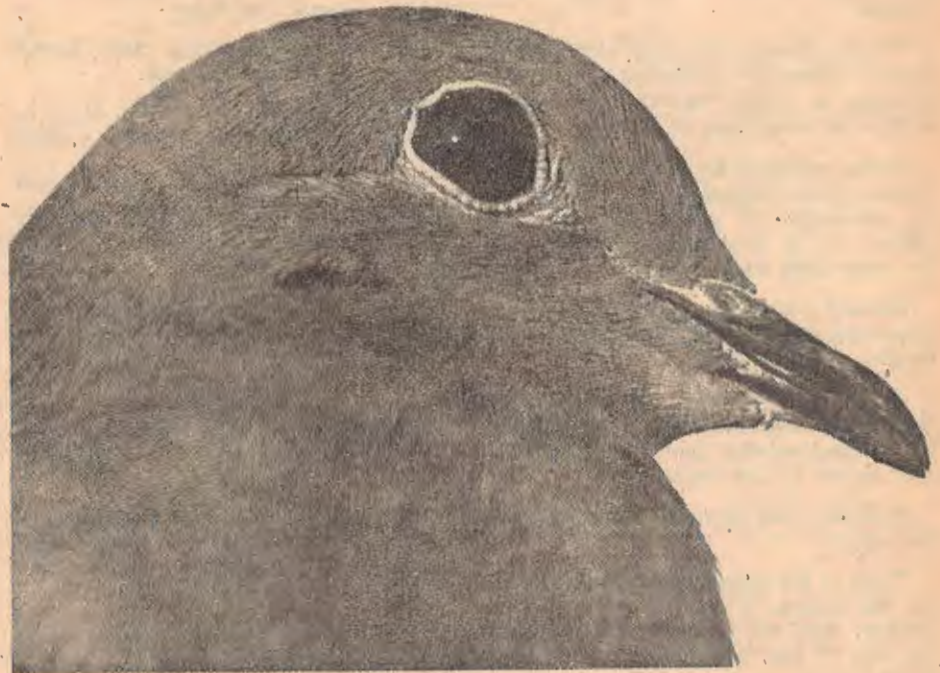
The new constitutional right of privacy is discussed, both in its traditional meaning of freedom from unreasonable searches and in its newer connotation of freedom from illegal eavesdropping, including wiretapping and electronic eavesdropping. The basic freedom of speech and of the press is fully treated. There are provocative discussions of obscenity, libel and seditious speech.

Rights of the Person Vol. 2 contains a detailed treatment of the equality, belief, and dignity of the person. Here is found a full discussion of the constitutional trend toward egalitarianism, in the field of racial equality as well as in the vital area of political equality. The analysis of the constitutional separation between Church and State contains a full discussion of the impact of the Supreme Court decisions on school prayers, Bible reading, and bus transportation and other Government aids to sectarian schools.

The closing chapter focuses on the matter of the crucial importance of the individual in the organic scheme. Included are such subjects as citizenship, treason, the right to travel, political rights, etc.



Dove hunting is fast action



In 30 of the 48 continental United States, mourning doves give the hunter some of the least strenuous but most difficult shooting.

Mourning doves nest in all of the 48 continuous United States and are hunted in 30. Each year about 20 million doves are killed, but despite this heavy harvest their numbers have increased in recent years.

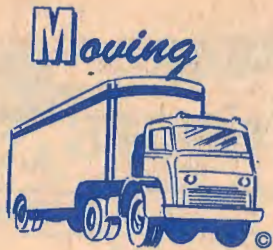
Doves nest over most of Arkansas throughout the spring, summer, and into early fall. Then they provide fast action for the hunter.

Doves can fly about 60 miles per hour; this combined with their erratic flight and the fact that they are only eleven inches long, makes them a difficult and challenging target.

Dove hunting is usually best on or near feeding areas (fields of small grain that have been harvested), near water holes, and along flight lines that are used when the birds go and come from roosting, watering, or feeding areas.

The dove season this year is from Sept. 1 through Oct. 5, and from Dec. 18 to Jan. 11, with a daily bag limit of 12.

Dove hunting can be the least strenuous of all hunting sports and, at the same time, possibly the most difficult shooting.



