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Arkansas Baptist State Convention

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Arkansas State Missions

RESORT MINISTRIES



Arkansas Baptist

newsmagazine

SEPTEMBER 12, 1968

Personally speaking



Babtis gossip

Howdy, Folks. This here's Clabe Hankins. Now that ELM has gone on a leetle VAcation, maybe we can get some real quality into this here column. About th most



Oldie Clabe

Xcitin thing in Babtis circles lately is th new name fer th trainin union DEpartment. mr. ralph Davis, th haid of trainin union in Arkansas fer nearly a hundred years, is all pepped up. He says gettin t' haid a new DEpartment is next best t' gettin a salary raise. And sense there warn't no money INvolved, th executive board voted t'other day to let th old feller start telin

ever'body that he's haid of th' church trainin DEpartment, instead of Trainin union.

Davis sez the name of trainin union itself has been changed too but he ain't tellin nobody—not even miz. Davis—till th' Southern Babtis CONvention meets nex' June in Noo orleens. But since they're goin t' tell th' Babtis editors what th' noo name is, in Nashville this month, even if'n I was a bettin' man an' not a Babtis, I'd hate t' bet on th' secret bein kep.

Callin trainin union by its noo name—church trainin—had ort t' make ever'body re'lize that this is somethin' fer th' whole church and not jist fer them that pays ther Union dues.

[Excuse me, folks, but I just couldn't help overhearing what Clabe was saying to you. As usual, he is somewhat confused. The name of Training Union has not been announced yet. It is just the name of the Training Union department that has been changed!—ELM]

Did you see that pitcher of th' noo Babtis buildin' in th' Arkansas Babtis noomagazine? I declare its gettin' to where folks that works at Babtis haidquarters has as nice a place to work as pastors an' church staffs. Now that we're takin' sich good care of th' Lord's servants, I shore hope th' servants remembers 't take care of th' Lord's business. And I will jist haft t' shell down

th' corn an' ADmit that th' Lord's takin' awful good care of a lot of us lay folks, too.

Yers trooly,

Clabe Hankins

IN THIS ISSUE:

A SHOWBOAT cruise on the Mississippi was the reward of some of our youth choirs recently, as described on page 6. It was very well received by the young people, the story states, and was also well deserved.

WAR EAGLE will be the setting for the 15th annual Ozarks Arts and Crafts Fair Oct. 18-20. For details see page 7.

SERVICE by laymen in the Crusade of the Americas is the theme of the article by G. H. Allen, page 10. His personal experience will provide food for thought for many readers.

DR. CLAUDE Sumerlin has completed his dissertation for a Ph. D. in journalism from the University of Missouri—by tracing the history of the Baptist press. On page 14 there is a description of his efforts.

PAUL Meers, member of the Arkansas House of Representatives presents his view of the Christian in politics on page 16. "In choosing a candidate, look deeper than the candidates' personal habits," he advises.

MISSIONARIES are changing in South America, according to an article on page 16. Jim Newton and Floyd Craig have made up a Baptist Press news team to produce this story.

Arkansas Baptist

newsmagazine

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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.

Crime in 1967

The latest report from the Federal Bureau of Investigation indicates that crime is still on the increase.

According to the "Uniform Crime Reports—1967," released by J. Edgar Hoover, director of the FBI, there was an increase of 16.5 percent last year over the previous year.

The report, based on information provided by local law enforcement agencies, is the only study in this field covering the nation.

Emphasizing that law enforcement is not just the responsibility of the police, Mr. Hoover pointed out that "most murders are committed by relatives of the victim or persons acquainted with the victim." Likewise, "most aggravated assaults occur within the family unit or among neighbors or acquaintances," he said.

Besides murder, the report covers forcible rape, robbery, aggravated assault, burglary, larceny of \$50 and over, and auto theft. These represent the most common local crimes, the report said.

The Los Angeles-Long Beach, Calif., area had the highest crime rate, chalking up 4,117.4 crimes per 100,000 residents. Other cities with highest crime rates, in order, were: New York City; Oakland, Calif.; Miami, Fla.; Baltimore, Md.; Detroit, Mich.; Phoenix, Ariz.; Augusta, Ga.; New Orleans, La.; and Fresno, Calif.

Contrary to popular opinion, Washington, D. C., does not lead in crime, there being 16 other major cities with crime rates higher.

Putting crime in terms of time, there were seven serious crimes committed each minute throughout 1967. There was a murder every 43 minutes, a forcible rape every 19 minutes, an aggravated assault every two minutes, a robbery every 2½ minutes, a burglary every 20 seconds, a case of grand larceny every 30 seconds, and an auto theft every 48 seconds.

No doubt one of the great weaknesses in law enforcement rests on the fact that we need more and better-trained, better-paid police. But we private citizens have a heavy responsibility to abide by the law and to stand for law observance in our homes and in our communities.

Whatever we can do to strengthen the home and make the church more effective in its ministry we must do, with God's help.

Arkansas missions

In our Lord's parting instructions to his disciples, as he went back to heaven, he commanded them to bear the Christian witness throughout the world, "in Jerusalem [where they lived], and in all Judea [their home state,] and in Samaria [an adjacent state,] and unto the uttermost part of the earth" (Acts 1:8).

For us Arkansas Baptists, our Christian witness and work begins where we are—in our local communities and churches—and goes on through the state, through Missouri and the adjoining states, and into all the earth.

As we approach the time for the Dixie Jackson Offering for state missions, we face perhaps the greatest challenge and opportunity in the history of Baptist work in the state. Not only do we continue to have the many ministries we have conducted across the years, such as pastoral aid, assistance to the associational programs, contributions for building aid in the smaller churches, etc., but we have many new ministries. Recently established ministries include work with the deaf; in-service training for ministerial students; assistance to churches in their week-day ministries; Hope House for persons paroled from the penitentiary; a resort ministry in the Hot Springs area; and a new chaplaincy ministry.

Never before have Baptists of Arkansas been offered such big dividends for their Dixie Jackson Offering dollars. And never before has it been so urgent that the offering goal—\$72,250, this year—be subscribed.

For more details on the challenging program of our Arkansas Department of Missions-Evangelism, see the special two-page spread in this issue.

Down in Arkansas

Watch it, mister!

Running into the pastor of an Arkansas church from which we had carried several news items in one particular issue of our paper, we said to him: "We almost had a special issue from your church!"

We wondered why he turned pale and asked with obvious anxiety, "What—what was that?"

When we elaborated, he said with great relief, "Oh, I thought you meant crisis when you said issue."

It seems the more explosive the times, the more you have to watch your choice of words.

—ELM

Hot Springs roses

We enjoy your "Personally Speaking" column and editorials in the magazine. We appreciate your stand against false pride, insolence, racial discrimination, the legalization of mixed drinks, and many other stands that all Christians should have the courage to take.

Your editorial, "Love in Reverse," should be read by every Baptist in Arkansas. We can not understand why the Arkansas Baptist Newsmagazine is not placed in every Baptist home in Arkansas.—Two Hot Springs Baptists

'Man from Niggerhead'

Allow me to express my appreciation to you for printing my story as the feature article in the July 11 issue of the Arkansas Baptist. I received several complimentary comments about the article.

I have read your articles with interest for a number of years and I am glad the Baptists of Arkansas have an editor for their magazine who knows the people he serves and how to speak to them through his articles.—B. J. Hankins, 1841 N. Salisbury, West Lafayette, Ind. 47906

'Kiver-to-kiver' reader from NLR

Every week I read the Newsmagazine from 'kiver to kiver,' and enjoy both the regular features and special articles in each issue. But the 'Sunday School lessons' is what prompted this letter. Our church is using the International lessons right now, but I wouldn't miss those lessons on the Life and Work series, especially this last quarter. Brother C. W. Brockwell gives such clearcut and easy to understand resumes of the lesson, that one can almost 'read' the verses he is writing of, right through his words.

His lessons on "Deepening Your Commitment to Christ" in our current Adult T.U. guide "Aye" were very inspiring, and should have all those who studied them chomping at the bit to get busy for God in the coming church year, and during the "Crusade of the Americas."

Thank you for your excellent work on the Newsmagazine, and for taking time to read my thoughts on it.—Mrs. Andy Voras, 2012 E. 3rd., North Little Rock, Ark.

A historical perspective

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

Baptist of the 17th century were plagued with those who renounced the doctrine of the Trinity, the deity of Christ, and the Holy Spirit. This, they felt, uprooted the very foundation of the Christian religion. Much time was spent in trying to show the brethren the error of their way and to reclaim them.

Quakerism, Calvinism, and Rantism were the most common "heresies" which troubled the General Baptist in England. Members who followed Quaker teachings were excommunicated "For slighting and despising all the ordinances of the Lord; saying that they would not be in such bondage as to observe such low and carnal things. For utterly denying preaching, baptisms, meetings, breaking of bread, etc. For denying the Scriptures and the ordinances of God, and for affirming that the doctrine preached and received was not the doctrine of Christ but the doctrine of the devil." In some villages churches went over bodily from the General Baptist to the Quakers.

Baptist answered such charges with plain speech. One church wrote, "We are a people brought forth in these parts of the land where iniquity doth most abound, and many deceivers are risen up . . . especially of those called Quakers, whose pernicious ways many do follow; a generation whose main design is to shatter the churches of the saints by stealing away tender lambs out of the fold of the Lord Jesus; crying down the scriptures, those sacred oracles of truth, as a dead letter, and crying up the lights within, as they call it; making great shows of self-denial in a voluntary humility, and of neglecting the body, which are very taking with the weak ones; all for a Christ within, nothing for a Christ without."¹

But the General Baptists could not hold to the Calvinistic views of the atonement which the Particular Baptist held. Baptism of their members was held invalid if they adopted the latter view. Any member hesitating or refusing to confess that Christ died for all men was regarded as "Denying the faith" and was worthy of exclusion.

Rantism was an antinomian movement of this period characterized by extravagance of conduct and worship. Baptist church records show why members were excluded who went with the Ranters. Some denied the scriptures, others claimed there was no God but they, and Christ's coming was no more than his coming in the Spirit.

One illustration of their teaching is found in a tanner whom the church worked to help. He said, "All that proceeded from God is God . . . God was darkness to some men; Christ was all in all, and therefore there was nothing but Christ; that men were carried on to sin by the power of God." When asked, "Whether or not it were a sin if a man should steal a horse," the tanner replied: "If he took it, believing that he had a right unto him equal with himself, it was no sin; but if he did not believe he had a right unto him, then it was a sin."²

These views did not die with time. Many of them in various forms and in new expressions are reflected today.

¹J. Jackson Goadby, *Bye-Paths in Baptist History* (London, Elliot Stock, 62 Paternoster Row, E. C., 1871) p. 249

²*ibid*, pp. 250-51

³*ibid*, p. 256

Missionary notes

Rev. and Mrs. Russell L. Locke, Southern Baptist missionaries to Nigeria, are moving from Ogbomosho to Benin City (address: Box 48, Benin City, Nigeria, West Africa). Born in San Diego, Calif., he grew up in Polk County, Missouri; she, the former Veda Williams, was born in Shirley, Ark., but moved to Alton, Mo., as a girl. He was pastor of First Baptist Church, Luling, La., when they were appointed by the Foreign Mission Board in 1955.

