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September 19, 1968

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

SEPTEMBER 19, 1968

Personally speaking



Hart moves up

My little friend Clyde Hart has embarrassed me. Just the other week I ran an editorial showing how indispensable Clyde was at this time as director of the Race Relations department, and now he has gone on to the big league to become executive director of the Office of Economic Opportunity for the state of Arkansas, with offices in the Capitol building, and all of that!

You have heard of fellows getting too big for their britches, but here is a fellow who did his work so well that he has now been asked to come and sit up higher.

I believe Clyde when he said, soon after his appointment to the new job, that he was "the most surprised fellow in Arkansas."

But when you consider the years of leadership he has put into bi-racial work and the outstanding achievements he has racked up in this difficult field, you are not too surprised that he has been tapped now by Governor Rockefeller. For the job to which he has gone requires someone who has the confidence of both Negroes and whites, and who is as full of creative ideas as the proverbial dog is of fleas, and who has a knack for getting along with people.

One thing is sure. Dr. Hart did not "politic" for the new job. And now that he has it, he will not "politic" to keep it. But he will lay everything he has on the line to make the State OEO a means of helping people of all races to help themselves to better and more abundant lives in the highest sense of the terms.

We were all set, sometime ago, to "welcome the departure" of Dr. Hart, with a cover story in the paper as he bowed out at age 65. But now we are happy to give him the story under greatly differing circumstances. (See story elsewhere in this issue.) For now he is stepping up to begin a completely new career, and at a salary commensurate with his new responsibilities.

Once faced with the necessity of selling his beautiful home in North Little Rock and moving to more economical surroundings, now he can go on living where he wants to live and with perhaps the least financial worries he has ever had.

To put it in plain, old Arkansas talk, I am proud for the Doctor. A lot of us think he has got just what was coming to him.

But what of the work of the Race Relations department of the Arkansas Baptist State Convention? The work will go on. Building on the good foundation Dr. Hart has laid across the years, a new leader will step into the breach.

In his new position Dr. Hart will have unique opportunities to further the human relations causes that have been dear to his heart for so long, even as Joseph in Pharaoh's court—and please do not press this figure too far! Surely he will prove a blessing not only to the state of Arkansas, but also to the people, and to the God he continues to serve.

Get in there and pitch, friend!

Erwin L. McDonald

IN THIS ISSUE:

CONVENTION count-down, page 6, reveals preliminaries to help those anticipating attendance, and gives 'Fulfillment through evangelism, missions' as the Convention theme this year.

HART moves up, pages 2 and 7, to become head of the OEO in Arkansas, after a successful career in the Race Relations department.

MEDICAL Center personnel changes involve Dr. John Gilbreath and W. H. Patterson, both of whom have had long service with the center, as told on page 7.

ON PAGE 13, the world president of the Woman's Christian Temperance Union is scheduled to speak in Little Rock, Sept. 24 and 25.

Arkansas Baptist newsmagazine

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September 19, 1968

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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.

Guest Editorial

'Down in everything...'

Have you heard this statement, "We are down in everything at our church but we are up on money."

We doubt the wisdom of making such a statement. The first part of it, "We are down in everything in our church," is a defeatist attitude; and attitudes are contagious. A church where the leaders preach and teach that attitude will never improve in any department. Church members can never be challenged to do better by proving to them that they are failing. This defeatist attitude also invites destructive criticism.

On the other side of the picture, maybe we have some man-made norms for a church and when a congregation does not come up to some of those norms the spirit of defeat prevails. But, remember as long as church members have the Spirit of Christ there can be no defeats, only momentary retardments. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. . . Nay, in all these things we are more than conquerors through Him that loved us." (Romans 8:1, 37)

The second part of the statement is really a misnomer. To say, "We are up in money," may mean that the gifts are more than last year but this can mean that the church is falling behind the times in its income.

Gifts to churches, dollarwise, have been increasing but the value of the dollar has been decreasing, which means that the church of 1968 has less purchasing power with the dollar than ever before.

In the midst of the depression years when the national income dropped to 46 billion dollars, church people gave 2.05 percent of their incomes to their churches. In the prosperous twenties, they gave 1.8 percent to churches and today with a national income of 600 billion dollars, which is 304 percent higher than depression years, church people are giving 2.5 percent out of income.

Baptists are giving very little more percentage-wise than other church people. So, how can we truthfully say, "Baptists are up on money," when over two-thirds of the Lord's money never reaches the church treasury?

If an Arkansas Baptist church has not had a 59 percent increase in its gifts since 1960, it is down in money, because the average Baptist has

had that much increase in his income during that time.

This headline from Baptist Press—"Project 500 has been staggered by the lack of money"—does not indicate that Baptists gifts are enough to meet the needs.

When hours and hours are spent in denominational meetings bickering over the need of taking or refusing money from the government in order to carry on Baptist work, we are not "up on giving." When Baptist institutions stand on the verge of losing accreditation, Baptists are not "up on their giving." When Baptist church workers and denominational workers remain underpaid for lack of funds, Baptists are not "up on their giving."

There are some glaring reasons why Baptists are not up on money in the churches.

A Baptist who earned \$12,000 per year in 1967 has about \$4,900 in 1940 dollars. The Baptist who earned \$25,000 last year has about \$9,700 of the 1940 dollar. Consequently, many of the people do not give in proportion to their income. They are giving out of what is left over after inflationary prices and taxes.

What can be done? Scolding for not giving will not challenge church members to give more. It only puts them on the defensive.

Baptists must be challenged to give their money in order that the world may hear the gospel. Only a church with a sense of World Mission can truly lead people to give their money to the church. People do not like to give money to a church or an institution per se. They give their money so that these institutions can carry out the mission of missions. That is taking the gospel to the world.

Every church budget should include equitably all phases of Kingdom work, and then adequate time should be taken to give the church members an explanation of what the church plans to do with the money when it is given.

This can best be done by using Baptist plans which are based on the Bible plan of giving. A part of that plan is in I Corinthians 16:2—"upon the first day of the week let everyone of you lay by him in store, as God has prospered him."

When Baptist churches can take the gospel to the world without shortchanging any phase of Kingdom work, then these churches will be "up on money."—Ralph Douglas, Associate Executive Secretary

The people speak

A. L. Gillespie now home on furlough

A. L. "Pete" Gillespie, missionary to Japan, has just returned a year early for furlough. Since the decision to return at this time came suddenly and unsuspected, Brother Gillespie has an open calendar as far as speaking engagements are concerned.

Since Pete is living in Memphis during this furlough year, I thought that perhaps some of the churches in Arkansas would welcome the opportunity to use him in their activities. He has served as an evangelistic missionary in Japan for more than 20 years, is an excellent preacher, and would be available for revivals, encampments, supply preaching, and missions emphases. His wife, Bee, will also be available to churches, encampments, and WMU's.

Interested churches or church groups may contact them at 1408 Fox Street, Memphis, Tennessee, Telephone (901) 743-6787.

Your help in getting this information before the readers of your fine Arkansas Newsmagazine will be personally appreciated.—Trozy R. Barker, Dean of Men, Southwestern Baptist Seminary, Ft. Worth, Tex.

Mr. Crank on gambling

I was interested in your editorial in the issue of the Arkansas Baptist Newsmagazine of July 25th 1968 regarding the stand Mr. Marion Crank took on the bill to legalize gambling in Arkansas. Mr. Crank did support this bill and did so against the wishes of a big majority of the voters in his district. The writer advised him at the time that there was strong opposition to the gambling bill. Yet, Mr. Crank supported the bill. This causes me to wonder if he was representing the people in his district or was special interest involved.

Now, in the issue of Aug. 8, 1968, Mr. Crank makes the statement that his decision to vote for the gambling bill was based on information presented at the time. What information, Mr. Crank? Certainly it did not come from the majority of the voters in your district for we had in 1964 overwhelmingly defeated a like gambling bill.

Mr. Crank states in his letter to Arkansas Baptist Magazine, issue of Aug. 8th, that he is opposed to illegal gambling. What about legal gambling Mr. Crank, such as the bill you helped put thru the legislature in the 1967 session?

Mr. Crank's letter to your magazine of Aug. 8th does not clearly state his

stand on gambling. Lets be frank and honest with the people, Mr. Crank. We are dealing with the young people, the future leaders of our country.—Edward H. Freeman, P. O. Box 164, Ashdown, Ark. 71822

'Amens' from Virginia

This is to express appreciation to John F. Haylik for his article (Aug. 23) "Is the New Social Emphasis another Gospel?" And I agree with Dr. Henlee H. Barnette in the same issue, "there is but one Gospel, which is both personal and social."

Dr. Vester E. Wolber has rendered your readers a service in the above issue when he explains what the scripture has to say about racial purity. And I commend you on your editorial "Christian Honesty" with reference to what Dr. Wolber says in his Sunday School lesson. Above all I agree that Christians should not twist the meaning of scripture, but let the scripture say what it says whether it supports what we believe or not.—Bruce H. Price, First Baptist Church, Newport News, Va. 23607.

'To err is human'

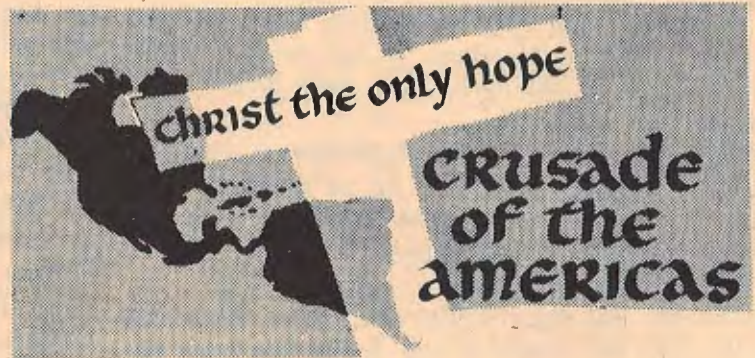
You goofed—you ran Robt. Reno's picture with the Spicer article.

Also—Don Sears has been away from Grand Ave. for years. It is Dick Maples who resigned recently. Don is (correctly) at Bolivar.

To be human is to err so don't fret about it. I made a mistake years ago myself.—Andrew Hall, pastor, First Baptist Church, Fayetteville, Ark.

REPLY: Yeh, to err is human, but why do some of us have to be so human!—ELM

URGE YOUR
FRIENDS TO
READ THE
Arkansas Baptist
TOO!



In 1965, Brazilian Baptists challenged Southern Baptists to participate in an evangelistic crusade beginning in Canada and extending to the tip of South America. Never before have the Baptist bodies of North, Central, and South America set out to engage in so great a crusade for Christ.

The Crusade of the Americas is a simultaneous evangelistic crusade conducted by local Baptist churches. Although many organizations are participating, the local church is the scene of the action. There are twenty-eight countries participating, but we march under one flag, that of Christ's kingdom.

The Crusade will use four languages: English, Spanish, Portuguese, and French; but it will proclaim one theme, "Christ, the Only Hope."

The purposes of the Crusade of the Americas are:

1. A deepening of the spiritual life within churches, homes, and individual Christians.
2. The evangelizing of the American continents.
3. The establishing of true moral and spiritual bases for the betterment of mankind's economic, social, and physical welfare.

Grober family here on leave

The Glendon Grober missionary family from Belem, Brazil, is in Arkansas for their furlough. They are residing at No. 3 Stonecrest Circle, Little Rock, telephone LO 5-7881, where they will be until next summer when they return to their field.

The Grobers have been missionaries in Brazil for the past 13 years. Their first four years were in Santarem, 500 miles into the interior, along the Amazon River. Since then they have been in Belem, where Mr. Grober teaches, at Equatorial Baptist Seminary, and pastors three churches.

Mr. Grober served as president of the state Baptist executive committee in his state in Brazil for two years and for the past one and one-half years has served as a member of the national Baptist executive committee.

Mrs. Grober is the former Miss Marjorie Steele of LaCenter, Ky. They have four children: Michael, 15; Cynthia, 13; Stephen, 10; and Sheri, 7.