Moving day

BY JOANN LONG

Patty and Richard sat glumly on the porch steps of their new home. They were waiting for the moving van to arrive. Down the street they saw houses much like their own, lawns of thick green grass, and small trees. How quiet and peaceful the neighborhood looked.

"We're probably the only kids on this block," Richard remarked. He was pouting a little, because he hadn't wanted to move here at all.

Patty looked at her brother as if she were a little disgusted. "Oh, there will be somebody to play with," she insisted. "In all these houses, there must be some boys or girls about our age."

Richard stared down the street, day-dreaming with his chin resting in cupped hands.

"Right now Tommy and Steve must be playing baseball. They sure need me to catch—probably have to get some girl to do it," he complained.

Just then the moving van pulled into the drive.

"This is the right house," Patty called to the driver. Then she and Richard hurried into the house so they would be out of the way while the movers worked.

The children unpacked their own clothes and put them neatly away in the closet drawers. Then they put toys on the closet shelves. After the beds were set up, they helped Mother put sheets, blankets, and bedspreads on them. Richard put the pillowcases on. He thought it was fun to wrestle with the pillows that always tried to pop back out.

Once Richard went to the front porch. He looked at the houses down the street, then at the houses up the street. But he didn't see even one boy his size—or any other size.

Mother asked the children to unpack the boxes of books and place them in the bookcase. When that job was finished, she called them into the kitchen.

"Let's unpack the food and dishes,"

she told them. "Then we'll fix our lunch."

Richard was just putting the last pan into the bottom cabinet when the doorbell rang.

"I'll get it," he exclaimed as he scooted toward the door.

"I'm Mrs. Moore from next door," a dark-haired lady told him.

Richard invited her in and went to tell his mother that they had a visitor.

"I'm Mrs. Martin," his mother said as she shook hands with Mrs. Moore.

The two women visited for a few minutes.

Then Mrs. Moore said, "I know you are very busy, so we would like for you and the children to come over for sandwiches and lemonade."

Mother assured Mrs. Moore that they would very much like to have lunch at her home.

As Richard washed his face and combed his hair, he sighed loudly. "She didn't say anything about having any children."

Soon the three Martins were knocking on the Moores' front door.

"Come in." Mrs. Moore smiled rather mysteriously. "Would you children come with me?"

Patty and Richard followed their hostess into the den. Two folding tables were set with plates, silverware, and glasses.

Richard opened his mouth to ask why there were so many plates.

"Surprise! Surprise!" boys and girls cried as they popped up from behind the sofa.

Patty jumped back. For a moment she was frightened.

"Wow!" Richard exclaimed softly. Then Mrs. Moore introduced the boys and girls. There were Tom and Cindy Moore, who were just the age of Patty and Richard. There were Sandy Thompson from next door, and Steve and Ginger Jones from across the street.

Patty and Richard couldn't have been happier.

"Do you play baseball?" Richard asked the boys.

"Sure," Tommy replied, "and football."

"And do you ride bikes?" Patty wanted to know.

"Yes," Ginger exclaimed. "I'll race you." They all laughed, because Ginger was the smallest one, much smaller than Patty.

After lunch, Mrs. Moore suggested that the children play games in the yard. So they played "which wolf" until it was time for Patty and Richard to go home and help Mother finish unpacking.

Each of the children thanked Mrs. Moore for the lovely party.

"See you later," they called to each other as they started home.

Richard dropped into his daddy's lounge chair and sighed, "I'm tired."

"Tired of what?" Daddy asked as he came in the front door, carrying a large box that he had just brought from their old home.

"What!" Daddy exclaimed. "You were the boy who didn't want to move because you would never have any friends here."

"I'm tired of playing," Richard told him. "There are so many boys and girls in this neighborhood."

Richard looked a little embarrassed. Then he and Patty told Daddy about the welcoming party and all their new friends.

"We're going to like our new home, Daddy," Patty said happily.

"And I've found out that people are nice everywhere," Richard added. "So I guess moving is really fun after all."