Rev. and Mrs. W. Alvin Hatton, Southern Baptist missionaries, were scheduled to leave Brazil on July 29 for a short furlough in the States. (They may be addressed, c/o Mrs. T. H. Jordan, Rte. 1, Box 297, Warren, Ark. 71871.) He is a native of Abilene, Tex.; she, the former Catherine Jordan, was born in Dermott, Ark., and lived in Helena and Hot Springs, Ark., while growing up. At the time of their appointment by the Foreign Mission Board in 1947 he was Royal Ambassador secretary for Arkansas.

Dr. Bradford to head seminary campaign

The appointment of Dr. A. C. Bradford of Ft. Smith as chairman of Arkansas for a \$2 million fund raising campaign for New Orleans Seminary has been announced by seminary president Dr. H. Leo Edleman. Dr. Bradford is a specialist in dermatology at Cooper Clinic. The campaign will begin with a kick-off banquet Oct. 4 at the seminary. Of the \$2 million, half will be used to underwrite chairs of teaching in evangelism, missions, preaching, and Old Testament. The other will underwrite student aid.



Dr. Bradford

Wallace E. Johnson, Memphis, president of Holiday Inns of America, Inc., is general chairman of the campaign. Associate General Chairman is Robert E. Thompson II of New Orleans, president of Thrift Funds, Inc.

Dr. Bradford is a native of Oklahoma. He is a graduate of the University of Oklahoma and received his MD degree from the University of Oklahoma School of Medicine in 1955.

Dr. Bradford has been active in church work all his life. He is a member of First Church, of Ft. Smith, where he is a deacon, chairman of the personnel committee and president of the Brotherhood.

Pastor honored on 25th anniversary



Mr. Wilson

Reynolds Memorial Church, Little Rock, will honor its pastor, Guy S. Wilson, next Sunday, Sept. 15, on the occasion of his 25th anniversary as pastor of the church. The special service will be held at the church, at 7111 Fourche Dam Pike, at 2 p.m.

Mr. Wilson became pastor of the church on Sept. 15, 1949. Since then he has led the church in two building programs. The church now has assets of \$250,000, with indebtedness of less than \$50,000.

Mrs. Wilson, the former Miss May Wright of DeQueen, is the owner and manager of Julian Nursing Home, at 1800 Arch.

The Wilsons have a daughter, Mrs. Herbert Keller III, of Pensacola, Fla.; and two sons: Guy S. Wilson Jr., minister of music at First Church, Salado, Tex., and professor of music and voice at Mary Hardin Baylor College, Belton, Tex.; and Donald James Wilson, a senior at Little Rock University.

Active in denominational affairs, Mr. Wilson has served on the Executive Board of the Arkansas Baptist State Convention and on the convention's credential committee; as moderator, 1949-50, of Pulaski County Association; member of the Special Study committee of the State Convention, 1966-67, to project the financial needs of the convention institutions and agencies for a 10-year period. He is the immediate past president of the Metropolitan Ministers Alliance, Little Rock.

An Arkansas native, Wilson was born Feb. 20, 1915 at Natural Steps, near Little Rock, to Samuel Wesley and Printa Anne Goodson Wilson.

Revivals

Second Church, Searcy, Aug. 25-Sept. 1; Paul Huskey, evangelist; Truett Langley, music director; 2 by letter, 1 by baptism.

Lonoke, First Church, Aug. 19-25, Homer Martinez, Ft. Worth, Tex., evangelist; Buddy Burton, Florence, Ala., music director; 19 by baptism, 2 by letter. Eugene Ryan is pastor.

First Church, Russellville, Sept. 15-20; Lewis Rhodes, evangelist, pastor of Broadway Church, Knoxville, Tenn.; Ed Williams, song leader; Dr. Charles Thompson, pastor.

Sulphur Springs Church, Pine Bluff, Aug. 19-25; Henry Applegate, evangelist; Bill Holcomb, music director; 14 by baptism in the Saline River; B. J. Holcomb, pastor.

First Church, Perryville, Aug. 19-25; Jack Porter, First Church, Paris, evangelist; Gayle Holcomb, music director; 21 professions of faith; 19 for baptism; 2 by letter; and 51 rededications; Edmund Stoddard, pastor.

Refuge Church, Story, Aug. 4-14; Edward J. Corn, North Carolina, evangelist; McKinley Irons in charge of music; 4 for baptism, 3 professions of faith. During the first week of the revival, a vacation Bible school was held, with 79 enrolled, and an average attendance of 60.

Grand Avenue Church, Hot Springs, Aug. 14-25; Don Williams, evangelist; Willard Holland, song leader; 8 professions of faith, 6 for baptism, 11 by letter, 1 for special service; Jesse Holcomb, pastor.

Second Church, Hot Springs, Aug. 4-11; Walter K. Ayers, First Church, Little Rock, evangelist; Henry Hill, song leader; 17 professions of faith; Dr. Walter Yeldell, pastor.

Harmony Church, North Little Rock, Aug. 19-25; Ed Walker, evangelist; 3 professions of faith for baptism, several rededications; Ray Stillman, pastor.

New Hope Church, Jonesboro, July 28-Aug. 4; Carl Beard, Selmer Church, Festus, Mo., evangelist; Johnny Cook, Jonesboro, song leader; 12 professions of faith, 1 transfer of membership, and several rededications; Eugene Webb, pastor.

Orchard Hills Church, Garland, Tex., Aug. 11-18, Walter K. Ayers, First Church, Little Rock, evangelist; 39 professions of faith; Dickson H. Rial, pastor.

Arkansas colleges rate Mission 'Tops'

Two Arkansas colleges have been rated among the 16 top colleges in the number of summer missionaries working for the Home Mission Board. They are A. M. & N. College, Pine Bluff, which sent 17 students as summer missionaries; and A. & M. College, Monticello, which sent 11.

The total number serving in Student Summer Missions for 1968 was 897.

Crisis statement tract

NASHVILLE—"A Statement Concerning The Crisis In Our Nation," approved by the Southern Baptist Convention last June in Houston, has been published in tract form by the Sunday School Board of the Southern Baptist Convention.

The publication of the statement came at the request of SBC agency representatives meeting in Atlanta to discuss ways of implementation. (BP)

Your state convention at work

Youth choirs cruise on Memphis showboat

The Memphis Showboat on a three hour river cruise was the setting for a youth rally attended by 17 churches in East Central and North East Arkansas on August 27th. The trip was originally planned and was sponsored by the choirs in the area. A total of 581 people made the three hour cruise. Capacity for the Showboat is 599. The idea of the trip was to provide an opportunity for Christian fun and fellowship among young people and to stimulate interest among youth choirs. However, attendance was not limited to churches with organized youth choirs. Many churches used the trip as an "end-of-summer" activity and some used it to provide an outing for their youth choir, with the church caring for the expense for those who had been faithful to church activities and to youth choir throughout the summer.

Publicity for the cruise was handled by Mr. R. D. Roberts, Minister of Music, West Memphis, First; and Mr. Charles Butler, Minister of Music, Walnut Street, Jonesboro; District Music Directors for East Central and Northeast Arkansas. Entertainment was provided by the five sponsoring youth choirs: Walnut Ridge, First; Osceola, First, Miss Nancy Blair, Minister of Music, First Church DeWitt, E. L. Spharler, Minister of Music; and the West Memphis and Jonesboro churches.

The program consisted of a presentation of "Good News" by youth choirs from Jonesboro, DeWitt and Wynne; and a variety show by the five sponsoring youth choirs. The variety program consisted of the singing of "Summertime" by Miss Paula Farmer, West Memphis, First; "Climb Every Mountain," Miss Regina Baswell, Jonesboro, Walnut Street; Folk Singers from DeWitt, First; Girls' Sextette, Osceola, First and "Old Man River" sung by Mr. Larry Cunningham, West Memphis, First. Mr. Lee Hinson, West Memphis, First, was in charge of the special lighting for both "Good News" and the variety program.

The three-hour cruise was closed with an inspirational devotional by the Rev. Ben Toole, Pastor at the Turrell Baptist Church.

Because of the exceptionally fine number in attendance and after the expense of the boat was paid and unlimited soft drinks for each one present, \$136.00 was left from the \$2.00 each person had paid for the cruise. It was decided by the youth on board the boat to send this amount to the Baptist Children's Home in Monticello.

State TU Workshop

Second Church, 10 a.m.-3:30 p.m.

Workers With Beginners

Miss Marie Hedgecoth, editor, Preschool and Children's Section, Church Training Department, Sunday School Board, will direct the Workshop for Beginner leaders on October 25, at Second Church, Little Rock. Individual participation will be encouraged in each of the following actions: Discuss how and why individual needs should be identified by beginner workers. List common needs of four's and five's who attend Training Union and/or Sunday School (individual work). Discuss how to evaluate suggestions in quarterlies and how to select activities to meet specific needs listed above. Experiment with materials (easel paint, play dough, puzzles, musical instruments, etc.) that enable children to express ideas and emotions in acceptable ways. Work up a simple plan sheet to use in planning a Beginner unit. Small groups will work together, then entire conference will evaluate and compile suggestions for one plan sheet. Use plan sheet and The Beginner Leader to plan November and December units. Discuss "Preview for This Year" in The Beginner Leader, January, February, March, 1969.



Miss Hedgecoth

Suggest possibilities of long-range planning and preparation for 1969. Other possible activities, according to need and time available:

Demonstration of storytelling techniques.

Learning relaxation games to play with children.

Discussion of guidance principles to use with activities suggested in quarterlies.

Next week—Intermediate Workshop.—Ralph W. Davis

The 17 churches represented were:

Walnut Street, Jonesboro; Forrest City Second; Judsonia, First; Searcy, First; Osceola, First; Kensett, First; DeWitt, First; Wynn Baptist Church, Wynn; Vanderbilt Ave., West Memphis; Helena, First; Cotton Plant, First; Turrell, First; Manila, First; and West Memphis, First.—Hoyt A. Mulkey, Secy. Church Music Dept.

public. We are hopeful that many church elected officers will be present. Attend the one most convenient for you.

Listed are dates and places for the conferences:

Sept. 15, First Baptist Church, Monticello, 2:30-4:00 p.m.

Sept. 16, First Baptist Church, Hope, 7:30 p.m.

Sept. 17, First Baptist Church, Paragould, 7:30 p.m.

Sept. 18, First Baptist Church, Mena, free fish-fry, 5:30-7:15—Program at 7:30 p.m.

Sept. 19, First Baptist Church, Springdale, 7:30 p.m.

Sept. 20, First Baptist Church, Mountain Home, 7:30 p.m.—Jesse S. Reed, Director of Evangelism

Evangelism conferences

Dr. J. P. McBeth, evangelist, writer and Bible expositor, will be our Bible teacher for the area evangelism conferences the week of September 15-20. Dr. McBeth has preached in many revivals and Bible conferences in our state the past 15 years. You will want to hear this great man of God, I am sure. He will have some outlines to give out during the conferences. It will be my privilege to speak on "The invitation". Dr. C. E. Autrey, director of the Division of Evangelism of the Home Mission Board, will speak on "Commissioned and Committed".



Dr. McBeth

These conferences are open to the

Brotherhood self-help

Many Brotherhood officers will be filling their positions for the first time this coming year. For some it will mark their first experience in a place of responsibility in a missionary education organization; for others it will be a change of positions. Either way, these Brotherhood officers for the new year will need training to equip them for leadership in their new respective

duties, both on the associational and church level.

