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September 14, 1972

Arkansas Baptist State Convention

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Rosh Hashanah-5733:
opportunity for Christians
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Arkansas Baptist

NEWSMAGAZINE

September 14, 1972

Who cares about the Baptist World Alliance?



Dr. Grant

Until recently I accepted the notion that, concerning international Baptist rallies, "if you've seen one, you've seen 'em all."

But I attended one last month in Kingston, Jamaica, and would be happy to see and experience many more. There is something about fellowship with thousands of Baptists from more than 30 countries of the world that sneaks up on your goose pimples.

Most of the thousands were Jamaican Baptists, but more than 250 were from Europe, Australia, Asia, Africa, and the North and South American continents. Many Eastern European Baptist fellowships from behind the "Iron Curtain" were represented, including several who were attending the Baptist World Alliance Executive Committee meeting for the first time.

Frankly, I had not expected to enjoy the Sunday afternoon rally, thinking that after all these years of Southern Baptist meetings, "A rally is a rally is a rally." But I learned anew that when two or three, or several thousand are gathered together in Christ's name, He is in the midst of them in an unusual way.

For example, I have heard most of my life about international meetings where a scripture verse is quoted in several different languages. But I never knew what a thrill it is to experience it. During the roll call of nations, each representative filed by the microphone and recited with deep feeling in his own language, "God was in Christ, reconciling the world unto Himself." It was especially nice to see Ouachita graduate Harrison Pike lead off in the number one position in alphabetical order, speaking for Portuguese Angola.

It is one thing to read about a meeting of widely diversified people. It is something else actually to see an East German sitting by a West German, a rich American by a poor Jamaican, and a black Nigerian by a white South African, all smiling, talking, praying, and singing together "All Hail the Power of Jesus Name," and "God Be With You Till We Meet Again."

A non-Baptist speaker at the meeting said no other religious group had contributed as much to the successful movement for Jamaican independence (achieved in 1962) as Jamaican Baptists. And Jamaican Baptists left no doubt in the minds of us visitors that they were intensely proud of their national independence and of the role of several individual Baptists in achieving independence. The spirit and fervor with which they sang their national anthem almost made me envious for equal excitement when we sing the American national anthem.

The lingering paradox of this Baptist World Alliance meeting was the strong thread of unity in the midst of diversity. The people were different in color, language, and dress. The music was different, all the way from the folk-type music of a Jamaican Baptist youth group called "The Certain Sounds," to the congregational singing of "Jesus Saves," and the mass choir's rendition of Handel's "Hallelujah Chorus."

Yet unity and oneness in Christ was the everpowering theme.

For a fleeting moment I started to suggest that we build a temple and remain there.

Daniel R. Grant

In this issue

- The Jewish New Year is the subject of this week's cover. Inside is found an editorial on our Jewish neighbors (p. 3), an article on the Atonement by a Rabbi (p. 12), a note on the Olympic murders of Israelis (p. 15), and the cover story (p. 15).
- Another in a series of articles on the work of superintendents of missions is found on page 6.
- An interview with the executive director of the Christian Civic Foundation begins on page 8.

Arkansas Baptist

NEWSMAGAZINE

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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.

Our Jewish neighbors



JES

We might need to consider how well we are acquainted with our Jewish neighbors. Would we be embarrassed to admit how little we actually know about their contemporary religious practices? What method are we finding effective today in winning them to Christ?

It should not be forgotten that we, as Christians, owe our heritage to Judaism. Not only do we share the Old Testament scriptures in

common, but we share the hope of eternal life. We know that our Saviour, besides being a Jew, is also the long-awaited Messiah of Hebrew prophecy. He is the Bread of Life, for which the Jew still hungers.

The Jews in the United States are divided into three distinct groups. In the strictest sense, however, they could not be termed denominations, as there is a good measure of cooperation among them despite their differences. **Reform Judaism** developed over a century ago as an effort to adjust the faith to modern society. The rites and Holy Days have been abbreviated and the liturgy translated into the vernacular. Families are allowed to sit together and the wearing of hats is optional. The house of worship may be called either a Temple or a Synagogue. Since the traditional dietary laws are no longer emphasized, they are being progressively disregarded.

The reform movement has greatly liberalized the basic historical doctrines. Although the Torah (the five books of Moses) is still retained, the doctrine of the coming of a personal Messiah has been abandoned.

Orthodox Judaism reacted very sharply against the Reform movement. These Jews continue to adhere strictly to the Torah and to the requirements of the Talmud (a collection of Jewish traditions and explanations) for worship practices, dietary laws, and the observance of Holy Days.

It should be observed that even the Orthodox movement is beginning to make a few concessions. In some congregations the sexes are no longer separated and the dietary requirements are not all that they once were. But these people do retain most ardently the hope of a personal Messiah and of the resurrection.

In many parts of the nation, they provide parochial schools to train the youth in the faith of their fathers.

Conservative Judaism is a reaction against what some consider to be the excesses of the Reform movement. This is a middle-of-the-road movement between the Orthodox and the Reform movements. They agree that change and adjustment are inevitable, but that the essentials of the Jewish faith must be retained.

Within the three groups are still other movements. Perhaps the most important of these were the **Zionists**. The Hebrew word means a hill or mountain of Jerusalem or the site of the temple. The movement was

founded upon the yearning to return to the homeland in Palestine. The first Zionists congress was held in Basel, Switzerland in 1897. Their major aim was accomplished with the establishment of the state of Israel May 14, 1948.

Perhaps one of the greatest difficulties lies in defining the "Jew." In truth, it may be impossible to do so.

It is very evident that Jews cannot be explained merely in terms of "race." Usually, we think of them as "Semites," but others, including Arabs, would also go under this classification. It should be remembered that the Jews have never been a totally "pure race." Today, they are a compilation of many races. A Gentile can become a Jew by submitting to certain rites.

They cannot be defined as a "religion" as many Jews are irreligious. Judaism has always been more concerned with "doing" than "being." They have become highly secularized. Both their doctrines and their practices have changed greatly from the original concepts. A poll taken several years ago reports that 83 percent of the Catholics attended worship at least once a month, 65 percent of the protestants, and only 18 percent of the Jews.

Then, they cannot be properly be referred to as a nation. They do occupy a country — Israel, but even today the vast majority of them live in other lands.

According to one Jew, Robert Gordis, they must simply be defined by the inclusive term "a people."

We, as Christians, owe a great deal to this people. We have already mentioned our religious heritage which has its roots in ancient Judaism. It would probably be impossible to list the ten greatest men in history without naming several Jews. Their contribution to religion, history, and society is phenomenal.

With the passing of Rosh Hashanah (the Jewish New Year) and the rapid approach of their sacred and solemn observance of Yom Kippur (the Day of Atonement) we salute our Jewish friends and neighbors.

There are several possible ways in which we, as Christians, can witness to the Jews with whom we have contact:

- We should be neighborly and attempt to learn something of their history, heritage, and religion.
- We should cultivate their friendship. Everyone likes to receive greeting cards on special days. We could send these cards when there are births, marriages, deaths, or on special holidays such as the Passover and the Jewish New Year.
- We should visit their worship services. Such an experience might prove both informative and inspirational while demonstrating our own sincerity.
- We should invite them to attend worship services with us, particularly when there is an evangelistic appeal.
- We should present the scriptural plan of salvation to them as we have opportunity. It should be emphasized that Jesus is the Messiah of the Old Testament. Let us remember that we do not want to alienate them.
- Of most importance we must show them our Christian love.

I must say it!

Renewal is here



Dr. Ashcraft

Renewal, revival, the awakening or whatever we wish to call it is here. My eyes are beholding wonderful things these days. For the past three Sundays the smallest number in any service coming to Christ, where I was present, was 14.

In the case of Windsor Park, Ft. Smith, Dr. J. Harold Smith, pastor, there was a baptismal service after the evening service as well as before. In the case of First

Church, Ft. Smith, Dr. William Bennett, pastor, the 241st person has been baptized with others awaiting. To be in the First Church of Paragould, Dr. C. A. Johnson, pastor, is also to feel the moving of God's spirit among us.

This is true in hundreds of churches in Arkansas but it is not true in every church among us. While more are being saved, more are being called into service, more are responding to mission needs, more are involved in witnessing, some churches have not experienced renewal.

It is interesting to analyze the place where the

greatest strength has been felt and to analyze the place where there has been no awakening. It is interesting also to observe the things which accompany renewal and there are many. When God works, Satan is not idle. One can see every problem which arose in New Testament days arising now as Baptist preachers put the pressure on Satan and he reacts to this threat upon his kingdom.

I am so deeply carried along with this great moving among us that I wish my column for many future issues to be a series on the subject of renewal under the caption, "Where the Action Is." Perhaps we may sort out the ingredients used of the Holy Spirit in bringing renewal and the churches, barren until now, may give birth to sons and daughters.

Jesus came to earth the first time with the highest religious figures of his day unaware that he was there. Almost 2,000 years have passed and many are still awaiting his arrival. I surmise that if they were so spiritually unaware to miss him the first time they just might not acknowledge him the second time.

Those who would not agree that renewal is here are admitting that it has not yet come to them. Until every church has received renewal all other churches have their work cut out for them. Earnest prayers from renewed churches can bring renewal to any church.

I must say it! — Charles H. Ashcraft, Executive Secretary.

1972 Annual meetings of associations

Sept.			
23-24	Buckville	Mount Tabor	12-13 Washington-Madison
Oct.			16 North Pulaski
2	Van Buren County	Scotland	16-17 Ashley County
5-6	Big Creek	5-Enterprise	16-17 Benton County
		6-Spring River	16-17 Black River
9	Arkansas Valley	West Helena, Second	16-17 Delta
9-10	Carroll County	Grandview, First	16-McGehee, Chickasaw
9-10	Centennial	9-DeWitt, Eastside	17-Lake Village, Parkway
		10-Stuttgart, First	16-17 Gainesville
9-10	Clear Creek	Van Buren, Concord	16-17 Greene County
9-10	Concord	9-Charleston, First	Paragould, First
		10-Fort Smith, Haven Heights	16-17 Liberty
9-10	Current River	9-Maynard, Witts Chapel	16-Camden, First
		10-Corning, Hopewell	17-am, El Dorado, First
9-10	Little River	9-Mineral Springs, Central	pm, El Dorado, East Main
		10-Wilton, First	16-17 Mississippi County
9-10	Ouachita	9-Hatton	16-17 Mount Zion
		10-Mena, Dallas Avenue	16-Bay, First
9-10-11	Independence	9-Salado	17-Jonesboro, Walnut Street
		10-Rosie	16-17-19 Pulaski
		11-Batesville, First	Little Rock, Life Line
9-10-12	Dardanelle-Russellville	9-Danville, First	16-17-19 Faulkner County
		10-Knoxville, First	16-Damascus, Southside
		12-Russellville, Second	17-Conway, New Bethel
10	Caddo River	Oden	19-Conway, Harland Park
10	Carey	Camden, Calvary	16-17-19 Trinity
10	Caroline	Toltec	16-Harrisburg, Calvary
10	Searcy County	Leslie	17-Trumann, First
10-12	Buckner	10-Mansfield, First	19-Lepanto, First
		12-Waldron, Crumpton Mission	16-17-19 White River
12	Boone-Newton	Lead Hill, First	16-Peel, First
12	Central	Hot Springs, Second	17-Cotter, First
12	Hope	Magnolia, Central	19-Midway
12	Red River	Arkadelphia, DeGray	16-18 Little Red River
12-13	Rocky Bayou	12-Calico Rock	Heber Springs, Brownsville
		13-Sage	17 Calvary
			Beebe, First
			18-19 Conway-Perry
			18-Morrilton, First
			19-Perryville, First
			19-20 Bartholomew
			19-Monticello, Northside
			20-Warren, First
			23 Harmony
			Dumas, First
			23-24 Tri-County
			23-West Memphis, Calvary
			24-Wynne, Union Avenue

Second Church, El Dorado calls staff member



Trucano

Second Church, El Dorado recently extended a call to William J. Trucano Jr. to serve the church as minister of education and youth. He assumed his duties Aug. 16. Trucano is a recent graduate of Southwestern Seminary, Ft. Worth, Tex., having received the master of religious education degree. He was licensed to preach by Southwayside Church in Ft. Worth in 1969 and ordained into the gospel ministry in Dec., 1970.