For the past two months, Missionary Grober worked with Dr. Joe Calloway in an excavation project at Ai in Palestine.

During this time he and the crew found a large quantity of pottery, lamps, and other vessels. The most outstanding find was three Early Bronze gates, dating back to 2,000 B.C. It is reported that until this discovery there had been only one such gate unearthed in all of the excavations in the Holy Land.

The Grobers will be available for speaking engagements during their leave.

Serves in Florida

Robert Dickson, member of Southside Church, Pine Bluff, has completed a summer of work with First Church, Key West, Fla. He worked with the youth program of the Key West First Church, and served as interim pastor of Big Coppitt Mission. This work included leading youth revivals; working with Vacation Bible schools, assisting with visitation, and conducting a teacher training program at Big Coppitt Mission. He also planned and developed a program called "Teen Time."

Mr. Dickson is a sophomore at Ouachita University.



HAROLD C. Seefeldt, who retired in 1962 as superintendent of the Arkansas Baptist Home for Children, is shown at his desk in his Shreveport (Ala.) home with a copy of the Louisiana Baptist Children's Home News. At 71, he maintains a continuing interest in child care.

Baptist beliefs

Did Jesus teach hate?

BY HERSCHEL H. HOBBS

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

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."—Luke 14:26

Teaching hatred sounds strange when coming from Jesus' lips. For He ever taught us to love—even our enemies (Matt. 5:44). Here He taught that His disciples should hate those nearest and dearest to them, even their own lives.

To understand this one must know what Jesus meant by "hate" in this context. He spoke as an oriental. It was customary for an oriental to use strong language for emphasis (cf. Matt. 5:29f.). They used *love* and *hate* with reference to choice. "Jacob have I loved, but Esau have I hated" (Rom. 9:13). This refers to God's choice between the two brothers. He had to choose one through whom His redemptive purpose should run. And since by nature Jacob was more suited for the purpose, He chose him and rejected Esau. In this case the words *love* and *hate* have no reference to emotion but to choice.

It was in this sense that Jesus used the word "hate" in Luke 14:26. If one proposes to become a disciple of Jesus, he must be willing to choose Him above his dearest human relations. This, of course, presupposes that one's loved ones are opposed to one becoming a Christian. In such case he must reject them in favor of Christ. For loyalty to Christ should come before any human obligation.

If serving Christ means that one must give up his life, he should serve Christ. One should never court martyrdom. But he should not refuse it, if necessary, in order to be loyal to Christ.

Does this seem too hard a demand? Even the government requires such a choice for military service. Should we be expected to do less for our Lord?

New subscribers

Church	Pastor	Association
New budget after free trial:		
Runyan, No. Little Rock	Eugene Irby	North Pulaski

'Fulfillment through evangelism, missions' to be Convention theme this year

First of a series by THOMAS A. HINSON

President, Arkansas Baptist Convention

Seven 20-minute Bible study periods will be presented from the book of Isaiah by Dr. Marvin Tate as a new feature in the 1968 Arkansas Baptist Convention sessions in Hot Springs, Nov. 18-20.

Dr. Tate is a native of Washington, Ark., a graduate of Ouachita College and Southern Seminary, Louisville, and is professor of Old Testament Interpretation at Southern Seminary. He has also studied at Oxford University and has taught Bible at Wayland College.

Isaiah is the book for study in the January 1969 Bible Study Week.

This devotional-study feature period has a two-fold purpose in the minds of the State Convention Program committee members:

To provide a better spiritual tone for the beginning of each session; and

To provide church leaders with helpful preparation aids and materials for the January Bible Study Week.

The Crusade of the Americas has a 20-minute period in the opening-night session. This will be the single most vital business of Arkansas Baptists in 1968, and messengers and guests will hear the very latest plans, developments, and suggestions on the Crusade from our finest leaders in the field of evangelism.

Delivering the key note address of the 1968 Convention, on the Monday evening session theme, "PRIORITY OF THE TASK," will be Dr. Warren Hultgren, pastor of First Church, Tulsa, Okla.

Dr. Hultgren is a Hardin-Simmons University and Southwestern Seminary graduate, a leading denominational figure, and one of the most capable and sought-after speakers in all Baptist life. He conducts "The Pastor's Study," a weekly Sunday morning telecast to one of the largest sustained listening audiences in the state of Oklahoma.

Color video-tape will be made of the 1968 Convention, and high-lights of the Convention will be telecast statewide at prime time the week following the Convention.

Make your plans now, mark your calendar today, secure church action certifying you as a messenger early, and get your hotel reservations now, so that you can attend the 1968 Convention in Hot Springs.

Continental Congress sets rally, opens attendance

WASHINGTON — The Continental Congress on Evangelism slated here Oct. 10-13 as part of the Crusade of the Americas will feature a Friday night rally. This will take the place of a march from the Capitol to Washington Monument, even though government officials have agreed to grant a permit for the march, congress officials here announced.

At the same time, the North American coordinator for the Crusade of the Americas, Wayne Dehoney of Louisville, Ky., announced that registration quotas have been withdrawn and attendance will be open to all who register and pay the \$10 fee.

The Friday night rally (Oct. 11) will be held at the Washington National Guard Armory, with Baptists from metropolitan Washington area churches invited to attend.

The rally will be held in lieu of the much-publicized march and parade from the Capitol to the Washington Monument on Sunday afternoon, said William J. Cumbie, secretary-treasurer of the Continental Congress and superintendent of missions for the Mount Vernon Baptist Association.

Last April, the park services declined the Baptists' request for use of the facilities for a march and outdoor rally. "Because of the civil disruption that we experienced at that time, it was necessary, temporarily, to withhold issuing any permits for the use of any park lands for that far in advance," Sawyer said in his letter.

Sawyer said that since the "emergency has subsided," the park services would be glad to make the facilities available to the Continental Congress.

Cumbie said, however, that "we will give a nice letter to Mr. Sawyer, saying, 'Thank you, but we have already made arrangements to use the Armory for a Friday night rally, and since we are having a night rally, we believe an indoor rally would be better.'"

Dehoney said that attendance at the Congress would be open to all interested Baptists who want to attend the meeting at the Shoreham Hotel, and who are willing to pay the \$10 registration fee. Hotel space is still available at the Shoreham Hotel and at other hotels, Dehoney said.

Advance registration for the Congress totals 1,065 to date, Cumbie said, including about 750 Southern Baptists and 250 from other Baptists groups.

Purpose of the congress, said Cumbie, "is to serve as a forum for the best thinking among Baptists on evangelistic work, its theology, its methodology, and its practical involvements."



DR. TATE



DR. HULTGREN

The cover

Clyde Hart named to head OEO work in Arkansas



DR. HART

Dr. Clyde Hart has resigned as secretary of the Race Relations department of the Arkansas Baptist State Convention to accept appointment by

Governor Rockefeller to be executive director of the Office of Economic Opportunity for Arkansas.

Stating that the appointment came as a complete surprise to him, Dr. Hart delayed acceptance until he could counsel with Dr. S. A. Whitlow, executive secretary of the convention, and with other Baptist leaders, including Negro Baptists.

In an interview with the editor of the Arkansas Baptist Newsmagazine, Dr. Hart said that it was only after the matter was cleared by convention leaders that he would consider the new work.

Negro Baptist leaders who recently appealed to the executive board of the convention to ask Dr. Hart to continue to head the Race Relations department

for the coming year, beyond his scheduled retirement at the end of the current year, heartily approved the state appointment. They see in the new position an opportunity for Dr. Hart to achieve much for better race relations and the elimination of poverty in the state.

A native of Drew County, Arkansas, where he was born in 1903, Dr. Hart is one of seven children, all of whom are Baptists. This is a little unusual when it is taken into account that his father, John Calvin Hart, was a Presbyterian, and his mother was a Methodist.

Dr. Hart graduated from Crossett High School in 1924, and from Ouachita College (now University), in 1929.

Before coming to the Arkansas Baptist Convention to set up the Race Relations department, in 1954, he served successively as pastor at Tuckerman, at Eudora, at El Dorado (Immanuel Church), and at Hot Springs (Second Church).

Before becoming a convention employee, he served as a member: of the convention's executive board; of the Ouachita College board of trustees; of the special Southern Baptist Convention committee having the responsibility of selecting the site for the present Glorieta, N. M., Assembly; of the board of Arkansas Baptist Children's Home.

As vice president of the Arkansas Baptist State Convention; as a member of the board of control of assemblies, for the convention; as a member of the Arkansas Baptist Centennial Commission; and as a member of the special committee to study and rewrite the convention constitution.

In 1950 he received the honorary doctor-of-divinity degree from Arkansas Baptist College (Negro), Little Rock, in recognition of his achievements in race relations.

Mrs. Hart is the former Erma Lee Brymer of Crossett. There are four sons: Thomas Lee Hart, Little Rock, grocery pricing manager for Safeway Stores for the district comprising Arkansas, Louisiana, Mississippi, and part of Missouri; John Calvin Hart, Houston, who is employed by Shell Oil Company; James Brymer Hart, who is with the Air Force, Randolph Air Field, San Antonio, Tex.; and Clyde Hart Jr., head track coach at Baylor University, Waco, Tex.

Dr. Whitlow said of the Hart appointment;

"Dr. Hart has had a long and distinguished record as founder and head of our Race Relations department. We are grateful for the enlarged opportunity for service in his position as director of the Office of Economic Opportunity for Arkansas, and we wish him the best of success."

Personnel changes at Medical Center



MR. PATTERSON



DR. GILBREATH

The board of trustees of Arkansas Baptist Medical Center System has announced the promotion of W. H. Patterson to the position of administrator of Arkansas Baptist Medical Center to succeed John Gilbreath, who now becomes executive director, a new position.

The system presently operates Arkansas Baptist Medical Center in Little Rock, Memorial Hospital in North Little Rock, and is planning a new 500-bed, \$14 million hospital for the western part of Little Rock.

Patterson came to ABMC 15 years ago as purchasing agent. He has served as business manager, assistant administrator and was associate administrator at the time of this promotion. He is a native of Searcy, and is a graduate of Ouachita College.

Dr. Gilbreath became administrator of the center in 1946 and has served in that capacity until the present time.

Both men are Fellows in the American College of Hospital Administrators.

STUDENT DEPARTMENT

Letter from Jamaica

Ginny Webb, daughter of Rev. and Mrs. Lehman Webb of Hot Springs, served as a summer missionary in Jamaica. She is a senior music major at Henderson State College in Arkadelphia. The following letter was written to her fellow BSUers in Arkansas:

Dear BSUers:

Here I am on the tiny island of Cayman Brac, British West Indies. It is 14 miles long and two miles wide and is about 350 miles northwest of Jamaica. The four of us (a girl from Alabama, a boy from Oklahoma, and a boy from Texas) left Kingston Saturday the 17th for Cayman Brac. We were met by Rev. and Mrs. Lee King and their seven year old daughter, Kay. The Kings are one of the most dedicated couples I have ever seen—they have really been an inspiration. He pastors the three churches on Cayman Brac and a fourth church on Little Cayman, a smaller island six or seven miles away.

Last week we held Vacation Bible School in the morning and a youth revival at night. This week, since school has started on the island, we'll have Vacation Bible School at 4:00 in the afternoon and revival services at 7:30 p.m. (Those times are extreme approximations—everything around here runs almost on "Jamaica time," at least thirty minutes late!) When you see the roads here, you understand why, though. It looks like the pictures we see of the surface of the moon! You just wouldn't believe the rocks! And what isn't rock is sand!

In spite of the rocks and the heat, we are really having a grand time. The revival services have been frustrating at times because we could all pour everything into the service and there would be no response—at least no visible response. Rev. King told us this island has really been hardened to the Gospel. However, Friday we saw that we are getting through to the young people. In the Vacation Bible School decision service nine juniors and intermediates accepted Christ as their saviour.

Saturday night we had a campfire service on the beach. We felt led to give an invitation even though we had not planned one, and four more children ac-

cepted Christ. The Lord is working here, and I feel that this is a small beginning of something really big. Please pray for the Kings and this island full of people. There is so much that needs to be done.