There will be provided training sessions in each district for all associational officers. They in turn will promote workshops in their own associations for the church Brotherhood officers. However, even then much of the training and know-how must come from self-study and training. Each officer must do some study on his own to really equip himself for the job he is supposed to do. This may be accomplished through home study.

The newest addition to the Brotherhood study list is the **Brotherhood Handbook**. Required reading for all Brotherhood leaders should include *The Brotherhood Program of a Baptist Church*, the basic Brotherhood book. Questions are included in the back for those desiring study course credit.

Every leader of Baptist men and boys should acquaint himself with the current **Brotherhood Handbook**.

Royal Ambassador leaders and counselors should study the book *Missionary Education for Boys* and the appropriate *Counselor's Guide*. There are also available many other pieces of material that will assist counselors in preparing for their job.

Take advantage of the materials available for training. For more information contact the Brotherhood Department.—C. H. Seaton

Arts, crafts fair set at War Eagle

WAR EAGLE—(Special)—The 15th annual Ozarks Arts and Crafts Fair is set for Oct. 18-20 in War Eagle, Ark. where the population jumps from 24 to more than 75,000 during these three colorful days each autumn.

The big attraction is the Ozarks' most prestigious arts and crafts event. Free to the public, the fair is set up in rustic buildings and huge tents overlooking War Eagle's historic millpond. It attracts more than 200 of the hill country's top craftsmen and fine artists, who show and sell their handiwork to the worldwide audience which flocks into this remote spot year after year with shopping lists in hand.

War Eagle is located 16 hill miles east of Rogers, on the War Eagle river near Beaver Lake.

Exhibits will be open from 9 to 5 daily on Oct. 18, 19, and 20. A noon lunch will be available on the grounds.

War Eagle can be reached by way of all-weather roads from Fayetteville, Springdale, Huntsville, Eureka Springs, and Rogers.

Ridgecrest WMU conference



SIXTY-NINE "ARKANSAS TRAVELERS" were numbered among the record breaking crowd of 3,527 who registered for WMU Conference, Ridgecrest, August 8-14. The conference theme, **YE SHALL BE WITNESSES**, was a call for personal commitment to Christ in the *Crusade of the Americas*.

Miss Nancy Cooper, Executive Secretary-Treasurer, Woman's Missionary Union of Arkansas, was director of the Arkansas group. Mrs. Roy E. Snider, state WMU president, served as one of the conference leaders who introduced and interpreted new WMU organizational plans and materials.

One of the high-lights of the trip was a visit to Cherokee, North Carolina where the group visited Cherokee Baptist Church and the well equipped Child Day Care Center, operated there by the Home Mission Board, SBC, where Cherokee Indian children of working parents are cared for.

Baptist beliefs

Spiritual meteorology

BY HERSCHEL H. HOBBS

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

"Ye hypocrites, ye can discern the fact of the sky and of the earth; but how is it that ye do not discern this time?"—Luke 12:56

The greatest event in world history was transpiring in Palestine in the first century. Yet that generation as a whole failed to grasp its importance. This is the meaning of these words of Jesus.

To express it He drew upon natural phenomena of that land. Rain in Palestine usually comes from the west off the Mediterranean. Hot scorching heat comes from the east or south from off the hot, dry desert. The people knew this. When they saw a cloud approaching from the west they expected rain (cf. 1 Kgs. 18:44f.). When the wind blew from the south they knew that it would be hot. They were able to interpret natural phenomena. But spiritual phenomena were lost to them. God was revealing Himself in flesh, and most of that generation did not see it. Thus they crucified the Lord of glory.

We moderns wonder at this. But are we any better? With our science of meteorology weather satellites, and worldwide communications we stay up on the weather. But do we any better see what God is doing, and would do, in our generation? The same Science which enables us to predict the weather could enable us to disciple all nations. But judging by our efforts we are unaware of our opportunity. If Jesus censured His generation for their spiritual density in the presence of their primitive weather predictions, how much more does He call us to account in our day?

The Lord expects us to use every means at our disposal to tell the world of His saving love and grace. Failure to do so is to fail Him.

MANILA CHURCH BEGINS NEW BUILDING PROGRAM



First Church, Manila, has broken ground for construction of an \$80,000 addition to the church plant.

The new construction will include a new church sanctuary seating about 400, and a two-story educational building. Completion of the new structure is expected about Dec. 20.

The church has issued \$60,000 in 7 percent bonds, most of which are sold. The remaining \$20,000 is being raised by cash contributions. More than half of this amount has been given.

Shown at the groundbreaking ceremony are: Carroll Evans, pastor, and Gerald Costner, building committee chairman (front, center); (back row, left to right) Woodrow Henry, J. P. Adkins, L. B. Gunn, Hulen Faulkner, Mrs. Bob Smith, J. A. Davis, Mrs. George Davis, Mrs. Richard Oates, Carl Looney, Lloyd Layne. Members of the building committee not in the photograph are Milton Towles and Pete Stanford.

Licensed to preach



Mr. Lee

Eddie Lee has been licensed to preach by the Hardin Baptist Church of Pine Bluff. Mr. Lee is a graduate of Dollarway High School in Pine Bluff. He will be attending his second year of college this fall at Arkansas State University, Jonesboro.

First Church, Hoxie, will have a note-burning service Sept. 15, at 2 p.m.

Lowell Jamieson, pastor, states that previous pastors, trustees, building committee members, and all previous and present members are cordially invited to attend this service.

Grand Avenue Church, Hot Springs: Willard Holland has resigned his position as choir director. He has moved to Fayetteville to attend college.

George Robinson has been called to assume the position of choir director of Grand Avenue Church.

Belview calls pastor

Belview Church, Melbourne, has called Raymon Carneal as pastor. Mr. Carneal was born in Montgomery County, Tenn., where he graduated from Clarksville High School. He attended Austin Peay State University. He was ordained by Gracey Avenue Church, Clarksville, Tenn., July 21, 1968. His



Mr. Carneal

wife is the former Ruth Robertson. They have one son, Ray.

Licensed to preach

Tyrone Berry, 21, of Jonesboro, Ark. was licensed to preach Sunday morning, Aug. 25, by the North Main Street Church of Jonesboro. Mr. Berry is a graduate of Walnut Ridge High School and Southern Baptist College, Walnut Ridge. He is attending Southwest Baptist College this year at Bolivar, Mo.



Mr. Berry

Mr. Berry has done extensive lay-preaching over the past two years. He is married to the former Judy White of Manila.

About people

Henry Chennault, director of National Baptist work for the Baptist General Convention of Oklahoma, has been named associate secretary in the convention's Brotherhood department, Oklahoma City. A native of Texas, Chennault is a graduate of Oklahoma Baptist University.

H. Guy Moore, 59, has retired from the presidency of William Jewell College, Liberty, Mo., "to return to the service of pastoral ministry or some related vocation." He said he hoped to "have time to write, lecture, and travel." B. G. Olson, executive vice president of the college, has been named acting president.

Arthur Page, pastor of Providence Church, recently resigned. He will live in Bolivar, Mo., where his son will be a second-year pre-medical student at the Baptist college there.

Coy Sample recently resigned the pastorate of Almyra Church, to accept the pastorate of Immanuel Church, Warren.

R. D. Roberts has resigned as minister of music of First Church, West Memphis, after more than three years of service. He will become minister of music and activities of Shandon Church, Columbia, S. C.

Raymond Palmer, pastor of First Church, Clarendon, has resigned to accept the position of minister of education of First Church, Russellville.

Paul Huskey is the new pastor of Second Church, Searcy, coming there July 28 from First Church, Concord. His wife is the former Connie Barnett of St. Joe. They have 5 children.

James V. Lackey, a member of the staff of the Stewardship Commission of the Southern Baptist Convention for six years, has been designated head of the commissions's work in Cooperative Program promotion. He fills the vacancy left by the resignation recently of W. E. Grindstaff. During the past year Lackey has been developing the program of endowment and capital giving services.

Ernest R. Adams, formerly Sunday School secretary of the Illinois Baptist State Association, Carbondale, has moved to Nashville, Tenn., to serve as supervisor of the general administration section of the Sunday School department of the Southern Baptist Convention. He will be responsible for the supervision of editors and consultants who work with general administration materials of the department.

WILLIAM L. HASHMAN, 37, Southern Baptist missionary to Japan, Aug. 27, in a Seattle Wash., hospital, following a long illness. The family asks that in lieu of flowers money be given to Seinan Gakuin, Baptist school in Fukuoka, Japan. Mr. Hashman had planned to teach in the school and assist in its physical education program. Appointed by the Foreign Mission Board



in 1964. Mr. and Mrs. Hashman went to Tokyo, where they were in language study when he became ill in February, 1966.

In addition to his widow, Mr. Hashman's survivors include four children, Mari Chris, 13, Vicki Lee, 11, Billy, 10, and Jimmy, seven; his father, L. W. Hashman, of Seattle; and a brother, David J. Hashman, of Poulsbo, Wash. (Mrs. Hashman, the former Jeani Jackson, of Bremerton, may be addressed at 1212 62nd, N. E., Seattle, Wash., 98115.)

KENNETH MACK HAYDEN, 48, Smackover, Aug. 27.

Mr. Hayden was formerly employed by Monsanto Chemical Company. Failing health caused him to retire in 1967. He was a member of the board of directors of Doren Hospital, Smackover, and the Smackover Booster Club. He was also a former Washington Redskin and Philadelphia Eagle, professional football player.

Survivors include his wife, Mrs. Selma Jones Hayden; a son, Kenneth Mack Hayden Jr. of Smackover; four daughters, Mrs. Charles Baggett of Oklahoma, and Mrs. Eddie Cogburn, Misses Jane and Susan Hayden, all of Smackover; a sister, Mrs. H. D. Ratterree, Smackover.

WILLIAM T. BISHOP, 85, Alpena (Boone County), Aug. 24.

He was a member of the First Church, Alpena. Survivors include his wife; a son, Carlos Bishop, Alpena; a daughter, Mrs. George Williams, Alpena; two sisters, Mrs. T. T. Bell, Green Forest, and Mrs. John McMillian of Texas.

R. N. TACKETT, Elkin, Aug. 3.

Mr. Tackett was a deacon in the Elkin Church.



Feminine intuition

by Harriet Hall

Schools and schedules

The other day I was talking to one of our high school students who was attempting to explain the new schedule or module system being initiated in the Fayetteville High School this year.

"We have large modules on certain days and small modules on other days—for example I might have a lecture-type class two days a week for a math class, and on three days there would be small modules—or problem-solving time in small groups."

"Do you think the idea will be successful?" I asked.

"Well, I believe a lot of it will be determined by whether the students use their study time the way they should," he answered.

I reflected on that statement and decided that to some degree that has always been true. Then I thought to myself, Here's one student who will probably do well, because he realizes that success depends more on the student than the system.

As the school bells ring we can all be reminded that a certain amount of scheduling is necessary for each of us. An unknown author has written the following paragraph entitled, "Today is Here."

Today has one thing in which I know I am equal with others—time.

Today I am determined to do things I should do. I firmly determine to stop doing the things I should not do.

Today I will stop saying, "If I had time," for I never will "find time" for anything; if I want time, I must take it.

Today I will act toward other people as though this might be my last day on earth.

Today I will smile and resolve to be agreeable. I will not criticize.

I will not wait for tomorrow. Tomorrow may be too late. Today I will live for Christ.