He is a native of Orlando, Fla., having received his elementary education in that city. He attended Florida State University in Denton. His area of concentration while in college was in radio and television. He has held positions in both educational and commercial radio and television. He comes to Second Church after having served as minister of music at the Water Street Church in Waxahachie, Tex.

Trucano is married to the former Mary Carolyn Daniels of Miami.

Preacher honored for 60 years in ministry



Taylor

W. O. "Oscar" Taylor was honored by the Caledonia Church, Route 1, El Dorado, with an all-day celebration for his 60 years in the ministry, Sunday, Aug. 27. The highlight of the service was the presentation of a plaque to the minister for his years of service.

The veteran pastor used the same text in the morning service that he had used for his first sermon in August, 1912.

In the evening service Taylor gave his life story, telling of his call to the ministry, his education, places of service, etc. He remembered that while he served as an associational missionary there were 12 churches established and four youth camps. "Three of these camps are still serving the Lord," he declares. "Many young men and women have made their profession of faith in these encampments across the years as well as others surrendering to God's call."

Pastor Hugh Nelson presided at these services.

Woman's viewpoint

The youngest generation

By Iris O'Neal Bowen

The difficult subjects students toiled over when I was in college were common high school brain food for my children, and what my kids learned in grade school, their children are apt to get their teeth in, come kindergarten!

In fact, children are so smart these days, they are not only raising their parents right, but even assert their superior knowledge in educating their grandparents.

For instance, I heard of the lady who baby-sat with her three grandchildren one day and by the time she had herded them through the throes of morning activities and lunch, she was a ready candidate for a good long granny nap.

Leaving them in the care of the Lord and television, she hastily repaired to her bedroom, but was soon followed by the six year old granddaughter.

"What's the matter, Grandma? Are you sick?" she was asked.

"Why, no," she responded. "I was just tired and thought I would lie down a while."

Granddaughter, dipping deep into her first grade grammar, said, "It's not lie down. It's LAY down!"

Grandma asserted her belief that it was "lie down," but Granddaughter was adamant. "No," she said. "It's LAY down, because I KNOW! Now, say it after me: 'LAY DOWN!'"

Grandma, willing to do anything to get on with her nap, meekly followed directions.

"Now, say it again!" Granddaughter demanded, having learned the value of repetition.

Which reminded me of the fond grandmother who expressed her amazement at the brilliance of her seven year old grandchild.

"She is so smart," she said, "and learns so fast, we have to keep her out of school a couple of days every two or three weeks, just to let her little mind rest up!"

Isn't it odd, that as smart as they are, they can't remember to pick up their toys, stay out of the face powder, refrain from coloring on the walls, or carrying the cat around by the tail?



Mrs. Bowen

News about Missionaries

Mr. and Mrs. James M. Hill, missionary associates, were scheduled to leave Kenya on Aug. 12 for furlough in the States (address: 6812-A S. Juanita St., Tampa, Fla. 33616). Both Mr. and Mrs. Hill are natives of Little Rock, Ark. Before their employment by the Foreign Mission Board in 1968, they lived in Hollywood, Fla., and he worked as a publications technician.

Rev. and Mrs. C. Thurman Braughton, missionaries, were scheduled to leave Malaysia in mid-July for furlough in the States (address: 340 Central Ave., Hot Springs, Ark. 71901). Born in Altus, Okla., he also lived in Hot Springs while growing up. She is the former Kathleen Blount of Little Rock. At the time of their appointment by the Foreign Mission Board in 1967, he was pastor of Westside Baptist Mission, Antlers, Okla.

Dr. and Mrs. James W. McGavock, emeritus missionaries, may now be addressed at 1088 Celtic Court, Stone Mountain, Ga. 30083. He is a native of Newburg, Ark. Mrs. McGavock, the former Catherine Johnson of Tennessee, was born in Elbride and lived in

Obion and Martin. Appointed by the Foreign Mission Board in 1922, they served in Chile and at the Spanish Baptist Publishing House in El Paso, Tex., before retiring in 1953.

Rev. and Mrs. Ben E. Hope, missionaries who have completed furlough in the States, were scheduled to depart Aug. 15 for Brazil (address: Caixa 783, 79100 Campo Grande, Mato Grosso, Brazil). Hope, an Arkansan, was born in Grant County and spent most of his youth in North Little Rock. Mrs. Hope is the former Berdie Lou Moose of Oklahoma City, Okla. Before they were appointed by the Foreign Mission Board in 1967, he was pastor of Columbia Road Baptist Church, North Olmsted, Ohio.

Robertson to Dalark

Kenneth G. Robertson has accepted the call to Dalark Baptist Church, Route #2 Arkadelphia, as a full time pastor.

Robertson is a graduate of Ouachita University and Southwestern Seminary. For the past six years he has served as an army chaplain.

Your superintendent of missions at work

Ashley County Association



Overton

In 1949 the churches in Ashley County affiliated with Bartholomew Association requested that they be granted the privilege of organizing a new association. Factors involved included the large area served by the missionary, the distances to various meetings, geographical barriers, and the feeling that the smaller area would benefit the churches in Ashley County. So, on Oct. 17, 1950, Ashley County Association was born.

Carl M. Overton has been superintendent of missions for the association since July 16, 1966.

For most of its history the association has depended on assistance from the State Missions Department to carry on its work. In 1972, the association discontinued its request for assistance and has met its obligations and accumulated a surplus of funds. It is a source of pride that this has been accomplished.

Several churches have changed from a fixed-dollar basis for giving to a percentage basis. In some cases this has resulted in a five-fold increase in contributions to the associational program while the local church program continued to receive adequate support. One church reported having given more to missions in one month last winter than in the entire preceding year. The church now averages giving more each month than was previously given in three months and has recently raised the percentage to the Cooperative Program.

Interest in the associational program has been stimulated by the monthly

bulletin, *The Trumpet*, which has a circulation of 580 each month, with approximately 525 going into the homes in the association. The recent purchase of a Polaroid camera has made possible the use of pictures in the publication, adding to its attractiveness and to reader interest. *The Trumpet* features items of interest about events in the life of the churches. The front page features the coming Associational Workers' Conference and its program, and "The Solo" is the missionary's column.

Two major financial campaigns have been conducted in the past six years. The association voted in the fall of 1966 to place surplus funds in a savings account looking toward the purchase of a missionary's home. In April, 1967, the Executive Board recommended to the churches that an additional \$1,600 be raised to make a \$4,000 down payment on a home. By June this money was in hand and the home was purchased for \$10,000 with \$4,000 down and the balance to be paid in six years. The final payment was made in 1971, two years ahead of schedule.

The other campaign was to assist the BSU Center addition and remodeling at Monticello A & M (now the University of Arkansas at Monticello.) The association accepted a goal of \$3,000 and actually raised \$3,051.

During these years of purchase of a home and assistance to the BSU the association gradually reduced its request for assistance from the State Missions Department to become fully self-supporting.

The first World Missions Conference was conducted by the association in

November, 1971. This conference was a rich blessing to the churches, according to Overton, and a renewed interest in missions and increased giving through the Cooperative Program resulted. Fifteen of the 19 active churches in the association participated in the conference.

Ashley County's participation in the Ouachita-Southern Advancement Campaign has been gratifying to the missionary. Only one church out of the 19 voted not to participate. All three churches in the advanced division have made pledges. With 79 percent of the churches making some pledge or otherwise participating — one church has taken a special offering and plans to do so again — more than 80 percent of the goal suggested for the association has been pledged.

What's in the future? The association recently approved an in-depth study of its area and needs. This study is presently underway. A thorough examination is being made of the population — its characteristics, make-up, distribution and shift. Various agencies and governmental bodies are being consulted as to their needs and plans to determine the relationships the churches have to these plans and how they will affect the program of the churches.

When the facts are finally gathered, a representative group of people within the association will be called together in a retreat. Under the leadership of Home Mission Board personnel, an analysis of the information will be made. From this will come recommendations for the program of the association and its help to the churches. It is the conviction of the superintendent of missions that this is the most far-reaching step taken by the association in its history.



The association provides this home for the superintendent of missions.

PRAYER CALENDAR

For Superintendents of Missions

- DEWEY W. STARK Sept. 5
Carey Association
- CONWAY H. SAWYERS . . . Sept. 8
Liberty Association
- RAY W. McCLUNG Sept. 12
Pulaski County Association
- JAMES A. GRIFFIN Sept. 14
Concord Association
- PETER L. PETTY Sept. 21
Washington-Madison Association
- REFUS CALDWELL Sept. 22
Conway-Perry Association
- CARROLL W. GIBSON . . . Sept. 26
Greene County Association

The Nashville story

By Bob Holley

Something unusual has happened in the Church Training Program at First Church in Nashville, Ark., during the past year. The number of departments and training groups in Church Training has been greatly expanded, attendance has increased by over 400 percent and there is a new spirit of optimism and a positive attitude toward training.

It all began in the spring of 1971 when the Church Training Director, Glen Power, attended a Church Training leadership conference in his association. According to his own testimony, it was here that he caught a vision of what the Church Training Program should be and could be in his church.

During the summer of 1971 a survey was taken to determine the possibilities for training, using the Church Training Inreach Survey. It was determined that a number of new departments and training groups were needed to provide for the people who must be reached. Additional leaders must be enlisted to staff this enlarged organization. These were enlisted and trained by associational and state leadership. The associational Superintendent of Missions, James Dean, and his wife, offered guidance and encouragement to their leaders. A one-night training clinic was conducted by state leadership with almost every leader present.

The enlarged and reorganized Church Training Program got off to its new beginning on the first of last October. The attendance on the first Sunday night was approximately 150 and has averaged between and 125 and 150 since that beginning. Attendance had been approximately 30 prior to last October. Average Sunday School attendance is approximately 240.

What accounts for the increase in Church Training in this fine church? Church Training Director, Glen Power, says, "We went by the book. We used the tried and true methods as put down by the Church Training Program of the Southern Baptist Convention." Working closely with the minister of education and music, Joe Starr, he led in enlarging the organization, enlisting and training additional leadership, and promoting the Church Training Program in an optimistic and positive manner.

Joe Starr says, "We started out with a determination to keep our program going and not to become discouraged. We started off with a positive spirit from the beginning."

During most of the months of preparation prior to last Oct. 1 and until Nov. 15, the church was without a

pastor. Yet, the people responded to the enthusiastic new spirit of the enlarged Church Training Program.

In November, John Holston assumed responsibility as pastor of First Church, Nashville. When asked about his pastor's support of Church Training, Glen Power said, "Where do I begin? It would be difficult for me to identify all the ways my pastor gives support to Church Training. Not only does he give equal time to Church Training, but he has his eye on all organizations. My pastor encourages those who do not do things well to want to do better. He sees that materials are available and encourages us to study and organize to meet the training needs of our church."

Power also gives credit to his pastor and minister of music and education for their assistance in promoting Church Training. He said, "The Church Training Director is only seen and heard as much as the staff lets him be seen or heard. The pulpit is available anytime I need to make an announcement. The minister of education gives me time and space in whatever he is doing. Therefore, it has been easy for us to promote Church Training."

He also gave credit to the support he received from the Sunday School Director. "The Sunday School Director is a sweet man and we work together hand in hand as a team. We complement each other. He would not visit someone to invite him to Sunday School without promoting the Church Training Program."

The pastor, John Holston, says, "There are some very evident benefits from Church Training that cannot be measured in numbers. We are trying to help our entire congregation to become aware of the Bible and how it speaks to our day.

"For the first time this year we had participants in the District Bible Exploring Drill and Youth Speakers' Tournament. Our representative in the Speakers' Tournament, Don Henry, was the state winner and represented Arkansas in the Southern Baptist Speakers' Tournament at Ridgecrest this summer. I'm sold on the Bible Exploring Drill and the Youth Bible Drill and Speakers' Tournament."

When asked for his evaluation of the training program at his church, pastor Holston said, "This is the type of program that will work if you work it. You have to keep working at the program. We feel that what we have done here will work in any church." The pastor has just begun a new member



Glen Power is Church Training director for the church.

orientation program for 17 members whom he has baptized during the past nine months.

This is an unusual success story. It is a story that was made possible because someone caught a vision and the people responded to positive, enthusiastic leadership. There is a warm spirit of fellowship that one senses when he visits First Church, Nashville, and training is helping to make the difference. "To make a difference . . . TRAIN. It's the Christlike thing to do."