I hope I can adequately share even part of what I've felt and experienced. It has been fantastic. I really think I will be a better person because of this summer. Sincerely, Ginny Webb

WOMAN'S MISSIONARY UNION

Foreign and state missions will be featured at each of the WMU District Meetings. Representing Southern Baptists' foreign mission work will be Glendon Grober, missionary to Brazil, and representing Arkansas Baptists' state mission program will be J. T. Elliff, secretary of the Missions Department.

Other features of each meeting will include "dialogues" on organizational plans for 1968-69.

Meetings are scheduled as follows: Oct. 21, Northwest District, Eureka Springs; Oct. 22, West Central District, Paris; Oct. 23, Central District, Park Place Church, Hot Springs; Oct. 24, Southwest District, First Church, Hope; Oct. 25, Southeast District, Immanuel Church, Pine Bluff; Oct. 28, North Central District, Heber Springs; Oct. 29, East Central District, First Church, Walnut Ridge; Oct. 30, Northeast District, Wynne.

A SPECIAL THANK YOU!

For the second year those attending state Girls' Auxiliary Camps celebrated Christmas and brought gifts to be distributed by Miss Lucille Kerrigan, director of Baptist Cuban Refugee Center in Miami, Fla.

Every day 200 more Cubans arrive in Miami empty-handed to take refuge from Castro's communism, and an estimated 800,000 more are said to be hopefully waiting to come. To these homeless people, Miss Kerrigan offers cheer and what limited assistance is possible. A "welcome kit" containing toothbrush, toothpaste, soap, comb, etc. is presented to each. In the fifteen cartons of commodities contributed by the GA campers were also many toys.

Miss Kerrigan wrote, "My, you should have heard all the ah's and oh's when the 15 boxes came in! . . . We could not have Christmas if it were not for you. . . So we are very, very grateful to all the wonderful people that helped. Please tell them that we are very grateful and thankful."

Good, clean, used clothing is also needed. Contributions may be sent to Miss Lucille Kerrigan, P. O. Box 584, Main Office, Miami, Fla. 33101.—Nancy Cooper, Executive Secretary and Treasurer

SUNDAY SCHOOL DEPT.

CONVENTION CONFERENCES

Age-group conferences will be conducted during each of the five sessions of the State Sunday School Convention to be held on September 30 and October 1 at the Immanuel Baptist Church in Little Rock.

Conferences are scheduled as follows:

- September 30
- 3:00 p.m. "Who do you want to teach?"
- 8:00 p.m. "What are some guidelines for achieving what you want to teach?"



MISS WEBB

State TU Workshop

Second church Oct. 25, 10 a.m.-3:30 p.m.

One of the eleven workshops to be held at Second Church, Little Rock, October 25, will be for intermediate leaders. This will be conducted by Mrs. Bob Atkinson, intermediate leader from Dallas, Texas. This program planning workshop will be designed to lead the leaders in actually planning the units of study for November and December. All intermediate leaders are urged to bring their current quarterlies. Mrs. Atkinson will have a display of materials for leaders to use in planning to meet the needs of intermediates in our churches. Both experienced and inexperienced leaders can profit by being in Mrs. Atkinson's conference. We are urging pastors, ministers of education and Training Union directors to begin planning the transportation for at least one member of each department of the Training Union to attend this leadership workshop on October 25. It will begin at 10:00 a.m. and close at 3:30 p.m. Next week—Group Learning Workshop for Adults and Young People.—Ralph W. Davis



MRS. ATKINSON

11:00 a.m. "How much time does it take to teach what you want to teach?"

3:00 p.m. "How do you prepare to teach what you want to teach?"

7:00 p.m. "How do you enlarge the organization and reach those you want to teach?"

Conference leaders from the Sunday School Board will be: Dr. Wilbur Lamm, adult; D. P. Brooks, young people; Elsie Rives, Primary; and Mrs. Douglas Hills, Cradle Roll and Extension.

The Junior Conference will be led by Paul Jones of Clinton, Mississippi.

Qualified and experienced workers from Arkansas churches will lead the Nursery, Beginner, and Intermediate Conferences: Mrs. James Zeltner, Fort Smith; Mrs. J. P. Oliver, Fort Smith; and James B. Johnson, Pine Bluff.

Lawson Hatfield and Don Cooper of the State Sunday School Department will lead conferences for pastors and general officers.—Pat Ratton, Consultant, Youth Work, State Sunday School Department

Just for today

I do not ask for lifted loads
 Or life without a care.
 I only ask for strength each day
 With grace my cross to bear.

I do not ask for wealth or fame,
 But this I ask in Jesus' name—
 To purge my heart from every sin,
 To keep me pure and close to Him.

I pray for that sweet, simple trust,
 A faith that will not dim;
 That come what will, I shall not
 fret
 But leave it all to Him.

How sweet to rest within His love,
 To know my Savior from above,
 Does watch and care for me each
 day,
 And guides each step along the
 way.

Then come what will of weal or
 woe
 My heavenly Father wills it so;
 He looks ahead, His eye can see,
 The way that is the best for me.

—Lydia Albersen Payen
 Stuttgart, Arkansas

If the Brotherhood is to properly minister to missionary education needs of the church's men and boys the organization and leadership assignments must be in keeping with the nature of the ministry.

THAT MEN AND BOYS MAY BE ORGANIZED:

Brotherhood Director:

1. Studies the needs of missionary education for men and boys.
2. Determines the number of units needed.
3. Enlists Royal Ambassador Leader.
4. Enlists Baptist Men's President.

Baptist Men's President:

1. Enlists other officers for Baptist Men's unit.
2. Presides at regular meetings.
3. Leads in planning programs and activities.
4. Guides the over-all program of Baptist Men.

THAT MEN MAY KNOW;

Mission Study Leader:

1. Plans mission-centered programs for every meeting of Baptist Men.
2. Participates in planning and conducting church mission study opportunities.
3. Challenges each man to accept personal responsibility for his own missionary knowledge.
4. Stimulates every man to grow toward spiritual maturity that each might be fit for service.

THAT MEN MIGHT DO:

Mission Action Leader:

1. Responds to the challenge of church plans to use men in missionary activity.
2. Organizes and leads men to plan and carry out special missionary action projects.
3. Leads in the development of continuing missionary activities.
4. Encourages each man to accept his personal responsibility for acting, witnessing and ministering as they go.

LOOKING FORWARD TO TOMORROW:

Royal Ambassador Leader:

1. Plans and projects before the church a worthy program of missionary education and mission involvement for boys.
2. Enlists and trains counselors and assistant counselors to provide a worthy program of missionary education and mission involvement for boys.
3. Seeks to involve men in activities which will demonstrate an adequate concern for the development of boys.
4. Challenges each man to see in every boy an opportunity to witness and minister.

THESE ARE THE FUNCTIONS OF BROTHERHOOD—THESE ARE THE ESSENTIAL LEADERS—C. H. Seaton



© Cartoons of the Month

"The supermarket sells them all dressed for only thirty-nine cents a pound!"

Southern Baptist datelines

Network pledges less TV violence to SBC

NASHVILLE—Officials of the three major television networks in the nation, in replying to a plea from a Southern Baptist Convention leader, have stated that fall television programming this year will seek to de-emphasize excessive violence.

The letters from the network officials came in response to correspondence from Foy Valentine, executive secretary of the Southern Baptist Christian Life Commission who wrote to the television network presidents urging them to accept a moral responsibility for combatting "the increasingly violent spirit of our nation."

Officials of all three networks said in response that television programs and movies were being screened in an attempt to prohibit excessive violence, or "violence for the sake of violence."

In one of the strongest letters, Columbia Broadcasting System President Frank Stanton told Valentine that "we are systematically screening every non-news program for violence before it goes on the air.

"Some broadcasts," said Stanton, "have been withheld entirely; others have been heavily edited. Obviously, there are certain limits. We cannot summarily ban all so-called violence. . . . What we are trying to do is guard against those instances where violence creeps into the script only for the sake of violence, and not for any purpose essential to the drama."

Stanton stated he wanted to assure Southern Baptists that efforts to avoid excessive violence in entertainment programming on CBS will continue, and that "we have no intention of renegeing on that responsibility."

An official of the National Broadcasting Co., stated that "we've been taking a number of steps to reinforce our standards regarding the depiction of violent conflict on television." The letter was signed by Thomas Baum, director of corporate information.

"As a result of our reappraisal, there have already been significant changes in programs and in proposed scripts for the coming season's programs, and we've been reviewing movies to be scheduled on the network. . . . Specifically, we are rejecting new program ideas that might rely too heavily on violence," Baum said.

The vice president and general manager of the American Broadcasting Co., I. Martin Pompadur, told Valentine that "our people have been directed to fol-

low our long-standing practice of prohibiting the use of violence for the sake of violence and to give special attention to encouraging the de-emphasis of acts of violence.

"While it is not possible to accept the allegation made by some people that television per se, is responsible, somehow or other, for such lawlessness and violence, we are examining all of our network presentations—and will continue to do so," said Pompadur.

In his earlier letter, Valentine cited statistics to the effect that the average 18-year-old has watched about 15,000 hours of television, concluding that "the impressions of attempting to solve problems with violent action are deeply inbedded in his personality."

After receiving the reply letters from the network officials, Valentine said that the networks seem to want more support from the public in their control of violence in programming.

"Therefore, I encourage Southern Baptists to write the networks and their local television stations, commend them for their good programs, point out their bad ones, and further encourage them to upgrade the moral quality of their presentations across the board," Valentine said.

"Any change in the present, unbridled programming of violence and disorder will be welcomed, and the sooner the better," Valentine concluded. (BP)

Black Baptists evaluate integration, separation

WASHINGTON — Leaders of the Progressive National Baptist Convention, Inc., urged their members not to abandon the dream of an integrated society while they find their stance in the rapidly emerging black separatist movement.

Gardner C. Taylor of Brooklyn, N. Y., outgoing president of the seven-year-old convention, told the 5,700 registered delegates and messengers at the annual session here that they "cannot live apart from the heady ferment" now occurring among black people in the land.

"Those of us who came forward during an integrationist generation—are startled and sometimes angered by the strange new talk of separatism by young blacks," he said. Taylor described much of their talk as "angry, petulant, pointless."

The Louisiana-born Taylor, pastor of the 11,000-member Concord Baptist Church of Brooklyn, told his fellow Negro ministers that those who lead the people of God must listen carefully to

the "kernel of reality" in what he called the "excessive rhetoric" of the black militants.

The Baptist Leader, recently named lecturer on preaching at Colgate-Rochester Divinity School, compared the separatist idea of the black race in American society with the experience in the life of the early disciples when Jesus told them to "come apart and rest for awhile."

The same applies to a race such as ours, the Negro preacher said. "Not in isolation, but in retreat and communion among ourselves we must find our true selves—and return to the nation bearing in Christ's name the gifts of our blackness."

The executive secretary of the Progressive Baptist Convention, L. Venchael Booth from Cincinnati, Ohio, in an interview said the black separatist movement is not strong in the convention.

Identifying himself as an "integrationist," Booth predicted, however, that the movement for black identity must run its course in the nation before an integrated worship is possible.

"If I were a white man today," Booth projected, "I would not withdraw from the integrationist movement." He said the white man should work with the black man on any level possible, even to joining a Negro church.

"The white man has the right to test his welcome in a Negro church," he said, referring to the sit-ins and pray-ins in many Southern churches in the early part of the civil rights movement.

Booth, pastor of the Zion Baptist Church in Cincinnati, has been executive secretary of the Progressive Baptist Convention since its organization in 1961. Under his leadership, the convention was organized in that year, in a split with the National Baptist Convention, U.S.A., Inc., in a protest over tenure of its leaders.

The new convention's constitution calls for a new president every two years. Honoring that commitment, the Progressive Baptists in this year's session elected as the new president E. R. Searcy, pastor of the Mt. Zion Second Baptist Church in Atlanta.

In his address to the convention, outgoing president Taylor urged the new officers to work for a "Baptist Ecumenical movement."

