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Arkansas Baptist State Convention

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**Arkansas Baptist**

*newsmagazine*

SEPTEMBER 7, 1967

# Of mules and men

THERE sometimes appears in the best of us a streak of mulishness. So suggests Preacher-Poet W. B. O'Neal of Gravel Ridge.

What Paul said about "keeping under" his body and bringing it "into subjection" (I Cor. 9:27) got Brother W. B. to recalling what he has noticed about mules:

"A mule is brought under and kept in subjection. But he still has a disposition to kick, to paw, to buck, to snort, to shy and to shun harness.

"A mule is kept under with bit and rein of control. Once he is harnessed and geared for service, he is commanded to get up, to gee, to haw, and, at the proper time, to whoa. He is lashed, if he is disobedient (Psalms 89:30-33).

"You can cause a mule to like you by gentle treatment, by supplying him with eats, by currying and petting. Of necessity you must see that he is properly shod, but your greatest task is that of educating him to walk where he ought to walk, whether it be to follow a furrow or to stay on a ridge.

When a mule gets old, he may be retired and kept well because of the service he has rendered, but even then, he may kick. Some do."

Speaking of kicking mules, there are just two places of safety with relation to mule hindquarters—points well out of range or points close, close to the mule's warm side. And the same applies to one's relations with people streaked with mulishness.

So, if you detect that some of your friends are avoiding you, or staying closer to you than you could wish, you might go through a clinic somewhere and have a test for mulishness. Sometimes even your best friend won't tell you.

It was hard to tell, when some of us were growing up, down on Bunker, who was working for whom. The mules were supposed to be "work stock," but some of us spent a big part of our most formative years catering to their needs—or trying to get them into positions of catering to ours.

You had to water them and feed them and harness and unharness them. Once in a while you had to take them to Si Ruble's blacksmith shop and get them shod, an experience that may or may not have contributed to their sure-footedness, but which certainly increased their lethality.

We hope we will not be taken too personally as we sign off with a Scripture reference: "Be not as... the mule, which [has] no understanding" (Psalm 32:9).

*Erwin L. McDonald*

MISSIONS in Arkansas is the theme of this week's cover picture and pages 11, 12 and 13 of this issue. A pictorial review developed by the Missions Department tells the story of the great outreach for Christ in Arkansas of Arkansas Baptist churches through the Cooperative Program and the Dixie Jackson mission offering. Watch for next week's presentation of four new areas of witness projected for future Missions in Arkansas.

\* \* \*

EIGHTEEN specific steps for churches and ministers to take in dealing with racial crises on the local level, proposed by a Presbyterian commission, have been endorsed by Foy Valentine, executive secretary of the Southern Baptist Convention's Christian Life Commission. What to do before, during and after the crisis is outlined on page 5.

\* \* \*

MR. Anonymous Letter Writer, take note! There is no greater waste of money than that spent for mailing anonymous letters. Especially to the editor! See "Double barrel waste," page 3.

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THE Convention's standing committee appointed to study the inclusion of Southern College among Arkansas Baptist institutions reports it has not yet been able to reach a decision. For its conclusions, see page 17.

\* \* \*

DOES the New Testament teach apostasy? Dr. Wayne Ward explains the Bible's teaching on repudiation in this week's comment on "Current issues in Baptist life," on page 10.

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AMONG missionaries appointed at a special meeting of the Foreign Mission Board in Glorieta were two with roots in Arkansas. Read about the "Arkies" on page 8.

**Arkansas Baptist**  
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Editor, ERWIN L. McDONALD, Litt. D.  
 Associate Editor, MRS. E. F. STOKES  
 Secretary to Editor, MRS. HARRY GIBERSON  
 Mail Clerk, MRS. WELDON TAYLOR

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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.

## Double barrel waste

WE believe in freedom of speech. But there is a responsibility that must be shouldered along with the exercise of this great privilege. One who tries to express his views anonymously is trying to have the privilege without the responsibility.

The anonymous letter writer, for example, who takes pen in hand to straighten you out, is actually denying you the privilege of answering him. For how can you answer somebody if you do not know who he is or where to find him? So Mr. Anonymous in speaking his piece is claiming a right for himself that he is not willing for you to have.

In this day of the public forum, one of the first things on the agenda is to introduce all the participants. Who would ever take part in dialog or debate with some wearing hoods or masks over their faces or hiding behind screens as they shout their views on a given topic?

Really, Mr. Anonymous has a lot in common with some dogs we have seen that like to bark ferociously at every passerby, all the time keeping a safe distance.

As far as we are concerned, there is no greater waste of money than that spent for the mailing of anonymous letters or materials to the editor of this paper. Not only do we not consider publishing such materials; we don't even give them a second glance. So, Mr. Anonymous not only wastes his postage—he wastes his breath.

## Modern tentmakers

THE Apostle Paul was among the first preachers to support himself with secular labor (tentmaking) while preaching the gospel. But Paul preached that "the laborer is worthy of his hire," and encouraged churches to provide livings for their pastors.

The ideal today is for churches to have the services of their pastors on a full-time basis, providing through adequate salaries for their personal and family needs so that they can give their best to their preaching and ministering to the needs of their congregation. But many pastors—more than half of them in Arkansas—find it necessary, for one reason or another, to "moonlight," or "sunlight."

According to Jesse S. Reed, secretary of evangelism for our State Convention, of the 1,025 pastors of churches affiliated with our Convention, 522 of them have extra jobs to supplement the incomes they receive from their churches.

This is no condemnation of these men or of the churches they serve. But no doubt there are some churches with part-time ministers who are short-changing themselves by not putting enough into their pastors' salaries to free them from outside jobs.

Regardless of this, Mr. Reed is showing wisdom in planning area evangelism conferences in different sections of the state in September at times that most pastors can attend, even though they may have extra employment. A Sunday afternoon meeting is the only daytime conference, the other meetings being scheduled as night sessions.

## New missions ahead

THE Executive Board of the Arkansas Baptist State Convention took a number of big strides forward, in the Board's summer meeting here on Tuesday Aug. 22. (For a detailed report by Dr. S. A. Whitlow, executive secretary of the Board, see our "Arkansas all over" section of the Aug. 31 issue.)

Since the Cooperative Program is the lifeline of all our missions program, the approval by the Board of a \$2,496,267 budget to be presented to the Convention at its annual meeting in November was itself a most important action.

Four new programs involving our Missions-Evangelism division offer big challenges for the days ahead, particularly the Resort City ministry planned for Hot Springs, where 2,000,000 visitors come each year.

Acceptance of a "come-over-and-help-us" call from the Baptists of Denver will doubtless bring great blessing to our Convention as we help with men and money in the conduct of the Denver Crusade next July.

The Executive Board is pointing the way for a bright new day of achievement.

## Must do both

HOWEVER it is designated, the role of the church in the world must always be compassionate. This involves concern for both the spiritual and the material needs of people. Jesus came "to seek and to save that which was lost"—he came that "they" [all people] "might have life and that they might have it more abundantly." This is no mirage of "pie in the sky by and by." Eternal life begins in the here and now.

Christians in whom the love of Christ is reflected will always be concerned that the lost be found, but they will also be concerned that their brothers and sisters in Christ have opportunity to live "more abundantly," including not only spiritual regeneration, but also material and physical sustenance.

There have been times when the church thought more of its privilege and responsibility of looking after the material needs of the poor than it does today. We have long centered on the spiritual ministry and largely left to the Red Cross and the government the material

ministry. From time to time a voice is heard from among us indicating that the church needs to do more in the area of helping the needy with such mundane affairs as employment and its bearing on the basic needs of food, clothing, and shelter—on health and general welfare, and on civil rights, etc.

A Catholic newspaper, the *National Catholic Reporter*, is saying to the church regarding its responsibility in these matters, "Put your money where your mouth is."

The paper proposes that the major religious bodies "commit themselves together to raising a sum on the order of \$1 billion" within a year to be used in an attack on the fundamental problems of the ghetto.

"Let the poor have the strongest voice in its control," the paper continued. "Let that sanest of radicals, Martin Luther King, head the cabinet that determines its use. Let none of it be spent for the benefit of any church. And when the deed has been done, let there be no pride that it was done. Let [religious groups] consider it a tithe offered to God, a tax imposed by themselves in a nation that frees them from taxation."

Regardless of how we may feel about these specifics, the *Catholic Reporter* is focusing on something that should be of real concern to Christians generally. It is not a matter of whether to preach the gospel or to become involved in social issues. We cannot follow Christ without doing both.

## The bookshelf

**Trustees and Higher Education**, by H. Leo Eddleman, president of New Orleans Seminary, Christ for the World Publishers, 1215 W. 29th Street, Orlando, Fla., 1967, \$2.50 (\$2 in quantities of 10)

After half a life-time as an educator and administrator, Dr. Eddleman shares his thinking and experience as he evaluates the key position of those who serve as trustees of higher educational institutions.

The book confronts such live issues in modern education as: basic meaning and value of academic excellence; government aid to education; distinctions among private schools, denominational schools and state schools.

Dr. Eddleman's suggestions for trustee study and research are frank, pointed, and helpful.

**Managing Your Time**, by Ted W. Engstrom and Alec Mackenzie, Zondervan, 1967, \$4.95

Time management, in the final analysis, gets down to management of yourself, the authors set down as a basic premise, in the preface to this book. "No respecter of persons or position, the minute hand moves relentlessly on. The difference always turns out to be the individual—how he plans, how he organizes, how he directs, how he controls not only his own activities but the actions of those for whom he is responsible."

The book is designed to give perspective on work, time, and leisure, on managing yourself, and on managing others.

**Steeple Time** is a new vibraharp and chimes record album recorded by Zondervan Recordings, featuring Mrs. Wilmos Csehy on the vibraharp and Adi Cierpke on the cathedral chimes. Twenty-one well loved gospel songs and hymns are included.