Evans to Hughes



Evans

Carroll Evans, Pastor of the First Church, Manila, for the past six years, has accepted the call to First Church, Hughes, where he assumed his pastoral duties Aug. 21.

During his pastorate at Manila, the church has received 145 new members, constructed a \$90,000 auditorium and educational building, remodeled existing facilities and hired a Youth Director.

Evans, a native of Luxora, is a graduate of Ouachita University and Southwestern Seminary. He has served on the Executive Board of the Arkansas Baptist State Convention for the past five years. Previous pastorates include First Church, McCrory, and Mount Olive Church, Crossett.

He is married to the former Lucile Belcher of Mt. Olive, Ala. Their children are John David, 15, and Kathleen, 13.

Christian Civic Foundation, churches fight same foe

Sneed: It is indeed a delight to welcome you as executive director of the Christian Civic Foundation of Arkansas. We, as Arkansas Baptists, would like to support this effort in every way possible. Would you like to share with us what there was in your background that led you to choose the work with the Christian Civic Foundation?

Sneed: "What was there in your background that led you to choose to work with the Christian Civic Foundation?"

Harris: "First of all, my family, with its life deeply rooted in a church-related Christian experience. My father was a dedicated, practicing Baptist Christian layman, and a railroad man who lived his faith in Christ. My mother was a devout practicing Methodist Christian, and a lifelong member of the W.C.T.U. When children arrived, they joined the same Methodist church to preserve the spiritual unity of the home. By precept and example they taught their children to support those righteous causes that were Christ-centered and church-related, and to oppose vigorously those forces that promoted unrighteousness, especially in the areas of alcohol, gambling, narcotics, and pornography. Like other children, I learned to love those things my parents loved and hate those things they hated. Hence my lifelong opposition to alcohol and gambling.

My call to the ministry came at age 19, after two years in college spent preparing to be a chemical engineer. I had learned firsthand the chemical story of alcohol and other narcotics. After surrendering to the call to the Methodist ministry, I changed my major study to social sciences and theology, receiving a divinity degree at 22. Mine has been a Christ-centered ministry in preaching and in the pastoral ministry. In community life, I have engaged openly in the fight against alcohol, gambling, narcotics, and pornography, the four areas of activity and education that command the attention of the Foundation. My special sense of call to this new assignment with the Christian Civic Foundation has come in response to the desperate "crisis-situation" in which our nation finds itself, especially with respect to the abuse of alcohol and other narcotics. The very life of our nation is at stake. Unless we can reverse the present mounting tide of moral permissiveness, the picture of our national future is a grim one."

Sneed: "Specifically, what is the nature of the work of the Foundation in the four areas to which you referred?"

Harris: "In the areas of alcohol and other narcotics, our major thrust is in

prevention of addiction, through an extensive program of education in the public schools. Paul Ramsey, a fine young Baptist Layman from Beebe, and former public information officer for the Arkansas State Police, is our full-time educational assistant. Because of our inter-denominational, non-sectarian, non-profit, yet thoroughly Christian approach, the doors of our public schools are legally open to us and school principals and faculties welcome us. We are able to schedule Mr. Ramsey for appearances in 125 schools per year for classroom instruction, assembly programs, films, seminars. In addition, other appearances are scheduled in civic clubs and churches. We could use an additional staff member in this same area of work if finances would permit.

Because of the nature of our organization, we receive fine cooperation from the State Department of Education, Arkansas Alcohol Abuse Program, and the new Drug Authority, under the Board of Health. Our program includes a strong emphasis upon rehabilitation, but, because of limited funds, we must limit our activity to cooperation with agencies having funds to do rehabilitation, the most costly phase of all work with alcoholic and drug addiction.

We also engage in action programs, especially in the areas of legislation and elections, as well as the regulation of the alcohol and drug industry. We maintain a legislative consultant who, with the Executive Director, are registered officially as lobbyists with the state legislature. We assist and support any municipal or county group who project a local option election to vote an area dry, or who defend a dry county against such an effort by the liquor forces. Today, we face defensive fights in three areas — Pike, Montgomery and Cleburne Counties. In a wet area, the dry forces of Washington County are attempting to initiate action for Nov. 7. We furnish "Local Option Kits" to leaders, give counsel, furnish literature, giving all help possible, without assuming the actual leadership, which should always belong to local citizens.

We appear when necessary before the Arkansas State Alcoholic Beverage Control Board, to oppose any threat of flagrant abuse of the regulative authority of the liquor industry. The recent Safeway wine permit application fight was an example. We took the position that wine and other hard liquor sales ought to be separated from the sale of foods, since wine is a narcotic and not a food. We also took the position that to extend such sales where

family groups did their shopping was to expose children and youth to a dangerous temptation that was needless and senseless.

You and the *Arkansas Baptist News-magazine* played an important and decisive part in the victory we won in this fight. I had the privilege of representing the Foundation before the ABC Board on Aug. 10. At that time, I filed with the Board a copy of the very strong editorial which you wrote in support of our effort. The solidarity of our Baptist support, by clergy and laity, was one of the best examples of how Christians can implement their moral convictions in public expressions of support for a clear-cut cause of righteousness.

Although we have majored in the fields of alcohol and other narcotics, it is clear that the areas of gambling and pornography will demand urgent and sustained attention and action in the immediate future. Tragically, we are lacking in the financial resources that would be demanded of us in an all-out effort in these critical areas."

Sneed: "How do you like working with more than one denominational group. Is this vital to the life of the Foundation?"

Harris: "One of the chief assurances which I asked of the Committee that interviewed me for the position of Executive Director was that the Foundation would continue as an interdenominational organization. To deal with the great moral questions confronting the State of Arkansas, it is essential that the voice speaking out for civic righteousness be undergirded by a broad base of supporting churches. The Foundation offers an opportunity for churches who may differ widely in areas of doctrine or practice, to join in a cooperative approach to the solution of the problems confronting society in the four areas in which the Foundation works. At present, our main support comes from the Arkansas Baptist State Convention, individual Baptist Churches, and Methodist Churches through the North Arkansas and Little Rock Conferences of The United Methodist Church. One Community Church and one Assembly of God Church participate, also.

One of the most pressing needs of the Foundation is to broaden its base of support to include other denominations. We need this, not only for financial support, but for the moral and spiritual force it could supply and the unified front it could display in confronting the forces of evil in the state.



Edward W. Harris (right) talks with Editor Sneed. (ABN photo)

Also, the inter-denominational approach gives the Foundation a unique position that inspires confidence in other agencies. The doors of the public schools are open to us and other state and Federal agencies can cooperate with us because of our approach. As individual Christians or as representatives of a single denomination, we would be handicapped in making our spiritual influence felt where it is so badly needed."

Sneed: "Is the present financial support received by the Foundation adequate to do what is expected or needed?"

Harris: "The only way to describe the financial situation I found when I began my work with the Foundation June 1, is in terms of a "Crisis Situation." I found a budget of \$37,900, with an annual income of \$30,000. The four previous years has seen deficit spending, made possible by using a savings account. These resources were completely exhausted in May of 1972. In the months of June, July, and August, we have struggled to meet salaries, rent, telephone, and to keep the doors open, limiting program drastically. A meeting

of the Executive Committee last week discussed emergency measures that would allow us to operate during September, October, November and December. Limited funds were a very real handicap in the recent wine permit fight, and would not have permitted us to continue the fight had it not ended successfully when it did. The policy of the Foundation is to avoid direct solicitation of offerings by its staff members, and to depend upon the contributions of churches, conventions, and conferences as they are told of our needs, through their own channels of giving or directly to the office of the Foundation.

In spite of this present dark financial picture, I believe that Christian friends of the Christian Civic Foundation will respond both in the present emergency and for next year's program. The loss of the program of this Foundation to the churches of Arkansas would be a tragedy too serious to consider. I, personally, am hopeful for the future. I do not regret at all having cast my lot with the Foundation at the time of its greatest struggle and uncertainty. If we do God's work, He will bless us with His power and guidance."

Through C-P Caring for those in need

A large house nestles in the foothills of the Ouachita Mountains, surrounded by a sense of mystery to the uninformed. Strangers who approach uninvited or without legitimate business are quickly intercepted and turned away.

The old house is a temporary home for a group of boys and their counselors and attendants. Most of them are from wealthy, or at least well-to-do, homes, for the cost of staying there is more than modest. Supported and financed by a private foundation, the home represents an alternative to jail for many young, wayward boys, whose families have been unable to cope with their needs and problems.

Located a short distance away is a federal campground where Southern Baptists maintain a resort ministry each summer. The program is operated by two summer missionaries provided by the Home Mission Board and is supervised by the local associational missionary, who is supported jointly by the association and the state convention. The summer missionaries live in a trailer owned and maintained by the association, the state convention, and the Home Mission Board.

Part of the summer resort ministry includes evening worship services in the campgrounds. A local youth choir had been engaged for a Friday evening to present the musical "Natural High," and the boys from the nearby home were invited. They sat spellbound throughout the presentation. Most of them had already known the experience of being high on drugs, but a "natural high" with Jesus Christ was a new concept to them.

Being on federal grounds, no gospel invitation was permitted at the close of the service, but the gospel seeds fell nevertheless on fertile ground. As a direct result of that evening's service, a number of the boys later made professions of faith, and several were baptized into the fellowship of local Baptist churches.

Southern Baptists had cared for their needs. In a natural, outdoor setting, without benefit of church building or pulpit, Cooperative Program funds made possible a unique gospel witness to a group of troubled young boys, as well as hundreds of family campers.

Cooperative Program funds also provide a home for unwed mothers in New Orleans, a hospital in Indonesia, a coffee house in Connecticut, and an orphanage in Venezuela.

Whenever people hurt, God is concerned. Wherever there is human need, God is present. Whether those

(Continued on page 15)

Area-Wide Church Administration Workshops

Planned Especially For

Pastors — Staff Members — Deacons — Church Secretaries
Attend The One Nearest You

October 2-3
IMMANUEL
El Dorado

October 2-3
BEECH STREET
Texarkana

October 9-10
CALVARY
North Little Rock

October 23-24
CALVARY
Blytheville

October 30-31
ELMDALE
Springdale

2:00 — 4:30 P. M. AND 7:00 — 9:00 P. M.
— FOUR SESSIONS —

Monday Afternoon

2:00 — 4:00

- 2:00 General Session
Message: "Church Administration: Friend or Foe"
- 2:30 Conferences:
 1. Pastors and Staff: "How to Make Meetings Meaningful"
 2. Church Secretaries: "The Secretary as a Professional"
- 3:20 Break
- 3:40 Conferences (same as above)
- 4:30 Adjourn

Monday Night

7:00 — 9:00

- 7:00 General Session
Message: "Paying the Price for Success"
- 7:30 Conferences:
 1. Pastors and Staff: "How to Work With Others"
 2. Church Secretaries: "How to Improve Your Communication Skills"
 3. Deacons: "The Ministry of the Deacon"
- 9:00 Adjourn

Tuesday Afternoon

2:00 — 4:30

- 2:00 General Session: Visual Presentation
- 2:30 Conferences:
 1. Pastors and Staff: "How to Handle More Work in Less Time"
 2. Church Secretaries: "How to Improve Your Church Publications"
- 3:20 Break
- 3:40 Conferences (same as above)
- 4:30 Adjourn

Tuesday Night

7:00 — 9:00

- 7:00 General Session
Message: "The Fine Art of Growing People"
- 7:30 Conferences:
 1. Pastors and Staff: "Confronting the Conflicts of the Pastorate"
 2. Church Secretaries: "The Church Office, Organized to Serve"
 3. Deacons: "The Ministry of the Deacon"

● Program Personalities ●

James Barry, Church Administration Department, BSSB
Walter Bennett, Church Administration Department, BSSB
Ralph W. Davis, Church Training Department, ABSC
Leon Emery, Cooperative Missions Dept., Miss. Bapt. Conv.
Brooks Faulkner, Church Administration Department, BSSB
James W. Hatley, Second Church, Memphis, Tenn.
Lory Hildreth, First Church, Texarkana, Tex.
Roy B. Hilton, Immanuel Church, El Dorado

Robert Holley, Church Training Department, ABSC
Truman Kerr, Broadmoor Church, Shreveport, La.
George Knight, Church Administration Department, BSSB
David Moore, William Jewell College, Liberty, Mo.
Ernest Mosley, Church Administration Department, BSSB
Russel Noel, First Church, Tulsa, Okla.
Idus Owensby, Church Administration Department, BSSB
C. Winfield Rich, Temple Church, Memphis, Tenn.