He lamented the divisions of race and philosophy in the Baptist family calling them a "shame and pain." He urged the hastening of the time when the "walls of partition will be thrown down in the home of Baptists."

In Taylor's sermon to the convention and in interviews with Booth and the new president, there were reports of increased efforts for cooperation and friendship with other Baptists.

Many of the Progressive Baptist churches are aligned also with the American Baptist Convention. All three leaders referred to "signs of friendship" with Southern Baptists.

"A new day is breaking," said Searcy, the newly-elected president from Atlanta. "I will work for it and advocate closer relationships with the Southern Baptist Convention."

The seven-year old Negro convention claims a membership of some 600- to 800 churches, according to the executive secretary, with a membership somewhere between 600,000 and a million.

"This convention has something to say to all existing Baptist conventions. Booth said. "With no property and no foundation of funds, we are tied together by a spirit of fellowship and a love of freedom." (BP)

Council of Churches invites Texas Baptists

DALLAS—A panel of eight Protestant and eight Catholic leaders working on a merger of the Texas Council of Churches and the Catholic Conference of Texas has decided to extend an invitation to Texas Baptists to join the proposed merger.

Known as the "Committee of 16," the group will send the invitation to T. A. Patterson of Dallas, executive secretary of the Baptist General Convention of Texas, rather than to the convention in annual session, according to Methodist Bishop W. Kenneth Pope of Dallas.

"The invitation should be made very adroitly," said Bishop Pope. "We must go through the back door and find out how he (Patterson) really feels. No use in being turned down."

Patterson, in an interview here, said it would be impossible for him or any other Baptist leader to commit the Baptist General Convention of Texas to the proposed Protestant-Catholic Texas Conference of Churches.

Explaining the nature of the autonomous nature of local Baptist churches, Patterson said in an interview with WFAA-Television, "If any individual or even the state convention should decide to enter the merger it would not be binding on any single church."

Patterson said he had received no official word from the committee, but noted he had worked with several of the committee members in the area of social action and civic righteousness and had a high regard for them personally.

Gordon Clinard of San Angelo, Tex.,

current president of the Texas convention, said in the same newscast, "Baptists by their very nature are quite cooperative in a number of areas," but noted that Baptists are suspicious of the idea that spiritual unity will grow out of any organization.

"We have organic unity in our churches," Clinard explained, "But even in the local situation this does not always guarantee spiritual unity."

Fifteen administrative bodies of Texas church groups have already ratified the constitution of the proposed new group. Approval of 20 groups, representing 10 different denominations, is necessary before the group can be formed.

The committee of 16 set Feb. 25-26, 1969, as the dates for a constituting assembly to formally organize the new conference. Their meeting will be held in Austin, Tex., to coincide with the annual meeting of the Texas Council of Churches.

Among the goals of the joint conference, as delineated in the constitution, are: "to apply more effectively the substance and insights of the Christian gospel to the structures and institutions of this state," and to promote "the spirit of ecumenism." (BP)

'The Salvage Room' gives alcoholics needed help

MIAMI—They called it the salvage room. It was a messy 20-by-40-foot space in the basement of First Baptist Church here where broken and worn out furniture, scraps of lumber, odds and ends of all sorts of things, and just plain junk had been stored for years.

Today they call it The Salvage Room. It is clean and neat as a pin, comfortably furnished with the renovated couches, chairs and tables which once were stored there.

It is not, however, the change in the furnishings and their surroundings which has given the place its capital letter name. It is the transformation of the lives of the men and women who frequent The Salvage Room.

They are alcoholics and dope addicts. They include bankers, lawyers, housewives, and bums. But all are hooked on a habit they want to kick.

At almost any hour of the day or night you might find two or three of them at their special place in the basement of the First Baptist Church. As many as 17 of them have been there at one time. A recent count showed 62 visits (some of them were repeats) in a week's time.

They go there to drink—coffee, that is—and to talk to those who understand their problems; and to pray—to

the God they're told "loves them enough that he paid for all the drinks they ever had. He paid for them on the cross."

Passing on the message is Clarence Hord, a 47-year-old painting contractor who for 30 years fought a losing battle with alcohol and "the pills." He knew from personal experience the need of The Salvage Room. So he started it and is mainly responsible for keeping it going. (BP).

Protection funds exceed \$200 million

DALLAS—The funds administered by the Southern Baptist Annuity Board for members in its protection programs exceeded \$200 million during August, more than four months ahead of a projection made two years ago.

R. Alton Reed, executive secretary of the Annuity Board, announced the achievement at the closing of the books for the month of August. He called this milestone a "fitting climax for the 50th year of service celebration the board is observing in 1968." The board was founded in 1918.

Reed said the increasing number of Southern Baptist churches and agencies who put their ministers and employees into the protection program and a sound investment program were the primary factors which boosted the funds past the \$200 million mark ahead of schedule. (BP)

\$13-1/2 million budget proposed for Texas

DALLAS—For the first time in history Texas Baptists are getting a scheduled sneak preview of the 1969 budget of the 1.8 million—member Baptist General Convention of Texas, as it is presented in 16 cities across the state for discussion and questions.

The proposed \$13½ million budget is the largest ever recommended by the convention's program coordinating committee to the 192-member Executive Board which meets this month. The committee serves as the coordinating committee of all convention programs and appropriations.

Following action by the Executive Board, the budget will be submitted to convention messengers meeting in Ft Worth in November, for final approval. (BP)

ORGANIZED
TO **S**ERVE
COOPERATIVE PROGRAM

From the churches

First Church, Jonesboro, new plant



ARCHITECT'S drawing of new education building, First Church, Jonesboro.

Construction is under way on a new educational building for First Church, Jonesboro, Emil Williams, pastor.

Total cost of the project is \$298,139, of which \$250,000 is financed by a loan from Lamar Life Insurance Company.

Architects are Stuck, Frier, Lane & Scott, Inc., of Jonesboro, and the contractor is Cooper Construction Company of Jonesboro.

The new construction will include Nursery, Beginner, Primary, and Mar-

ried Young People departments, the enlargement and improvement of Junior, Intermediate, Young People and Adult departments, the renovation of present educational space, improved choir room facilities, a chapel for smaller services, new church library, youth activities room, and improved office and loading area for easier access to the Education building will also be provided.

Construction of the new Educational Building is due to be completed in the early part of 1969.—Jean Staggs

Mason, and Donald Mason.

Mr. Harrison is a native of Smackover and a graduate of Ouachita University. He has also studied in the schools of church music and theology at Southwestern Seminary, Ft. Worth, Tex.

While at OBU he served as minister of music and youth at First Church, Norphlet, and came to Tillar on July 3 from First Church, Olney, Tex., where he was minister of music-youth.

He is married to the former Donna June Mason, Norphlet, and has two children, Laurie Lea, age 4, and Larry Wayne, age 20 months.

Rev. Cole honored



MR. COLE

Forrest Park Church, Pine Bluff, honored their pastor, Minor E. Cole, and Mrs. Cole on Sept. 8, after the evening church service. The reception was given in recognition of his many years of service in the ministry.

Nettleton Church G. A. coronation

"GO AND TELL" will be the theme of the Coronation Services at Nettleton Baptist Church Sunday, Sept. 22, 7:30 p.m.

There will be thirty girls recognized in this service. Mary Alice Shackelford will be recognized as Queen-with-a-Scepter. She is the daughter of Mr. and Mrs. Edgar Shackelford, Route 5, Jonesboro; and the grand-daughter of Mrs. Stella Rea, Caraway.

Other girls advancing in Forward Steps will be as follows: Maidens—Tammy Burrus, Becky Clay, Beth Nettles, Leigh Ann Richardson, Rhonda Shackelford, Pam Shepard, Rhonda Walker, Sheryl Harlan, Susan Box, Rita Utley, Lisa Moore, Pam Gentry, and Mari Sulfridge. Those advancing to Lady-In-Waiting will be Kathy Harlan, Sherry Showalter, Linda Henderson, Kim Mooneyham, Phyllis Hoke, Lynda March and Carol Shackelford.

There will be seven girls advancing to Princess step and they are Sheryl Watkins, Linda Berk, Karen Carter, Ramona Nettles, Libbie Richardson, Vicky Watkins and Vicky Wooten. Queens to be recognized will be Judy Davis and Denise Andrews.

Pastor, Harold B. Ray, reports the reason for such a large number of girls advancing is because of good, patient counselors. Mrs. James Davis is the G.A. Director.

Churches to honor O. M. Stallings

Mt. Harmony and First Church, Greenwood, will have special services on Sept. 22 to observe the sixtieth anniversary of the ministry of O. M. Stallings.

The morning session at Mt. Harmony will be presided over by Clarence Elmore, pastor. It will begin with the regular Sunday School at 9:45 a.m.

The afternoon session, with Mr. Elva Adams presiding, will begin at 1:15 p.m.

The evening session at First Church will be presided over by Lonnie Lasater, pastor. It will begin at 7:15 p.m.

Christmas came early

—For Crossett citizens when G.A.'s of Mt. Olive Church, Crossett, knocked on their doors and then sang "Silent Night" and "Joy to the World."

At each stop, the girls collected something for mission boxes. Afterward they had a Christmas party, reviewed the Christmas story, and placed their gifts under the traditional tree. Girls who participated were Kay Halley, Barbara Dunn, Becky Seamans, Carla Sasser, Elesa Harris and Doris Griffis.

First Church, Tillar ordains pastor

Lawrence W. Harrison, son of Mr. and Mrs. Robert W. Harrison of Smackover and pastor of First Church, Tillar, was ordained to the ministry by the Tillar Church on Aug. 25. The ordination council was composed of pastors and deacons from Delta and Liberty Associations. Noel Barlow, superintendent of missions for Delta Association, served as moderator and led in the examination of



MR. HARRISON
the candidate.

Al Cullum, McGehee, served as clerk.

The message and charge to the candidate was given by Bailey Smith, pastor of First Church, Warren. C. W. Day, Tillar, presented the gift Bible, and H. F. Paris, Tillar led in the ordination prayer.

Others serving on the council were Carl Aldridge, J. M. Stratto, Joe A. Thompson, Preston Greer, Wayne Files, P. A. Shockley, Jr., James O. Ross, E. R. Ross, Percy Wengo, Gene Smith, Raymond Day, Buck Cook, Jack Wildt, Don

Junior Girls attending Ravenden Springs Camp during two sessions this summer have contributed \$55.27 to be divided between the Cooperative Program and Foreign Missions. Directors during the two sessions were Mrs. J. Russell Duffer and Mrs. Henry Weaver.

Revivals

First Church, Omaha, Aug. 19-25; Jamie Coleman, pastor of First Church, Green Forest, evangelist; Helen Powers, singer; 28 professions of faith, 20 baptisms, 1 by letter, 34 dedications Perry Fitchue, pastor.

Salem Church, Benton, July 15-21, J. C. McClenny, evangelist; 6 professions of faith during the revival; soon after, 2 by letter, 3 for baptism. This was a gain of 11 members within two weeks for Salem.

Temple Church, Camden, ended Sept. 4; Sam Cathey, Inkster, Mich., evangelist, The Nash Family, song leader; 14 professions of faith, 3 by letter Earl Burks, pastor.

Bayou Mason Church, Lake Village, Aug. 25-Sept. 1; J. D. Lunday of Greenville, Miss., evangelist; J. V. Morphis, song leader; Mrs. James Rice, pianist; 1 profession of faith, numerous rededications; J. D. West, pastor.

Northside Church, Helena; C. Edgar Jones, evangelist; Dr. Carl Fawcett, choir director; 122 decisions, 33 for baptism, 7 by letter, 76 rededications, 2 by statement, 4 for special service.

East Side Church, Paragould, Aug. 12-18; Pete Steelman, pastor Thrift-haven Church, Memphis, Tenn., evangelist; Gordan Ellington, Paragould, song leader; 9 professions of faith, 10 by baptism, 1 by letter, many rededications. Don Reed is pastor. Former pastor Sam Willcockson, California, preached Aug. 18.