**The Way Made Plain**, by James H. Brookes, Baker, 1967, \$3.50

The author was a Presbyterian minister and leader in the Bible conference movement. He was pastor of Walnut Street Presbyterian Church in St. Louis for 33 years and was editor and publisher of *The Truth* magazine for nearly

a quarter of a century until his death, in 1897.

This book sets forth in logical order "the way of salvation." It offers answers to the troubled questions of the inquiring soul and comfort for the heart of the anxious sinner.

### Baptist beliefs

## Police brutality?

BY HERSCHEL H. HOBBS

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

THIRD IN SERIES ON LAW AND ORDER

"For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same" (Romans 13:3).

The charge of police brutality is often heard today. And strangely it comes from those who are defying the laws that the officers are sworn to uphold. Happily few such charges have stood up under investigation. Even the exceptions prove the rule that for the most part they show infinite patience, even facing personal danger, in an effort to preserve law and order.

Paul says that "rulers are not a terror [fear] to good works [work], but to the evil." And, of course, officers but enforce the laws made by the "rulers." The law-abiding citizen has nothing to fear from legal powers. They are a fear only to those who set themselves up in defiance of law. A police officer is a "copper" only to those who live outside the law.

If you would live free from fear of the police power of the state, then live within the law. In so doing you will "have praise of the same." Not only praise but a sense of security. If you are breaking a law and a policeman appears—then you should be afraid. For he is an enemy of your evil ways. But if you are in danger from criminals, a policeman coming on the scene is a welcomed sight.

The difference, therefore, is not in the officer of the law. It is in you. If you abide by the law the officer is your ally. If you defy the law the officer becomes your antagonist. And he is under oath to oppose you to whatever degree you make necessary in upholding the law and in protecting the rights of those who look to the law for protection. The policeman is your friend if you are a friend to the well-being of society.

# Church role in riots

NASHVILLE—A Southern Baptist Convention official has endorsed a Presbyterian plan outlining 18 specific steps that churches and ministers should take in dealing with racial crises on the local level.

Foy Valentine, executive secretary of the Southern Baptist Convention's Christian Life Commission, urged Baptist pastors and churches to study the plan and use "these practical suggestions as an effective approach."

Valentine said the racial crisis in America offers a critical challenge to Baptists to get at the complicated roots of the riots which have plagued the land—unemployment, slums, family breakdown, inadequate law enforcement, crime and poverty.

"The gospel of Christ, when truly believed and consistently practiced is God's adequate antidote to the poisons of apathy, racism, violence and anarchy," Valentine said.

He especially urged Baptist churches and pastors to follow the specific suggestions prepared by the Commission on Religion and Race of the United Presbyterian Church, U.S.A., which outlines what local churches and ministers can do before, during, and after racial riots.

The Presbyterian plan suggests the following steps:

## Before the Crisis:

1. Plan meetings with the mayor and police officials to offer constructive advice on preventative measures and riot control. What do they plan in the event of trouble? What instructions have been given to patrolmen, etc.? These and other questions should be raised. The main points in such discussions should include: Oppose instructions to use guns on vague targets or to "shoot to kill;" small provocations should not be met by storm trooper police tactics; let the people express their grievances about police procedures now; the police must correct their approaches to non-whites in maintaining order, making arrests, etc.; continuous police-community and human relations training is necessary; more Negro policemen and higher ranks are required; prepare to make use of services of the U. S. Commission on Civil Rights and the U. S. Department of Justice.

2. Set up effective liaison with leaders in the hard-core ghetto and with some Negro clergy. Purpose: To find out what people want and to help them get it.

3. Organize a task force of clergy to go into the ghetto to meet with people, but have something concrete to offer, if only token—e.g., some definite job openings, some low-cost housing for sale or rent, volunteer lawyers for legal problems, advisers and leg men who will run down welfare hangups and other problems with the bureaucracy, food and clothing for hard-core cases.

4. Get out interpretative materials for white congregations, giving facts about ghetto life in your community. Use photographs, personal statements, statistics. Get their pressure on the mayor, police chief, businessmen, newspapers, poverty agencies, welfare bureaucracy, federal government.

5. Get city officials to initiate a crash program in code enforcement, dropping penalizing restrictions in welfare procedures; trash and garbage collection;



... Why is Muhammad Ali without support? The only reason we can find that makes Ali's case so unpopular is that he is a "black dissenter" and a convert to an "alien religion." His case is as valid as that of any Jehovah Witness or self-ordained itinerate preacher who claims the same exemption because he is a missionary of his faith, observed Howard R. Moody, of the editorial board in Christianity and Crisis. Moody says if American justice is to be reserved for only certain people, then we who bear the responsibility for religious and moral leadership ought to enter a strong protest.

... WBBM-TV of Chicago decided to help fill the more than 75,000 job openings in their area by starting a weekly program called "Opportunity Line." The station picked a slack time slot—1 p.m. Saturday—and started the weekly program. Bill Lowry, originator of the idea, reads out a list of jobs, interviews people who have managed to get work and encourages the jobless to ring the station for further information. Some 14,000 people have responded and of these more than 1,700 have found work.

street cleaning and lighting; neighborhood swimming pools; tutoring programs; neighborhood cultural events; summer jobs for youth. More basic issues are adult jobs, housing, school segregation, welfare policies and police brutality. These need continuous work by clergy—united across denominational and racial lines, if possible.

## During the crisis:

1. Have clergy teams working in the riot area with the Negro civil rights organizations and ad hoc indigenous groups which have been contacted previously.

2. Have a team of two ministers at every police station, jail and hospital as observers and chaplains.

3. Keep in close communication with public officials in order to offer services, observe and participate in decision-making.

4. Get clergy interpretations on radio and TV, panel discussions, sidewalk interviews.

5. Watch closely the bail and incarceration process used and demand the restraint of force and concentration camp procedures.

6. Urge that people be permitted and encouraged to tell their side of the story without prejudice and to the highest level of officialdom.

7. Isolate the issues that should be taken advantage of in the follow-up.

## After the crisis:

1. Continue and consolidate the group of clergy who have been meeting on an emergency basis. What has emerged may be the most effective church action group in the city. But don't fragment community wide efforts; dovetail with secular groups.

2. Disseminate to the white community and the churches carefully prepared interpretations of what happened, why, and what is now needed to redress the grievances of the minority community.

3. Keep a close check on people who are still in the hospital or are being unlawfully held in jail.

4. Organize volunteer lawyers, physicians and other helpers for spot assignments where help is still needed.

5. Deploy one or two Negro ministers, who can be released from their congregations, to set up "forward observation and listening posts in the ghetto for keeping contact and assessing reactions to remedial efforts."

6. Continue in close contact with the mayor, governor and business leaders to see that promises are kept and specific programs are actually put into effect.

## Dodson to Leachville

Rev. Dennis M. Dodson, who completed work on the B.D. degree at Southern Seminary, Louisville, Ky., this summer, has accepted a call to the pastorate of First Church, Leachville, and is now on the field. Pastor Dodson is a native of Paragould. He received his B.A. degree from Ouachita University and studied at Southwestern Seminary before transferring to Southern Seminary.



MR. DODSON

In the summer of 1956, Mr. Dodson served as a chaplain intern at Arkansas Baptist Hospital, Little Rock, where he received a certificate for Clinical Pastoral Education. He has been at Southern Seminary for the past two years.

His former pastorates include Archview, Little Rock; Toltec, Scott; First Church, North Crosssett; and Mt. Moriah, Mt. Eden, Ky.

Mrs. Dodson is the former Miss Ann Seaton of Little Rock. The Dodsons have three children.

## Dr. Abernathy plans to conduct tour

Dr. John A. Abernathy, retired Southern Baptist missionary and currently serving as second vice president of the Southern Baptist Convention, will conduct a tour of the Holy Land and Europe for three weeks beginning next April 4. The tour is available at \$1,095 per person, including hotel, meals, and all transportation.

Dr. Abernathy can be contacted at his home at 1928 Hobson Ave., Hot Springs, Ark., 71901.

## Extension courses offered

The Pulaski County Association will offer two seminary extension courses beginning Oct. 3. New Testament Survey will be taught by Rev. Johnny Jackson, pastor of Forest Highlands Church. Comparative Religions will be taught by Rev. Harold Hightower, pastor of Tyler Street Church.

Classes will be held weekly on Tuesday evenings, 7 to 8:30, at the associational office, 1522 W. 10th St., Little Rock. Enrollment is limited for the courses which are \$11.50 each, including textbook and all material.

## Joins annuity staff

Mrs. Gracie Hatfield Hilton, a native of Little Rock, has joined the Publications and Communications department of the Southern Baptist Annuity Board. A 1967 graduate of Baylor University, Mrs. Hilton will be assistant editor of *The Years Ahead* and will edit the employee publication of the Annuity Board. While at Baylor, Mrs. Hilton was editor of the *Iscani*, the university's general interest magazine. She was a member of the Board of Publications and Theta Sigma Phi, women's professional journalism society, and was named Woman Journalist of the Year and Outstanding Senior Woman in 1967. She has previously worked as an editorial assistant on the *Arkansas Baptist Newsmagazine* and as a city reporter for the *Arkansas Democrat*.



MRS. HILTON

Mrs. Hilton is the daughter of Rev. and Mrs. Lawson Hatfield, Little Rock. Her father is secretary of the Sunday School department of Arkansas Baptist State Convention.

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## Steve Williams ordained

Steve Williams, pastor of Kern Heights Church, DeQueen, was ordained to the ministry by the Kern Heights Church July 23.