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

Massive relief aim after Biafra War

UNITED NATIONS, N. Y.—The on-again-off-again relief program to save millions in Nigeria from death by starvation is expected to make significant strides now that the days of Biafra's military resistance to the Federal troops appear to be numbered.

Officials here see no reason why the Nigerian Government in Lagos should continue its reluctance, and even opposition, to relief shipments now that most of the Biafran refugees and hunger-wracked population are in Federal hands.

According to latest reports from eyewitnesses in the rebel-held area, the average toll of hunger in refugee camps and the adjoining bush villages has reached 1,200 a day in the Biafran area alone.

The International Red Cross has mobilized world public opinion and stands ready to begin massive land and airlift shipments whenever the Government in Lagos approves such a plan. But officials here still fear that last-minute disagreements may crop up. They expect a clear-cut call for help only when the break-away province of Biafra will no longer pose a military problem. (EP)

'Pray for peace', urges Dr. Graham

MONTREAT, N. C.—Evangelist Billy Graham called for Christians to pray for peace in view of the Russian invasion of Czechoslovakia. He said the American government will have a difficult time trying to explain why we fight and die for the freedom of the people of Vietnam 10,000 miles from home, but refuse to lift a finger to help the Czechs keep their freedom in Europe.

Laymen serve on the mission field

By G. H. ALLEN
Horn Lake, Miss

The Crusade of the Americas will make a contribution toward peace, both here and in the Latin American countries.

Latin America is no longer a place of mystery, but a living reality, pulsating with the need for Christ. I think a rededication on the part of Christian people to carry out the God-given command to witness will open doors of understanding.

It was my privilege and honor to become a member of an eight-man team, sponsored by the Brotherhood Commission of the Southern Baptist Convention, to visit South America. We were to probe into the possibility of greater Christian service in those areas. We spent 31 days in Chile, Uruguay, Paraguay, and Brazil, speaking in various Baptist churches and schools. The response given us was wonderful. It was obvious there is a hunger for a better way of life, and the door of opportunity is wide open for Christian expansion.

One of the missionaries told me that approximately 15 percent of the population had a Catholic background, while only 5 percent had an evangelical background. The other 80 percent did not have any religious background. Do we not have more dedicated Christians here in the United States willing to help undergird this giant crusade in Latin America?

I fear there are too many Christians just like I was before I made this trip. We like to feel we are a part of the Christian movement and rejoice when souls are saved, but we don't like to be inconvenienced too much or asked to sacrifice to any great extent. We like to see some one else do most of the going or put up most of the expense money. With this smug attitude on the part of too many Christians, the forces of evil have been gaining ground.

I am no different from the average run of Christians, because most of us consider the cost of following Christ all the way. It is this kind of thinking that has retarded the work in our mission fields. Besides the retardation, we are deprived of blessings that God would have released had we been more faithful. Then there is the possibility he may impose a penalty upon us for our indifference.

When I received the invitation to become a member of the team to spearhead the crusade, I was made to feel very humble and honored. After some

thought and meditation upon the matter I began to recoil. We were to go at our own expense, and at the very busy time of the year for me. To lose 30 days from work and pay my own expenses was just a little more than I could afford to spend. Besides, I felt sure they could get a much better qualified man to go in my place. The matter stayed on my mind, and I debated with myself for several days, whether or not to make the sacrifice. (This thought essence is the root of our problems in the world today.) I made this a matter of much prayer, for I wanted to be sure God was leading.

A few days before the team was to meet in Miami Fla., and catch a plane for Santiago, Chile, our first stop, I had an experience that furnished plenty of food for thought. I was already convinced that God was calling and I should respond. I also had a feeling the Brotherhood Commission had overestimated my qualifications for such an important mission and that I would find myself unequal to the occasion at times.

One of the chores in making preparation to be gone from home was to go to Oklahoma and get a truck load of registered horses I had promised to buy. One of my sons agreed to go with me and do the driving so we could make the trip in two days. The truck was in good condition and we had made good travel time, until we got into the hills of western Arkansas. Then we noticed a sound like a front bearing might have gone out. Driving on down a steep hill, we discovered the wheel was almost off. Three of the lug bolts had sheared off and the nuts on the other three were just ready to drop off. It took only a short time to tighten those loose nuts and we were on our way to a service station. After discussing the matter of what a narrow escape we had had going down the hill, we became silent, each with his own thoughts, as though God was speaking to me in an audible voice.

These thoughts came so strong, I took it as a message from him. He was saying, "I know your heart and plans. I know you have signed the agreement to go to South America for me and do the best you can while there, for you are afraid to refuse. You have been thinking a lot about old Jonah and his reluctance to witness for me. Because of a selfish streak in your heart and life, there is a conflict between your personal interest and what

I want you to do. This must be removed, for I want an unconditional surrender to my will. I merely wanted to prove to you how easy it would be for me to withdraw my protecting power and allow that wheel to come off while going down that hill.

"Think upon what could have happened. The first impact after losing the wheel could have thrown you out, while the truck and your son rolled on to destruction. Your life would have been spared, but your body broken beyond complete repair. You would never have enjoyed the good health I have given you. Hospital and doctor bills would have absorbed a large portion of your savings. You would never have been given another opportunity to witness for me in South America."

I was reminded of so many blessings, I had taken for granted and had given so little in comparison. God seemed to conclude by saying: "I have already provided you with expense money for this trip and you are qualified to do what I want done. I am not going to ask you to do something you are not prepared to do. As for your business interests, you just look after my business and I will take care of yours. Go down there and tell those people about me and what I have done for you. I want to do the same for them. Dismiss your doubts and fears for I am going to guide this group of laymen every step of the way."

After this experience I was anxious to get started. As I approached each task I thought was to be a mountain, it became a mole hill. The pure joy of being a co-worker on the mission fields with those wonderful, God-called missionaries was a real mountain-top experience. The Christian fellowship with those fine teammates must not be omitted from this story.

I do not know the total number of decisions for Christ the entire team had, but for me and my interpreters, we had well over one hundred. This is reported reverently and without taint of ego. There were a number of decisions made through the influence of our imprint, after we had returned to our homes.

It seemed so easy for God to reimburse my expense money through increase in business. I almost shudder to think, what if I had completely refused to go!

In closing I want to emphasize the importance of the Crusade of the Americas. There are so many lost people in those various countries who are hungry to hear the Gospel of our Lord Jesus, and they are ready to respond. Our over-worked missionaries cannot possibly do all that needs to be done. Surely there are others who would be will-

ing to give of themselves to this great cause. If they only knew how great the need is I am sure there are others who would help undergird this program with their money, by paying the expenses of some pastor or layman.

Limited war in Vietnam seen as best for U. S.

RIDGECREST, N. C.—A political science professor and Baptist deacon speaking at Ridgecrest Baptist Assembly here defended "a policy of limited war objectives" in Vietnam as the lesser of two evils.

Daniel R. Grant, professor at Vanderbilt University in Nashville for the past 20 years, told the annual Southern Baptist Christian Life Conference that such a policy requires a war effort "strong enough to convince the Viet Cong and North Vietnamese that they can never win."

"But it also requires that it be limited, restrained, and reasonable enough to convince North Vietnam that we do not threaten her existence, and the Viet Cong that all we want is a continuing, stable, democratic government, including the participation of the Viet Cong themselves," Grant said.

Although he did not state whether he felt the current administration implementation of the "limited war" concept was good or bad, Grant said that "unfortunately, the whole concept of limited war is so misunderstood by the American people that it takes strong leadership and support to make it work. It tends to either escalate through impatience or to falter through lack of support."

In a series of lectures on "The Christian and Politics," Grant said his own "soul-searching for the Christian attitude toward the war in Vietnam began with two assumptions" (1) that nuclear war is unthinkable, and (2) that a Communist takeover of Southeast Asia is "almost (but not quite) as unthinkable."

"My preferences, therefore, are for some kind of effort which would avoid both of these undesirable alternatives," he said, explaining that the limited war concept was the result.

Grant listed comprehensive arguments for and against the war in Vietnam, adding that the Christian is obligated to consider all the implications of alternative policies and make choices between "the perplexing shades of gray in the world. It would be nice if all our decisions were between clear-cut black and white or good and evil, but it simply is not the case."

Asking if the Christian should be a pacifist, Grant observed that "the rejection of all war as contrary to the



DR. BAKER J. Cauthen (third from left), executive secretary of the Southern Baptist Foreign Mission Board, and Mrs. Cauthen stand with Pastor and Mrs. J. O. Owolabi before the recently dedicated building of First Church, Lome, Togo. The Cauthens wear African robes given them as guests of honor. French for "Baptist Church" identifies the new building for Lome's many French-speaking residents. (Photo by Billy L. Bullington)

teachings of Christ is a very persuasive position in many ways.

"Based strongly on the admonition not to kill, and the Sermon on the Mount, the pacifist position calls for turning the other cheek, walking the extra mile, giving the cloak to one who takes the coat, and returning good for evil," Grant said.

"The position of the pacifist is not without its own ethical problems, however," he observed. "The pacifist who demands the legal right to conscientious objection seems to be asserting his rights without accepting his responsibilities to support and defend those very rights."

Grant shunned what he called "bird labels" characterizing the sharp divisions of opinion on the Vietnam war such as "hawks, doves, and eagles," but jokingly added that the cartoonist for "Miss Peach" may have described a sizable segment of American people where Marcia commented concerning Arthur's lack of knowledge of the Vietnam issues, "One thing about Arthur—he's neither a hawk nor a dove. He's a dodo."

"The dodo," observed Grant, "may be far more damaging in the long run than

either the hawk or dove." He urged Christians to become informed on the complex Vietnam war and offered six practical guidelines for Christian decisions about war.

Briefly summarized, the six suggestions were: (1) beware of oversimplified good guys/bad guys analysis of problems; (2) avoid calling any war Christian; (3) beware of simple solutions; (4) consider all implications of alternative policies and support the lesser of two evils; (5) support actively practical programs and policies to build bridges rather than walls; and (6) encourage ministers to assume the role of enabling laymen to relate his Christian concerns to the world. (BP)

Philip Liauw made head of Asian office

DJAKARTA, INDONESIA—Philip K. C. Liauw, 45, of Djakarta has been appointed director of the Office of Asian Information of Evangelism International.

Mr. Liauw is translating the book, *How to Win Over Worry*, by John Edmund Haggai, into Indonesian and Chinese.

Dr. Whitlow urges State Missions gifts

I HOPE you will study carefully the ministries provided by the convention through the Department of Missions-Evangelism. It is our judgment that our churches will experience a measure of justifiable pride as they understand something more of the magnitude and depth of these ministries. We have never had a more comprehensive mission program.



S. A. Whitlow and depth of these ministries. We have never had a more comprehensive mission program.

A number of these programs have been provided for a long number of years, such as pastoral aid, assistance to the associational programs, contributions to building aid for the smaller churches, etc. Good support has been given to the work of our Negro Baptists. Summer missions, the camping program and the student ministry with Bible courses have been among the ministries provided.

Some of the more recent approaches are the ministry to the deaf, an in-service training for our ministerial students. Assistance to the churches in providing a week-day ministry will soon be a reality. Surveys indicate there are many needs existing that could be effectively met through this service in-between-Sundays.

The Hope House, a recent acquisition of the Department is meeting a real need in the lives of men who are being paroled from the penitentiary.