Ridgeway Church, Nashville, Aug. 12-18; Carroll Evans, pastor, First Church, Manila, evangelist; 4 professions of faith; several rededications; one dedication to special service; Charles R. Stanford, pastor.

First Church, Stamps; Aug. 28-Sept. 1; youth revival; four guest-speakers; Lester Peck, Texarkana Bible Study Center, Wednesday evening; Tom Simmons, Hope Calvary Church, Thursday evening; Jim Abrahamson, Dallas Theological Seminary, Friday evening; on Saturday evening, Mr. Abrahamson and Marsha Patton shared the program; Sunday evening, Jerry Malone, youth director of Stamps First Church spoke.

Name calling

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

The modern method of pressuring individuals or groups into action by labeling them is not new. "Name calling" is an old trick to embarrass, intimidate, and slander. Baptists have come in for their share of this.

The rapid growth among Baptists in the Seventeenth Century aroused a host of adversaries. Every weapon...slander, abuse, perversion, no matter what...was considered fair practice against these despised folk.

Such terms as "adders and efts breed in old broken walls" were applied to them. They were called "illiterate," "sottish," "lying," "blasphemous," "impure," "carnal," "cruel," "bloody," "profane," "sacrilegious."

All Separatists at that time who immersed were called Ana-baptists by the Established Church. One writer penned: "To these doctrines you must add their practices. The seditious pamphlets; the tumultuous rising of rude multitudes, threatening blood and destruction; the preaching of the cobblers, felt-makers, grooms, and women; the choosing of any place for God's service but the church; the night meeting of naked men and women; the licentiousness of spiritual marriages without any legal form: these things if they be not looked into, will bring us in time to community of wives, community of goods, and destruction of all."

Note the contempt for the common man. And such accusations when "looked into" were found to be colored by extreme prejudice.

Another writer declared: "In one Anabaptist you have many heretics; and in this one sect, as it were one stock, many erroneous and schismatical positions and practices engrafted and, as it were, inoculated...They preach, and print, and practice their heretical impieties openly. They hold their conventicles weekly in our chief cities, and suburbs thereof, and there prophesy by turns... They flock in great multitudes to their Jordans, and both sexes enter the river, and are dipt after their manner with a kind of spell, concerning their tenets...They print not only Anabaptism, from whence they take their name, but many other most damnable doctrines, tending to carnal liberty, familism, and a medley and hodge-podge of all religions...If this sect prevail, we shall have no monarchy in the State, nor hierarchy in the Church, but anarchy in both..."

The result of such calumnies and silly nonsense about Baptists and their practices led to their confessions of faith. These were expositions of their opinions, defenses, or apologies, and helped correct the bitter misrepresentations of their enemies.

¹J. Jackson Goadby, *Bye-Paths in Baptist History*, (London, Elliot Stock, 62, Paternoster Row, E. C., 1871), p. 105

²Ibid

CORRECTION

Dr. Ross Edwards Marianna speaker

Through an oversight, the name of Dr. Ross Edwards, editor of *Word and Way*, official organ of the Missouri Baptist Convention, Jefferson City, was omitted from the list of speakers featured during the recent centennial observance of First Church, Marianna.

Dr. Edwards, who was pastor of the Marianna church from 1938 to 1943, was the featured speaker at the Sunday morning service, Aug. 18.

World president of WCTU to Arkansas

Mrs. T. Roy Jarrett, World President of the Woman's Christian Temperance Union, will be guest speaker at the 89th Annual Convention of the Arkansas WCTU.

The convention will be held in First United Methodist Church, North Little Rock, Sept. 24 and 25. The meetings will begin at 10 a.m. on Tuesday and at 9:30 a.m. on Wednesday.



HELP SMOKEY
BEAR PREVENT
FOREST FIRES
IN THE SOUTH



THE Fisher Street Baptist Church of Jonesboro has just completed a \$80,000.00 building program. This included a new front on the church, all existing facilities were remodeled, and the building was completely air conditioned and centrally heated. The Building Committee consisted of Bob Bennett, Chairman; Louis Tremblay, Duaine Haag, John Statler, Juanita Robertson, and Joy Scott. Fisher Street was organized in 1925 and is in Mt. Zion Baptist Association. Bob Alexander is the pastor.



... Cigaret commercials in sports programs may huff and puff to an end. Cigaret commercials will be few and far between in the season's lineup of college and pro football games. The P. Lorillard Co. has dropped its sponsorship of games of the National Football League, for which the tab had been \$70,000 for a one minute plug. Liggett & Myers is "considering" a reduction of its sponsorship of the American League games. And the National Collegiate Athletic Association has promised to do everything it can to keep cigaret ads off telecasts of NCAA events. The moves came as a result of a campaign by Senator Warren Magnuson and the late Senator Robert F. Kennedy to bar cigaret commercials from sports programs. (Changing Times, September 9, 1968)

... The number of impoverished U.S. families (urban groups of four earning less than \$3,300) declined by 600,000 last year, but 5.3 million families still live in poverty. (Newsweek, August 19, 1968)

... A National Educational Television producer recently completed a television documentary on Appalachia to be viewed this fall says it's getting more difficult to shoot social documentaries.

In fact, says Jack Willis, it can be downright dangerous, as witness the murder last fall of a documentarian in Appalachia.

Willis says the real problem is the general indifference of the people. They have seen TV producers come and go and productions air with only trifling changes in the human condition. Willis pointed out that some documentaries brought instant relief in food and clothes from donors throughout the nation but Appalachians are quick to point out that the relief was strictly short-term. (Variety, August 14, 1968)

Missionary notes

James Burleson, former minister of music at Rosen Heights Church, Ft. Worth, Tex., has joined the Church Music department of the Sunday School Board of the Southern Baptist Convention as youth consultant. A native of Arkansas, Burleson is a graduate and former staff member at Ouachita University. In his new position he will work with churches across the convention in their youth music programs.

Rev. and Mrs. Harrison H. Pike were scheduled to leave the States on Aug. 10 to begin Southern Baptist mission work in Angola, an overseas province of Portugal in southwestern Africa. They will cooperate with the little Baptist Convention of Angola in ministering to the people of the capital, Luanda, and extending Baptist work in other parts of the country (address: c/o Svend E. Jorgenson, C. P. 2532, Luanda, Angola). Before transferring to Angola in January they were missionaries to Brazil for 12 years. Mr. Pike is a native of Texarkana, Tex.; Mrs. Pike, the former June Summers, was born in Fort Smith, Ark., and moved to Texarkana as a teen-ager. Prior to their appointment by the Foreign Mission Board he was pastor of First Baptist Church, Oden, Ark.

Francis M. Harper, of Malvern, Ark., stepfather of Rev. Marvin R. Reynolds, Southern Baptist missionary to Botswana, died in August. Marvin Reynolds may be addressed at P. O. Box 59, Francistown, Botswana.

Miss Nan Owens, Southern Baptist missionary to Nigeria, expected to arrive in the States on September 8 for furlough (address: Rt. 2, Box 121, Junction City, Ark., 71749). A native of Union County, Arkansas, she taught school in her home state for six years prior to her appointment by the Foreign Mission Board in 1957.

Three Southern Baptist missionary journeymen, Charleeda Bennett, of Lakeland, Fla., Carol Christilles, of Texarkana, Ark., and Linda Nickell, of Atoka, Okla., were scheduled to leave the States on September 3 for Taejon, Korea, where they will teach in the Korea Christian Academy for two years. (They may be addressed at Baptist Mission, O Jong Dong, San 5, Taejon, Korea.) Charleeda is a 1968 graduate of Tift College, Forsyth, Ga. Carol, a 1966 graduate of Ouachita Baptist University, Arkadelphia, Ark., taught school in Forrest City, Ark., for two years. Linda graduated from Southeastern State College, Durant, Okla., this year.

Slain ambassador son of missionaries

John Gordon Mein, USA ambassador to Guatemala, who was slain in an ambush in Guatemala City on Aug. 23, was the son of the late Dr. and Mrs. John Mein, Southern Baptist Convention missionaries to Brazil. His brother, David, also is a missionary, being president of the North Brazil Baptist Theological Seminary in Recife. His stepmother, Mrs. Mildred Cox Mein, is a missionary teacher in the Brazilian state of Bahia. (EBPS)

HELP STAMP OUT shutter bugs



by JACK GULLEDGE

Everybody that's anybody has been somewhere. From the wilds of Africa to the balmy shores of Jamaica, through the exotic Orient to the crumbled ruins of the Acropolis, goes the itinerant, wagging his 35-millimeter camera with him.

Click goes the shutter. Dig that scenery. Snap that old church. Get that peasant in native costume for the folk back home. Take a picture of me with that old man with the long white beard.

So returns the great white hunter with his prey, box after box of slides, most of which could have been purchased over the tourist counter at half the price and twice the clarity.

First, the home church that furnished most of the expense money has the rare thrill of seeing the three-month Sunday and Wednesday night series.

Press goes the button, zip goes another slide, and a detailed account of ships, historic buildings, and servant boys with funny names follows. Once in a while the picture of a church or mission hospital is thrown in to remind the viewers that this was a religious crusade with world-changing consequences.

The distinction of going abroad pegs the world traveler as a man in the "know" from the unfortunates who have never seen anything more exciting than Disneyland and the Grand Canyon.

One of the silent by-products of having slides is the overnight transformation that takes place. A mild introvert returns from foreign shores an unmistakable extrovert, projecting personality through his camera lens. The rare distinction of

making a "mission tour" to some unholy lands, with side trips to the French Riviera, creates a brave humility that must be shared with the world.

"Sure, I will come for a revival. Oh, yes, I will bring my slides. I know the people are just dying to see all about Slumbogia. Yep! I will speak to your Brotherhood. I will show my slides too." We, the underprivileged and untraveled

have to be satisfied with these breathless second-hand visual accounts.

There was a time when our status symbols were high-sounding degrees, new buildings owed for, ulcers, "M" Night invitations, and press clippings. Not anymore. If you really measure up today, you must have a closet full of color slides.

Probably one of the future requirements of our seminaries will be a 30-day tour of the far-out places. Instructions in acquiring the "emulsion touch" and the shutterbug instinct will take the place of outside reading.

It just so happens that I have sweet-talked my church into sending me on an urgent mission tour to Funville Islands—by way of the World's Fair—next year. Because of the great demands that will be made when I return, I have obtained a 35-millimeter camera with my wife's green stamps.

I owe it to the world to make rare and unusual slides never before seen by human eye—except on national TV. I simply must make my cultural contribution to the status quo.

I should return by the end of the summer and will be available for Mickey Mouse Clubs, Ladies Aid Societies, Town Hall meetings and sundry organizations. No obligations! Please get your requests in early because I am confident my booking will be filled in no time at all.

You won't forget to take an offering. After all, they don't give slides away.

Jack Gulledge is pastor of Emmanuel Church of Tucson, Ariz.

—From Baptist Standard

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REV. AND MRS. Luther Woodward (center), of De Funiak Springs, Fla., watch women of Sakubva Baptist Church, Umtali, Rhodesia, dip breakfast from a drum of food prepared for persons who took part in an all-night prayer vigil. One of seven visiting ministers from the United States preaching in a nationwide evangelistic campaign in Rhodesia, September 1-22, Mr. Woodward spoke in the Sunday morning worship service at Sakubva Church following the vigil. (Photo by Gerald S. Harvey)

How develop stewards?

Two laymen were on their way to work one Thursday morning. "Our business meeting last night was a mess," said James Thurlow. "We never seem to have enough money. The church is always appealing for extra donations. This irritates the people and produces a bad spirit. I don't know what we are going to do."

"Don't you have a stewardship development program?" asked Sam Gage.

"Sure, we have one every fall," Thurlow replied. "We hit it hard and get it over with so we can get on with more important business. Last October we did the whole thing in one week. Our preacher preached on tithing, then passed out the pledge cards. Unfortunately, it was raining that day and not many were present. We pledged only a small part of the budget, but we had promised the people that we would not drag out a long campaign. We do something about stewardship every year,

and I just can't understand why we are always in financial trouble."

"There is more to stewardship than a campaign," said Gage. "The annual emphasis should be to stewardship development what a revival is to evangelism."