(Sunday School Board Syndicate, all rights reserved)



Rejoicing in hope

BY C. W. BROCKWELL JR.
MABELVALE, ARKANSAS

Life and work
September 8, 1968
1 Thessalonians 4:13-18
Romans 8:22-25
1 Peter 1:3-5

Suppose an airport had more incoming planes than it had departing planes. In a very short time, it would be out of business. Its space would be full, its runways choked, its purpose thwarted.

Something like that is happening to our world. There are more people arriving than leaving. Earth is fast filling up. Every person should be concerned about this problem. The Lord has given man huge chunks of knowledge in the field of science and medicine. Yet it looks as if we are just going to kill each other off with our bombs and guns. But wait!

The world is headed for a showdown with Christ. When he came the first time he planted the seed of the good news of God's redemption. A few disciples were left behind to cultivate the field. Harvest time is now upon us. The Lord is preparing for his return.

Concern for the dead. Christian of Thessalonica looked for his return and fully expected it within their lifetime. They were anxious to be a part of that glorious moment. But something bothered them. What about those who died before Christ came? Would they be left out of the celebration?

Tenderly, joyfully, Paul sent words of comfort. His answer was a great principle. "If a man has lived in Christ and died in Christ, even if he is dead he is still in Christ and he will rise in Christ" (Barclay's Commentary).

Death is like a spider's web. To certain creatures the web is a snare, the end of the road from which there is no escape. So is death to the lost, the unbeliever, the son of Satan.

However, to other creatures a web is but a nuisance. It frustrates and upsets but it cannot hold. Now that is somewhat how death appears to the Christian. It is difficult to face and quite upsetting but it is really just an inconvenience that passes. Beyond death is life and its complete fulfillment.

Let us encourage one another with these words!

Hope for us all. Actually, the world is in worse shape than we are, says Paul in Romans 8. It is as though it were caught up in a seizure of convulsions over the havoc sin has wrought. Man's rebellion against God has spread its ugly

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stain over a world caught in the middle. Man will have to answer for that.

Now the true sons and daughters of God in Christ share this travail. They too want the mess cleaned up and they too know that only Christ will be able to do it. The Christian, therefore, waits with eager anticipation for the day of liberation from the decaying rot of sin. That is our hope.

Do you think Christ was a pessimist? No man ever saw the inner corruption of human nature like he saw it. Yet he trusted his life's work to such frail people. No man ever tasted the dregs of hate the way he did. Yet he invested a portion of his final moments before death to plead for man's forgiveness. He knew re-creation would come for he was commissioned of God to bring it to pass. Our hope is thus an extension of his and he is with the Father.

Let us look further at this hope as expressed in one of Peter's letters. Indeed he began those letters with a firm statement of hope. Note particularly 1 Peter 1:3-5.

1. Our hope is alive because of God's mercy and it is full of action. It "begets" us unto God's family.
2. Our hope is alive because of the resurrection of Jesus Christ. What is the means of the Christian life? It is the resurrection of Jesus from the dead. What is the meaning of the Christian life? It is the resurrection of Jesus from the dead. What is the measure of the Christian life? It is the resurrection of Jesus from the dead.
3. Our hope is directed to an inheritance. Note the descriptive words in verse 4. Incorruptible, undefiled, fade-proof, reserved, personal.
4. Our hope is through faith in God's power. What power he has to keep us! What power he has to work all things for his glory!

Let us sum it all up. The Christian has something to look forward to—life. The lost has something to dread—death. The difference is Christ and our response to him. God desires to give us life and

therein is our real hope. Should it depend upon us, we would only be in despair.

In Christ is hope!

N. Y. Baptists help stranded sailors

NEW YORK—Members of the Highland Avenue Baptist Church in Queens, N. Y., and 27 Korean crewmen of the Indonesian Star held a thanksgiving service to celebrate the end of a seven-month's separation of the Koreans from their families here recently.

Chul Ho Awe, a Korean Baptist minister who is marine chaplain for the New York Bible Society, noticed the plight of the sailors while on a routine visit to the ships in the harbor.

The men had been stranded on board since Feb. 26, when creditors of the ship's owners refused to let the ship sail. The owner provided only \$1.50 per sailor per day for subsistence, which meant that the crew ate no lunch. They were unable to pay for anything on shore, and so led a prison-like existence on board ship, although they were allowed to leave.