The Home Mission Board is joining us in a resort ministry with Central Association, in which Hot Springs is located. Two million people visit Hot Springs each year. There are approximately 8,000 people who live in that city for almost a half a year who care for the horses used in the races. Our work is with the churches there in an effort to minister more effectively to this multitude of souls.

The work of the chaplaincy has

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S.O.S.

"Continuation of the very successful Hope House Ministry to Adult Prisoners depends on the increase of 10% in the 1968 Dixie Jackson Offering. Many have been saved and re-claimed for Christ and humanity through Hope House. Help us keep this and our other worthwhile ministries for Christ."—J. T. Elliff

Dixie Jackson goal is \$72,250

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 State Missions and Race Relations.



Nancy Cooper Capitol Ave., Little Rock.—Nancy Cooper, Executive Secretary and Treasurer.

Through the years, over a half million dollars have come through this offering. This year the goal is \$72,250, which is a 10 percent increase over the 1967 offering. Special envelopes are available through the State WMU office. Sept. 16 is the day suggested for observance of the Season of Prayer for State Missions. A film strip depicting the challenge of mission work in Arkansas has been prepared for use in church-wide and WMU organizational emphasis. This may be ordered from the State Missions Department, 401 W. been expanded with the coming of Brother R. H. Dorris to head this work. His efforts will be primarily directed toward helping industry to secure capable and well-trained chaplains. This type of ministry has proved very effective in other states. As our state becomes more industrialized, the need for such ministry in our state becomes more acute.

We would urge every church to make use of the film strip provided by the department, which will give an excellent review of the work of the Department of Missions-Evangelism. This film strip may be purchased from the department.

We would also urge our churches to give prayerful consideration to increasing their Dixie Jackson Offering for state missions by at least 10 percent. A worthy contribution will enable us to do a more satisfactory work in meeting many human needs.—S. A. Whitlow, Executive Secretary

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SEPTEMBER 15-22nd

Arkansas journalism professor traces history of Baptist press

ARKADELPHIA—Southern Baptist state newspapers have improved considerably over those published in the early days of Southern Baptist journalism, but a need for improvement along many lines is clearly evident. This is the conclusion reached by Claude Sumerlin, whose dissertation for a Ph. D. in journalism at the University of Missouri recently is entitled **A History of Southern Baptist State Newspapers.**



Dr. Sumerlin

Dr. Sumerlin, newly appointed professor and chairman of the journalism department at Henderson State College after nine years at Ouachita University draws various conclusions and makes suggestions for the improvement of Southern Baptist state newspapers.

His 419-page dissertation which begins with *The Georgia Analytical Repository* of 1802-1803 and takes the history of the present 29 state papers through 1967.

"Probably the three most important steps to improving the state newspapers would be (1) requiring journalism training of the editors; (2) setting up of independent boards to control the policies of the newspapers instead of having them under the Executive Board; and (2) strengthening newspapers in pioneer areas with the use of Home Mission funds," Sumerlin says.

Baptist newspapers need to be more attractive typographically and should contain material of interest to all age levels and to the non-Baptists as well as the Baptists, according to Sumerlin.

"If state Baptist newspapers would set up journalism scholarships such as those granted by the Baptist Standard of Texas, more Baptist young people might be encouraged to pursue religious journalism careers," Dr. Sumerlin contends.

He points out that although all of the present editors are men, most of the editorial assistants are women. He believes that women should be given the opportunity to become editors, but that if the current practice of hiring only men as editors-in-chief is to continue, the position of assistant editor should be given more importance and men should be hired for this position.

Dr. Erwin L. McDonald, editor of the *Arkansas Baptist Newsmagazine*, and Al Shackelford, editor of the *Indiana*

Baptist, are cited as examples of editors who are doing an outstanding job because they are trained in both theology and journalism.

John Jeter Hurt Jr., a native of Conway, and a layman, is noted as perhaps the most experienced journalist ever to become editor of a Southern Baptist newspaper. An Associated Press reporter, editor, and bureau chief for 11 years, Hurt was editor of *The Christian Index* of Georgia for 19 years and has served as editor of the *Baptist Standard* of Texas since Nov. 1, 1966.

In his dissertation, Dr. Sumerlin relates the individual histories of the state newspapers to the appendices and deals with each state alphabetically by periods. In the main part of the dissertation, he discusses the problems and contents of the Baptist newspapers and quotes frequently from each of the newspapers in documenting how they treated editorial subjects.

Sumerlin traces Southern Baptist journalism in Arkansas back to the establishment of the *Arkansas Baptist* as the official state denominational organ by vote of the Arkansas Baptist Convention in 1858 and its first publication in January, 1859, in Little Rock by P. S. G. Watson.

Various attempts to re-establish the Arkansas Baptist after the Civil War are recorded. Founded by a stock company in Little Rock in 1880, *The Arkansas Evangel* was changed in 1887 by the convention to the *Arkansas Baptist*, but the convention withdrew its support in 1901 after Editor W. A. Clark, a leader of the Landmark Baptists, attacked the convention.

What was later to become the present *Arkansas Baptist Newsmagazine* began at Little Rock on January 25, 1902, as *The Baptist Advance*.

Frequent quotations from Dr. McDonald on current and past issues are included in Sumerlin's dissertation, including some of McDonald's blasts at former governor Orval Faubus on the gambling menace.

A microfilmed copy of the Baptist history can be obtained through the Southern Baptist Historical Association at Nashville, Tenn.

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Call for peace in Czechoslovakia

NEW YORK—A joint appeal for "prompt, peaceful action to restore the sovereignty of Czechoslovakia" was made by Protestant, Catholic and Jewish leaders of the United States on behalf of the Eastern European nation invaded by Soviet troops in August.

The clergymen said they were shocked and deeply concerned about the Soviet bloc's military actions in Czechoslovakia and hoped the Czechs could determine their own political future.

The appeal was made by Dr. Arthur S. Fleming, president of the National Council of Churches; John J. Dougherty, auxiliary bishop of Newark and chairman of the Commission for World Justice and Peace of the National Conference of Catholic Bishops; and Rabbi Jacob P. Rudin, New York, president of the Synagogue Council of America. (EP)

Food to Saigon

MONROVIA, Calif.—A mercy shipment of more than 100 tons of high-protein food has been sent to Saigon by World Vision Relief Organization, according to its director Norval Hadley.

The food brings to \$2,000,000 the worth of relief goods sent to South Vietnam in the past year through the division of World Vision International.

"The challenge of relief work is, under the leadership of God, to draw attention to the message of the church through a ministry of material means," said Hadley.

The highly nutritious food is relished by the Vietnamese as a sort of "super milk shake," and fills the critical need for protein in their diet. (EP)

Ancient skulls found at Marmes

PULLMAN, Wash.—At the Marmes Rockshelter archaeological site on the Palouse River near here scientists have unearthed two more ancient human skulls, both at least 11,000 years old, they say.

One head bone is allegedly that of a child who died at approximately 10 years of age. The other is that of an adult.

Ronald Fryzell, geologist, and Richard D. Daugherty, archaeologist, say the two skulls, plus one discovered earlier, now represent the earliest, well-documented human remains in the Western Hemisphere. (EP)



The Christian in politics

BY PAUL MEERS

Member of Arkansas House of Representatives from Little Rock

Having made most of the mistakes about which I write, I should qualify as an expert on my subject.

Until the 61st year of my life I was a Baptist layman uninvolved in politics except for supporting the candidates

for some of the "important" offices—Governors, Senators, U. S. House of Representatives, etc.

I'm afraid I made very little effort to understand local issues and the performance records of the candidates who solicited my support.

When proposed legislation threatened to increase the influence of the gamblers or the liquor interests, I dutifully joined the religious community in deploring the situation and calling on our local legislators to "save us." And once we were saved, I lapsed back into an attitude of lethargy and indifference. I do not remember going back to the legislator who helped "save" us to give him a pat on the back and a word of gratitude. Nor do I remember contributing to his campaign either with time or money when he ran for office the next time.

Now I am on the other side of the fence. I am an office holder luckily unopposed, so this is not a plea for help in this election. But good men are opposed by bad men and the good guys need your help. Here is why.

Political campaigns are extremely expensive. Men who represent vested interests—especially gambling and liquors—can get tremendous financial support. Candidates who seek only to serve the people have no comparable source of support.

I know one candidate whose advertising budget was \$35,000. The office he sought paid \$1,200 per year. But in that \$1,200-a-year office, he was able to serve so well the interests of the selfish and the criminal that they were willing to raise a campaign fund of that size.

On the other hand, a candidate for that same office from another district complained bitterly to me that he had helped the "dry" forces prevail in wet-dry battle and had thereby incurred the enmity of the liquor dealers who saw to it that he was defeated in the next election. He says the church people seemed to forget him. Politicians have learned not to expect too much financial support from church people.

In this country we have true freedom of religion and freedom of elections. It is hard to understand why so many people are unwilling to take the time and trouble to cast an intelligent ballot and to support office-seekers who have proved their support of good government.

If I could close with a couple of suggestions I would say, "In choosing a candidate, look deeper than the candidates' personal habits." Hitler neither drank nor smoked nor danced.

Sometimes, you know, we Baptist deacons whose children are educated and gone are more interested in saving taxes than we are in providing better schools for your kids. And if you want to have fun in politics, do like Brooks Hays' old friend. Choose your candidates and your cause and "git bitter about it."

New breed of missionary emerges in South America

BY JIM NEWTON and FLOYD CRAIG

EDITOR'S NOTE: The following interpretive report was jointly prepared by a Baptist Press news team, Jim Newton and Floyd Craig, after a one-month reporting trip to South America. Newton is assistant director of Baptist Press, news service of the Southern Baptist Convention, and Craig is public relations director for the SBC Christian Life Commission.

A new breed of Southern Baptist missionary, who is leading what might be called "a sanctified rebellion" against the status quo, is emerging in South America.

Concerned about communicating a revolutionary gospel to a revolutionary world, the new breed is willing to make radical changes in missions techniques and methods, even if it means rejecting traditional Southern Baptist methods that have worked "back home."

But the rebellion is not so much against the old ways as it is a positive movement in favor of new ways, new approaches, and new methods based on essential Christianity that is not "North American" in nature, but Biblical.

It is a rebellion not against theological content, for the new breed is committed to Biblical Christianity, but against an imposition of Southern Baptist methods upon nationals who sometimes feel that the SBC methods are paternalistic, colonial, and not suited to the national cultural situation.

In lengthy interviews with Southern Baptist missionaries in Colombia, Peru, Argentina and Brazil, almost all agreed that there is a new breed of missionary coming to the fore in South America.

They weren't all agreed on his characteristics, on the extent of his influence, or on the number of missionaries who might be considered "new breed."

Most of the missionaries interviewed indicated that the new breed probably is in the minority, but his kind is growing in number and influence.

Spirit, Not age is determinant

There was also general agreement that such missionaries are not necessarily the younger, or first-term missionaries. In fact, the "new breed" phrase has nothing to do with age. Rather it seems to be an attitude or

spirit that knows no age limits.

Most missionaries said the majority of missionaries now serving their first term on the field probably would not be among the new breed, for they were in the process of adjusting to a new culture and language and were in a period of self-discovery and "finding themselves."

During an interview in Recife, Brazil, Frank Means, secretary for South America with the Southern Baptist Foreign Mission Board in Richmond, Va., agreed that the new breed does exist and listed what he felt were the major characteristics of such missionaries.