"What do you mean?"

"Stewardship development should be an integral part of the life of the church throughout the year," Gage continued. "The real purpose is to develop strong Christians. Therefore, it must not be left to an annual appeal. A year-round approach is needed. Giving concerns the whole of the lives of all our people. Its development should be a continuous function of all church organizations."

"You don't mean a continuous effort . . .?"

"I mean that a church should be con-

stantly teaching, training, and enlisting people in active stewardship of money," said Gage. "A once a year financial confrontation is no more successful than trying to do all soul-winning during a brief revival."

"Well," said James, "perhaps that explains why your church is succeeding and ours is failing at the task."

Financial stewardship development is a basic task of church life throughout the year. A comprehensive appeal must be made for all possessions to all the people by all organizations. Continuous effort requires constant teaching, continual training, and ceaseless enlistment.

The annual stewardship emphasis provides an opportunity for climactic confrontation. However, to achieve lasting results, a church needs to develop a constructive code or a set of rules for year-round financial stewardship.

The mission work done through the Cooperative Program would soon disappear without faithful givers.

Soviet invasion scored by Baptists

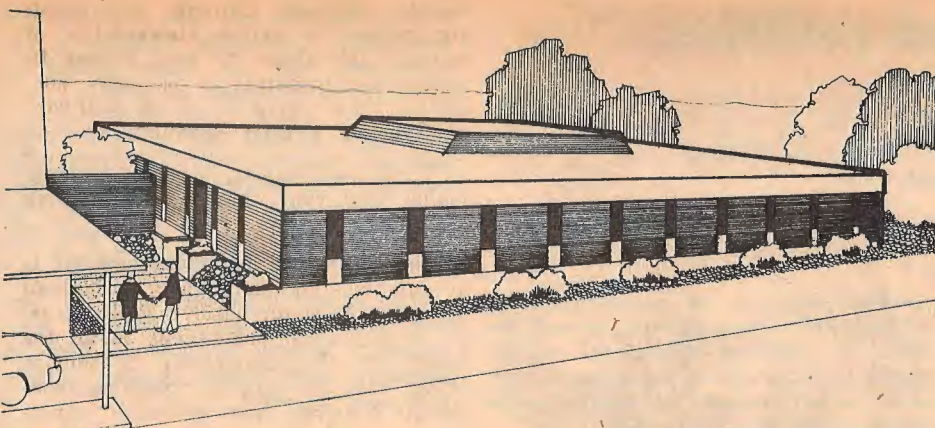
Baptist weekly newspapers in Great Britain and Sweden have deplored the Warsaw Pact forces' invasion of Czechoslovakia. The Baptist Times, issued in London, described it as "an act of naked aggression," a "war-like breach of international justice," and a reminder that "terrorism still reigns."

Veckoposten, published in Stockholm, said, "The policies of violence and power must be branded wherever they appear. This is the case today in Czechoslovakia."

The British paper said the invasion took place because Russia feared the liberal trend in Czechoslovakia, and its effect on Poland, East Germany, Hungary, and Bulgaria as well. Veckoposten agreed that the newly gained freedoms in Czech national life were the main reason behind the military action.

"The Soviet Union is treating Czechoslovakia much as a federal government, whether in the U.S.A. or West Germany, would treat a state known to have dangerous views," the Baptist must go to the Czech people and to all others who long for deliverance from oppression."

The Swedish paper, which has often criticized America over the Vietnam war, said the invasion by the USSR and its allies "came as a shock." "If the Soviet authorities think they have won a victory, they are mistaken," the Swedish editorial declared. "The demand for freedom is growing stronger and stronger among the people of eastern Europe." (EBPS)



GEYER SPRINGS FIRST CHURCH, Little Rock broke ground recently for their new educational building. The new building will house seven departments, 2nd through 6th grade departments, a High School department, an Adult department and Fellowship Hall with Kitchen. The architects are Colvin, Miller and Shireman of Little Rock. The building and furnishings will cost approximately \$125,000.00. The Building Committee is composed of Jesse Rowan, chairman; Winfred Vick; Irby Watson; Dwight Linkous; and Harry Christen. Paul Sanders is pastor.

Baptist editor takes a look at 1968 Republican platform

The Republican platform is significant for what it did not say as well as for what it did say. For instance, there was no reference to a proposed Constitutional amendment for prayers in public schools. This is interesting since the 1964 platform called for such an amendment and Sen. Dirksen has been an ardent advocate of such an amendment in the Congress.

Perhaps this omission is a recognition by the Republicans that the school prayer issue is no longer an effective vote-getting device.

Neither does the 1968 Republican platform refer to the "one man one vote" reapportionment fight that was a sharp Republican issue in the recent past. Have the Republicans discovered that they gained as much by reapportionment as the Democrats?

On the subject of federal aid to parochial schools the Republican platform accepted the status quo of current national policy as set forth in the Elementary and Secondary Education Act and by recent Supreme Court decisions. Specifically, the plank in the Republican platform on this item says:

"To help assure excellence and equality of educational opportunity, we will urge the states to present plans for federal assistance which would include state distribution of such aid to non-public school children and include non-public school representatives in the planning process. Where state conditions prevent use of funds for non-public school children, a public agency should be administered to administer federal funds."

Another interesting omission from the Republican platform was the subject of population control. The current controversy over Pope Paul VI's encyclical on birth control might indicate the wisdom of the Republicans in staying out of this fight.

The Republican platform of 1968 does not condemn many federal programs that have developed in recent years. Rather the Republicans suggest better management of such programs and greater responsibility for states and local communities.

The Republicans candidly admit in their platform the nation is going through "stormy" times. To meet these problems they solemnly pledged to every American "that we shall think anew and act anew."

To this end the Republican party declared that it would creatively attack the problems of the cities, crime, education, human development, agriculture and a host of other issues. On the subject of Vietnam the Republican platform was less hawkish than many Republicans have been.

On nearly all the issues the platform expressed itself in generalities. Proposals for specific solutions will be developed by the candidates and to those who are elected to office in November.—W. Barry Garrett, in September issue of Report from the Capital

A Friend

Like rain that falls on thirsty ground
That clouds from Heaven send
Is soothing comfort to be found
Whene'er I meet a friend.

He gives a hearty hand to me
And holds mine for a spell.
"You're looking good", says he,
"I hope your folks are well."

A friend is like a comfort shoe
That takes away your pain;
His cheery words my heart re-
new—
I am myself again.

It's good to have some one around
On whom you can depend;
Of all the blessings I have found,
There's nothing like a friend.

—Carl Ferrell

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The Christian and politics

(Second in a series)

BY DANIEL R. GRANT Professor of Political Science, Vanderbilt University

Is the Independent superior to the Party Man?

One of the most widely accepted beliefs in American political mythology is the idea that the "independent" is morally and intellectually superior to the "party man." It must be admitted that it is a persuasive myth.

It is alleged that the independent voters are the only logical, rational, wise voters, and that they really hold the balance of power and decide elections between the more partisan types. The idealized, fictional image of the independent voter is one of a calm, rational, well-informed citizen who coolly surveys the issues and candidates and makes his choice without regard to party.

There is a smug self-satisfaction in saying, "I vote for the best man and not for the party." Yet, studies of governmental decision-making suggest this is a bad case of self-delusion. The independent is probably weaker politically as a result of his aloofness from both major parties.

The independent is politically weaker, overall, than the party man for several reasons. In the first place, he has cut himself off from a role in much of the real decision making of government. His "independent choice" is really only the right to say yes or no to the decisions already made for him by other less independent types in party primaries, conventions, and smaller meetings. Furthermore, independence usually goes hand in hand with inexperience and a resulting lack of knowledge of the practical realities of political action.

I must disagree with Professor T. B. Maston, whose judgment and position on questions of social ethics I always respect and usually accept. In a Baptist Press feature series, he recently lent support to the idea of greater respectability for the independent:

"My personal opinion is that the vast majority of Christians should be politically independent. In this way, they can let the man running for office or the issues rather than the party label determine how they vote . . . When a person voluntarily accepts a label he tends to limit himself in his search for truth. The only restraint that a child of God should want should be the restraint of truth itself."

This position is simply a half-truth which fails to deal with the realities of decision making in politics. Studies have revealed that most independent

citizens tend to be non-participating citizens who have already missed the boat in helping formulate specific public policies, choose delegates to conventions, or nominate the candidates the independents must later elect.

The independent is no more morally or intellectually superior to the party man than the non-denominational Christian is to the denominational Christian, or than the non-church-member Christian is to the church-member Christian. The "independent citizen" is much like the "independent Christian" who smugly prides himself on being "above" any ties to a local church or to denominational labels.

To defend political party affiliation, participation, and loyalty is not to suggest a blind commitment permanently to all party decisions. But it is unrealistic to expect to be influential within a political party if one shifts back and forth between parties.

The time may come when one must change his party, but this certainly should not be done lightly, and it is doubtful if more than one or two changes in a lifetime can be made without serious loss of political influence. Similarly, it would be unrealistic to expect a person to be influential in the decisions of a religious denomination or local church if he changes his affiliation frequently.

For the Christian to have an effective role in helping shape governmental policies and programs, it is imperative that he come to terms with the realities of the organizational structure of political life, not the least of which are political parties.

Infant Baptism seen as hindrance

Baptist churches in the German region of Westphalia believe that infant baptism is "one of the main hindrances to genuine Christian life" in central Europe, a report from a Baptist pastors' conference there indicates.

These Baptist churches are now actively joining in debates over baptism, which occur among pastors of the predominant Lutheran churches. Baptists are also writing tracts and submitting brief articles on the subject to local newspapers. Photographs of be-

lievers' baptism are also provided for publication. (Believers' baptism is administered only to those making a conscious commitment of faith.)

The 24 pastors who attended the pastors' conference said that infant baptism has "led millions of people to believe that they are 'Christians' although these people do not have the least interest in following Christ."

One Baptist preacher, who at one time was pastor of a Lutheran congregation, strictly opposed the idea of declaring that infant baptism constitutes valid baptism.

Keen interest in the subject of infant baptism has been stirred in West Germany by the statements and actions of a group of 350 Lutheran churchmen in the area of Cologne. These churchmen have petitioned their synod to abandon the requirement for infant baptism. Instead, the churchmen say, let the parents decide concerning the baptism of their children. (EBPS)

Isaiah featured in Review and Expositor

LOUISVILLE, KY.—Isaiah, the January Bible Study book for 1969 in many Baptist churches, is the topic of the fall issue of *Review and Exposition*, the faculty quarterly published by the Southern Baptist Theological Seminary.

Six articles are by Southern Seminary faculty members and two were solicited from other Biblical scholars in the United States. This issue is edited by Donald L. Williams, assistant professor of Old Testament interpretation at the seminary.

"Isaiah in Modern Scholarship" is a review of contemporary studies and was written by Joseph A. Callaway, professor of Biblical archeology.

Marvin E. Tate, associate professor of Old Testament, writes "King and Messiah in Isaiah of Jerusalem." Editor Williams submits "The Message of the Exilic Isaiah."

Completing articles by Southern Seminary professors are "Isaiah and the New Testament" by Harold S. Songer, associate professor of New Testament interpretation, and "Isaiah in the Christian Proclamation," by Clyde T. Francisco, who is John R. Sampey Professor of Old Testament interpretation.

James E. Ward, associate professor of theology at Perkins Theological Seminary at Southern Methodist University in Dallas, writes "The Servant Songs in Isaiah." This article is a study of chapters 42-53. The closing chapters are considered in "Isaiah and the Restoration Community," by Bruce C. Cresson of Baylor University.