Awe invited the sailors to Highland Avenue Church, where he has been interpreting services for Korean families for more than a year. The church provided lunch every Sunday for the sailors who were free to leave ship.

Frequently, Awe would borrow the church's micro-bus and take as many as 20 sailors on a tour of the city. The church also arranged soccer games between the church team and the sailors.

According to Awe, none of the sailors have made decisions for Christ. "But it would be hard for them to do so," he said, "because they have been trained in a Communistic or Buddhist way of thinking."

And now, after negotiations on the part of a Korean-American lawyer, the crew is being returned home by plane. Awe contacted the Baptist Hospital in Pusan, Korea, so the staff there could inform the families of the sailors of their return. (BP)

Confession and covenant

International
September 8, 1968
Nehemiah 8:1, 8;
9:32-38

BY VESTER E. WOLBER

PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

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The student who reads carefully and analyzes accurately the larger lesson (chapters 8-10) will find its most significant statements in the first eight verses.

Expository preaching (8:1-8)

Ezra was the ancient forerunner of Protestant ministers; he took his position on a raised platform and in his preaching expounded (explained) the Scripture. The "wooden pulpit" (8:4) which had been prepared for him was an elevated stage intended to raise the speaker so that he could be seen and heard. The worship services described in the text might well serve as a model to be followed in modern churches.

1. He assembled all his people for Bible instruction. Baptists like to identify with Ezra because we, too, have a serious program of Bible instruction for the masses. But Ezra, however, might not like to identify with us, because he got all his people together on the same day. It would require some doing in a modern church to match his accomplishment, but it might be worthwhile for a church to set aside an "Ezra Day" in which an all-out effort is made to get every member present for one service, or be legitimately accounted for.

Men, women, and all "who could hear with understanding" were congregated before the Water Gate. There they stayed from early morning until noon, giving full attention to what Ezra and others had to say.

2. He read aloud from the law. When Ezra opened the book the people arose and stood as he read. Since the law was written in Hebrew it is likely that he read in Hebrew, a custom which carried down to the New Testament era, even though the people had come to speak Aramaic. Aramaic was a Semitic language which the Jews brought back from Persia. It soon replaced Hebrew as the spoken language of the people. It had much in common with Hebrew, and one who knew one of the dialects could get along quite well in the other.

3. The Levites helped explain the Law (8:7-8). The eighth verse, "So they read in the book in the law of God distinctly, and gave the sense" is a summary statement and probably refers to the work of both Ezra and the Levites. Their

work is an example to be followed, although their accomplishments are seldom matched, by modern pulpiteers.

(1) They read distinctly, enunciating their words so as to be heard clearly. The spokesman for God in any generation has something to say, something important, and should speak out clearly. He doesn't have to yell in volumes of sound and fury but he does need to speak so as to be heard and understood.

(2) They translated the Scripture into the language which Israel spoke, Aramaic. The work of translation has not been completed when the scholars have given us a Bible written in modern English. The minister must translate the message of the Bible into the spoken language of the streets and roads of his own community.

(3) They carefully dealt with the problems which they had in apprehending the meaning of the law, and "helped the people to understand the law." The Levites probably went among the people to hear and answer their questions, the results being that "the people understood the reading."

When there is poor communication between the pulpit and the pew the church suffers. If the minister fails to get through to his people, he loses his best opportunity to guide them into an understanding to the Word of God and the will of God; and if the people cannot accurately make known unto their minister their needs and desires he will not be able to minister adequately.

When communication breaks down, problems mount up. It must be remembered, however, that communication is two-way traffic in thought, and when it fails the breakdown may be caused by the people as well as the pastor. The people need to spend more time in studying the Word of God and the pastor needs to spend more time in studying the people of God.

Confession (9:32-38)

This long passage of the printed lesson cites the failure of Israel to keep the covenant with God and evaluates the judgment which has come upon them. It closes with a renewal of the covenant with the Lord. The essence of Nehemiah's confession is condensed in the following paragraphs.

1. God, though mighty in power and terrible in righteousness, has kept his covenant with us and has shown mercy upon us even when we broke the covenant. The Lord restrained his might and tempered his justice with mercy.