The ordination prayer was led by James Cannon, pastor of First Church, Lockesburg. Curtis Zachry, pastor of Oak Grove Church, was elected moderator, and James Dean, associational missionary, questioned the candidate. Dick Green, chairman of deacons, Kern Heights Church, presented the Bible to the candidate.

The message was brought by the candidate's father, Dr. H. E. Williams, president of Southern Baptist College. The ordination council included Mr. Zachry, Dr. Williams, James Priest, Dale Merritt, Joe Denton, Dr. Jack Reed, Gerald Mobbs, Vernon Cavender, Peter Hargis, Williams Fleming, Raymond Wilson, Marvin Hestir, Gary Woolverton, Mr. Cannon, Mr. Green and Mr. Dean.

Mr. Williams was interim pastor of the church from 1966 until the first of June, when he accepted the full-time pastorate. He is a graduate of Southern College and Ouachita University and is married to the former Judy Stratton of Tillar, Ark. They have a four month old daughter, Rene.



*A MAN CALLED PETER*, a three-act drama by John McGreevey from the book by Catherine Marshall, was presented by the youth of First Church, West Memphis, Aug. 16 and 17. More than 500 people were in attendance at the two performances. The play was directed by Miss Gail Atkins, English instructor at the high school, and R. D. Roberts, minister of music for First Church. Rev. Thomas A. Hinson is pastor.—Reporter

## New assistant librarian

Jerry Gibbens has been named assistant librarian at Southern College. He was graduated from Black Rock



MR. GIBBENS

High School in 1959, attended Southern, where he received an A.A. degree, and received his B.S.E. from Arkansas State University in 1963 with a major in English and a minor in social studies. He is a candidate for a masters degree in Library Science from Indiana University. For the past four years Mr. Gibbens has been teaching at Ironton, Mo.

Mrs. Gibbens is the former Barbara Mitchell of Batesville. They are the parents of a daughter, Julie Anne.

## Melbourne calls evangelist

Rev. Homer M. Robertson has been called as full-time evangelist by First Church, Melbourne, which will also make this ministry available to any of the churches in Mt. Zion Association.

Mr. Robertson has served as pastor of Fisher Street and New Hope, Jonesboro, churches, and at the time of his call to the Melbourne ministry he was serving Rocky Bayou and Big Creek associations as missionary.

## To visit Arkansas

Floyd B. Chaffin, associate secretary, will represent the Southern Baptist Annuity Board at the Arkansas Baptist State Convention in Little Rock, Nov. 6-8.

Dr. Chaffin will report on new developments and progress of the Annuity Board during 1967. Highlighting the report will be remarks about the response to the new Southern Baptist Protection Program.



DR. CHAFFIN



MR. JACOBS

HARRY G. JACOBS, pastor of First Church, Osceola, recently attended a Continuing Theological Education Conference at Southern Seminary, Louisville, where he was one of 48 participants.

## Dr. Phelps heads

## Atlanta OEO region

Arkansas' Ralph A. Phelps Jr. will devote a year's sabbatical leave from the presidency of Ouachita College to serving as director of the Southeastern Region of Office of Economic Opportunity, with headquarters in Atlanta.

Announcement of Dr. Phelps' appointment was made from Washington Sunday.

The Southeastern Region comprises six states: Tennessee, Mississippi, Alabama, Georgia, South Carolina, and Florida.

In a telephone interview, Dr. Phelps told the editor of the *Arkansas Baptist Newsmagazine* that he regarded many aspects of the War on Poverty as "involving a practical application of the New Testament principles of concern for the well-being of one's fellow man." He said that he welcomed his year of sabbatical leave as an opportunity to help the poor in one of the most strategic areas of the nation.

His position as OEO director for the Atlanta region will place Dr. Phelps in a working relationship with governors and other state officials of the six states in the region.

Dr. Phelps came to the Ouachita presidency 14 years ago, from the faculty of Southwestern Seminary, Ft. Worth. Under his administration the enrollment has tripled and many new buildings have



DR. PHELPS

been added to the university plant. In line with the establishment of several graduate departments, the name of the institution was changed a few months ago to Ouachita Baptist University.

Dr. Phelps began his new duties this week.

## Revivals

Aberdeen Mission, Stuttgart, Aug. 13-20; laymen-led revival; 3 professions of faith; many rededications.

Baptist Tabernacle, Little Rock, Oct. 1-8; Dr. Bernes K. Selph, pastor, First Church, Benton, evangelist; Ray McClung, Baptist Tabernacle minister of music and education, music; Don Hook, pastor.

First, Stuttgart, July 23-30; Bill Pinson, Southwestern Seminary, evangelist; Henry Don Fletcher, music; 4 for baptism, 8 by letter; D. B. Bledsoe, pastor.

Morton Church, McCrory, Aug. 20-27; Raymond Edwards, evangelist; 4 for baptism, 2 by letter, several rededications; Thomas Hood, pastor.

Central, Jonesboro, Sept. 10-17; James A. Ponder, director of evangelism, Illinois State Convention, evangelist; Paul McCray, pastor.

Whelen Springs Church, Aug. 20-27; William Dowell, evangelist; 1 for bap-

tism, 1 by statement, 2 by letter, 5 rededications; Sam Adkins, pastor.

First Warren, Aug. 13-20, Homer Martinez, evangelist; Bill Michael, music director; 11 for baptism, 8 by letter, 4 other professions of faith, 21 rededications; Bailey Smith, pastor.

Kelso Church, Rohwer, Aug. 20-27; Allen McCurry, pastor, Archview Church, Little Rock, evangelist; Thomas Darter, pastor, Kelso Church, song leader; Kay Cook, pianist and soloist; 3 for baptism, 1 by letter, 1 by statement, 15 rededications.

Shady Grove Church, Aug. 21-27; Ed Walker, Levy, evangelist; Raymond Bull, singer; 19 decisions; Walter Adkins, pastor.

Sidney Church, July 9-16; Homer Shirley and G. M. Roberts, pastor, Sidney Church, evangelists; 7 for baptism, 2 by letter and statement, 1 profession of faith.



**CLAUDE KIRKPATRICK**, businessman and industrial consultant, has been named administrator of Baton Rouge General Hospital, an institution of the Louisiana Baptist Convention. A Baptist deacon, Kirkpatrick is a former member of the House of Representatives and former director of the State Department of Public Works.

**MISS CARY ANN GERON**, a former Missionary Journeyman serving as librarian assistant at the Baptist Seminary in Ruschlikon, Switzerland, has been named circulation librarian at Golden Gate Seminary. Miss Geron is a native of Dallas and graduate of Texas Woman's University, Denton, Tex.

**GEORGE H. JACKSON**, promotion manager of The Alabama Baptist, has been named associate director of the Howard College Extension Division for Christian Training, the extension program of Samford University (Baptist). Jackson has served on the staff of the state Baptist paper for the past 6½ years.

## Speaker in Kentucky

Walter K. Ayers, staff evangelist of First Church, Little Rock, was a speaker at a recent meeting of the Kentucky Baptist Brotherhood Convention in Benton, Ky. There were approximately 1,800 laymen and pastors in attendance.

## Called to ministry

Larry Hanover surrendered to preach at a recent service at North Side Church, Charleston. Larry, 14, is the son of Mr. and Mrs. Arthur Hanover of Charleston. J. Elton Pennington is pastor.

## Deaths

**THOMAS WADE TOWNSEND**, 68, of North Little Rock, Aug. 26.

He had been with Metropolitan Life Insurance Company for 30 years until his retirement 18 months ago. He was a member of the President Club of Metropolitan Life and past president of the Central States Life Underwriters Association.

A graduate of Arkadelphia High School, he attended Ouachita University and was a member of Baring Cross Church. Mr. Townsend was former chairman of the board of deacons and Sunday school superintendent.

## Foreign missions

# Arkansas couples appointed



*MR. AND MRS. James M. Philpot (left) and Mr. and Mrs. Charles B. Moore, IV, were appointed missionaries on Aug. 17 during a special meeting of the Southern Baptist Foreign Mission Board opening the annual Foreign Mission Conference at Glorieta (N. M.) Baptist Assembly.*

Two couples with Arkansas connections were among 22 missionaries appointed by the Foreign Mission Board at its August meeting in Glorieta, N. M. They are Mr. and Mrs. James M. Philpot, Fresno, Calif., and Mr. and Mrs. Charles B. Moore IV, Ft. Worth, Tex.

Mr. Philpot has been named by the Board as its first agricultural missionary to Mexico.

The Philpots recently completed a year of study in the San Francisco area, where he attended Golden Gate Seminary, Mill Valley, and she attended the College of Marin, Kentfield. Since then they have been visiting relatives in Fresno.

Mr. Philpot was born in Polk County, Arkansas, and lived there until his family moved to Fresno while he was in high school. Mrs. Philpot, the former Jurhee Sheffield, was born in Childress, Tex., and moved with her family to Fresno as an infant.

Before entering Golden Gate Seminary to prepare for foreign mission service, Mr. Philpot was assistant agricultural agent in Independence County, Arkansas, and Ellis County, Texas.

Mr. and Mrs. Moore were appointed missionaries to Peru.

Mr. Moore expects to be business manager for the Peru Baptist Mission (organization of Southern Baptist missionaries), relieving other missionaries of some of their administrative tasks.

Before moving to Ft. Worth in January, 1966, to study in Southwestern Seminary, he was vice president of a business enterprise in El Paso, Tex.

Born in Texarkana, Ark., Mr. Moore spent his boyhood in Del Rio, Tex., and El Paso. Mrs. Moore, the former Judy Sandusky, was born in San Angelo, Tex., and grew up in Odessa, Tex.

## Nudism and delinquency

**SOUTH BEND, Ind.**—The Midwest Sunbathing Association convention at Granger, a dozen miles from here, suggests that just possibly nudism can be a cure to some of the nation's juvenile delinquency problems.