The bookshelf

Recent paperbacks include the following from Tyndale House:

Riots in the Streets, by Richard Wolff, \$1.45

How to Be Happy Though Married, by Tim LaHaye, \$1.95

Life Is Tremendous, by Charles E. Jones, \$1.95

Heads Up!, A Teenage Edition of Ephesians, Philippians, Colossians, I and II Timothy, James and I John, from **Living Letters**, paraphrase by Ken Taylor, 75 cents

Code Name Sebastian, by James L. Johnson, \$1.95

Other paperbacks include:

The Sports Illustrated Book of the Olympic Games, Time-Life Books

The Story of the Christian Year, by George M. Gibson, \$1.50

Unless Peace Comes, edited by Nigel Calder, Viking, \$1.95

The Inescapable Calling, by R. K. Strachan, Eerdmans, \$1.65

The Treasury of Alexander Whyte, \$1.95

1800 Quotable Quotes, by E. C. McKenzie, Baker, \$1

The Lame Take the Prey, by A. W. Ruscoe, Bethany, \$1.50

Holiness Acceptable to God, by John Morgan, Bethany, \$1

Creation and Evolution, by D. C. Spanner, Zondervan, 95c

Away with Complaining, Devotions for Women, by Betty Carlson, Zondervan, \$1

Skits that Win, by Ruth Vaughn, Zondervan, \$1

Bible Doctrines for Teenagers, by Margaret J. Anderson, Zondervan, \$1.50

The Cotton Patch Version of Paul's Epistles, by Clarence Jordan, Association Press, \$2.25

The Church-State Problem and The American Principle of Separation, by M. L. Fergeson, Baylor University Press, \$2.50

Vital Words of the Bible, by J. M. Furness, Eerdmans, \$2.25

They Called Him Mister Moody, by Richard K. Curtis, Eerdmans, \$2.45

Charming You, by Marjorie Frost, Zondervan, 95c

The Mystery of Israel, by H. L. Ellison, \$1.25



Keep our forests . . .



MANY landowners are hunters and nature lovers, and after they clear all of their land, they too will be forced to go somewhere else to hunt or even see game.

"Going-going-gone—sold to the highest bidder." These are the familiar words of the auctioneer, and in many instances they seem to apply to wildlife habitat as well.

A few days ago I turned down a side road, off the beaten path, to see a patch of woods where I had spent many pleasant hours hunting deer, squirrel and swamp rabbits. To my dismay, there was a soybean field where once stood a beautiful hardwood forest. Gone was the forest and with it the wildlife. Now it is difficult to recall just how this forest once was because there is now a more vivid recollection of a soybean field which looks very much like every other bean field.

This land was not mine—I only had permission to hunt there and no other claim, but this patch of woods was important to me. It was a place where one could 'get away from it all', see some game and perhaps harvest some of it, although the latter was of least importance. The landowner had the perfect right to clear the land and many are doing just that. But many landowners are hunters and nature lovers, and after they clear all of their land they too will be forced to go somewhere else to hunt or even see game. If every landowner clears all of his land, what then?

When most of the woods in the highly agricultural areas are gone to the highest bidder for quick profit, it may one day be found, after all factors are weighed, that the payoff was counterfeit.

The Apple Tree



BY ROSALIE W. DOSS

(Sunday School Board Syndicate, all rights reserved)

thought his sister was making a big fuss over nothing.

At Mrs. Fisher's back door, a wonderful, spicy aroma drifted out to them.

"What smells so good?" asked Harry.

"Apple butter!" cried Hilda.

"Yes, it's apple butter," said Mrs. Fisher, coming to the door to greet them.

"Here are some apples that fell off your tree into our yard," said Harry, handing the basket of apples to Mrs. Fisher.

"And others are from a branch leaning over our fence," added Hilda.

"Thank you," said Mrs. Fisher, taking the apples. "These will be just enough for another batch of apple butter."

"Your apple butter does smell delicious," said Hilda.

"Come in and sample it," invited Mrs. Fisher.

Hilda and Harry followed Mrs. Fisher into the kitchen.

Mrs. Fisher cut two slices from a freshly baked loaf of bread. She spread the slices of bread with generous portions of apple butter.

"Yum-m-m! It's so good!" said Hilda, tasting the spicy apple butter.

"It is the best I ever tasted," said Harry, smacking his lips.

"Then you must take home a jar to share with your family," said Mrs. Fisher.

"Oh, thank you, Mrs. Fisher," said Hilda. "We will enjoy the apple butter on our breakfast toast."

Mrs. Fisher picked up a big round jar of rich, brown apple butter. She put it into their basket. Then she went to a big wooden bowl filled with shin-

ing, brightly polished red apples. She put apples from the bowl into the basket.

Mrs. Fisher smiled at Harry and Hilda.

She said, "These are my special eating apples from a tree in the far corner of the yard. I want you to have some."

"They are bigger than the ones that drop into our yard," said Harry, examining one of the apples.

"Yes," said Mrs. Fisher. "The apples you brought are only for cooking. I use those apples for apple butter, jams, jellies, and pies. But the apples from my special tree are great for munching."

"So they are," said Harry, taking a big bite out of one of the apples Mrs. Fisher had just given them.

"Thank you, Mrs. Fisher," said both Harry and Hilda as they started to leave.

Mrs. Fisher followed them to the door.

She said, "Next week my grandson and granddaughter are coming to visit me. They are just your age. I would like for you to meet them. I want them to know what thoughtful young neighbors I have."

"That would be fun!" cried Hilda.

"Yes," agreed Harry. "There are no other boys and girls our age in the neighborhood. We would like to make new friends."

On the way home, Hilda said, "Isn't Mrs. Fisher nice?"

"Yes," said Harry. "I'm glad you insisted that we do the neighborly thing about giving Mrs. Fisher the apples that came off her tree."

"Being neighborly makes good friends," said Hilda, smiling happily.

Plop! Plop! Plop!

"Look, Harry!" cried Hilda. "Three apples fell off Mrs. Fisher's apple tree and right into our yard."

"We are going to get a lot more apples, too," said Harry. "That big branch hanging over our fence is just loaded with fruit."

"But is it fair to keep the apples?" asked Hilda.

"Why not?" asked Harry, gathering up the apples. "They are falling into our yard, aren't they?"

"Yes-s-s," agreed Hilda slowly. "But the tree does belong to Mrs. Fisher."

"So what?" asked Harry.

He started picking all the ripe apples off the branch that hung over their fence.

"Harry that is stealing" cried Hilda.

"No," said Harry. "I am only picking the apples that would drop into our yard. Anyway, the branch is so heavy with fruit that it's about to break."

Hilda watched her brother pick up the apples. Little worry wrinkles chased each other across her forehead.

"Want one?" asked Harry holding an apple out to Hilda.

"No," said Hilda "Let's do the neighborly thing."

"What's that?" asked Harry.

"Take the apples to Mrs. Fisher," said Hilda.

"But she has so many. She won't miss these few," said Harry, pointing to the branches still heavy with fruit.

"Just the same, we will both feel better if we give Mrs. Fisher the apples that fell off her tree into our yard."

"Oh, all right!" said Harry.

But he didn't go willingly. He

Continuing in prayer

BY C. W. BROCKWELL JR.
MABELVALE, ARKANSAS

Life and Work
September 22, 1968
Luke 18:1-14
Colossians 4:2

What is prayer? How is it used?
What is it like? Prayer is like...

A pitcher—to carry the water of life.

Incense—with which to worship God.

A bow—to carry the arrow of our need.

A guard—to keep the forest of our hearts.

A porter—to watch the door of our lips.

A barometer—to show our spiritual condition.

A master workmen—who accomplish things.

The tuning of an instrument—to get us in tune with Heaven's melody.

The key to religion—to wind it up in the first place and keep it going each and every day thereafter.

The sense of prayer

Some people maintain that prayer is impossible. Some people say prayer is simply auto-suggestion or wishful thinking.

But prayer is the vital breath of our spiritual lives. Essentially it is communion and fellowship with the Father.

1. Prayer reminds you who you are. Did you ever hear of a pilot who refused to stay in contact with the ground? Neither should the Christian neglect his contact with God. Only He can bring us safely home.

2. Prayer reminds you where you are. God owns this world and the sooner we realize this, the sooner we will stop being greedy over it.

3. Prayer reminds you who God is. "The theme of all prayer," spoke a very wise man, "is the hand of God and not the pennies in that hand."

But you must believe!

Hezekiah believed and the army of Sennacherib was destroyed.

Elijah believed and fire fell from Heaven.

Daniel believed and the lions got lock-jaw.

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Jesus believed and Lazarus walked out of his tomb.

Peter believed and Dorcas came back to life.

Paul believed and churches sprang up in Asia Minor and Europe.

John Knox believed and scared Bloody Mary half to death.

John Wesley believed and revival raced across England.

Jonathan Edwards believed and 50,000 joined the churches around Northampton.

You can see by these examples that when you pray and believe, you're going to get it.

Why?

Because God's promise is like a reality. If he says it, consider it done.

But what do we receive?

We receive the ability to do. Prayer is not the easy way out, pushing things off on God so we can relax. Prayer is simply asking, by God's power, to make us able to do it. If prayer were simply a method of getting things done for us, then prayer would be very bad for us, for its result would be to make us flabby and lazy and inefficient. Therefore, no man may pray and sit and wait; he must pray and rise and work.

Now here is a secret. If you want to receive more, see to it that any good that happens to you happens for the good of others also. God's blessings must be shared or they will be shut off.

The sin of praying

Sometimes God rejects our prayers. That is true when we:

- Hide a grudge.
- Refuse to forgive.
- Neglect our debts.
- Become jealous and cruel.

The psalmist posed the question. "Lord God of hosts, how long wilt thou be angry against the prayer of thy people?" (Psalm 80:4)

Consider the sin of praying short. If someone disappoints you, don't stop praying for him. Remember Samuel's example (1 Sam. 12:23). If pride gets hold of you, stop and pray so you can get rid of it (2 Chron. 7:14).

Consider the sin of praying long. Sometimes we foolishly keep on praying even though we know we are harboring unconfessed sin. God isn't interested in that kind of praying. Read Isaiah 1:15.

Sometimes too we just recite words while thinking of something else. The heathen, said Jesus, speak on and on but what good does it do? Frankly, God reads our heart before we utter our words. He knows what we are and what we seek, however much we try to impress our listeners.

Consider the sin of praying wrong. Perhaps the hardest words ever spoken to man in Old Testament days are found in Jeremiah 7:16. When God says it is too late, prayer is to no avail.

Be careful too about congratulating self in your prayers. Speak to God and not to man. Have you ever heard anyone who bragged to God about himself?

One thing is sure: our prayers are heard above. But are there petitioners here below? That is the problem, not whether our prayers are answered, but whether there are any who pray.

Prayer is imperative for the Christian, for prayerlessness is the taproot of the Christian's sins and failures and praying brings the pray-er into God's presence. It is at once a privilege and a duty, at once from God and by man. Prayer necessitates, as Hallesby contends, a veritable wrestling with God. P. T. Forsyth has affirmed that "it is truer to say that we live the Christian life in order to pray than that we pray in order to live the Christian life."

Conclusion

These comments on prayer gathered from various sources are offered in the hope that you will better understand the nature and necessity of prayer through a study of the Scripture text for this lesson.

But first, let us pray.

God loves all people

BY VESTER E. WOLBER

PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

International

September 22, 1968

Jonah 3:1-5, 10

4:1-4, 11

The book of Jonah is unique among the prophetic writings of the Old Testament in that it conveys its message altogether through an objective account of an experience which Jonah a prophet of God, had with the Lord. The book of Hosea has some similarity in that it opens with an objective account of that prophet's experience in taking a wife who proved to be unfaithful. In another chapter the author wrote in first person of his experience and of the insight which he gained from it. The author of Jonah, however, is entirely objective throughout, as though written by one prophet about another.

Context

1. God called Jonah to warn Nineveh of impending judgment. But (1) Jonah was not concerned with the problems of Nineveh, (2) he was aware that the Lord was concerned about Nineveh.

2. Jonah fled toward Spain. He was unusually relaxed for a prophet of God who was in a state of rebellion against the Lord, but perhaps he was able to sleep on the assumption that in moving outside the Semitic regions he would move outside the reach of the Lord.