Rheubin L. South, Park Hill Church, North Little Rock

A Church Administration Service
of the

Church Training Department

Arkansas Baptist State Convention

Stepchild or Blood Brother?

Is the association just a denominational stepchild, relegated to the fringes of the family, where it receives only a financial handout after all other denominational causes and needs are met? Most certainly not! — but sometimes it is treated as if it were.



Lewis

Southern Baptist churches pool their financial resources through the Cooperative Program in one unified effort of world mission support. Churches give priority, and rightly so, to the Cooperative Program as funds are committed to mission causes. However, the association does not, except in a few cases, participate directly in the Cooperative Program and must secure funds directly from the churches for associational mission work.

Of course, the association does benefit from the Cooperative Program through the many denominational services and materials provided, and some associations receive limited financial assistance from the state convention and/or Southern Baptist Convention agencies. Nevertheless, the association's dependence on contributions directly from the local churches places it in a unique position in Southern Baptist life.

Special offerings are taken in most churches for foreign, home, and state missions, and the Foreign Mission Board and Home Mission Board rely heavily upon this source of income. But again, the association does not usually have access to this source.

In a few rare cases a church has been known to support associational missions generously to the exclusion of world missions. When that occurs, the people become self-centered and introverted, and their missionary vision is stifled. Then ultimately the church's own budget, along with all mission causes suffers.

That is not the type of support that is sought. Conscientious associational leaders desire only that the churches contribute an equitable portion of their mission budgets to local needs.

The Great Commission charges us with responsibility for every corner of the world — those in distant lands and those right at home. Every pastor and church budget committee has an obligation under God to make sure that their church does not overlook any part of the Kingdom's work.

Each church, at budget planning time, would do well to re-evaluate its mission gifts to see that both world missions and local associational missions have been included for worthy amounts consistent with Scriptural teachings and in proportion to the blessings of God.

If additional information is desired about the association's budget or local ministries, the associational missionary or the state stewardship secretary will be happy to provide assistance. Arrangements can be made for someone to meet with the church's budget committee if desired.

The association is not a stepchild of the denomination. It is a blood brother in the struggle to confront every person with the gospel of Christ.

(The above is a reprint of a tract entitled "Stepchild Or Blood Brother?" and is available for distribution from this office.) — Roy F. Lewis, Secretary, Stewardship-Cooperative Program Department

Area evangelism conferences for laity

The Area Evangelism Conferences to be held Sept. 18-22 will major on witnessing of the laity (youth 14 years and above, men and women). Since 1973 is the year for Lay Evangelism Schools in local churches we can offer our people help.

The Conferences will begin at 7:30 p.m. at; Hamburg, First, Sept. 18; Hope First, Sept. 19; Van Buren, First, Sept. 20; Harrison First, Sept. 21 and North Main, Jonesboro, Sept. 22.

Lawson Hatfield, Sunday School Secretary, will discuss ways of locating prospects and how to compile and file the information.

It will be my privilege to explain Lay Evangelism Schools. Johnny Jackson, pastor, Forest Highlands, Little Rock, will bring a message on "Witnessing of the Laity." Ural Clayton will sing "People to People" a song written for the Sunday School thrust of "People to People." Dr. William Bennett, pastor, First Church, Ft. Smith, will be the speaker at Van Buren. Two of his laymen will give their testimonies.

The program will be profitable and worth-while. Pastors should urge their people to attend. —Jesse S. Reed, Director



GETS THE CHAIR — When the Church Training Department's Approved Workers met recently for their annual retreat, they presented a gift of appreciation to Ralph W. Davis, Secretary of the Church Training Department. Davis is pictured here trying out his newly acquired gift, a beautiful, maple rocking chair. Orville Haley, pastor of Northside Church, Ft. Smith, presented the gift. As a part of the presentation, Mrs. Haley read a poem which she wrote, expressing appreciation for Davis and his leadership in the Church training program in Arkansas.

Send resolutions, please

It has been requested by our Convention President, Dr. Rheubin L. South, that if at all possible all constitutional amendments and resolutions be sent in prior to the annual state convention. This will greatly assist the committees in adequately discharging their task. These should be written in a form for presentation. The convention is to be held Nov. 14-16, 1972 in Second Church, Hot Springs. All correspondence should be addressed to: Dr. Rheubin L. South, Park Hill Baptist Church, Box 4064, North Little Rock, Ark. 72116.

The Jewish view

By Rabbi Sheldon M. Kilimnick
Rabbi of Congregation Agudath Achim of Little Rock

Our Sages tell us: "Everything is in the power of Heaven except the fear of Heaven.

"G-d in His providence determines beforehand what a man shall be and what shall befall him, but not whether he shall be righteous or wicked." (Talmud Niddah, 16b.)



Rabbi Kilimnick

One of the most significant doctrines of Judaism is that of individual free-will. Man has the freedom to choose for himself the path which he will follow. When Maimonides discusses free-will he begins by stating that every individual can choose for himself whether to do good or evil. It is this great gift which makes man unique from the remainder of G-d's creation. (Teshuva 5:1)

The freedom of choice makes life a constant struggle for man. He is always battling against himself, against evil impulses, constantly to choose between the spirit and the animal, between the G-dly and the earthly, between that which is lofty and that which is low. This struggle in man can be conquered. Man can raise himself to great heights and bring himself to the service of G-d. However, man can also let his animal impulses, his evil inclinations, penetrate his whole being and become a slave to his desires and temptations.

When man does reach a low in his life in the spiritual and moral spheres there is always hope for him if he turns to G-d. Even after man has sinned he can still find his way back if he so desires. He can seek repentance, turn away from evil and begin anew. As the Prophet Isaiah said: "But your iniquities have separated you from your G-d and your sins have hid His face from you that He will not hear." To that G-d answers: "Let man do *T'shuvah*, return to G-d."

The Rabbis of the Talmud said that one of the seven things to predate creation, is repentance. Without the concept of repentance there would be no permanence to the world. *T'shuvah*, the philosophy of repentance, is one of the fundamentals of the Jewish faith. Man, even though he has sinned, can return if he wills it. As we see written in the Midrash (allegorical commentary on the Torah): "The gates of petition are sometimes closed; but the gates of repentance are always open." (Bereshit Rabbah, 21,6.)

The term *T'shuvah*, in its simplest and yet most profound translations means to "return"; return to the original greatness of man; return to the Divine source. Things do not have to be as they are. Man, if he wishes, can truly change his behavior.

Judaism gave mankind the concept of repentance and designated a time for it, the "ten days of penitence." It is a period of self-examination and self-scrutiny. Our Rabbis tell us that during these days man can find the nearness of G-d if he so desires and can raise himself to heavenly heights and fill his life with joy and tranquility.

The culmination of the "ten days of penitence" is reached with Yom Kippur.

And this shall be to you a law for all time: In the seventh month, on the tenth day of the month, you shall practice self-denial; and you shall do no manner of work, neither

the citizen nor the alien who resides among you. For on this day atonement shall be made for you to cleanse you of all your sins; you shall be clean before the Lord. It shall be a sabbath of complete rest for you, and you shall practice self-denial; it is a law for all time. The priest who has been anointed and ordained to serve as priest in place of his father shall make expiation . . . for the priests and for all the people of the congregation.

This shall be to you a law for all time: to make atonement for the Israelites for all their sins once a year.

(Leviticus 16:29-34)

Yom Kippur, the "Sabbath of Sabbaths," the holiest day of the year among Jews is a day full of atonement and forgiveness, of spiritual reckoning and purification. It is of ancient origin, marked by a complete twenty-four hour fast, prayer and reflection. In order to keep with the spiritual character of the day we dispense with food and drink and endeavor to acquire a mood of selflessness and spiritual holiness.

The main theme running through the Yom Kippur prayer is one of repentance, confession of wrong-doings, plea for forgiveness. The Yom Kippur evening service begins with a legal declaration, the Kol Nidre (All Vows). The purpose of this prayer is to annul those vows made during the year, which out of forgetfulness, were never fulfilled. However, we are taught that these vows referred to in the Kol Nidre relate only to those made between man and G-d, not to one's fellow-man. Wrongs carried out against one's fellow-man can only be atoned for by making amends and asking personal forgiveness of the other person.

In order that one may enter upon this Holy Day with a clean conscience, the individual must confess his sins. This confession of sins, the Viddui, is the first step on the road to atonement. For a person to raise himself to higher levels of thought and action he must first recognize his wrong-doing, confess them with humility and determine never to commit them again.

However a confession of sins is of no value unless it is followed by *T'shuvah*, a return from one's wicked ways. If a person's confession is to lead to forgiveness he must make a firm resolution to change his ways and resolve to do better. The utterance of the prayers and the fasting are of no value unless they are accompanied by the sincere resolve to return. When we read the prophecies of the Prophet Isaiah on Yom Kippur morning, he rebukes those who adhere to the forms but violate the spirit of religion.

It is significant to note, also that the confession of sins on Yom Kippur is in the plural: "we have sinned." The use of the plural form is to remind us that each of us is not only responsible for his own personal errors but for the errors of our society as a whole.

The Jewish mood on Yom Kippur is basically an optimistic one. We know that if man returns G-d will forgive. If man repents on this Holy Day he has the power to ascend to the highest pinnacle and raise his life with him to the goals of holiness and purity.

EDITOR'S NOTE: The Rabbi has omitted the vowel in "God" in keeping with original Hebrew.

The Christian view

By W. O. Vaught Jr.

Pastor, Immanuel Church, Little Rock

One of the sacred days in the Jewish calendar is the day called "Yom Kipper," The Day of Atonement. The word "Yom" means day and the word "Kippur" means atonement or covering. Let us look for a moment at the scriptural foundation for the day of atonement.

Leviticus 16:29-34 "And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever. And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments: And he shall make an atonement for the holy sanctuary and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the Lord commanded Moses."



Dr. Vaught

Priest left the blood over the mercy seat and retired back through the veil.

No one else in all Israel could do this service for the people except the High Priest. It was done only once a year. The High Priest very carefully cleansed himself before the ceremonial work of this important day. The blood that was placed over the mercy seat was a symbolic picture of the fact that one day the blood of Christ would cover the sins of the people. It was the day of covering, the day of cleansing, the day of atonement, the day of pardon and forgiveness.

In Leviticus 16:34 the direction of God was very specific: "To make an atonement for the children of Israel for all their sins once a year." This special sacred day was to be repeated each year among the Jewish people. But one day this "Day of Atonement" would be replaced with "The Atonement" which would occur once, and never have to be repeated.

In Hebrews 10:10 we read, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." The Jewish institution made atonement for their sins once a year, but when Christ died on the cross of suffering and shame, atonement was wrought once for all. The Jewish atonement was incomplete, having to be repeated once a year. Christ's atonement was completed once for all, and it will never be repeated. Hebrews 10:11-13 says, "And every priest standeth daily ministering and offering oftentimes the same sacrifice, which can never take away

sins; But this man (Jesus Christ) after he had offered one sacrifice for sins forever, sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool."

Christ is the High Priest for the Christian. He wrought on the cross the work of atonement which was done once for all, which was conclusive and complete, a work divinely wrought without any human effort whatever. Our atonement is the day of the cross. From 9 a.m. until 3 p.m. Christ hung on the cross and died for the sins of the world.

From 9 a.m. until noon some preliminary events transpired. During those three hours Jesus said to one of the malefactors who died with him, "Today thou shalt be with me in paradise." Jesus said of those who were crucifying him, "Father, forgive them: for they know not what they do." He also commissioned John to care for his mother when he said, "Behold thy mother!"

Then at noon something happened. Darkness fell over the earth and for three hours Christ became sin for us. Isaiah had prophesied of Christ, "As a sheep before her shearers is dumb, so he opened not his mouth." They spat upon him and he was silent. They scourged him and he answered not a word. They nailed him to the wooden tree and he never cried out once. But at high noon, when the earth became dark, the sins of the whole world were poured out on him and he screamed, "My God, My God, why hast thou forsaken me."