Not one of the more than 23,000 youngsters who have been raised as nudists is known to have ever picked up a police record, they say. (EP)

## Paul Geren elected Stetson president

DeLAND, Fla.—The board of trustees of Stetson University here has elected Paul F. Geren, a former Baptist educator and diplomat, as the new president of the Baptist school, effective Sept. 15.

Geren has most recently been counselor of economic affairs at the U. S. Embassy in Tripoli, Libya.

He will succeed J. Ollie Edmunds as president of Stetson, which has an enrollment of about 2,800 students. Edmunds is retiring.

A career diplomat as well as an educator, Geren has held diplomatic posts in Burma, India, Syria, Jordan, and the Federation of Rhodesia (now Malawi, Sombia, and Southern Rhodesia).

He was deputy director of the Peace Corps for several years, and was also director of the Office of Telecommunication and Maritime Affairs, serving in this post while the international Telecommunications Satellite System was being established.

The son of a Baptist minister, Geren was executive vice president of Baylor University (Baptist), Waco, Tex., for three years, 1956-59. He is a native of Arkansas. His father, H. M. Geren, was pastor of churches in Arkansas, Texas, and Washington, D. C.

He is a graduate of Baylor University, Louisiana State University, and Harvard University, where he received his doctoral degree in economics. He taught at Louisiana State for two years after earning his master's degree. (BP)

## Missions receding

PASADENA, Calif.—Despite years of hard work and much outlay of money, the influence of Christian missions is receding on the reservations as American Indians more and more are turning to the peyote-oriented Native American church.

Dr. Alan R. Tippett, professor of anthropology at Fuller Seminary here told Dan Thrapp of the *Los Angeles Times* that he recently completed a brief survey of mission stations on the Navajo Reservation for a large denomination and was aghast at some of the things he saw.

"Despite 25 years of work and considerable expenditure," he said, "mission work for the church I was studying had made an unsatisfactory impact." (EP)

## Prayer 'pact' for America's crusade

Baptists of the Western hemisphere will be linked in intercessory prayer for the 1969 Crusade of the Americas (hemispheric evangelistic campaign) in a project called PACT—"Praying for the Americas Crusade Together."

This announcement was made by Dr. Frank K. Means, secretary for Latin America for the Southern Baptist Foreign Mission Board, during the Board's August meeting at Glorieta Baptist Assembly.

Prayer partners will be assigned across international boundaries. Plans are being worked out by the Foreign and Home Mission Boards of the Southern Baptist Convention and Woman's Missionary Union. The Foreign Board appropriated \$5,000 for PACT during its Glorieta meeting.

## 'Luke' is featured

LOUISVILLE, Ky.—Luke, the book to be studied during the January Bible study emphasis, is the title of the fall issue of the *Review and Expositor*, faculty journal of Southern Seminary, here.

To be released in October, the issue will feature four articles by members of the instructional staff of the seminary:

"A Teaching Outline of the Gospel of Luke," by William E. Hull, professor of New Testament interpretation;

"Luke's Portrayal of the Origins of Jesus," by Harold S. Songer, assistant professor of New Testament interpretation;

"The Journey Toward Jerusalem in Luke's Gospel," by Frank Stagg, James Buchanan Harrison professor of New Testament interpretation; and

"The Passion Narrative," by James L. Blevins, instructor in New Testament interpretation.

## Beacon lights of Baptist history

### Ordination

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

Today's ordination services for a minister or deacon is a simple but solemn affair. Usually, it consists in forming a council or presbytery. It, in turn, will select someone to question the candidate; another to charge the church and candidate; another brother to present the Bible, if necessary, and still another to lead the ordaining prayer.

Questions will be directed to the candidate to the satisfaction of all concerned. The church will vote to proceed if it is pleased with the answers. The ordaining prayer and laying on of hands follow, and finally the sermon, and the right hand of fellowship. Altogether, the services last about an hour and a half.

It may be surprising to learn that in another time it was an all-day affair. The brethren would meet for examination in the morning. After this they would dismiss to partake of a sumptuous dinner, either at a public house or in the home of a wealthy member. The ordaining services, as such, would take place in the afternoon.

It is thought that such style and abundance at ordination dinners came down to the early American Baptists from the Puritans. These were often expensive affairs. There is an account that about the middle of the 18th century the ordination of a Pedobaptist minister near Boston, Mass., cost between two and three hundred dollars. Alcoholic beverages accounted for quite a bit of the total cost.

The evening after the ordination was devoted to amusement by the young people. Ordination balls were among these amusements, though never common. Mr. David Benedict, who made a close study of the history of this time, said he never heard of such conduct among Baptists.

The installation service followed. This meant the settling of the minister after ordination. This, too, was seldom practised among Baptists. But a wise old minister said that he thought it might be well to revive this if it would help ministers stay longer in their pastorates.

# Does Bible teach apostasy?

BY WAYNE E. WARD, PROFESSOR OF THEOLOGY  
SOUTHERN SEMINARY, LOUISVILLE, KY.

For anyone who has ever studied the New Testament carefully in the original Greek language, the answer to this question is obvious. Not only does the very word apostasia occur (as in II Thess. 2:3 and Heb. 3:12); but, even more important, the idea is taught in a dozen different places by as many different synonyms.

The word apostasy literally means "standing back from" or repudiating something. There can be no doubt that the New Testament repeatedly describes it, warns against it, and pronounces a fatal judgment upon those who commit it. There is absolutely no question about the fact of apostasy. The real question is: who can commit apostasy? What is the experience and the spiritual condition of those people who are warned against apostasy; how are they in danger of committing apostasy; and exactly what happens to them if they do?

Who can commit apostasy? We should settle some dust by answering immediately that nowhere in the Bible is it said that one can "be saved" or experience "salvation" and then commit apostasy. Anyone who persists in saying that a person can be saved and then commit apostasy is, in the strictest sense of the word, literally speaking nonsense. Whatever salvation may involve or result in, it cannot involve apostasy. The two are absolutely and diametrically opposed, and if one term is used the other is eliminated.

However, some people want to use the word "saved" to mean that one has publicly professed faith in Christ, been baptized, and joined the church. Again, there is absolutely no doubt that the New Testament describes people who have done all this and yet "fell away" into utter perdition (Heb. 6:4-6; II Peter 2:20-22; I John 2:19). Yet, it is never said that one can be regenerated (born again), or become a "new creature," or "pass out of death into life," or have "eternal life"—and then commit apostasy. This is exactly the point of the repeated warnings against apostasy, especially in Hebrews and II Peter. Some people who belonged to the Christian community were not showing in their lives the evidence of the new birth, or the nature of a new creature in Christ, or the fruits of the Christian life. These people were being warned that they did not have the real salvation experience unless their lives demonstrated the unmistakable evidence of persevering faith and obedience to Christ.

It is not a case then of people being saved and later being lost; it is a solemn warning that many people may think they are saved when, in fact, they are not. "By their fruits you shall know them"—and not by their profession, "Lord, Lord," or their membership in the church.

Many Baptists are going to face one day an awesome reckoning for encouraging people to sit back and feel secure because they have made a profession of faith, been baptized, and joined the church. The false security of these external signs, without the genuine evidence of a fruit-bearing Christian life, may be lulling thousands into a spiritual stupor on the road to hell. The Bible does not teach the eternal security of everyone who professes faith in Christ. Rather, it says that God "who began a good work in you will bring it to completion at the day of Jesus Christ" (Philip. 1:6). It says that we "by God's power are guarded through faith for a salvation ready to be revealed in the last time" (I Pet. 1:5). If one does not demonstrate in his life the evidence of this power of God which is guarding us through faith, day by day, then he is not a regenerated child of God no matter how many professions he has made.

The alternatives are clear: only those who persevere in a faithful and obedient relationship to Christ are truly saved. Those who renounce Christ by word and deed are departing from him because they never really belonged to him!

## Noted Baptist musician Africa crusade singer

Joe Ann Shelton, director of program music for Southern Baptists' Radio and Television Commission, has been invited by the Foreign Mission Board to participate in a three-week concert tour of East Africa from Sept. 17 to Oct. 8. She will present sacred music concerts in Kenya, Uganda, and Tanzania in conjunction with an area evangelistic crusade. In 1965 Miss Shelton engaged in a similar evangelistic crusade in British Guiana (now Guyana) at the invitation of the Foreign Mission Board. She has testified on many occasions that the experience was a turning point in her music ministry as she caught a new vision of the contribution of radio and television to world evangelism. The result was a rededication of herself and her musical talents to the radio and television ministry.



MISS SHELTON

Since 1955 Miss Shelton has been featured soloist on "The Baptist Hour," which is broadcast internationally. She is also director of the Baptist Hour Choir. In her executive position with the Radio and Television Commission, she is responsible for all music heard on programs produced by the Commission. Weekly broadcasts number more than 2,000 and are heard in many countries of the world.

## Top development award

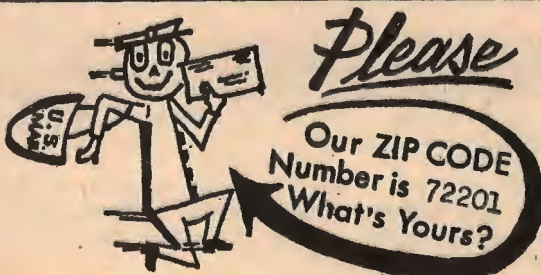
ATLANTA—"The people in our city learned very quickly that our church cares," said Tom Dyer, pastor of Plymouth Park Baptist Church, this year's national winner in Southern Baptists' church development awards program.

The 11-year-old suburban church in Irving, Tex., sponsored a day of recognition for local police, mission Bible schools and a kindergarten program which hopefully will lead to the development of a complete weekday ministry.