The first characteristic Means listed was discontent with the traditional approaches not considered adequate in a world program of missionary outreach. "They are looking for new and better ways," he said.

Briefly summarized, some of the other characteristics Means mentioned describe a missionary who:

1. Is a product of his times and is more materialistically oriented;
2. Is characterized by a new spirit of enthusiasm;
3. Is more intelligently aware of the forces at work in the world today;
4. Is greatly concerned for his family and the education of his children;
5. Is questioning the traditional view of isolation and separation from other denominations;
6. Is experiencing an intellectual ferment caused by a conflict between a broader point of view gained through education in the United States, and being confronted with a more conservative situation in South America.

"I find great hope in the breed," said Means. "There are some spiritual giants among them, but not all of them have found their niche."

About a dozen different missionaries in different countries listed other characteristics of the new breed. A composite picture using the characteristics mentioned by each might present such an idealistic image that no missionary could fit the pattern on all counts, but many would qualify on numerous points.

New missionary: outspoken, rebellious

Such a composite picture would describe a missionary who is: open, honest, flexible, progressive, dedicated, concerned, frustrated, outspoken, rebellious, intelligent, knowledgeable, compassionate, human, and both idealistic and realistic.

The new breed, many were quick to point out, is not rebelling against Baptist doctrines or beliefs, for he is a product of Southern Baptists and is deeply committed to basic Baptist beliefs.

Nor is he rebelling against the Foreign Mission Board, which has given the missionaries a great deal of freedom and encouragement.

Neither does he resent or reject other missionaries who do not agree with him, although he may disagree with their ideas. Instead, he seems to appreciate what has been done in the past for it had led to a day where even more can be done.

Rather, the new breed is fighting against a "business as usual" approach to missions, against being content with maintaining the status quo, and against doing things the Southern Baptist way just because "that's the way it's always been done."

Most want to work themselves out of a job and turn the responsibility over to trained, educated, and qualified nationals. The new breed is especially concerned that Baptist missions work not be paternalistic or colonialistic, most interviewed missionaries agreed.

As Alan Neely, missionary in Cali, Colombia, said succinctly in describing the new breed: "He's suddenly aware that colonialism is a one-way street leading to absolute stagnation."

Whole need of man is major concern

Neely, professor at the International Baptist Seminary in Cali, added these characteristics; "He considers the whole gospel and the needs of the whole man and is not only concerned with winning a man's soul, but in meeting other needs."

"He has a new social consciousness. He's idealistic. He's concerned about pov-

erty, health, the population explosion, and wants to do something about them."

Neely added, however, that most new breeders agree that raising a man's social standing is not the basic issue. "Becoming a child of Christ is what a man needs," Neely said.

Generally the new breed seems to be people-oriented instead of institution-oriented. He seems to have a compassionate love for people as individuals, and a concern for sharing his faith in God with individuals. He also is concerned about social and moral problems, with a balance between the two, most missionaries said.

Most of those interviewed said that the new breed is often frustrated because he feels he has to spend too much time on trivialities, administration, and meetings. One such missionary, a former mission executive committee president, said he spent 80 per cent of his time one year in mission meetings, correspondence and related duties.

Another missionary said he was so tired of doing busy work, running errands, conducting tours and attending meetings that "if I can't change this, my ministry here is over. I'm not going to waste my time when I could be doing something else more constructive."

Theologically, the new breed missionary tends often to view his "call" differently than some of the more traditional missionaries. He doesn't always see it as a call to a specific country for a lifetime.

New vision held on lifetime 'call'

As one missionary said, "A lifetime commitment is the only thing I know anything about, but it can't have geographical limitations placed on it. The call isn't a lifetime commitment to a specific country or to the Foreign Mission Board; it is to follow Christ, wherever He leads."

Almost all the missionaries interviewed agreed that the new breed is dedicated to following God's will, not only in their place of service, but in every-day specifics.

Such a missionary, in his openness and honesty, is often concerned about what he considers to be a false image of the missionary that some Southern Baptists "back home" seem to have, many of those interviewed said.

Almost all laughed at the image of a lone missionary who wears a pith helmet and goes out into the jungle interior in a Jeep to pass out tracts and preach in the streets. Most missionaries work in cities, not in the jungles or mountains, they said.

In describing the new breed, Bryan ("Breezy") Brasington, missionary in

Lima, Peru, said that such missionaries want to break down the old myths of a pious, holier-than-thou hero who is placed on a pedestal because he makes sacrifices. Numerous missionaries interviewed said that they really don't sacrifice much.

Several missionaries said that the new breed is deeply concerned about ministering to all people regardless of race, class, social standing, or wealth. Most are frustrated over the depressing poverty on every hand and an apparent inability to do much about it.

But they are also frustrated over inadequate programs of reaching students, the wealthy, the upper classes, the intelligencia, government leaders, and similar groups.

If the new breed missionary is frustrated, as many describe him, will he stick it out?

That question remains to be seen. Some have already resigned, for the tensions are great. No statistics are available to indicate trends, for there is no way to determine how many resignations are from frustrated "new

breed" missionaries, or for other reasons.

Means, however, pointed out that the drop-out rate in Latin America is usually under the world-wide average of three per cent, but there have been two above average years during the past five.

Most of the missionaries interviewed expressed concern that the new breed stay and work rather than resign.

A missionary from Argentina, who said he didn't think he fit the "new breed" title, said that some of them are "true pioneer thinkers who are looking for the Argentine way to spread the gospel."

"It's hard to see a revolution if you're in it, but I believe there is a wholesome revolution in progress," he observed. "It's a revolution in the practical application of the gospel in Christian living."

The new breed, joined by other missionaries who don't consider themselves to fit the descriptive phrase but who probably do in part, is leading that revolution.

One man's opinion

Sees need for protection against extremist fringe

Take a look at what is happening among Southern Baptists in terms of church and state, race, theology, and social issues generally:

Southern Baptists are renowned for a simple and extreme position on church and state described in the phrase "a wall of separation." However, Southern Baptists know there really is no wall but a kind of movable partition. So we are struggling to modify our historic, simplistic position in the light of developed reality.

Yet every person who discusses subjects like "teaching about religion in the public schools" or federal medical programs and denominational hospitals, or low postage rates to denominational publications, or new forms of federal aid to denominational schools—that person is immediately assaulted by the purist. If he favors taxation of income producing church property, he is accused of jeopardizing the freedom of the church. If he opposes taxation of any property used, and necessarily used for church activities, he is assaulted for selfish designs on indirect government subsidies to religion.

What is needed is a tougher editorial policy in denominational publications which would reject soft-headed opinion pieces and emotional assaults on positions the previous writer never took. In lieu of these, denominational papers as well as periodicals should solicit competent articles on important issues and then protect the writer from every thing except other competent critiques of the position he actually took.

There are no really good periodicals which are filled only with contributed articles. Perhaps it would jeopardize the amateur standing of some of our publications to solicit and even to pay adequately for articles. The results however would, hopefully, be professionally competent definitions of the complicated issues upon us.—by Duke K. McCall, president, Southern Seminary, Louisville, Ky; in summer 1968 issue of *The Tie*

Physical fitness and evangelism stressed at Paron conference



LAST minute check on program details is made by (left to right) Homer Lindsay, pastor, Northwest Church, Miami, Fla.; Jesse Reed, *Evangelism*; Herbert

Hodges, pastor, South Highland Church, Little Rock; and J. I. Cossey, pastor, First Church, Harrisburg.

BY FRANKLIN I. PRESSON, Managing Editor, *Arkansas Baptist Newsmagazine*

Arkansas pastors and evangelists attended a personal witnessing retreat at Camp Paron Aug. 5 and 6.

Conducted by the Department of Missions and Evangelism, the retreat had as its theme physical fitness and evangelism.

Principal speakers were Homer Lindsay, pastor, Northwest Church, Miami, Fla.; J. I. Cossey, pastor, First Church, Harrisburg; and Herbert Hodges, pastor, South Highland Church, Little Rock.

Informality was a chief characteristic of the retreat. Questions were asked and discussed during the main speakers' presentations. Emphasis was placed upon personal self-examination as the first step in effective witnessing.

Mr. Hodges described the personal preparation necessary for successful witnessing. He emphasized that one must have the desire to witness, must be consecrated in this effort, must strive to recognize his own shortcomings and rely upon faith to overcome them. The zeal stemming from deep conviction will enable each Christian to reach out to unsaved people effectively, he said.

At the close of his presentation at the night session, he led the group in individual prayers.

Pastor Lindsey was the main speaker for the retreat. His topic was "How to build a witnessing church."

Mr. Lindsay's church led the Southern Baptist Convention in baptisms in 1968. He described the methods used to achieve this record.

He stated that a pastor must develop his members; that he cannot do all the witnessing himself. He must have a full, personal acceptance of Christ, be a witnessing Christian, then lead others to witness, he said.

"Every generation's people are potential pagans," he said. "God has no grandchildren." For this reason, he stated, witnessing is the Christian's prime task.

Mr. Lindsay said that we can measure "reality" by the spiritual life in our church. Every Christian who wants to witness must know Christ as a living reality, he said.

One of the strongest points of emphasis by Mr. Lindsay was that young people should be involved in making their lives count for Jesus. He stated that many adults had been reached by the witnessing of their children. At one time, he stated, the youth of his church actually led the church through their inspirational faith to begin a program of witnessing.

Mr. Lindsay said that when we live it fully, there is no mystery in Christianity.

Pastor Cossey spoke several times on physical fitness and its influence on evangelism. In October, Mr. Cossey will be 80 years old, he said. His positive approach to physical fitness was offered as an aid to witnessing. He described the routine which has enabled him to remain active.

was a former employe of the old State Bureau of Mines and Manufacturing, and was a delegate to two Democratic national conventions.

She was born near Water Valley, Miss. She graduated from Central Baptist College, Conway, and taught at Jonesboro, Mena, Bentonville, Strong, El Dorado and Hope. She was a member of First Church at El Dorado.

Survivors are five nephews and seven nieces.

J. B. Lawrence dies at age 97

J. B. LAWRENCE, famed Baptist leader of yesteryear who headed the Home Mission Board for 25 years, wanted to live to be 100. When death came during the night of Sept. 5, he was less than three years short of that century mark. It was one of the few major goals he missed in life. Lawrence assumed the leadership of the agency in 1929 when it was disgraced by the scandal of a treasurer's embezzlement and a staggering debt of \$2½ million.



Dr. Lawrence

By the time of his retirement, the debt had been paid, a strong national missions program had been developed that later would lead Baptists into every state in the nation, and a headquarters building had been purchased in downtown Atlanta.

Lawrence's administration at the mission agency fell into two contrasting parts, according to the present executive, Arthur B. Rutledge. The first 15 years were given to paying the debt. The remaining 10 years were given to rebuilding the board's missionary outreach and influence, Rutledge said.

Lawrence earned his bachelors and masters degree from Mississippi College at Clinton. He was awarded two honorary doctoral degrees, and was listed in *Who's Who in America*.