That first vocative, "My God" was addressed to God the Father, and the second vocative was addressed to God the Holy Spirit. God forsook him, the Holy Spirit forsook him, and for three hours he bore the sins of the whole human race alone. Psalm 22 describes how he screamed and screamed in those three hours of darkness and suffering. Christ began with the sins of Adam and came down one by one through the whole list of humanity, then reached out to the centuries for men yet unborn and pulled unto himself every sin of every man who had ever lived or would ever live. Christ bore our sins on that cross. The righteousness and justice of God were satisfied and when atonement had been wrought for every sin Christ cried, "It is finished."

Those three words, "It is finished," mean that every sin had been paid for, every sin had been atoned, salvation for every man was complete. In those three words, "It is finished!" Christ opened wide the door and made it possible for every man in the earth to be saved. We call this unlimited atonement. John describes this for us in these words in 1 John 2:2 "And he is the propitiation (satisfaction) for our sins: and not for ours only, but also for the sins of the whole world." The blood of Christ shed for sinners on that cross signifies that Christ died spiritually for every sin of the whole human race. And when atonement was complete Christ exclaimed, "It is finished!" It would never be necessary for the High Priest to enter the Holy Place again and sprinkle blood over the mercy seat. Christ's work on the cross was once for all, it was complete, it was sufficient.

"Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain;
But Christ the Heavenly Lamb,
Takes all our sins away,
A sacrifice of nobler name
And richer blood than they!"

The day of atonement for the Christian is the Cross.

Christians and the Jewish people

By A. Jase Jones

Sandy Koufax, Hall of Fame Baseball pitcher, declined the honor of pitching the first game of a World Series because it came on a sacred day in his religion. Jonas Salk discovered and developed the vaccine that brought polio under control. Saul Bellow is an outstanding American writer.

What do these three men have in common? They are Jewish, members of one of the world's most creative, accomplished, and fascinating peoples. Of the four men who have had the greatest influence on the course of events in the last century and a half — Marx, Freud, Darwin, and Einstein, all but Darwin were Jewish.

Christians owe much to the Jewish people. The God of Abraham, Moses, and Isaiah is the God of Jews as well as Christians. The Christian's Saviour-Lord was Jewish by birth and by religious observance. The writers of the New Testament, except Luke, were Jewish.

Judaism is of a high spiritual and moral quality. This-worldly rather than other-worldly, emphasizing deeds rather than creed, Judaism's followers can be found on the side of the poor, the oppressed, the suffering, and the exploited, striving to help them secure their needs and rights.

Although it is true that most Jewish people do not believe that Jesus is their Messiah, nor accept him as Lord and Saviour, many Jewish people do. A Baptist layman and outstanding businessman, who is also Jewish, responding to a question put to him by a Jewish relative, said, "Yes, I believe in Jesus Christ more and more every day."

Through their contact with Jewish people in business and civic life, and in their personal and social lives, Christians have the opportunity of relating to these friends in a spirit of love and understanding that is in itself a Christian witness. May the day soon come when Jewish people in America experience only the love of God in their relations with Christians of the United States.

* * *

Dr. Jones is a regional representative, Midwestern United States, for the Department of Interfaith Witness of the Home Mission Board.

* * *

A Seminar on Witnessing to Other Faiths will be held in Immanuel Baptist Church, Little Rock, Oct. 31-Nov. 1, 1972. Jointly sponsored by the Arkansas Baptist State Convention and the Home Mission Board, it is open to all Arkansas Baptists. Preparation can be made for a

A New Year's Message — Rosh Hashanah — 5733

By Phillip E. Hoffman

President, The American Jewish Committee

As American Jews join their brethren all over the world in preparing to mark these solemn and sacred days ushering in the year 5733, we are thankful for all the blessings of life in a free and open society. We are fortunate in being citizens of a land where our lives as Jews can be rich and rewarding, and in which the opportunity exists for the perpetuation of our heritage of freedom and faith.

We rejoice in the knowledge that many more of our fellow Jews have been enabled to leave the confines of Soviet Russia during this year and can now live as free men and as proud Jews in Israel and in other countries of the free world. We are disturbed by the new impediments placed in the path of those who wish to leave the Soviet Union, including the demands for the payment of exit visa fees ranging up to \$25,000. We hope and pray, however, that the coming year will see Soviet Jews able to exercise their full rights and that the way will be open for those who wish to leave that country to do so.

As American Jews, we are deeply gratified that our country's commitment to assist Israel in maintaining her security has had the continuing support of all men of good will; that Americans so clearly recognize that a free and secure Israel can be a bulwark of strength in the Middle East. We look forward to the day when the crushing burden of defense needs can be removed from Israel, and, indeed, from all the nations of the Middle East, and the satisfactions and rewards of a genuine peace can become a reality for that part of the globe.

We are deeply disturbed over the persecution to which Jews are still subject in some Arab lands. Although some restrictions on the tiny Jewish

study of the Jews and Judaism at the Seminar by reading Dr. Jones' *Neighbors Yet Strangers* (Broadman). The history and doctrines of such other faith groups as Catholicism, Jehovah's Witness, Mormons, Worldwide Church of God (the Armstrongs), various occult movements and ideologies (witchcraft, astrology, the Church of Satan, E. S. P.), and several world religions now growing rapidly in the United States, as well as ways of witnessing to them, will be studied in the seminar.

community in Syria have been lifted, Jews there still live in an atmosphere of oppression and are still subject to the tyrannical whim of blattant anti-Semitism. Along with an easing of tension in the Middle East, we hope that civilized norms of behavior will become the rule in the treatment of Jews in certain countries.

Jews are directed, by the tenets of our faith, to be concerned with the welfare of the community. In this critical year, when Americans will again be electing their leaders and representatives to conduct the affairs of our country, we welcome the responsibility and the opportunity that is ours to examine the compelling issues of the day in the quest for social justice. Each of us, in the exercise of his own judgment, will manifest his concern with our nation's welfare by exercising the franchise and thus making our voices heard.

In the pursuit of human equality, Jews will persist in their efforts to end the patterns of discrimination that for too long have dampened and impeded the legitimate aspirations of our many minority groups. And as we will urge that special measures be pursued to overcome the dramatic and long-standing inequities in our society in the fields of employment, education and housing, we will resist any efforts to impose new inequities, to institute quotas that will proffer opportunities on a basis other than merit.

At this solemn season, our hearts go out to the oppressed in many lands who cannot yet exercise their full rights as human beings and who still suffer from tyranny. Although the community of nations recognized some three decades ago in the charter of the United Nations the right of every human being to freedom and liberty, these hopes unfortunately have yet to be fulfilled. We know that all of us must bend every effort so that the ideals enunciated in that great document can come to fruition.

In the new year, we shall be buttressed by our faith in the essential goodness of man and by our devotion to the principles of our religious teachings. We adhere to the belief that man has the ability within himself to change for the better and thus pursue the path of righteousness and justice. Let us resolve that the coming year will be one in which we will pursue the cause of peace and freedom with unending zeal.

Cooperative Program

(From page 9)

needs are physical, or social, or emotional, or spiritual, or a combination, Southern Baptists are committed to try to alleviate the hurts and minister to the needs.

The Cooperative Program represents the outstretched hand of southern Baptists caring for those in need.

Editor's note: This is the third of a series of six articles on the Cooperative Program written especially for Cooperative Program Month. The series is being circulated nationally by the SBC Stewardship Commission, but the articles were written by Roy F. Lewis, of our own Arkansas state convention staff.

Murder of Israelis challenges Christians

Jewish people in the United States are grieved at the brutal massacre of young Israelis at the Olympic games. Many are stunned and uncomprehending as they contemplate this cowardly and barbaric capture and slaughter of unarmed, defenseless young people.

This is a time when Christians should not only sympathize privately but do something, I believe. We can do at least three things: 1. Visit, call or write our Jewish friends and let them know of our sympathy for them and our grief over this tragedy. 2. Express our sympathy for the suffering of our friends and our repudiation of this act and similar acts (such as the massacre at Lod Airport in Tel Aviv) through whatever community channels may be open to us. 3. Let Israel's rival government in the Mid-East know that they are held responsible and accountable before the bar of world opinion for discouraging and preventing armed attacks against helpless civilians.

In these ways, as well as others that may come to mind, Christians can demonstrate the love of Christ in a time of great need in the lives of Jewish friends. —A. Jase Jones, Area Missionary Director, Department of Inter-faith Witness, Home Mission Board, Kansas City, Mo.

Editor's note: It is important that each of us make the positive steps which Dr. Jones has outlined in his letter. Each Christian should pray and work to prevent such inhuman atrocities from occurring in the future.

Book reviews

By E. A. Pipkins

Jesus and His Teachings

Author: Fisher, Fred L.
Publisher: Broadman, 1972
Price: \$4.95 (157 p.)

Stepping sideways into a continually popular theological debate, this book sets out in a very concise and readable manner, a mass of material to claim that the true person of Jesus is revealed in the Gospels; and, that these gospels are reliable documents for the transmission of the life and teachings of Jesus.

Form criticism is not a cuss word. It is a respected and respectable method of study. However, not all New Testament problems can be solved by its use. The attempts to denythologize the New Testament have failed to prove the historical untrustworthiness of the Gospels.

The Gospels transmit the substance of the life and teachings of Jesus reliably. Christian faith must be grounded in history. Faith cannot be based on historical inquiry; history cannot validate faith. Yet the negative is also true. Faith could not survive if it were proved that Jesus did not live, that He was not crucified, that He did not arise from the grave, or that His teachings were quite different in content and spirit than they are represented in the Gospels.

The scholarship is sound. The

Revivals

Mountain Pine, Aug. 6-13; Clarence Shell, evangelist, Mike Holcomb, music director; 15 professions of faith, four by letter, 58 rededications. Bill Holcomb is pastor.

Second, Jacksonville, July 31-Aug. 6; Rick Engle, evangelist, Angus Emerson, music director; 34 professions of faith, five by letter, 100 rededications. Andy Kerr is pastor.

South Highland, Little Rock, Aug. 14-20; Clarence Shell, evangelist, Kay Mansell, music director; 12 professions of faith, four by letter, 74 rededications. James Brettell is pastor.

Bellaire, Dermott, Aug. 14-18; Farrell Morgan, evangelist; 12 professions of faith. E. S. Ray is interim pastor.

Crossett, Second, Aug. 6-13; Charles Christie, evangelist, Eugene Burgess, song leader; 12 professions of faith for baptism, two on statement for baptism, one by letter, 31 rededications. J. R. Dickerson is pastor.

Pilgrim's Rest, Batesville, Aug. 6-13; Don Johnson, evangelist, Alder Gill, music director; 13 professions of faith for baptism, one by letter. Hal Gallop is pastor.

bibliography is immense. It would comprise a good section of books on the continuing debate on the person of Jesus. The writing is in clear, logical outline. It makes for enjoyable reading. This would be an excellent book for a first time scrape with modern scholarship. It exposes many theories but never goes off after them. It can have continued use as resource material. Contrary to most, the purchase is a good investment.

* * *

Much More

Author: Taylor, Jack R.
Publisher: Broadman, 1972
Price: \$4.95 (160 pages)

Much More is the hinge of Romans 5:10 and though it somewhat strains the context, becomes the key words for this series of devotional presentations on the exercise and growth of the Christian experience.

Personal testimony, highly exhortative in nature, is set out in an alliterative and topical form to rouse the believer to seek the much more of the Christian life that is available by faith, through the Holy Spirit.

The material has the freshness of personality but is not new. It is somewhat overlapping and often repetitive. Scripture verses are massed under topical headings that might be helpful for sermonic musing.

The cover



In typical Jewish worship scene the Rabbi carries a scroll, possibly part of Torah (law or five books of Moses). To the Jew, the Torah is the most important of all writings and is considered to be all of life. On the right, is the Star of David, a symbol of Judaism that is recognized afar. (Photo by Don Rulledge, HMB)

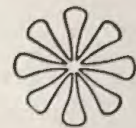
Arkansas Baptist Sunday School Convention

September 25-26, 1972

Immanuel Baptist Church — Little Rock



Make A Commitment
to Reach People



Prepare for People



Go Find People



Involve New People



Witness to People



General Officers' Conference

Tuesday
2:30 — 4:00 p.m.