In the participation, each church usually starts with a survey of its ministries, its opportunities and its potential. Church members share in planning projects, staffing them, checking on progress and reporting to the church.

A "record of progress workbook" prepared by each participating church becomes the basis for judging.

Plymouth Park completed 184 of its 186 self-designed projects, and took top honors in the competition's category IV for churches with membership over 400. (BP)



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# MISSIONS in ARKANSAS

We must advance in missions in Arkansas! To stand still would be to fall back.

Fortunately, we do not have to "manufacture" mission activity for our state. Our leaders of most penetrating insight are showing us that the Old South has become one of our most needy mission fields.

Men must have Christ. This basic need will always be the same. But our method of taking the gospel to men is always changing. We must get out of the church building into the harvest field with the "good news."

Study the mission program of Arkansas Baptists in this and next week's issues of the *Arkansas Baptist Newsmagazine*. Make the Dixie Jackson Offering, September 18-24, a church-wide offering. Great days are ahead for us if you will.—J. T. Elliff, Secretary, Missions Department

*TWO ASPECTS of missions in Arkansas—In the top photo Centerville Church, where for four years the doors were closed. Last March the four remaining members of the church voted to become a mission of First Church, Dardanelle. Services were begun with a student preacher secured through the Missions Department's student preaching ministry and now average attendance is 32 in Sunday School. In the bottom photo Stone-Van Buren-Searcy Association Missionary J. D. Seymour, Pastor Ray Branscum of Markham Street Church, Little Rock, and Rural Worker Dale Barnett discuss temporary aid for a new mission at Timbo.*

## *The Program Now!*

The outreach for Christ in Arkansas of Arkansas Baptist churches through the Cooperative Program and the Dixie Jackson mission offering, administered by the State Missions Department, J. T. Elliff, Department Secretary.

Chaplaincies      Rural Church Ministry      New Mission Sites

In-Service Training      Deaf Ministry      Student Preaching

Associational Mission Aid

Arkansas has 73.6% of churches with 300 or less members. This is how the stronger "help those who are weaker."

## RURAL CHURCH MINISTRY

Pastoral aid, temporary and continuing, lent assistance to 23 churches in the past year. Lone Rock and Table Rock represent CONTINUING pastoral aid. These congregations will not become self-supporting in the foreseeable future. At right (top) Missionary and Mrs. Troy Melton are shown at Norfolk ferry. Missionary Melton has baptized 14 men over 60 years of age during the past five years. Below, the Table Rock congregation. TEMPORARY pastoral aid is represented in the new mission at Timbo sponsored by West Markham Street Church, Little Rock. (See our cover story)

## BUILDING AID



## RURAL MISSIONARY



Dale Barnett, Yellville, is himself a product of the great mountain area. Arkansas Baptists make his services available to the upper half of the state—for survey, development and revivals. The larger picture is of a revival at St. Joe.

## PASTORAL AID



Oak Grove Church, Harmony Association, lost all their Sunday School class rooms a few weeks after construction of a new auditorium. With mission offering help, their new building (pictured left) is nearing completion. Inset picture is the Hector Mission, near Atkins, sponsored by First Church, Atkins.

## STUDENT PREACHING MINISTRY

Centerville Church (see our cover picture) is only one of 25 churches served by student preachers in the past year.

Churches able to pay only a few dollars per Sunday now can have a ministerial student such as Student Pastor Charles Johnson. Student pastors are guaranteed up to \$35 per week plus 5 cents per mile travel to, and from college. They go to the field on Saturday and visit and must work under sponsorship of a pastor (if a mission) or the associational missionary.



MR. JOHNSON

# NEW MISSION SITES

Several years ago the New Mission Site Fund was set up to purchase new property in strategic areas before prices became unreasonably high. At right, Missionary Paul E. Wilhelm and Pastor Gerald Jackson, First Church, Ozark, look at Ozark Mission site on the highway to Huntsville. Greenland Mission, below, is in a community south of Fayetteville. Sixty-five people attended the first service in this association-owned portable chapel.



# RURAL-TOWN CHURCH CONFERENCE



As at this conference at Paron in 1967 the Missions Department plans and conducts a three-day conference for rural-town church leaders each spring, designed to help leaders in such areas as sermon preparation, visitation and counseling.

# ASSOCIATIONAL MISSION AID

Seventeen associations receive financial aid for their associational missions. Two associations became completely self-supporting last year. Others are on the way to this goal. However, still others are so weak financially or numerically they may need continuing assistance. In these areas the associational missionary is, among many other things, the vital link to preserving our smaller congregations.

# MINISTRY TO THE DEAF

Our 400 to 500 silent friends in Arkansas have not had adequate ministry since the resignation of Joe Johnson. Plans are underway to join with a sister state and the Home Mission Board to give the help desired to the deaf of the state. Lay workers in strategic cities will be trained to interpret regular services and hold Bible classes.

# CHAPLAINCIES



The State Sanatorium at Booneville and Training School for Boys have full-time chaplains, W. H. Heard (shown with a patient) at Booneville, and E. A. Richmond at the training school. A part-time ministry at the State Training School for Girls is conducted by Melvin Hampton. There were 189 professions of faith the past 12 months through the three chaplaincies.



MR. RICHMOND



MR. HAMPTON

# IN-SERVICE TRAINING



In cooperation with the Home Mission Board and Ouachita University, the Missions Department maintains a worker at Ouachita for In-Service Training. Students for the ministry are given practical courses in doctrine, church polity and ministerial ethics. Hugh Cantrell (at right, above, with Rex Casterling, pastor of Unity Church, Red River Association, and Pastor and Mrs. Raymond Whetstone of Percy Church, Central Association) helps recruit student preachers, and visits them on the field regularly to observe their ministry.

# Outdoors with Doc

by Ralph Phelps

## But what a way to go!

If one is looking for an exciting way to go nuts, Doc would recommend spot-casting for breaking bass on one of the state's big impoundments. A recent fling at this sport on Lake Ouachita got him off to a running start toward babbling idiot status.

Having read in the weekly G&FC report that bass fishing was good, on the big lake up the river from the school by the same name, Doc persuaded Wimpy Hendricks to accompany him on an expedition to the Little Fir area of the lake. (It took about as much persuading as it does to get ants to attend a picnic!) Stocking up with enough groceries for 24 hours and bundling up bedrolls, we headed for the ancient quonset hut which we generously call a clubhouse.

At the dock where we launched our boat, the operator said that fishing had been extremely slow and that most parties had been going home without any fish at all. "The outdoor fiction writers have been at work again!" we mumbled, as we thought of the big gap between the published report and the oral one we had just heard.

This time, however, we found the printed version to be correct. Bass were schooling and tearing up the shad, and from a considerable distance away we could see the hungry fish kicking up spray and leaping out of the water. The sight is enough to make the blood course freely through even hardened arteries of an ancient fisherman.

The only trouble was that the bass always seemed to break just out of the range of the fishermen. Big schools would come up, feed furiously for about 10 seconds, then dive deep. By the time we spotted the activity, started the motor, sped to the scene, and threw a bait, the water was perfectly placid again. We tried fishing deep-running baits where the fish had gone down but had no luck with this method. We even tried trolling—also without success.

While waiting for the bass to break, we fished purple worms on the rocky points, and it was a good thing we did. For the full day of fishing, we put 18 bass in the ice box. Although we had devoted at least half the time to chasing the breaking fish, only three of those we kept were caught in this manner. The worm produced the other 15.

If one has to get fitted for a straight-jacket, there's not a more perfect place anywhere than at Lake Ouachita, which has as much natural beauty as any place we've seen. And if the fish happen to bite, as they occasionally do, that's an extra bonus.

## Lower race barrier

KNOXVILLE, Tenn.—The executive board of the Knox County Baptist Association adopted a resolution here urging each church in Knoxville to accept church members regardless of race or color.

The resolution stated that the board was bringing "moral persuasion" to bear on the churches "to consider in the light of the teachings of Christ as revealed in the New Testament the opening of their churches for attendance and membership to people of all races and color."

An inter-racial committee of the association brought the resolution, saying that Baptists have expressed "moral persuasion" in the area of evangelism, education, stewardship, liquor, gambling,

pornography and separation of church and state, and that it should deal with the moral issue of race relations with equal vigor.

During an earlier board meeting, a young Negro girl had appeared in a religious drama presented by Western Heights Good Will Center.

Lewis Rhodes, pastor of Broadway Baptist Church in Knoxville, commended the performance, and observed that all Baptist churches should be open to people of all races. The Broadway Church is one of the few Southern Baptist churches in Knoxville that have Negro members.

The Knox County Baptist Association has voted to open its membership to Negro Baptist congregations, but none have sought membership. (BP)

## Total ministry stressed

RIDGECREST, N. C.—The Southern Baptist Home Missions Conference here placed strong emphasis on a total approach to a Christian ministry that unites Baptists' traditional concepts of evangelism with acts of social concern that demonstrate Christian love.

Arthur B. Rutledge, executive secretary of the Home Mission Board, capsuled the board's concept of ministry when he told the audience of nearly 3,000 pastors and church leaders:

"The Christian has something to offer in physical and material help as an expression of love and something to offer in spiritual help as he points men to Jesus Christ.

"This year of ministry is a year for us to capture again the spirit of our Lord, who was not only concerned about the souls of men but who was concerned about the human situation in which men find themselves. If we say we love a man's soul then we must be sympathetic to his burdens, his lacks, his frustrations, his hungers. This is the challenge of ministry."

Rutledge said that Christians need to widen their understanding of what it means to follow Jesus Christ.

"We're not talking about mere humanitarianism," he said. "We are talking about loving service to our fellowman in the name of Christ."

Relief from poverty, the mission executive said, is no guarantee a person will be relieved of spiritual poverty.

"Our efforts need to be directed toward helping men find him who will meet the deepest needs."