He is survived by his widow, four daughters, and seven grandchildren. (BP)

Deaths

Patron of Ouachita dies at age 88

DR. EMMA CAMILE RILEY, aged 88, of Hotel Marion, Little Rock, died Sunday, Sept. 8. Dr. Riley gave two



Dr. Riley

buildings to Ouachita University—The Fleniken Memorial Building and the Riley Library. She received an honorary doctorate from OU in 1961. She was a member of Ouachita University board of directors for 22 years and was elected an honorary member for life. She

"Baptists Who Know, Care" Every member in your church will be informed if they receive the *Arkansas Baptist Newsmagazine* paid through the church budget.

The bookshelf

Operation Brother's Brother, by Cyril E. Bryant

This is the inspiring story of a man—Robert Hingson—whose devotion to Christ led him to dedicate his life and gifts as a doctor to the easing of the world's suffering.

As a result of this determination, thousands of lives have already been saved "in the name of the Great Physician," and through the use of a painless, jet inoculator, a project is under way to drive smallpox from the earth by 1975.

Hingson's love and concern for humanity began in a small Alabama Sunday School, where he decided that "Love thy neighbor" meant becoming the world's brother. Today, around the globe, Dr. Hingson is loved by grateful people who regard him as their American brother.

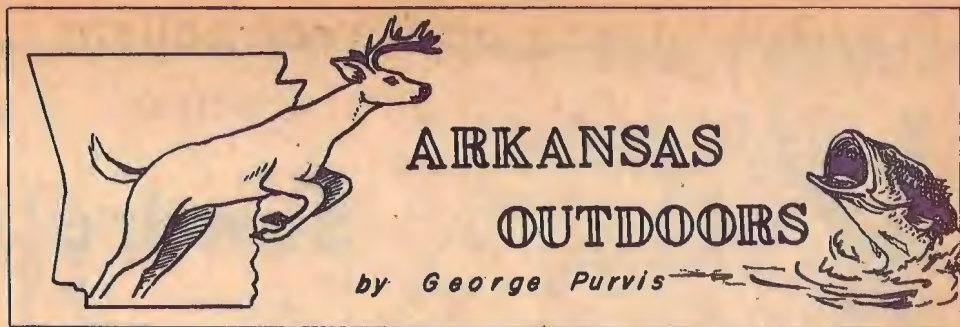
In addition to the famous "peace gun" as Hingson's jet vaccinator has come to be known, the doctor has many other accomplishments to his credit. He is the inventor of a portable respirator/anesthesia machine small enough to be carried in a doctor's satchel. And he developed a method that makes childbirth painless—continuous caudal analgesia.

Billy Graham has said of Dr. Hingson: "I know of no other man in our time who has given himself so devotedly."

Author Bryant, a native Arkansan and a former editor of the *Arkansas Baptist Newsmagazine*, is director of publications, the *Baptist World Alliance*, and editor of *Baptist World*, official newsmagazine of the BWA. He gathered the material for this book while accompanying Dr. Hingson on a vaccination project to Nicaragua, in the summer of 1966. Incidentally, on that mission they gave 302,000 immunizations in three weeks.

New paperbacks from Abingdon include:

Jesus and Logotherapy, by Robert C. Leslie, \$1.25; *The Dark Night of the Soul*, by Georgia Harkness, \$1.45; *A Treasury of Sermon Illustrations*, edited by Charles L. Wallis, \$1.99; *Prescription for Anxiety*, by Leslie D. Weatherhead, \$1.25



'Every litter-bit hurts'



SOME people don't just litter a little, but dump their accumulated litter by the truck load—out of their sight, but often in places where it will be a constant eyesore to those who are out to enjoy the beauties of nature.

Litter is made of those items that have been discarded in the wrong places after having served their useful purposes. This includes paper, plastics, cans, bottles, and, now, no-deposit, no-return soft drink bottles. These last potential items of litter are being discarded by the thousands—since they are of no value to anyone.

All of the disposable bottles that are being left at campsites and around lakes and streams will eventually be broken and it is not inconceivable that one day there will be a blanket of broken glass interspersed with other litter over all of the states' "beauty" spots.

Some people don't just litter a little, but dump their accumulated litter by the truck loads—out of their sight, but often in places where it will be a constant eyesore to those who are out to enjoy the beauties of nature.

Those who litter are showing their utter contempt for their fellowman and for the aesthetic values of our landscape which could otherwise be enjoyed by all. Litter is pollution of beauty.

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Sandra's first day

BY DOROTHY W. PEERS

It was the very first day of Sandra's very first year in school.

Sandra had waited a long, long time for this day to come.

Mamma had bought her a new blue dress and a new red sweater and new red socks. She felt grown-up as she said good-bye to Mamma and Jody and the baby. Jody was only four.

Then Sandra walked to school with Annie, who lived next door. Annie was in the fifth grade.

But as they left home far behind, Sandra began to feel a little afraid.

"You'll like Miss Mason, your teacher," Annie told her. "She's nice. You'll like your big, sunny room, too. And you'll sing and draw pictures and learn to read. You'll make lots of new friends."

Annie left her at the door of her room.

"Just go right in. I'll meet you here after school," Annie said. Then she went down the hall to her own room.

Sandra looked through the door. The room seemed full of children. She did not know a single one of them.

The teacher did not see her. She was busy talking to some mothers.

Sandra stood still. She did not know what to do.

She did not want to go into that place all alone. She did not really want to go to school at all. But she did not know the way home.

Then Sandra heard someone crying.

A girl in a green dress was standing near her. Tears were running down her cheeks.

Sandra put her arm around her.

"Please don't cry," she said. "What's the matter?"

"I'm afraid!" sobbed the other girl. "I don't want to go to school! I want to go home!"

"Don't be afraid," Sandra said. "Our teacher is very nice. Our room is nice, too. Look and see."

The other girl stopped crying and looked.

"We're going to sing songs and draw pictures and learn to read," Sandra said. "Won't that be fun!"

"I guess so," said the other girl.

"We'll make lots of new friends. My name is Sandra, What's yours?"

"Linda." Now Linda was smiling a little.

"Let's go in together," Sandra said.

Holding hands, they went in.

When Sandra came home from school, Mamma asked, "Did you have fun today?"

"Oh, yes!" said Sandra.

"Were you scared?" asked Jody.

"No," said Sandra.

Then she remembered.

"Well, a little, at first," she said. "But then I was so busy helping Linda not to be scared, I forgot to be scared."

"Isn't that funny?" she giggled. "I helped myself when I helped Linda!"

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LIKING AUTUMN

BY ENOLA CHAMBERLAIN

I like the wintertime; its ice
Is fun to skate on. It is nice
When flowers bloom in early
spring

And all the birds begin to sing.

The summertime might be the
best,

When young birds come out of
the nest,

Except that, when the autumn
comes

And winds are like a blare of
drums

And colored leaves begin to fall,
I find I like that best of all.

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Abounding in love

BY C. W. BROCKWELL JR.,
MABELVALE, ARKANSAS

Life and Work
September 15, 1968
John 13:34-35
Romans 13:8-10
1 Thessalonians 3:12-13
4:9-10

Go back to Thursday evening, the 15th of Nisan, to a private room somewhere in Jerusalem. See there thirteen men reclining on their elbows around a table spread with bread, wine, meat and other special foods. Suddenly, after a very emotional scene, one man hurriedly leaves the room, never to return. Jesus quietly addresses the men remaining.

THIS IS THE SIGN. The events swirling around the disciples caused them to forget who they were. The bitterness of the religious leaders haunted their footsteps. And complicating matters was the constant in-fighting among themselves for position, knowledge, and understanding. Common courtesies went unnoticed.

Now when Jesus washed their feet, reality suddenly returned. They saw themselves as they were—selfish men, almost unloving, in need of a sharp rebuke. Jesus gave them a new guideline for living.

"You must love one another as I have loved you."

Now why did Jesus say that? Why is it so important for disciples? Why not just love the world?

Look at it this way. People watch very closely how Christians treat one another. If we continually hurt one another, someone is going to think, "Well, they seem to love me now but what will happen when I become one of them?" What a devastating witness quarrelsome Christians leave behind!

"People will know you," Jesus declared, "by your love for each other." Really now, can our lives stand such scrutiny? Are we not more accustomed to judging discipleship by say—church

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attendance, or maybe giving or something else? But how do we react in a church crisis, or around people in trouble? That is the test of true discipleship for therein is the test of love.

THIS IS THE LAW. Many people have an do stumble over the law. They see it like some view church records, an impossible thing. Pharisees were professional law keepers and even they had trouble keeping things straight, even to the point of denying the One whom the law revealed.

Saul of Tarsus was bothered by it also until he saw the light on the Damascus road. Thereafter, he spoke of love as the end of the law and the beginning of life.

Love means

1. You will pay your debts. Other people have to live also. Why should they support you when you are able to care for yourself?

2. You will accept people as people, not as means to gratify your own lusts or objects for revenge.

3. You will respect another's property and good name.

4. You will seek the good of your neighbor instead of his goods.

"If love is the mainspring of a man's heart, if his whole life is dominated by love for God and love for his fellow men, he needs no other law, for the law of love makes all other laws unnecessary" (William Barclay).

THIS IS THE GOAL. Contrary to popular opinion, the church is certainly

not a filling station, where one goes for a new supply of love. It is more like a gymnasium, where one can exercise his faith and work on his love. If one cannot love the disgruntled member, the domineering member, the silent member or the provocative member, how can he love a stranger? Some people will invariably see through you, but what will they see in you? Will it be love?

Paul prayed for the Thessalonians to increase their love. They must take care of one another or they would not be able to take in the world. In the end, Christ is going to judge us by our love.

Paul cited himself as an example. Consider it in three aspects.

1. The example of service. Paul went about doing something, not just saying something. That is why people listened to his words.

2. The example of sacrifice. He took command of his ambitions and merged them into God's will and accepted the price tag for doing so.

3. The example of simplicity. The gospel he preached and practiced was straightforward and understandable. People knew what he stood for as well as against.

There were some, to be sure, who accused Paul of shallow love, but they were nowhere around when the axe fell on his neck. Neither does the world remember their lives. But every Gentile Christian adds another jewel to Paul's crown.

Love really pays off, if you keep it up. It may take awhile but what is time when you are in eternity with God!

10,000 Baptists join prayer pact partners

BIRMINGHAM, Ala.—Completed assignments in "Pact", the hemisphere-wide Baptist prayer partner project for the Crusade of the Americas, have passed the 10,000 mark.

The Pact team at Southern Baptist Woman's Missionary Union offices in Birmingham are clocking at least 60 woman-hours a day making the assignments.

More than 25,000 persons, groups, and churches have mailed in complete applications for prayer partners. In addition, some are still asking for application forms.

More than a million forms in English, Portuguese, and Spanish have been distributed throughout the hemisphere.

Mrs. R. L. Mathis, WMU promotion division director and coordinator for Pact, predicted a landslide of applica-

tions closer to the Dec. 31 deadline. "We wish more of those million forms would return right away in order to save a jam at the end of the year," she said.

Mrs. Mathis estimated the influx of applications to be a thousand a week, with a steadily increasing rate. All applications must be received before 1969 so that partners can pray together throughout the year of the Crusade, she said. (BP)

Esther saves her people

BY VESTER E. WOLBER

PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

International
September 15, 1968
Esther 4:8, 13-16, 7:1-7

Background

The book of Esther relates the deliverance of the Jews from an anti-Semitic program of persecution. Ahasuerus deposed his queen for refusing to display her beauty at a banquet, and in time selected as queen a Jewish maiden named Esther, who had just won the Miss Persia Beauty Contest.