The bus ministry is all but positive proof that most Sunday Schools can grow despite the adverse circumstances surrounding many local church situations. The basic principles and techniques employed in a successful bus ministry have been utilized in the past and can be used now in regular Sunday School work with similar results for reaching people.

There should be no less emphasis on the bus ministry which characterizes the majority of our fast growing large Sunday Schools in America today. But, there needs to be a comparable implementation of many of these same principles and techniques throughout all departments of our Sunday Schools.

We dare not become so enamored with the excitement, romance and adventure of a successful bus ministry that we neglect the more stable elements of the total Sunday School program. Both are absolutely essential to a well balanced Sunday School constituency for regular Bible study and outreach evangelism.

The relatively new innovation of bus ministries on a larger scale than in times past must not be viewed as a mere passing fancy or a temporary fad of the current Sunday School movement. On the contrary, it may be God's way of helping us revive a New Testament compassion for reaching people with the Gospel message in a contemporary urban setting through the modern Sunday School.

There are approximately six basic principles which characterize a successful bus ministry. All of these have been employed in the past to some degree for successful Sunday School work in the Preschool, Children, Youth and Adult Divisions. The first of these principles might be stated as, *thorough advanced planning with the hearty approval of the church*. The bus ministry never fully succeeds without the employment of this principle. Likewise, regular Sunday School work regardless of the age or grade division needs the advanced application of this principle if the desired results are to be achieved.

A second principle may be stated as, *frequent house-to-house surveys of carefully selected areas with systematic follow-up and sustained motivation for worthy enrollment objectives*. Growing Sunday Schools have always followed this principle for perennial expansion and enlargement of their programs.

A third principle may be stated in the following way, *every worker committed to a difficult task of continuous weekly planning and training sessions*. It has always been true that volunteer workers respond to a difficult task with greater enthusiasm and commitment than they do to a task which appears

to be easy. Every person who serves in a voluntary capacity in our Sunday Schools is already using all of the 24 hours allotted to each day. He must be challenged by the Sunday School task to believe that the time required for this type of church work will pay richer dividends than the way he has been previously using the same amount of time.

One church selected 40 bus workers to serve in various capacities before they launched their bus ministry. All of these were committed to giving three to six hours every Saturday to the bus ministry. Many of these same workers had previously declined to accept a position as teacher, department director or outreach leader simply because they had not been challenged with the im-

The bus ministry and Sunday School growth

By R. Othal Feather

portance of the task. The same application of time and effort applied to the previous positions offered them would have produced similar results.

A fourth principle, is *appropriate worker-member ratio determined periodically*. A careful examination of the bus ministry reveals an average of eight to 12 persons riding the bus for every worker involved in the bus ministry. This is the same proportion which Southern Baptists have realized for all of their Sunday School work during the past 40 years or more. When Southern Baptists were making their most rapid growth during the middle fifties they were very conscious of this worker-member ratio. Even the 10 largest Sunday Schools in America, some of whom boast of their large classes, still main-

tain an average when the 10 churches are added together of approximately one worker for every 11 members.

A fifth principle for successful bus ministry is, *persistent weekly outreach follow-up of absentees and prospects with a major emphasis on evangelism*. This principle was advocated and implemented by Arthur Flake, Prince Burrows, J. N. Barnette and others of our great Sunday School leaders as essential to the success of any Sunday School class or department.

When all of these principles have been employed, there is still one remaining principle which many acclaim to be unique to the bus ministry. It is, *a vehicle (bus) with a driver, plus Christian training and fellowship provided en route to and from the church*. Certainly, this has a more unique application to the bus ministry than to the regular routine work of the Sunday School. However, the average car in a church parking lot brings about three persons to the church services. Only about half of the space for the family cars is utilized in the way of transportation to and from the church.

We dare not delegate all of the responsibility for reaching new people with transportation through the bus ministry. The families of our churches should be developed to the point of their having the same compassion for the children of their respective neighborhoods that the bus workers have for the children on their bus routes. To be sure, there are areas where only the bus ministry will reach people for Bible study, evangelism and church membership.

We must be very careful that we do not relieve our church members of the responsibility for their neighbors and friends through the implementation of a bus ministry. It is not *either/or*; it is *both/and* if we remain true to the message of the Great Commission. What could be more effective than a continuous concern manifested by Christian friends in behalf of their unsaved neighbors and neighborhood children who are not enrolled in any Sunday School?

I am thoroughly committed to the urgency for a good bus ministry wherever it is needed, whether in the areas of the underprivileged or the affluent. However, these tried and proven principles must *not* be delegated *wholly* to the bus ministry. It is absolutely essential that they be utilized to the maximum throughout our Sunday Schools if we are to maintain a balanced ministry to the communities surrounding our churches.

R. Othal Feather is a retired Professor of Education Administration at Southwestern Seminary and guest professor at Midwestern Seminary.

SBC missionaries to East Africa return



Hampton

Missionary James E. Hampton and family have returned to Arkansas from East Africa where they have been serving as Southern Baptist missionaries since 1956. They have been instrumental in the beginning of Baptist work in

Kenya and Tanzania, and seen the work grow from small beginnings to the forming of conventions in both countries.

Hampton is a native of Mena, Ark. He graduated from Ouachita University and Southwestern Seminary, Ft. Worth, Tex.

The Hamptons have served as pioneer evangelists in Mombasa, Kenya, and also Tanga, Tanzania. In 1965, they went to Arusha, Tanzania, and were on the staff of the Baptist Seminary for six years. Missionary Hampton also served as an advisor to the Northern Tanzania Association and as treasurer of the Baptist Convention of Tanzania.

They have recently moved to Little Rock where they reside at 18 Barbara Drive. Their house is being furnished by Immanuel Church, Little Rock. Hampton declared "I am anxious to share with Arkansas Baptists the story of Baptist beginnings and progress in Africa."

The Hamptons' four children are: Connie, Laura, Lisa, and Ron.

Fordyce First Church builds classroom space

Ground-breaking ceremonies for the construction of a new children's building were held by First Church of Fordyce recently following the morning worship hour. The building will include classroom space for all children through 11 years of age.

Those persons leading in the ceremony were James Vineyard, Church Training director; Lloyd Anthony, representing the music department; James L. McGriff, chairman of deacons and general chairman of the building program; Cline D. Ellis, pastor; Mrs. Charles B. Hagins, director of Women's Missionary Union; and J. T. Mathews, director of Sunday School.

Architect for the building is Norris J. Sparks of Little Rock, and the contractor is Davis Quinn and Sons of Pine Bluff. The total cost of the building will be \$151,000.00.

Doctrines of the faith

The new relation between God and man

By Jimmy A. Millikin
Southern Baptist College



Dr. Millikin

Our study of salvation has brought us to consider the new relationship between God and man. In past studies we have looked at man's need to be saved, God's provision for salvation, God's work in bringing man to accept his provision, and man's part in responding. We now turn to consider the new relation between God and man which grows out of his acceptance by faith of God's provision and offer of salvation.

The Scriptures represent the new relation between God and man in several different ways. This new relationship is so manifold, so rich and full, that no one term can express the completeness of it. Here we will consider three terms which the New Testament uses to describe what happens between God and man in salvation. These terms not only describe

the new relation but also tell us something about the condition of man before salvation.

The first term is *justification* (Rom. 3:24, 26, 28; 1 Cor. 6:7-8). Justification is considered by many to be the greatest article of Christian doctrine. Unfortunately, the term is not used very frequently today and consequently many Christians do not know its meaning.

Justification is a legal term. It comes from the law courts of the Roman world. It means to declare not guilty, innocent or righteous. It is similar to our word acquittal. With reference to salvation it refers to God's gracious act by which he declares the guilty sinner not guilty and accepts him and treats him as righteous.

Justification, thus, describes the sinner as a lawbreaker, a criminal. This may seem harsh language, but it is scriptural teaching (1 John 3:4). Before salvation we were under judgment, the just sentence of God (John 3:18). Through faith in Christ this is changed. We now have a new legal standing with God. We are justified.

The second term is *adoption* (Eph. 1:5). Adoption is a well-known practice which has existed in human society for a long time. It is the procedure by which one takes a child who is not naturally his own and makes him so legally with all the rights of a real child. With reference to salvation it refers to the act by which God chooses to take those who are not his children, and make them such by adopting them into his family.

Adoption tells us that before salvation no one is a child of God. The Bible knows nothing of the popularly held notion of the brotherhood of man and the fatherhood of God. Before salvation we are "children of wrath" (Eph. 2:2) and "children of the devil" (1 John 3:10; John 8:44). In salvation, however, the relation is changed. We are declared sons of God with the full inheritance of a son (Rom. 8:17; Rev. 21:7).

The third term is *reconciliation* (Rom. 5:10; 2 Cor. 5:18). The English word "reconcile" means to make friendly again or to win over to a friendly attitude. The Greek word has a very similar meaning. It was the characteristic word which described the bringing together again people who have been estranged.

Reconciliation describes the sinner before salvation as an enemy of God. Man was made for friendship and fellowship with God. However, through man's sin of disobedience and rebellion he is now at enmity with God (Rom. 5:10). In salvation this enmity is taken away. Man and God are no longer enemies but friends (John 15:15). "Ye are no more strangers and foreigners, but ye are fellow citizens with the saints, and of the household of God" (Eph. 2:19).

Senator pushes for fair second-class rates

WASHINGTON, D. C. (EP) — Richard S. Schweiker, U. S. Senator from Pennsylvania, has notified Eternity Editor Russell T. Hitt that he has co-sponsored S.3578 which amends the Postal Reorganization Act and mandates that

the Postal Service "provide services at rates which encourage and support the widest possible dissemination of news, opinion, scientific, cultural and educational matter."

Dr. Hitt represents the Evangelical Press Association in the current fight for fair postal rates.

Esters: sugar and spice and everthing nice

By Clair G. Wood

"Mmm, don't you like the smell?" asked my wife, as we explored the interior of our new car. Even as I agreed, I wondered what she would say if she knew that the "new car" odor had likely been sprayed on the auto's interior a short time before the car left the plant.

This odor, along with many others, is produced by a compound from one of nature's most versatile families, the esters.

Centuries before man knew of the esters, he used the fragrant oils that contained them. From antiquity, the Chinese burned musk in their temples and the Egyptians buried incense with their dead. The frankincense and myrrh which the Wise Men carried to Bethlehem were also esters.

In those early times, however, these oils were so expensive that only the extremely wealthy could afford to have perfumes made from them. Indeed, the historian, Pliny, once complained that the Roman legions fought a number of battles merely to gain possession of some of these oils.

The reason for their value becomes apparent when we consider the oil that gives the odor of violets. It takes two thousand violets to make a single pound of petals and more than sixteen tons of petals to produce a pound of the oil! It is easy to see why an ounce of this oil would be worth more than its weight in gold.

Once the prized possession of kings, many of these delightful fragrances

may now be prepared by any enterprising high school chemistry student. Armed with a few test tubes, a burner, and some inexpensive chemicals, the student can produce esters with odors of jasmine, bananas, pineapple, and peppermint.

Until less than a century ago, it was not known that man could artificially produce fragrances. Then the German chemist, Tiemann, synthesized vanillin. This is the chemical responsible for the taste and odor of vanilla. His discovery promptly drove the price of vanilla from about \$250 per pound to the \$5 per pound it sells for today.

Each new discovery of synthesizing esters led to another, until we are now surrounded by a bewildering array of different odors. These synthetics are used for such varied purposes as repelling sharks and making new saddles smell more leathery.

Businessmen are even experimenting with the effect of odors on the sale of their merchandise. They have sprayed women's hose, gloves, and other apparel with a pleasant odor and placed them on sale with identical ones that have not been treated. The ladies picked the perfumed articles and stoutly maintained they were of better quality, even when the similarity between articles was pointed out. Chemists are continually searching for new odors and flavors, and the time might well come when sales appeal is based more on the nose than on the eye.

Tommy finds the answer

By Betty Foust Smith

Tommy sat at the kitchen table, watching Mother roll out cookie dough. Tommy did not look happy.

"What's the matter, Tommy?" Mother asked. "Why are you unhappy on such a beautiful, sunshiny day?"

"David won't play with me," said Tommy. "Why won't he play with me, Mother?"

"I think I know," replied Mother. "But can you find the answer yourself?" Tommy thought and thought.

"Is it because I can't run as fast as he can?" he asked.

"No," said Mother. "That isn't the answer."