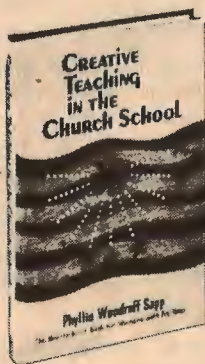
Baptists, because of their historic orientation to evangelism, too often have been afraid to go out and help the poor, lest it contradict their evangelism concern, Rutledge said.

"We've been afraid to go to the underprivileged as if our choice was between loving deeds of kindness to those in need and evangelism," he said. "But, actually, these are opposite sides of the same coin and we shall not be able to evangelize effectively unless we care for persons." (BP)

URGE YOUR  
FRIENDS TO  
READ THE

**Arkansas Baptist**

# HELP "GOOD" TEACHERS BECOME "BETTER" TEACHERS



## CREATIVE TEACHING IN THE CHURCH SCHOOL

by Phyllis Woodruff Sapp. If you work with pre-teens this book is for you! It spells out why children need to become involved in learning activities. After listing the benefits to both teachers and pupils, it shows how teachers can go about getting children involved. Many helpful suggestions with step-by-step instructions make this a valuable book for every teacher. (26b) **\$3.50**

## BLUEPRINT FOR TEACHING

by John T. Sisemore. A how-to-do-it approach to making and using a teaching plan based on modern concepts of learning. You'll get practical help on how to get started, what methods to use, and how to relate the lesson to life. (26b) **\$1.95**

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by LeRoy Ford. Put your lessons across unforgettably with simple, inexpensive learning aids—charts, maps, posters, etc. Diagrams and clear instructions show how to make and use each one. (26b) Paper, **95¢**

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## HOW TO MAKE YOUR TEACHING COUNT

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## A PRIMER FOR TEACHERS AND LEADERS

by LeRoy Ford. This book depicts the essential factors in the learning process. Clever "stick figure" drawings show how learning takes place and how it can be improved. (26b) Paper, **\$1.50**



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# —The people speak

## About earned degrees

A young person can earn a doctor of philosophy (Ph.D.) degree from a university in the same seven years a theological student garns a bachelor of divinity (B.D.) degree.

A law student can earn the juris doctorate in these same seven years.

When I graduated from college a friend who received his bachelor of arts (B.A.) degree in my class was also entering the ministry. Instead of going to a seminary he entered one of the large state universities. After three years graduate study (including a year on his thesis) he received a doctor of philosophy (Ph.D.) degree. In the same three years those of us who chose to enter a seminary earned bachelor of divinity (B.D.) degrees.

The men who have earned a doctor of theology (Th.D.) degree have done two to four years work beyond the doctor of medicine (M.D.), the doctor of philosophy (Ph.D.), or the juris doctorate in law.

Laymen, when you call a man with a bachelor of divinity (B.D.) degree you're calling a pastor who has as much or more training as your physician, your attorney, or your university professors who have earned doctorates in their respective professional fields.—Gerald Martin, Poplar Avenue Baptist Church, 3295 Poplar Avenue, Memphis, Tenn.

## A mother's prayer

My prayers go to a far off land  
To give a young boy a helping  
hand,

To guide him through these days  
of strife

Asking God to spare his life.

More than child but not yet a man,  
Facing each day as best he can,  
May God give him the strength  
he needs

To turn from hate war always  
breeds.

He wouldn't stand out just any-  
where,

Unless you knew that he was  
there.

He's just a boy, like many an-  
other—

The difference is, I'm this one's  
mother.

—Charlene Taylor



# Your state convention at work

## October - Cooperative Program month

Southern Baptists have designated October as Cooperative Program Month. This emphasis is put into the Southern Baptist Convention calendar for the purpose of informing Baptists about world missions through the Cooperative Program.

The Cooperative Program cannot live on information alone. It must be nurtured in prayer. Therefore a month of study and prayer is suggested. Thousands of churches will be using Sunday worship services and midweek prayer meetings to inform Baptists about the Cooperative Program and to pray for the causes supported by it.

Next week we will have an article in the Arkansas Baptist Newsmagazine entitled, "How Can a Church Observe Cooperative Program Month." Watch for it.—Ralph Douglas, Associate Executive Secretary.

## Conference singer

Mr. Ben Prince, minister of music and education at Gaines Street Church, Little Rock, will direct the music at the state Bible Teaching Conference.



MR. PRINCE

The conference meets at Park Hill Church, North Little Rock, Sept. 25-26, 1967. Featured speakers at the conference will be Life and Work Curriculum editor, Charles Livingstone of Nashville, Tenn., and Rev. T. Earl Ogg, pastor of College Place Church, Monroe, La. Mr. Ogg is president of the Sunday School Board.

Mr. Prince, a native of Oklahoma, has served churches in that state as minister of education and music prior to coming to Arkansas. He has sung with the Baptist Hour Quartette and with a group known as "The King's Men."

Conference music will include congregational singing, choir numbers and other specials arranged and conducted by Mr. Prince.

The conference will open at 1:45 Monday and close Tuesday night.—Lawson Hatfield, Secretary




HELP SMOKEY BEAR PREVENT FOREST FIRES IN THE SOUTH

## 'My heart broke . . .'

"My heart broke at my own ignorance and unawareness of the problems around me," writes Diana Beard, summer missionary to Seattle, Washington.



MISS BEARD

Diana is youth director at Lakewood Baptist Church and was attending a camp for Intermediate GA's on Mt. Baker. "The theme for the camp was 'Make Me Lovely Too.' A youth choir from Arlington, Tex., sang and gave their testimonies, and these young Christian girls with no background really decided to commit themselves to God. From that moment on, there was someone witnessing practically every minute."

She says of the church where she

works: "There are only 70 enrolled with an average attendance of 50, but those 50 are the most dedicated and enthusiastic Christians I've ever met. They're so willing to do anything and to help in any way!"

"Recently, Brother Marion Reneau, Home Mission Board juvenile rehabilitation worker, took us on a tour of China Town, Skid Row, and the University District. Boy, what an experience! It certainly showed me the need for workers here.

"When I think of coming home, I am somewhat frustrated at the thought of leaving so much to be done. Pray for all of us as our eyes are opened to an overwhelming need."

Diana is one of 18 summer missionaries sent out by their fellow students through the Arkansas BSU summer mission program.

## With unwed mothers

"The work here is a tremendous challenge," writes Martha Mullenix, a student at the University of Arkansas and a BSU summer missionary at Sellers Home in New Orleans, a home operated by Southern Baptists for unwed mothers.



MISS MULLENIX

"I'm enjoying it very much. At the moment it is Thursday morning about 3:00 a.m. and I'm working the 11-7 shift in the nursery. I'll be working this shift for the next seven days. I feel out of touch with the girls because I have to sleep in the daytime.

"The first week I was at Sellers I was the housemother. I'm glad for this

because it gave me an opportunity to get to know the girls. With some of them I have become real close friends. I wish I had more nursing experience and some counseling experience behind me, but I don't. Two other summer missionaries are at Sellers with me.

"Please remember me in your prayers. As I said, the work is tremendous, and I feel very incapable of it. All of the staff at Sellers have been very helpful. Let me thank you and all of the Arkansas BSU for making this summer possible. I don't know how much I have accomplished this summer, but I have learned a lot."

Martha is one of eighteen summer missionaries sent out by their fellow Arkansas students, through the Arkansas BSU Summer Mission program.

## New subscribers

### Church

### New Budget:

James Fork  
Baugh Chapel

### One month free trial received:

Lonsdale  
Enon  
Spring Hill

### Pastor

Ralph Miller  
Billy Cartwright

Henry Frazier  
Joe Worthington  
Thomas E. Launius

### Association

Buckner  
Caroline

Central  
Bartholomew  
Hope

## More, more, more

More church members in every church should be involved in the music ministry. More materials are available for leadership in seeking to accomplish larger enrollment. More people enrolled in the music ministry results in more persons brought to Christian maturity and service.

More numerical growth has been experienced by Southern Baptist churches than any other church organization in the past church year. But there are many people in every church yet untouched by the organized music programs.

More definite procedures to aid music leaders in enlisting people are explained in a new "growth project" designed for churches of all sizes and shapes in 1967-68. The "Music Ministry Enrollment Plan" is designed to assist churches in increasing the number of persons taking advantage of opportunities open to them in the various music groups in the church. A pamphlet describing this plan is available upon request.

More than a dozen (in fact, thirteen) ideas are given in a step-by-step, easy-to-read, brief fashion to accomplish a larger music ministry enrollment. These procedures relate to discovering people who are music ministry prospects, training leaders necessary to guide all music organizations, providing facilities needed, scheduling rehearsal and service opportunities, and evaluating the enlistment procedure.

More music ministries should be churchwide in scope to be of maximum help to the church in fulfilling its mission in the world. More Arkansas churches could accomplish this if more music leaders were firmly convinced about the value of music in the church and enthusiastically promoted this conviction. Emphasize results, not numbers, in the Music Ministry Enrollment Plan. Need I say more?—Eleanor A. Harwell, Associate Music Secretary

## 'Test divorce' try

STOCKHOLM—Fighting to preserve the family unit, after introducing liberal laws towards pre-marital sex and adultery, Swedish authorities have introduced the "test divorce," something like a trial marriage in reverse.

Marriage-saving bureaus are operated by municipal authorities and the church.

Sweden admits, however, that a divorce may be the only solution for people who would break down physically and psychically under the emotional strain of making a go of it.

The test divorce, or separation, is easy to get and must last for at least a year. (EP)

# Suggest further study on Southern College

(EDITOR'S NOTE: This report from a standing committee of the Arkansas Baptist State Convention will be made to the Convention at its annual meeting in November.)