In the meantime Haman was promoted and honored by the king. Mordecai, Esther's secret cousin, refused to bow before Haman who then sought revenge by telling the king that the Jews refused to obey his orders. The king issued a decree that all the Jews should be slaughtered.

Mordecai's appeal (4:8, 13, 14)

Mordecai sent word to Esther urging her to go before the king and make entreaty for her people. She hesitated, saying that to go before the king without invitation was to risk death. The second message from Mordecai was a classic statement combining reason, faith, and imagination.

1. Reason.—He reasoned that if Esther did not identify herself as one of the Jews, and if she did not appeal to the king on behalf of her people, she would be killed along with other members of her race. Mordecai's logic forced Esther to look squarely at the issues which confronted her and helped her to see her duty and determine her course.

2. Faith.—He asserted his belief that if she were to maintain cowardly neutrality in this time of crisis, rescue and deliverance for the Jews would come from another source but she and her family would be destroyed. He did not say that God would use other means to save his people but that is evidently what he meant.

Although it does not refer to God by any of his titles, the book is saturated with an attitude of faith in God. Mordecai held to his conviction that (1) God was sovereign over international affairs, and (2) the Lord was special protector of the Jews.

3. Imagination.—Mordecai perceived that Esther may have been providentially placed in her position to meet and overcome the problems of her people. Do crises of turbulence call forth

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great leaders or does God raise up and call great leaders to meet the challenges? God makes use of dangerous situations to challenge and stimulate potential leaders for his people.

A wise and dedicated person looks carefully to his preparation and gives thought to his position in relation to God and society; so that he will be ready to make use of his maximum ability when his opportunity comes to serve. We exist as part of theocentric order in which God prepares and places people who believe and obey him in strategic positions at appropriate times in order to achieve his purposes.

Esther's decision (4:15-17)

Esther's reply expressed her faith, courage, and determination.

1. Faith.—She requested that all the Jews assemble for three days of fasting on her behalf. Although Jesus practically eliminated fasting as an expression of Christian faith (Matt. 6:16-18; 9:14, 15) it was a legitimate means for expressing faith in Esther's era. It was closely associated with prayer and, as practiced by the Jews, seemed to be a form of prayer. Esther sought to enliven their faith and enlist their spiritual concern.

2. Courage.—She decided to go before the king to request that her people be spared. The situation called for decisive and courageous action by the queen. Prodded by her cousin, she saw that the only course open to her was to take the initiative in enlisting the king's favor. Her only defense was to launch an offensive by exposing the wickedness of Haman, and she decided to do that. If right is to prevail evil must be exposed.

3. Determination.—Having determined her course she moved full speed ahead and did not look back, pausing only to mutter through gritted teeth, "If I perish, I perish."

The same degree of commitment is necessary for all who would live heroically for Christ. Jesus said that a man who takes hold of a task and tries to perform it while looking back is not fit material for the kingdom of God (Luke 9:62).

Evils's exposure (7:1-7)

The remainder of the lesson has to do with the outworking of justice in Persia.

1. The king, on a sleepless night, called for palace records and read in them of Mordecai's heroic work, years before, in uncovering a plot to kill the king. The king had him honored.

2. Esther, at a supper which she had prepared for the king and Haman, requested that she and her people be protected from those who sought to kill them. Not knowing that she was Hebrew the king asked who it was who plotted to kill them. She named the wicked Haman.

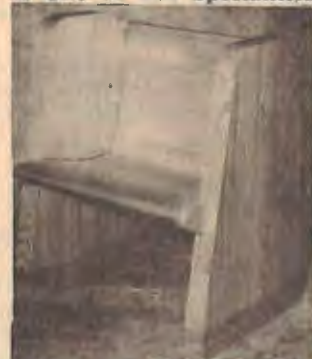
3. Haman was hanged on the gallows which he had prepared for Mordecai.

Conclusion

1. The one book of the Bible which makes no mention of God reveals more clearly than other books the unseen hand of God moving through history, and the unfelt fingers of God guiding history.

2. Not all of those who perpetrate evil are brought to justice in this world, but enough of them are dealt with to remind us that, ultimately, in the final judgment, all wicked men will be tried, condemned, and punished.

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A Smile or Two

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SUNDAY School's all right for kids—but I really doubt they can teach an old Christian like me very much.

—ARK-E-ODOGY by Gene Herrington

Church	Sunday School	Training Union	Ch. Adms.
Berryville			
First	136	46	
Freeman Heights	111	29	
Camden			
Cullendale First	359	104	
First	412	77	
Second	94	43	1
Cherokee Village	77		3
Crossett			
First	493	140	2
Mt. Olive	255	148	
El Dorado			
Caledonia	42	36	
First	557	400	6
Victory	63	58	
Eureka Springs			
Rock Springs	71	55	
Forrest City, 1st	469	121	3
Gentry, 1st	181	58	1
Green Forest, 1st	153	53	
Gurdon, Beech Street	148	38	
Hope, 1st	408	168	
Hot Springs Piney	181	81	
Jacksonville			
Bayou Meto	130	30	
First	446	147	5
Marshall Road	271	121	1
Second	183	38	
Jonesboro Central	398	153	3
Little Rock			
Geyer Springs	458	174	8
Life Line	401	104	
Rosedale	185	69	
Marked Tree Neiswander	108	87	
Monticello			
First	282	32	1
Second	225	94	
Nettleton	217	107	
North Little Rock			
Baring Cross	512	123	3
Southside	42	12	2
Gravel Ridge, 1st	150	94	5
Harmony	52	34	
Levy	374	98	
Park Hill	660	148	1
Sixteenth St.	54	26	
Sylvan Hills, 1st	200	75	
Paragould East Side	278	104	6
Paris First	327	111	10
Pine Bluff			
Centennial	257	108	3
First	686	116	11
Green Meadows	83	35	
Second	228	100	
Springdale			
Elmdale	312	78	3
First	353	99	2
Oak Grove	69	29	
Van Buren			
First	418	126	
Oak Grove	144	95	
Vandervoort First	52	46	1
Warren			
First	401	101	2
Southside Mission	83	53	
Immanuel	221	69	
Westside	112	73	3

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Usually the first thing the new stenographer types is the boss.

Making a point

Overheard in the executive dinner room: "His speeches are like the horns on a steer—a point here, a point there, and a lot of bull in between."

Point of view

Foreman: "How is it that you carry only one plank, and all the other men carry two?"

Worker: "I suppose they're too lazy to make two trips, the way I do."

Good samaritan..

His car was in the garage for repairs, so Lab Russell, of Robinson, Ill., told his wife to take a taxicab to work.

Mrs. Russell, nearly late for work, phoned for a cab and when a car turned into her driveway, she rushed out, got in, and told the driver hurriedly where she wanted to go.

On arrival, she asked how much she owed for the ride. "Lady, you don't owe me a thing," said the driver. "I was just turning around in your driveway."

from prisoner
to pastor . . .

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German Sunday School paper pictures interracial incidents

A serial running this summer in the German Baptist Sunday School paper for children has dealt with the problems of friendship between a white and Negro child in America during a period when acts of racial violence are being committed in the city.

Although the story did not name a city in the US, a picture appeared in one issue showing a wrecked automobile and damaged building, with these comments: "The story about Flip and Anni has a true background. In the year 1963, in the southern part of America, a bomb was thrown into a Baptist church. Four Sunday School girls were killed, many others hurt. Here is a photo taken after the explosion."

The photo is apparently of the 16th Street Baptist Church, located near the heart of the city of Birmingham, Alabama, one of the centers of racial unrest.

Flip, an American white boy, and Anni a Negro girl, are close friends and playmates. However, after Flip is taunted by other associates because of his friendship with a Negro girl, he begins to shun Anni.

Then, one Sunday morning, while in church with his parents, Flip hears the sermon in which the preacher says, "We white people must feel deeply ashamed of what has happened yesterday and during this night. In an attack on a small bus carrying Negroes, two passengers were killed and four badly injured. Three Negroes were killed in shootings and several hurt. Two apartments of our black fellow-citizens are burnt and in ruins."

The preacher goes on to say that members of the congregation are not free of guilt just because they had no part in the racial violence of the past few hours. "We had our share in putting up a wall between people because of the color of their skin, even in this very church." The pastor then declares that the church must be open to Negro as well as white membership.

Flip's face turns red with embarrassment and guilt as he listens. He must apologize to Anni. He tells his parents how he has treated her wrongly and says he must go at once to put things right again.

He decides he will meet Anni, who is attending Sunday School in a nearby church. Suddenly, Flip hears an explosion. It occurs in the church where Anni is in class. Whole parts of the

church are missing. This must have been caused by a bomb, thinks Flip. Iron bars are broken and twisted.

Most heavily damaged is the Sunday School meeting section. Cries and moans can be heard as clouds of dust emerge. Sobbing and groaning, girls are struggling from the wreckage. "Have you seen Anni?" Flip asks some, but they are too dazed to answer.

Two men carry away a girl, and another man has a small child in his arms. A third child is found when men clear away some debris. But still no Anni.

Flip finally locates her, unconscious, pinned under a pew that he cannot move. A doctor arrives, makes an examination, and orders her taken to the hospital at once. Meantime some men have been able to free her body from the tangle.

Anni's mother comes along seeking her child, and Flip goes with her to the hospital. There, only the parents are admitted to the sick rooms. Finally, Anni's father comes and beckons to Flip. They go to her bedside.

She is alive but will be hospitalized for a while to recover from her injuries. Flip wants to take her hand and tell her he is sorry for treating her so badly. He can hardly hold back his tears. But the nurses tell him he cannot do so right now. So he waves to her, and Anni, feebly, lifts her hand from the bed in recognition and understanding.

The story appears in "morgenstern" (Morning Star), the Sunday School paper distributed each week to children in Baptist churches in Germany and in other German-language countries of Europe. (EBPS)

Illinois Baptists consider moving

ZION, Ill.—The Illinois Baptist State Association meeting here Oct. 30-Nov. 1 will consider a recommendation that the state Baptist offices be moved from Carbondale to Springfield, Ill.

A committee appointed by the state Baptist group last year will recommend the new location. The state Baptist association voted last fall to move its headquarters offices, but delayed until 1968 the selection of a place.

Springfield, a city of about 90,000, is located in the heart of the state, about equal distance from the northern and southern tips. (BP)

Ministers' involvement in Chicago debacle

Ministers of many faiths walked the streets of Chicago during the 35th convention of the Democratic Party there as "peace" demonstrators and party contenders of the young generation battled police and staged obnoxious hoot-outs.

The clergymen asked youth to stay off the street for safety's sake, keeping protest groups small and seeing that the injured received first aid.

The project was initiated by the North Side Cooperative Ministry. Its original purpose was to provide food, housing and medical assistance to the demonstrators who began filtering into Chicago days before the Democratic Convention opened.

Four "Convention Mobilizations Help Centers" were set up, along with a central communications center, a stationary first-aid base, housing and food centers and roving medical facilities.

The plan of the group to put ministers on the street was adopted as the convention opened. The Rev. Herb Davis of St. Paul's United Church of Christ explained that the decision was made "because on Sunday (Aug. 25) the police attack on protestors was so unbelievable we felt we had to call all the churches together to give what human aid we could."

"One of the best ways to control evil, which includes violence," said the Rev. Raymond A. Schroth, S. J., "is to expose it. The threat of exposure is one of the great weapons free people have." (EP)

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