2. Israel has not kept the covenant by obeying the law but has done wickedly.

3. Therefore, the heavy hand of God's judgment has fallen upon us. The scope of his judgment is seen in that trouble has fallen upon us at all levels of society: kings, princes, priests, prophets, fathers, and all the people are suffering (9:32). The length of his judgment stretched from "the time of the kings of Assyria" when the northern nation of Israel fell unto the present—roughly two and one-half centuries.

4. We are now in great distress.

(1) We are slaves in the land which you gave to our fathers.

(2) The increase of the land goes to the kings whom you have set over us.

(3) The kings whom you set over us have full dominion over our bodies as well as our property.

(4) Therefore we solemnly renew our covenant with you.

Summary

Nehemiah and Ezra were of the opinion that their present condition had been brought upon them by the Lord in punishment for their sins. They thought that the way out could be found by submission unto the Lord.

America and other nations of the western world have created for themselves some problems for which a solution cannot be found apart from a return to God.

CORRECTION

In the July 18 issue of Arkansas Baptist Newsmagazine, the address of missionary appointees to Pakistan, Rev. and Mrs. C. Thurman Braughton, Hot Springs, should have been: 129 Tanjong Tok Ong Road, Mk 18, Malaysia.

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A Smile or Two



I'VE had just about all I can stand of that "separating the sheep from the goats" routine.

—ARK-E-ODOLOGY by Gene Herrington

Smart pupil

The teacher was explaining: "Quite a number of the plants and flowers have the prefix 'dog.' There are the dog rose, the dog-wood, and the dog violet, for in-stance. Can any of you children name another?"

There was a silence, then a hap-py look appeared on the face of a youngster in the back row.

"Please, teacher," he asked po-litely, "how about collie-flower?"

Has an answer book

"Any fool can ask questions the wise cannot answer," observed the father.

"You must know my teacher," replied his young daughter.

Space kidding

So this space ship lands. The pilot gets out and sees the top of an apartment building covered with TV antennas, and yells: "Hey, you kids, get offa that roof."

Defenseless dads

It used to be that papa dealt out a stern code of discipline to jun-ior. Then the safety razor took away his razor strap, furnaces took away the woodshed, and baldness took away his hairbrush. That's why kids are running wild today. Dad ran out of weapons.

Attendance Report

August 25, 1968

Church	Sunday School	Training Union	Ch. Adns.
Berryville			
First	169	60	
Freeman Heights	105	42	
Camden			
Cullendale, First	387	122	
First	401	91	
Second	94	57	1
Cherokee Village	51		
Crossett			
First	574	117	2
Mt. Olive	239	125	
El Dorado			
Ebenezer	140	45	1
First	806	374	
Victory	87	30	
Eureka Springs			
Rock Springs	77		
Forrest City, First	505	147	2
Ft. Smith, First	1,212	420	2
Green Forest, First	160	67	
Greenwood, First	260	102	
Harrison			
Eagle Heights	198	56	
Highfill, First	95	65	
Hot Springs, Piney	214	127	3
Jacksonville			
Bayou Meto	93	77	
First	403	153	4
Marshall Road	277	143	2
Second	191	92	9
Jonesboro, Central	484	166	2
Little Rock			
Geyer Springs, First	509	174	17
Life Line	410	141	13
Manila, First	157	75	
Marked Tree, Neiswander	107	70	
Monticello			
First	299	90	
Second	235	95	
Nettleton	223	98	
North Little Rock			
Baring Cross	547	136	
South Side Chapel	36	17	6
Calvary	379	158	2
Park Hill	739	198	2
Sixteenth Street	52	36	
Sylvan Hills, First	248	94	
Paragould, East Side	223	87	
Paris, First	329	103	
Pine Bluff			
Centennial	296	128	31
Second	192	80	
Watson Chapel	202	80	4
Springdale			
Berry Street	114	47	
Caudle Ave.	114	41	2
Elmdale	353	93	6
First	345	107	
Oak Grove	59	44	
Van Buren			
First	355	107	
Oak Grove	140	105	
Vandervoort, First	66	45	2
Warren			
First	401	181	
Southside	78	61	
Westside	78	52	1
West Memphis, Calvary	278	129	6

TIME TO RELAX

By George L. Ehrman

I like to walk in the early morn,
When the air is cool and clean,
And see the sun stream through
the trees

To form a silver screen.