"Is it because David is bigger than I am?" guessed Tommy.

"No," smiled Mother. "That isn't the answer."

"Then I don't know why David won't play with me," sobbed Tommy. "Tell me, Mother."

"Tommy," said Mother, "do you remember what you did yesterday?"

"Oh, yes!" replied Tommy. "Yesterday I got a new ball and a new dump truck from Grandmother. David played with me all day."

"Did you share your new toys with him?" asked Mother.

Tommy hung his head.

"No, Mother," he said. "I wouldn't let him play with my new ball or my new dump truck."

"God tells us to make others happy," reminded Mother.

Tommy was quiet for a whole minute. Finally, he said in a small voice, "I made David unhappy by not sharing, didn't I, Mother? That is the answer, isn't it?"

"Yes, Tommy," replied Mother. "That's the answer."

Tommy jumped up.

"Today," he shouted, "today I will make him happy. Today David may play with my new toys all day. May I go tell him now, Mother?"

"Indeed you may," laughed Mother. "And if you will bring David into the kitchen in an hour, I'll have cookies and milk to share with both of you."

(Sunday School Board Syndicate, all rights reserved)



1,500 expected to attend North American women's meet

TORONTO (BP) — More than 1,500 women for 14 North American Baptist groups, most of them Southern Baptists, are expected to attend a continental assembly here Oct. 17-19, sponsored by the North American Baptist Women's Union, an arm of the Baptist World Alliance Women's Department.

Completed program plans for the meeting, to be held at Yorkminster Park Baptist Church here, were announced by Mrs. I. Judson Levy of Wolfville, Nova Scotia, president of the North American Baptist Union.

Sessions will begin Oct. 17 with the president's message by Mrs. Levy and a keynote address by Mrs. Atinuke Bamijoko of Nigeria, president of the Baptist Women's Union of Africa.

Other speakers include women's leaders from the 14 different United States and Canadian Baptist conventions affiliated with the Baptist World Alliance, and from Asia, along with men who figure prominently in world-wide Baptist work, Mrs. Levy said.

Major addresses are scheduled by V. Carney Hargroves, retired pastor from Philadelphia who is president of the Baptist World Alliance; and Mrs. R. L. Mathis of Waco, Tex., president of the Alliance's Women's Department, and also president of the Southern Baptist Woman's Missionary Union.

Three former presidents of the North American Baptist Women's Union will speak: Mrs. J. Edgar Bates of Weston, Ontario, who helped found the organization in 1951 and was its first president; Mrs. Maurice B. Hodge of Portland, Ore.; and Miss Alma Hunt, executive secretary of the Southern Baptist Woman's Missionary Union, Birmingham, Ala.

An emphasis on the distribution and translation of the Bible will include addresses by H. R. Hunt of Toronto, vice president by the Canadian Bible Society, and Robert Bratcher, translator for the American Bible Society who did the translations work on Good News for Modern Man, the Today's English Version of the New Testament.

Representatives from the 14 participating Canadian and American Baptist bodies will lead a panel presentation on how Baptist women are working in fellowship, prayer, service and giving.

The worldwide Baptist Women's Day of Prayer will be explained by Mrs. Lawrence S. Casazza of Washington, D. C., director of promotion for the BWA Women's Department. Another address

will feature Mrs. Lee N. Allen, public relations director for the Southern Baptist Woman's Missionary Union, Birmingham.

Other major presentations will be made by Mrs. Louise Paw of Burma, and by Kenneth L. Chafin of Houston, former evangelism secretary for Southern Baptists and chairman of North American participation in the BWA's two-year Mission of Reconciliation project.

The assembly will close with a service of celebration and commitment led by Mrs. Mathis. Worship leader for the assembly will be Mrs. Frank C. Wigginton of Philippi, W. Va. Theme for the meeting will be, "Called to Commitment."

Mission celebrates 95 years on Skid Row

CHICAGO (EP) — Sept. 15 is the 95th anniversary of Pacific Garden Mission here, a haven for derelicts which has never closed its doors even for a day since its founding in 1877 — six years after the great Chicago fire had sent most churches to the outskirts.

The mission has welcomed an estimated six million people, says Superintendent Harry G. Saulnier. In its 95th year, some 2,578 persons made professions of faith in Jesus Christ as Saviour.

Today the mission, serving as an example of evangelical Christian social concern, ministers to hungry hippies, homeless women and children, GI's and the sick and injured, as well as to derelicts.

The anniversary will be officially observed at a rally Oct. 29 at the Conrad Hilton Hotel. The speaker will be Dr. Robert A. Cook, president of The King's College.

Attention, laymen

A pre-convention meeting for the laymen of Arkansas will be held Tuesday, Nov. 14, beginning at 3 p.m. with Bible study. Morgan Brian Jr. of New Orleans will be the major speaker. A banquet will be held at 5 p.m. at Central Church, Hot Springs. Reservations are needed for the banquet. Objective: to encourage laymen to attend the state convention.



Two Arkansans look over promotional materials at Golden Gate Seminary in Mill Valley, Cal. Dr. G. Paul Hamm (left), Golden Gate Librarian, formerly of Ft. Smith, Ark., and Roy F. Lewis, secretary of stewardship, Cooperative Program director, and assistant to the executive secretary for Arkansas Baptists, met at the campus following Lewis' attending of a Baptist Stewardship Secretaries' Association meeting in Monterey, Cal. The Stewardship conference was held July 21, 1972.

Retiring SBC worker will be honored

Joe W. Burton, editor of *Home Life* since its inception in 1946, will retire from the Sunday School Board effective Oct. 1. A retirement dinner is planned in honor of Dr. Burton at 7 p.m., Friday Sept. 29, at the Sunday School Board.

Dr. Burton has served the Southern Baptist Convention for many years — 10 years at the Home Mission Board, almost 27 years at the Sunday School Board, 19 years as recording secretary of the Convention, as well as pastoring churches in Texas, Georgia, and Tennessee.

After his retirement, Dr. Burton will reside in Munich, Germany, for nine months. The Foreign Mission Board has appointed him to pastor the English-speaking Baptist church there for that time. He will assume this new responsibility on Oct. 15.

The retirement dinner will provide an opportunity for friends and associates to gather to honor this denominational servant who has dedicated the better part of his life to Southern Baptist family ministry.

Tickets for the dinner are available for \$3.95 each from Lee Sizemore, Sunday School Board, 127 Ninth Avenue, North, Nashville, Tenn. 37234. Checks should be made payable to Lee Sizemore.

Does scientific knowledge threaten faith?

By Vester E. Wolber
Ouachita University

Is the explosion of scientific knowledge an ally and asset of faith, or is it to be considered an enemy and liability? Has science discredited the Bible and rendered the Christian faith obsolete? The answer to these questions, many are saying, is a resounding "Yes." Many others are saying with equal assurance "No." The facts are that some people are experiencing real difficulty in holding onto their faith; but on the other side of the coin, many scientists and scientific technicians have a strong and active Christian life.

There is a definite type of people whose faith seems to be immune to any scientific disturbance. These are the people who never think about the deeper realities of life, never bring together in their minds any firm relationship between secular scientific knowledge and the Christian beliefs. They have divided life into separate compartments — the secular and the sacred — and have fixed a great gulf

between the two which permits little crossing over from one to the other. This kind of faith which is forced to live in seclusion cannot grow into a mature and vital faith: it does not bring about the good life.

There are, however, these types of persons who are disturbed in faith by the impact of scientific discovery:

1. The person who has never really examined his Christian experience of faith. The faith that cannot endure a bit of self-examination may not be genuine, and the person who evades the challenge to look honestly at his beliefs is probably afraid of what he will find.
2. The person who has not really examined the limitations of science. Science cannot discover the ultimate purpose and meaning of life, and cannot catalogue the true values in life. It cannot either prove or disprove God. It cannot confirm or discredit the Christian experience.

3. The person who has never really examined the nature of the Bible. The Bible is not a science book; it is a religion book. Genesis one does not give a scientific account of creation; it gives a religious account. The subject under discussion there is God, and the chapter tells about God as the original moving cause of all there is. He put it all together.

Some of us need to be reminded quite often that the Bible did not descend out of heaven on a parachute; neither was it produced in a culture vacuum; it was written by flesh and blood men impelled by the Spirit of God, and in its modern form is written in the ancient thought patterns of the cultures in which it was produced. For that reason the Bible does not discuss such things as atomic piles, jet streams, etc.

By reading modern scientific concepts into the Bible well-meaning Christians sometimes create confusion and ultimately contribute to a loss of faith. Before we can hope to find God's message for us, we must discover what God through these writings first said to ancient men in their cultures. That message to them must then be translated into our thought patterns and made relevant. God speaks to us through the living word, just as he spoke

to the ancients; but the Bible has to be interpreted correctly if we are to get it.

The message of God came to us through many cultures. Early revelation came in the Hebrew language and culture. The final revelation came through Jesus who spoke in Aramaic. The fullest exposition of the Christian gospel was made by Paul in the Greek language. Since that time the Christian Gospel has been deeply inbedded in society it has changed each of these cultures.

The passage selected for concentrated study deals with a confrontation between the Christian Gospel with its spiritual values, and Greek and Roman cultures, founded on secular values. The Apostle Paul contended that the Gospel of Christ which secularists had branded as weak and foolish was really the power of God and the wisdom of God (1:24).

The word of the Lord is like a fluid which is capable of forming itself to fit any shape of mold: precisely so, the word can be made relevant so as to fit into any culture. It is also like a catalyst in that as soon as the word has entered into a culture it begins to bring about a reaction in that culture. Like the medieval concept of alchemy, it transforms the common into the precious.

Baptist television series

"The Human Dimension," a television series produced by the Southern Baptist Radio and Television Commission, Fort Worth, was first aired in January, 1972. In six months it has grown to 25 network stations — 14 of them in the top 100 markets where major Baptist mission effort is concentrated. The series brings fresh perspective to contemporary problems and strongly emphasizes the spiritual point of view in its approach to current issues.

No language barrier

"The Baptist Hour," already recorded in several languages, has recently added two new ones — Hungarian and the Tagalog dialect of the Philippine Islands. The first and oldest of the Southern Baptist Radio and Television Commission's four half-hour radio programs, "The Baptist Hour" is a Cooperative Program presentation on behalf of Baptist Men and the Southern Baptist Convention through its Radio and Television Commission.



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Concern for lost men

By L. H. Coleman,
Pastor, Immanuel Church, Pine Bluff

Today's lesson is the fifth of six studies of the unit's theme, "Qualified Workers." In some respects this particular study is one of the most important of the entire quarter because we shall learn about Paul's appeal to Caesar which eventuated into Paul's voyage to Rome and martyrdom there. Last week we noted that Paul stood trial before Felix and made a brilliant defense. Paul pressed the claims of Christ upon Felix, who procrastinated about deciding for Christ. Felix was a victim of tomorrow.

Trial before Festus and appeal to Caesar (Acts 25: 1-12)

Felix was succeeded by Festus. Although we know little about Festus, who died after only two years in office, he undoubtedly was a just and upright man.

While in Jerusalem the Jews tried to persuade Festus to bring Paul from Caesarea back to Jerusalem. Their scheme was to assassinate Paul on the way. Festus replied that they should go to Caesarea and plead their case there. Perhaps Festus sensed that the charges of heresy, sacrilege and sedition were irresponsible.

Several days after his arrival in Caesarea, Festus called for Paul to plead his case before him. The Jews who had journeyed from Jerusalem leveled their accusations against Paul. Paul demanded that he had committed no crime against Jewish law, the temple or Caesar. Then Festus asked a question which was intended to appease the Jews somewhat. He asked Paul if he was prepared to go to Jerusalem and stand trial there. Festus promised no foul play. However, Paul was convinced that there was no such thing as a fair trial in Jerusalem, so he made a momentous decision. He appealed unto Caesar. Once an appeal which was consistent with Roman law was made, then there was no turning back from that decision. No one could change their mind and rescind it. Why did Paul appeal to Caesar?

1. He had no confidence in the governors and rulers in Judea.
2. He feared mob violence.
3. Rome afforded missionary opportunities.
4. Paul had a sense of divine compulsion within as he made the appeal.