The standing Committee appointed to study the inclusion of Southern Baptist College in the family of Arkansas Baptist institutions, which has been instructed to report to the Convention no later than 1967, wishes it could bring a final report. At first glance, it would seem that ample time has been allowed to give a "yes" or "no" answer to the gracious offer of this school to deed its properties to the Convention and to honor her request for inclusion in the family of Arkansas Baptist institutions. In spite of this recognition, it is the consensus of the Committee that we can do no better at this point than make several observations which may serve to move us closer to a final decision as this or a new committee continues this study for another year.

As to acceptance of the school, we feel that Southern Baptist College will be a real asset to the Convention. Her strategic location, academic excellence and present and potential ministry are well recognized. It seems, then, that our question is not "will" or "will we not" accept the school but "how" and "when."

As to the "how," four administrative structures were suggested in the 1965 report. Of these suggestions it is felt that the interest of Arkansas Baptists and the cause of Christian Education would best be served if both institutions were under one board of trustees elected by the Convention. This would give us a unified approach to our total program of Christian Education.

We feel that the acceptance of Southern Baptist College should be deferred until a more careful study of the BEST report can be made. The conclusions reached in this study will be invaluable in helping Arkansas Baptists develop a policy on Christian Education. Such a policy seems imperative. It is further recognized that the crisis we face in financing our institutions makes it necessary that we carefully assess our resources that we might assure any new member of our family of institutions that she would be adequately cared for.

Mason Craig, Chairman  
Cecil Tedder  
Marvin Gennings  
Emil Williams  
Robert Moore

John McClanahan  
Paul Roberts  
Dale Cowling  
Carl Bunch

## Svetlana assailed

MOSCOW—"She is like Judas who claimed loyalty to the Lord but betrayed him."

Thus Metropolitan Pimen of the Russian Orthodox Church here scored the daughter of the late Joseph Stalin who has sought asylum in the United States and is writing her memoirs.

"Mrs. Alliluyeva has abandoned her children, has become a traitor to her people and exposed her father's nakedness," he said, "and now attempts to speak about religion, about her belief in God."

The words against Svetlana Alliluyeva were disclosed in a documentary journal, *Religion in Communist Dominated Areas*, published by the International Affairs Department of the National Council of Churches. (EP)

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## Roundup time

Fall is roundup time in cattle country. The cowboys round up all the strays and young calves, brand them, and get them ready for winter.

Fall is Royal-Ambassador time in Arkansas—time for the elected leadership to round up all boys nine through seventeen years of age, brand them according to age as Crusaders, Pioneers, and Ambassadors and start getting them ready for mission action involvement now and in the years to come.

The Fall Roundup helps the Royal Ambassador Leader and committee enlist and train new counselors and assistants and locate and enlist new boys to begin new chapters and replenish membership losses from existing chapters. A chapter usually includes eight to twelve boys, a counselor and assistant. The leader and committee should work closely with the counselor in enlisting boys just reaching nine years of age.

Fall Roundup is useful also for the counselor to round up new ideas in program planning and presentation in keeping with the theme for the year. Outline of themes for the year are listed on the inside cover page of July-September issue of *Ambassador Leader*. Leaders, counselors, and assistants should include in the Roundup all dates of state Royal Ambassador activities, associational meetings and special chapter activities. These dates should be included in the church calendar of activities. Special attention during Roundup time should be given to plans for Royal Ambassador Week in November.

Call on us if we may be of assistance to you.—C.H. Seaton



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Mrs. Darlene Koch (pronounced "Coke"), educational director of Sooner Baptist Church, Oklahoma City, will direct the workshop for Junior leaders at Park Hill Church, Oct. 27. There will be two sessions — 10-12 and 1:30-3:30. Mrs. Koch will help all Junior leaders (experienced and inexperienced) with any problems they have and will help them plan their work. There will be demonstrations of the actual planning of the November and December units of work.



MRS. KOCH

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Mr. Ory's friends

BY RUTH A. WALTON

"Mother!" called Jimmy, with his nose pressed against the screen door.

"Come and see what we have."

"Why, it's a Baltimore oriole," said Mother. "How did you catch it?"

"It was hopping around in Mr. Miller's pasture as we came home from school," said Jimmy. "Mr. Miller's collie was barking at it."

"It has a broken wing. Mary said you could fix it because you used to be a nurse."

Carefully Jimmy put the bird in Mother's hand. He did not want to hurt it.

"Can you, Mother?" asked Mary anxiously.

Mother looked at the wing. "Poor thing," she said. "It's frightened. If I tape the wing in place, the bone should grow back together."

"We called him Mr. Ory. Is that a good name?" asked Jimmy.

"It sounds like a good name," agreed Mother.

"May we keep him for a pet?" asked Mary.

"I don't think Mr. Ory will ever be a pet," said Mother slowly. "He's too used to his freedom. But you may keep him until he is able to fly again."

Jimmy ran to get the tape and scissors for Mother. He and Mary watched while Mother carefully bandaged the wing.

"Where shall we keep him?" asked Jimmy.

"The shed will be a good place," replied Mother. "If the door is kept closed, he can't get out. At the same time, he will have plenty of room to hop around while his wing heals."

Jimmy gently carried Mr. Ory to a small shed behind the house. Mary found a pan and filled it with water while Jimmy went to get some cracked corn from the chicken house.



Glad of school

BY ENOLA CHAMBERLIN

(Sunday School Board Syndicate, all rights reserved).

Every evening after school they took water and corn to the shed for Mr. Ory. Sometimes they caught bugs for him.

Gradually he grew less frightened, but they knew Mother was right. He would never really be a pet.

"I guess we'll just have to be his friends for a little while," said Mary.

One evening Mother said it was time to remove the bandages. Jimmy caught Mr. Ory and held him while Mother unwrapped the bandages. The wing still drooped. Mr. Ory couldn't fly!

"It seems to be all right," said Mother. "Put him back in the shed. Perhaps he needs a few days to exercise it without the bandages. He needs to gain strength in the muscles."

A week later Mother said, "It is time to turn Mr. Ory loose now and see if he can fly. Many of the other birds are leaving for the winter. It is time he started, too."

Once again Jimmy caught Mr. Ory.

I'm always glad for March time,  
I'm always glad for May.  
I'm glad when it's December,  
Cold or snowy every day:

I'm always glad for August  
When we play along the shore.  
But I'm gladdest for September  
When we start to school once more.

This time he took him outside and set him on the ground. Mr. Ory fluttered his wings, took a few hops, and stopped.

"I don't believe he can do it," said Jimmy doubtfully.

Just then Mr. Miller's big collie came running into the yard.

Away flew Mr. Ory to the top of the fence post!

He hesitated a moment and then flew out to the apple tree in the orchard.

"Good-bye, Mr. Ory," said Mary softly.

"We really were his friends, weren't we?" said Jimmy.

"Indeed you were," replied Mother. "And you were the best kind of friend when you gave him the freedom God meant for him to have."

In the orchard Mr. Ory sang a song that sounded like one of gratitude and thanks.

## The church and human need

BY C. W. BROCKWELL JR., PASTOR  
GRAVES MEMORIAL CHURCH, NORTH LITTLE ROCK

Life and Work

September 10

I Cor. 16:1-4; II Cor. 8:1-14

In her book, "We Grew Up in America," Alice Hazeltine tells how she learned to help others. "What Mother minded most, about those periods without income was her inability to put anything into our Charity Box. Sometimes I laughed, and often I cried a little, about that box. And I know, regardless of the direction of my emotion, that if any single material thing in my life helped to make me strong, it was that Charity Box. We never were so poor that we needed its contents for ourselves!

"Even when we lacked literally a penny of our own, Mother would gather up the coins in the box and take them—always going on foot to save car fare—to a 'family less favored than we have been.' I think she planned those excursions for the days that seemed darkest. The light always shone again when she returned."



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Lights were going out among the Jerusalem Christians and the darkness was spreading to other Christians. Hard times had fallen on them during days of persecution. Someone must help. But who, and how?

Paul conducted the first "direct mail" stewardship campaign, though not as rapidly as ours today. He appealed to the churches to come to the aid of their brothers. The Cooperative Program was born when this was done. Some churches responded better than others, to be sure, but Paul merely used the example of those who gave to encourage the others to give. In doing so he strengthened the essential unity of all Christians. They were only family and they should act like it.

Corinth was slow in responding because she was preoccupied with her own problems. They needed to give if only for the reason of breaking away from themselves. The best way to begin solving one's own problems is to begin helping someone else.

Paul was also enthusiastic about this offering because he believed in practical Christianity. He saw no inconsistency between the doctrine of the resurrection and the doctrine of stewardship. "There is no surer evidence that the risen, living Lord dwells in a man's heart than an eager desire to be a faithful steward of money."

Note the four steps Paul named in meeting human need.

**On the first day of each week**—Giving is a natural part of worship and should be done on a regular basis, not when a special need arises.

**Let everyone of you**—The one person Jesus commended most for giving was the poor widow who gave all she had. No one should be denied the privilege of giving.

**Put aside something**—"How much" can I give, not "how little," should be the Christian's concern. Help someone with a gift that costs you something. A good example of this type giving is found in 2 Samuel 24.

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

**As he has prospered**—Proportionate giving is God's way. Does he not give to us out of his bountiful store, regardless of how little we deserve it?

William Barclay calls attention to Paul's stewardship vocabulary. He uses no less than nine words to describe this collection.

(1) It is called a **logia**—an extra collection (1 Cor. 16:1-12). It is something a man may give, not have to pay.

(2) Sometimes he calls it a **charis**—a free gift freely given (1 Cor. 16:3, 2 Cor. 8:4). A man's heart must tell him what to give.

(3) Sometimes he uses the word **koinonia**—a fellowship or sharing (2 Cor. 8:4, 9:13, Rom. 15:6).