Then lie upon the warm, moist
earth

And feel the wind flow free,
While listening to cheerful tunes
Of a friendly humbebee.

At evening time I watch for stars
And name them one by one
And feel within a restfulness,
For living can be fun!

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In the world of religion

National conference on alcohol set for Sept. 11-13 in Washington

The United States Conference on Alcohol Problems will be held in Washington, Sept. 11-13, in the Statler-Hilton Hotel.

Paul Harvey, radio news commentator, will speak on "America's Alcohol Problem."

Sen. Wayne Morse of Oregon will address executives of 40 state organizations concerned with alcohol problems. His subject will be, "The Case against Alcoholic Beverage Advertising on Radio and Television."

The state organizations are affiliated with the American Council on Alcohol Problems (ACAP), sponsor of the Conference.

"Methodist's Modification and its Meaning," will be the subject of Dr. Thomas Price, director, Department of Alcohol Problems and Drug Abuse, General Board of Christian Social Con-

cerns of the United Methodist Church.

Perry Sanders, President, Louisiana Baptist Convention, will speak in a session of the Conference to be held at the Mt. Vernon Place Methodist Church. His subject will be "The Church Faces the Alcohol Problem."

Ernest H. J. Steed, secretary of temperance department, General Conference of Seventh-day Adventists, will speak on "Alcohol Problems—International."

Sen. Mark Hatfield of Oregon will tell of his personal Christian experience and introduce Paul Harvey. Music at that meeting will be furnished by the U. S. Navy Band and the National Adventist Choral Society.

More than 3,000 are expected to attend, including 300 executives, staff members and directors of state organizations on alcohol problems.

California council criticizes policing

LOS ANGELES—Policing of Negro and Mexican-American ghettos here was criticized by the Southern California Council of Churches' Commission on Church and Race.

"We feel moved to speak now because we trust our black and brown laymen and pastors who have told us of the humiliations they have received from the police," the commission stated.

"We have worked closely over the years with many of the black and brown leaders represented in the Crisis Coalition who are now attempting to 'tell it like it really is' in their communities," the statement said. (EP)

Top Sunday Schools predominantly Baptist

WHEATON, Ill.—Of the nation's 20 largest Sunday Schools, 17 are Baptist according to a seminarian's survey reported in the September 1968 issue of Christian Life magazine published here.

The average attendance per Sunday of the top 20 is 2,811, says Elmer Towns, professor of Christian education at Trinity Evangelical Divinity School, and each employs an average-size staff of 364.

The article in the popular, interfaith periodical also stated that the number one Sunday School in size is the Akron Baptist Temple in Akron, Ohio, averaging a weekly Sunday school attendance of 6,300, with a staff of 920.

"Basically, these Sunday Schools have in common a conviction on the part of the minister and members of the Sunday school staff that men and women must be converted to Jesus Christ," says Professor Towns. (EP)

Assemblies college opens in Belgium

SPRINGFIELD, Mo.—A Bible College for Europe is taking shape in the Foreign Missions Board offices here of the Assemblies of God.

Located in Brussels, Belgium, their Continental Bible College will offer a level of spiritual leadership training "desperately needed if the revival sweeping the continent today is to survive," according to Wesley R. Hurst, home secretary of the Foreign Missions Department of the Assemblies of God.

The board feels that this school, "aimed at producing an ever stronger national leadership, will constitute the single most significant contribution to the evangelization of Europe that we have made to date." (EP)

Vietnam refugees are given blankets

LONG ISLAND CITY, N.Y.—The first 1,000 blankets in a projected shipment of 50,000 by the World Relief Commission was delivered personally to refugees of the Vietnam conflict by the Commission's executive vice president, Dr. Everett S. Graffam.

Stopping in the Southeast Asia country, Dr. Graffam also made arrangements for purchase and delivery of another 5,500 blankets.

He was on a 15-country, worldwide hop surveying and appraising the relief commission's work in needy countries.

The commission originated as the relief arm of the National Association of Evangelicals. (EP)

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