Agrippa's visit to Festus (Acts 25: 13-27)

Festus was faced with a difficulty. When he sent Paul to Rome it would be necessary to have a written report of the case as it had developed up to that time. Festus had difficulty understanding all

that was involved in Paul's case. Was not Festus convinced that Paul was innocent of the charges leveled against him? Agrippa II was Festus' means of escape.

Agrippa II and Bernice, his wife as well as his sister, were in Caesarea to pay their respects and extend courtesies to the new imperial representative in the province which was adjacent to their kingdom. Agrippa was an authority concerning Jewish custom, faith, and practice and therefore would be in a position to hear Paul with understanding. Festus believed Agrippa II would be impartial. Thus the stage was set for Paul to plead his case before a king. Would Agrippa find fault with Paul? A dramatic scene was soon to occur.

Paul's defense (Acts 26: 1-23)

From the beginning of the trial Paul, who was in chains, dominated the scene. Acts 26, like Acts 9 and 22, is a recitation of the facts of Paul's conversion, commission and call. To Agrippa Paul gave his personal testimony. Once Paul had been a persecutor and had tried to eliminate the name of Christ, but he met Jesus on the Damascus road. This experience of an encounter with the risen Lord changed his entire life. Paul saw a great light and heard a voice. Paul surrendered to Christ. The center of Paul's entire message to Agrippa is the resurrection.

Please don't miss an interesting point in verse 10. When Paul stated that he gave his "vote against them" we can conclude that Paul prior to his conversion was a member of the Sanhedrin. One requirement of being a member of this distinguished court was that a man must be married. Therefore it is my firm belief that Paul at one time was married.

Paul stated that he had not been disobedient to the heavenly vision on the Damascus road (see v. 19). Actually this was one of the strongest statements in his entire defense. Having told of his conversion and commission Paul affirmed his innocence. Also there is a strong emphasis in this address on the subject of repentance.

The verdict (Acts 26: 24-32)

Festus' first reaction was that Paul was mad because of his "much learning" (v. 24). Paul was a great intellect and was everything but mad. What was madness to the governor's thought pattern was

sober good sense to Paul's. Paul replied to the governor that his entire life was open book and he was not attempting to hide anything from anyone.

Turning to Agrippa Paul asked him if he believed the prophets. Knowing he did Paul answered his own question. Paul simply recited truths about the Jewish Messianic hope. Paul believed Christ to be the fulfillment of the law and the prophets. Paul wanted to win Agrippa to faith in Christ. What a development that would have been!

Agrippa replied, "With but little persuasion thou wouldst fain make me a Christian." (v. 28) Perhaps the king was somewhat embarrassed at the appeal of Paul. Agrippa could not deny Paul's logic of belief. But he would not dare believe in Paul's Christ in front of Festus and those assembled. In verse 29 Paul stated that he wished the king and the entire assembly could find the joy Christ gives and be like himself "except these bonds."

In verses 30-32 we conclude that the governor and the king believed Paul to have been innocent. After all he was.

Taking the cross to America's crossroads

A radio program designed to take the cross of Christ to the crossroads of America is doing just that on 399 radio stations nationwide. "Country Crossroads," one of 40 radio and television programs produced weekly and distributed by the Southern Baptist Radio and Television Commission, features the country hits which are sweeping America, with comments on lyrics and personal relationships to God.

A specialized ministry

Today's generation, balanced on the cutting edge of history, is being called to high moral and spiritual plateaus by Baptists through their Southern Baptist Radio and Television Commission. The Radio and Television Commission ministers through the electronic media to the spiritually indifferent. It first draws their attention, then turns their thoughts to God through radio programs like "MasterControl" "Powerline," "Country Crossroads," and "The Baptist Hour" and through television series like "The Human Dimension" and various network specials shown on ABC, CBS and NBC.

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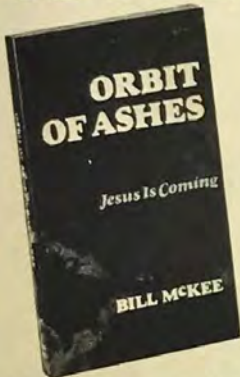
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A smile or two

At a drugstore in a downtown area, a woman tapped a coin sharply on the top of the counter, ignoring the fact that other people were ahead of her.

"Give me a pound of mixed nuts in a hurry, young lady," she snapped at the clerk. "I'm doubleparked."

"Take your time, Madam," said a man in uniform, whom she had just nudged aside. "I've already given you a ticket."

* * *

Jimmy had trouble pronouncing the letter "R", so his teacher gave him this sentence to practice at home: Robert gave Richard a rap in the ribs for roasting the rabbit so rare.

A few days later the teacher asked him to say the sentence for her. Jimmy said, "Bob gave Dick a poke in the side for not cooking the bunny enough."

* * *

An elderly woman visiting the circus wanted to ride the camel. The keeper hoisted her up but was unable to get the camel to move. At last the woman dismounted and started to pet the animal. Suddenly it went galloping off at top speed.

The keeper turned to the woman and demanded, "Madam, what did you do to that animal?"

"I tickled him," she answered.

"Well, tickle me," said the keeper. "I've got to catch him!"

* * *

One apartment dweller who tired of finding cars in his assigned space took paint brush in hand and lettered: "Please — this space reserved." There was no change.

He pondered awhile, then painted a sign: "Halt! Reserved for Karate Expert." The space has been empty ever since.

* * *

"How are the roads around here?" the stranger asked. "Fine," came the native's reply. "We've done away with the bad roads in this county." "Sort of a big job wasn't it?" asked the motorist.

"Nope," the native answered, "whenever the going is especially hard, we don't call it a road. We call it a detour."

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Church	Sunday School	Church Training	Ch. Adds.
Alexander, First	39	28	
Alma, First	324	126	3
Alpena, First	70	42	
Bentonville, First	223		
Bella Vista Mission	52		
Berryville			
First	160	65	2
Freeman Heights	132	50	
Rock Springs	104	64	
Blytheville, Gosnell	181	81	
Booneville, First	215	172	
Camden, Hillside	98	22	1
Cherokee Village	138		
Concord, Mt. Zion	51	20	
Crossett			
First	457	100	6
Mt. Olive	223	125	
Des Arc, First	191	70	
Dumas, First	265	74	
Forrest City, First	608	165	2
Ft. Smith			
Grand Avenue	611	240	2
Moffett Mission	43		
Trinity	160	64	1
Gentry, First	121	55	1
Greenwood, First	258	102	
Hampton, First	107	37	
Harrison			
Eagle Heights	214	95	2
Woodland Heights	84	40	
Helena, First	234	67	2
Hope			
Calvary	193	95	
First	436	116	
Hot Springs, Park Place	377	104	3
Hughes, First	181	48	1
Jacksonville			
First	324	58	3
Marshall Road	268	100	2
Jonesboro, Central	437	117	6
Lake Village, Parkway	82	55	
Lavaca, First	261	101	2
Lepanto, First	269	211	
Little Rock			
Crystal Valley	129	66	
Geyer Springs			
Life Line	538	89	1
Martindale	93	62	
Sunset Lane	235	93	3
Wakefield First	46	36	1
Woodlawn	85	42	
Marked Tree, First	148	35	
Melbourne			
Belview	175	85	1
First	121	46	
Horseshoe Mission	55		
Murfreesboro, Mt. Moriah	43	27	
North Little Rock			
Baring Cross	438	129	
Gravel Ridge	165	92	1
Levy	359	55	1
Park Hill	645	150	1
Sylvan Hills	236	101	
Paris, First	365	100	3
Paragould, East Side	193	73	3
Pea Ridge, First	111	26	
Pine Bluff			
East Side	185	86	
First	549	117	
Green Meadows	58	36	
Second	125	58	
Rogers, First	624	134	1
Roland, Natural Steps	65	56	
Russellville, Second	191	52	4
Springdale			
Berry Street	82	45	
Elmdale	292	69	1
Vandervoort, First	41	31	
Warren			
Westside	225	66	
South Side Mission	74	60	
West Memphis, Vanderbilt Ave.	71	33	

Clerics from six continents in L. A. to plan world congress

LOS ANGELES (EP) — Six Christian leaders from as many continents met here Aug. 25 to plan an International Congress on World Evangelization.

Emphasizing ministries toward the third world — Asia, the congress will be convened in 1974 by approximately 200 leading churchmen from all points of the world at a site yet to be picked.

Evangelist Billy Graham, who was named Honorary Chairman of the Congress, said more than 100 have already accepted invitations to serve on the convening committee.

"Since the Berlin Congress on Evangelism in 1966," Dr. Graham said, "many church leaders — pastors, evangelists, and missionaries — have urged that there be another World Congress on Evangelism."

During the past six months, the evangelist told newsmen at the Airport Marina Hotel, he has sought counsel with a number of men from six continents and after much prayer and discussion, believed God led them to the unanimous decision to convene this

congress.

The purpose of the congress was outlined by Dr. Graham: "To press for the evangelization of the world in our generation." The Holy Spirit is at work in unusual ways, the honorary chairman said. "Millions of people are searching for what Christ has to offer. Multiplied numbers of them have responded to the gospel invitation. Churches and Christians have been and are still being renewed."

A 25-member planning committee has been formed from within the convening committee in Los Angeles which included in addition to Billy Graham: Bishop A. Jack Dain, Anglican Bishop, Diocese of Sydney, Australia; Samuel Escobar, traveling secretary, International Fellowship of Evangelical Students, Argentina; Dr. Akira Hatori, Tokyo radio pastor; Bishop A. W. Goodwin Hudson, St. Paul's Church, Portman Square, London, England; and the Rev. Festo Kivengere, evangelist and Bishop Elect, Uganda, East Africa.

Christian radio for Las Vegas area

LAS VEGAS (EP) — A new 24 hour radio ministry was begun in the Las Vegas area when KILA went on the air. The non-commercial and listener sponsored station is 100 percent Christian in programming, using several national programs such as Back to the Bible, Psychology for Living, Unshackled, Radio Bible Class, Moody Presents, and others.

Jack French, manager of the new station explains, "We are in a needy area, and we are sure that the prayers of Christians all over the nation will focus on this area. Beside the 273,000 people who live here, more than 20 million tourists are expected to visit Las Vegas this year. Touted as the 'Entertainment Capitol of the World,' it attracts travelers from all over the globe. We are here to witness to them of Christ."

Before coming to Nevada to build KILA, French was manager of Christian stations WFME, Newark, N. J.; KHOF, Los Angeles; and KVIP, Redding, California.

ABCOTM to release 'The Late Liz'

VALLEY FORGE, PA. — (ABNS) — "The Late Liz," a feature length film starring academy award winners Anne Baxter and Jack Albertson, will be released this fall by the American Baptist Communications Corporation's Gateway Films.

The new film, which tells the true story of Gertrude Behanna's decline into alcoholism, and her startling conversion to Christianity, will be shown in an average of 100 theatres a month over the next year and a half. Aimed at general audiences, "The Late Liz" continues Gateway Films' aim to provide responsible family entertainment with constructive religious and social themes.

The American Baptist Communications Corporation founded Gateway Films to continue the distribution of the widely acclaimed, "The Cross and the Switchblade," starring Pat Boone. "Switchblade" continues to be shown in an average of 150 to 200 theatres a month, and shows no signs of declining in popularity.

Persons interested in viewing "The Late Liz" may contact the Rev. Kenneth Curtis, general manager of Gateway Films, Valley Forge, Pa. 19481, for the name of their local distributor.

"The reception of 'The Cross and the Switchblade' and 'The Late Liz' has attracted the confidence of several producers," Curtis said, "and Gateway Films has several new films under consideration at this time."

PEARL would bar parochial tax credits

WASHINGTON, D. C. (EP) — The New York Committee for Public Education and Religious Liberty (PEARL) told the House Ways and Means Committee in mid-August that Federal tax credit proposals for non-public school parents would unconstitutionally "force all taxpayers to contribute toward the refunding of tuition payments to parents of children attending nonpublic schools, 95 per cent of which are religiously affiliated and controlled."

The house Committee began public hearings this week on tax credit bills submitted by Rep. Hugh L. Carey (D.-N. Y.), Committee Chairman Wilbur Mills (d-Ark.) and others.

PEARL — a coalition of 33 civic, religious, education, civil rights, parent and labor organizations representing some 10 million New York State residents — has successfully sued in Federal court in New York to bar state payments to parochial schools of \$33 million annually for "secular educational services" and \$28 million annually for "mandated services" such as record-keeping.

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