3. God sent a great storm to halt his flight and a great fish to bring him back. Somehow, without interfering overly much with the physical laws which he set in operation when he created the universe, God manages to work through the natural order to bring about his purposes. The storm which halted Jonah's flight may have been altogether natural and the fish which took the prophet inboard may have been entirely natural, but the preservation of the prophet has to be considered supernatural. Christian people have been willing for God to work in both natural and supernatural realms in accomplishing his purposes.

Reluctant obedience (3:1-5, 10)

God renewed his charge to the prophet to carry his message to Nineveh.

1. Jonah went as the Lord directed. Good. That's progress. God's first step in bringing the prophet into full compliance with his will was to halt the rebellion and reassert authority. Problems Jonah had, but it was not possible for him to work on his problems, nor for God to help with them, until he stopped his headlong flight away from his Lord. The problems of Jonah were the problems of the world in miniature,

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a microcosm. We in America are learning that until we restore law and order we can't work on our problems; but unless we do work to solve our problems we can't continue to maintain law and order. Reluctant obedience is better than rebellion—in the home, in society, and before God: it is the first step toward full compliance.

2. Jonah preached as he was instructed. He warned inhabitants of the wicked city that they had just forty days in which to right themselves before judgment was to fall.

3. Nineveh repented as God intended. God is not annihilistic in nature: he reasons, persuades, and pleads with men, seeking always to lead men into compliance with his moral laws; but when all lesser measures fail he sometimes uses force and/or the threat of force to bring men and nations into line.

The people of Nineveh heard Jonah's sermons, believed God's Word, and repented of their sins. Their ruler led out in a program of national repentance.

4. God forgave as is his nature. His purpose to destroy had been conditioned on their continuance in degradation, but when they turned from and renounced their wickedness he forgave them and held back his judgment.

Religious prejudice (4:1-4 11)

The last chapter exposes the intellectual, emotional, and spiritual condition of the prophet and outlines God's method of dealing with him. The passage brings to mind the patience and compassion of the Lord in dealing with a despondent Elijah (1 Kings 19).

1. Jonah's hatred distorted his sanity. The prophet tried to pray while he was angry, a most difficult task; he tried to pray while angry at God, an impossible task. He pouted more than he prayed and tried to justify himself rather than glorify the Lord.

Distorted by anger, Jonah (1) repudiated the moral qualities in God—grace, mercy, and love (4:2); he (2) requested that he might die. He did not want to live in a world in which God operates in grace, mercy, and love.

It would not be correct to think of Jonah as a case of narrow-minded prejudice: it was broad-minded prejudice; he was angry at the whole world, God too. Prejudice had distorted his good sense as, indeed, it always does.

2. God's love restored Jonah's sanity. The Lord is patient even with the impatient, gracious to those not gracious, merciful to those without mercy, and loving to those without love.

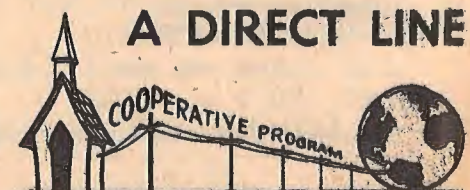
(1) The Lord reasoned with his prophet. Twice he asked, "Do you be well to be angry" (4:4, 9)? Jonah's problem had arisen when he allowed his dark emotions to capture and subdue his intelligence and throw his reason out of gear; therefore the Lord sought to pull the prophet's reason to the surface by asking and repeating the question, "Do you do well to be angry?"

(2) The Lord looked to his comfort. He planted a gourd vine to provide shade, and helped cool his anger.

(3) The Lord took away his comfort. When the worm destroyed the gourd vine his anger flared up again. Jonah was not angry because God had destroyed the gourd vine but because God had destroyed his gourd vine. Life's little treasures can be exceedingly meaningful at times and to lose them is to suffer great loss.

(4) God reasoned with him some more. Since Jonah was concerned over the loss of a plant, how much more must God exercise patience before destroying a city. The contrast in values between the gourd vine and Nineveh are three: (a) Jonah had invested nothing in his plant but the Almighty had invested much labor in the city; (b) the life span of a gourd vine is brief but the city continues longer; and (c) the plant is a lower form of life than cattle and people.

(5) The fact that the book was written to set out the reasons for compassion and concern for the rest of the world indicates that Jonah came around to God's way of thinking. His book is the Old Testament's finest on the moral necessity of missionary zeal.



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- Key to listings: (E) Editorial; (PS) Personally Speaking; (L) Letters



I DON'T like to complain, but I have my doubts about the new kitchen hostess' experience.

—ARK-E-OLOGY by Gene Herrington Fancy footwork

The politician paused as he stood up on the platform to speak. The audience grew quiet. The people were split on an issue and no one could see how the speaker could straddle the fence.

Finally he spoke. "Some of my friends are for this," he said, "and some of my friends are against it. I want you to know how I stand. I'm for my friends!"

—The Baptist Courier

Be specific

Said the boss after looking over the contents of the suggestion box: "I wish employees would be more specific. What kind of kite? What lake?"

Wisdom

A wise old judge was once asked to settle a dispute between two brothers about the fair division of a large estate left them by their father.

"Let one brother divide the estate," he ruled, "and let the other brother have first choice."

Sure cure

He: "Drinking makes you beautiful!"

She: "But I haven't been drinking."

He: "I know, but I have."

Church	Sunday School	Training Union	Ch. Adns.
Alexander, First	66	84	
Berryville			
First	129	48	
Freeman Heights	101	83	
Camden			
Cullendale First	391	121	
First	533	81	6
Cherokee Village	50		
Crossett			
First	591	157	4
Mt. Olive	245	137	1
Dumas, First	264	55	1
El Dorado			
Caledonia	50	31	
Ebenezer	188	69	1
First	712	449	2
Victory	60	46	3
Eureka Springs			
Rock Springs	66	50	
Forrest City, First	647	152	3
Fort Smith			
First	1,227	376	6
Towson Ave.	181	93	6
Gentry, First	172	75	2
Green Forest, First	185	92	
Greenwood, First	265	99	1
Gurdon, Beech St.	143	45	
Harrison			
Eagle Heights	216	53	
Hicks, First	49	38	
Hope, First	511	177	3
Hot Springs			
Piney	179	96	
Jacksonville			
Bayou Meto	127	87	
First	495	133	
Marshall Road	332	124	1
Second	202	85	
Jonesboro			
Central	471	201	3
Little Rock			
Geyer Spgs., First	548	193	6
Life Line	476	141	5
Rosedale	208	76	
Magnolia, Central	672	280	9
Manila, First	142	63	2
Monticello			
Northside	108	73	2
Second	247	120	1
Nettleton	289	118	
North Little Rock			
Baring Cross	613	162	
Southside Mission	30	11	
Calvary	474	172	1
Central	277	81	
Gravel Ridge, First	174	113	
Levy	487	111	4
Park Hill	837	214	11
Sixteenth St.	58	29	
Sylvan Hills First	270	121	
Paragould, East Side	282	258	4
Paris, First	331	104	1
Pine Bluff			
Centennial	241	106	6
First	791	135	
Green Meadows	39	41	
Second	227	108	
Watson Chapel	193	84	
Russellville, First	351	235	7
Springdale			
Berry St.	117	71	6
Caudle Ave.	130	48	
Elmdale	337	111	2
First	395	116	3
Oak Grove	75	41	
Vandervoort, First	52	20	
Van Buren, First	407	163	1
Warren			
First	455	123	1
Southside Mission	96	61	
Immanuel	248	87	
Westside	99	56	
West Memphis			
Ingram Blvd.	243	100	



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In the world of religion

Baptists attend translators meet

Three European Baptists were among 60 Bible translators and theologians who attended a European seminar for translators in Arnoldshain, West Germany. The seminar, the first of its kind in Europe, was organized by the United Bible Societies.

The seminar leader was a Baptist—Eugene A. Nida, translations secretary of the American Bible Society, with offices in New York City.

The European Baptist participants included Eberhart Guting of Kiel, West Germany, from the Union of Evangelical-Free Churches; Franco Ronchi, Dietikon, Switzerland, an Italian Baptist pastor working among his countrymen who live in and around Zurich, and Edouard Somerville, from Plestin les Grevres, France, pastor in the French Baptist Federation.

The fifth Baptist at the translations seminar was an American Bible Society representative from Dallas, Texas, USA Thomas T. Holloway.

The seminar lasted two weeks and met under the theme, "Linguistics and Anthropology in Relation to Bible Translation." Although Bibles have been available in the major languages of Europe for centuries, there is much activity in this field today, reported the news bureau of the United Bible Societies from London.

Older Bible versions are being revised in several languages of Eastern and Western Europe, and a number of new translations in up-to-date language are in progress or are planned, the UBS said. Most of the seminar participants are involved in these projects. (EBPS)

Baptist quarterly to be published

An advertisement in the weekly Australian Baptist newspaper announced the launching of a quarterly magazine for Baptists in Australia, New Zealand and other parts of the South Pacific. The publication will be called Anyil.

The magazine will be a privately sponsored venture under the management of several pastors and other Baptist leaders in Australia and New Zealand. However, it said that it will have correspondents located in Hong Kong and Singapore as well. The general editor, as the chief position is called, is Rowan Gill, a pastor in Perth in Western Australia.

The new magazine will be priced at \$1.90 for its four issues each year. It will be aimed at "the general reader"

and will not be "a technical journal."

However, the contents of each issue will include (1) "a symposium on a particular subject, written by a distinguished group of Baptists who will represent all points of view," (2) "regular columns on biblical studies, preaching, baptism, social issues, literature, counseling, and a devotional," (3) book reviews, (4) "extensive space for constructive correspondence," and (5) "news of ministers' fraternals, student and graduate groups." (EBPS)

Heat and light and salt

How does the Czech church fare these days since the invasion of Prague by Soviet soldiers?

Reports from travelers behind the Iron Curtain indicate that the patriotic binge of the little Eastern European nation has not tightened restrictions on Christian believers, nor is there a hint that the Soviets will carry to Czechoslovakia the severe oppression that characterizes the Kremlin crusade against religion.

The Rev. Bernard Kruse, Midwest Field Representative for the Eastern European Mission, reports unrestricted travel in Czechoslovakia during his current evangelistic itinerary there.

Tom Watson, looking back over 6,000 miles of travel across Siberia and Russia, assured readers of TEAM's magazine Horizons which he edits that Christians there talk of complicated and frustrating problems involving the political system. He said they have frank differences among themselves as to what constitutes their spiritual duty and that they are both hated and pitied by unbelievers.

"But," Editor Watson stressed in an article for the November-December 1968 issue of Horizons, "Christians in Russia are not shot on sight, nor are they hustled off to Siberia in box-cars. . ." He said believers in the Soviet Union worship openly, sometimes under surveillance but never with intimidation, in adequate church buildings provided by their government.

Another jig piece was placed on the religious freedom puzzle by Dr. Donald F. Tweedie, Professor of Psychology at Fuller Theological Seminary in Pasadena, Calif. Dr. Tweedie, who informed himself of conditions in Eastern Europe while studying clinical psychology at the University of Vienna Medical School, said he believes there are more true Christian believers behind the Iron Curtain in proportion to the population than there are in North America.

"Spiritual growth under oppression is much greater than that under indifference," says Dr. Tweedie. "I think we evangelicals sometimes talk out of two sides of our mouths. We expend much energy reacting against the trend of political events when history tells us that the Church thrives under the very oppression we so strongly denounce!"

Heat has made the light shine brighter and God's people continue to season with spiritual salt even the society of Communist lands. (EP)

Czechoslovak students return to homeland

Three Czechoslovakian Baptists who took a special summer language course in English at Ruschlikon, Switzerland, have returned together to their homeland.

The three were at the Baptist seminary in Ruschlikon when their country was occupied by Warsaw Pact forces. Since the language course was not yet over, they remained to complete their study.

The three are Andrej Lacho, Jiri Legierski, and Vlastimil Pospisil. Lacho, a Slovak studying at the University of Bratislava, and Legitrski, a Czech who is a former winning runner in track competition, are married and have children. Their families did not come to Ruschlikon.

Pospisil, a Czech who is pastor of a church in Slovakia, is unmarried. Legierski is also a pastor. (EBPS)

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