(4) He sometimes refers to it as **diakonia**—a practical Christian service (2 Cor. 8:4, 9:1, 12, 13).

(5) Once he used the word **hadrotēs**—abundance (2 Cor. 8:20).

(6) Sometimes he uses the word **eulogia**—bounty (2 Cor. 9:5). Duty giving brings no joy whatever.

(7) Sometimes he uses the word **leitourgia**—volunteer service (2 Cor. 9:12).

(8) He used the word **eleemosyne**—alms (Acts 24:17). The Jew would have said, "How can a man show that he is a good man except by being generous?"

(9) He used the word **prophora**—an offering and a sacrifice (Acts 24:17).

In the passage in 2 Corinthians, Paul advanced five arguments in his appeal to the Corinthians: A) The example of others; B) The example of Jesus Christ; C) Their own past record; D) The necessity of putting feeling into action; E) The personal benefit of giving.

We can see from this that Paul went all out to meet human need. The church is at its best when it does the same.

For additional help in this area, see the current issue of "Adults Training for Action."

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# Ambassador in chains

By RALPH A. PHELPS JR.  
PRESIDENT, OUACHITA UNIVERSITY

That a man can get in a solid lick for the Lord, no matter what the circumstances, was repeatedly demonstrated by Paul. The apostle is also a good example of the fact one's Christian witness may often be ignored or rejected with scorn.

In last week's lesson we saw Paul before Felix, the governor or procurator of Judea. Now we observe him before two other rulers, Festus and Agrippa II.

Felix had left Paul a prisoner at Caesarea for two years, being neither willing to release him nor to send him on to Rome for trial. When the ruler was forced to use troops against a Jewish uprising, he was recalled to Rome to explain the riots; and the Jews pressed all kinds of charges of misgovernment against him. As a result, he was replaced by Festus.

Three days after he assumed his post, Festus went up to Jerusalem and was immediately besieged by requests that Paul be returned there, the plan being to ambush and kill him. Festus refused but said that when he returned to Caesarea the Jews could go along and press their charges. This they did, bringing against Paul "many serious charges which they could not prove" (25:7). Festus, "wishing to do the Jews a favor," asked Paul if he wanted to go to Jerusalem to stand trial.

Since he wanted to go to heaven eventually but not in the next few days, Paul declined to return to Jerusalem and fell back on his right as a Roman citizen to appeal to Caesar. Festus replied, "You have appealed to Caesar; to Caesar you shall go" (25:12).

Dr. Frank Stagg, in his outstanding work *The Book of Acts*, writes, "Festus is probably to be credited with an attempt at fairness to all. He was at a disadvantage as a Roman, puzzled by the strange interests and laws of the Jews. He was convinced that Paul was not guilty of criminal offense, yet Jewish rulers could hardly be ignored by a new procurator. But he cannot be cleared of the inference that he lacked courage to act decisively. Festus probably purposed to appease the Jews by conducting a trial in Jerusalem, as per their request; but at the same time to protect Paul by keeping the Jerusalem trial under his control."

When Agrippa II and Bernice visited Festus, to welcome him, Festus laid before them the case of Paul, asking

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that from their experience with the Jews they help him understand what the flap was all about. In modern language he said, "Clue me on this trouble-comer cat!"

As children of Agrippa I and grandchildren of Herod the Great, Agrippa II and Bernice understood the Jewish community well, as Festus doubtless knew. That these two, brother and sister living together in an incestuous relationship as husband and wife, should be called on to sit in judgment on the greatest theologian and missionary in Christian history is ironical indeed; but the children of God are often judged by the vilest of the children of men.

Agrippa's response was to say that he would like to hear Paul in person, and the following day a hearing was held. It is this confrontation that serves as the text for this lesson.

## I. A charge of madness, v. 24

After Paul's lengthy defense (26:1-23), Festus said, "Paul, you are mad; your great learning is turning you mad." In our parlance, he said, "Man, you've flipped your wig! Your chain is slipping from too many facts in your head!"

Festus' charge that the apostle was crazy is understandable when one remembers that whatever religious orientation he might have had was in Roman mythology, which is a far cry from Christianity. When Paul referred to Jews' and Gentiles' being enlightened by a suffering Christ who arose from the dead (26:23), that was more than the Roman ruler could take. He had never heard such strange teachings before and was not ready for them now.

## II. A plea of sanity, vv. 25, 26

Paul replied, "I am not mad, most excellent Festus, but I am speaking the sober truth."

The preaching of the crucifixion and the resurrection may appear to the unredeemed to be height of foolishness, an irrational thing, a truth difficult to accept on an intellectual plane. Yet the sober fact is that the gospel story is "the power of God unto salvation to everyone that believeth" (Rom. 1:16).

International

September 10

Acts 26:24-32

## III. An invitation to belief, vv. 27-29

Turning to Agrippa, whose background would make it possible for him to understand things that were brand-new to Festus, Paul asked, "Do you believe the prophets? I know that you believe."

Agrippa's reply, translated in the King James as "Almost thou persuadest me to be a Christian," seems at first reading to say that Paul's powerful presentation had almost caused the ruler to accept Christ personally. Other translations, however, make the reply appear almost a sneer: "In a short time you think to make me a Christian!" The best Biblical scholarship is agreed that we do not know exactly what Agrippa meant. In the light of his raunchy life, it is not unlikely that Agrippa's reply was a cynical cut at Paul.

Paul pressed the invitation, however, with the plea, "I would to God that not only you but also all who hear me this day might become such as I am—except for these chains." It is an appeal, both eloquent and poignant. Although he stood before their court in chains, he was the free man, they the prisoners—prisoners of sin, self, and paganism. He did not wish them the misfortunes he had known, but he did hope that they might know his freedom and joy.

## IV. A verdict in abeyance, vv. 30-32

Festus, Agrippa and Bernice made no commitment to the Christ Paul preached, although they did hear the apostle out. Maybe they simply shrugged the whole sermon off. Regardless of their attitude, non-acceptance was tantamount to rejection.

After a conference concerning the charges the Jews had brought, the three agreed that Paul deserved neither death nor imprisonment. Instead of freeing him, however, they fell back on the fact that he had appealed to Caesar; and they decided to pass the buck on to Rome. Thus, a guiltless man remained in chains.

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# A time for reflection

I'd like to be alone right now  
 With no one around to pry.  
 Sometimes it's nice to just sit  
 down  
 And have some time to cry.  
 For crying is a way in which  
 A mourning for the times is  
 shown,  
 When wounded soldiers' bodies  
 twitch  
 And find a grave marked "un-  
 known."  
 So let me be alone right now  
 To cry if that I wish,  
 For in my cry there comes a  
 prayer—  
 A prayer for children still so fair,  
 Who have yet to grow and find  
 the ways  
 Of war, the dying and a grave.  
 —Martha Shinn, Russellville

# A Smile or Two

## ARK-eology

By GENE HERRINGTON



"OH, I've got nothing against Sun-  
 day School—but you know how I like  
 to fish."

## Divinity of Christ

NEW YORK—Out of every 100  
 American adults, 75 believe in the di-  
 vinity of Christ, five per cent fewer  
 than in 1952, according to a Gallup Poll  
 conducted for the monthly Catholic Di-  
 gest.

The poll—made in 1966 and dis-  
 cussed in the September issue of the  
 magazine—showed that among a rep-  
 resentative cross section of people that  
 72 per cent believe that Christ was God  
 and that three per cent indicated a be-  
 lief that he was the Son of God.

It was noted that in a similar poll  
 in 1952, 74 per cent believed Christ was  
 God and six per cent said he was the  
 Son of God. (EP)

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# Attendance Report

Church	Sunday School	Training Union	Ch. Adms.
Alexander First	87	54	3
Alzheimer First	128	62	
Ashdown Hicks First	37	27	
Atkins First	121	56	2
Berryville Freeman Heights	151	55	
Camden			
Cullendale First	454	155	7
First	478	134	
Crosssett			
First	512	187	3
Mt. Olive	231	107	
El Dorado			
Caledonia	50	32	
Ebenezer	144	58	
First	727	463	2
Forrest City First	510	130	4
Fort Smith Towson Ave.	167	76	
Gentry First	179	92	3
Greenwood First	292	122	
Harrison			
Eagle Heights	214	59	
Northvale	102	57	1
Hope First	446	130	3
Hot Springs Piney	173	100	6
Imboden	184	65	2
Jacksonville			
Bayou Meto	148	108	
First	462	158	2
Marshall Road	299	131	1
Jonesboro			
Central	484	222	2
Nettleton	273	137	
Lavaca	261	113	
Little Rock			
Crystal Hill	188	94	9
Geyer Springs First	422	158	6
Immanuel	1,029	348	2
Life Line	456	117	29
Rosedale	278	111	
Magnolia Central	563	202	1
Marked Tree Neiswander	121	81	
Manila First	128	71	1
Monticello			
First	312	100	1
Second	291	120	1
North Little Rock			
Baring Cross	602	144	2
Southside Mission	24		
Calvary	419	170	3
Harmony	68	45	
Gravel Ridge First	175	106	
Runyan Chapel	66	32	
Indians Hills	110	37	
Levy	425	110	1
Park Hill	705	220	
Sixteenth Street	48	35	
Sylvan Hills	249	62	2
Pine Bluff			
Centennial	254	115	8
First	825	170	6
Green Meadow Chapel	108	31	
Second	221	63	
South Side	736	211	
East Side Chapel	50	37	
Tucker Chapel	28		
Watson Chapel	198	86	2
Springdale			
Berry Street	105	37	
Elmdale	276	89	
First	373	87	2
Oak Grove	74	32	
Texarkana Beech Street	451	129	3
Cimmunity Mission	23		
Van Buren			
First	461	212	1
Second	74	38	
Oak Grove	160	108	2
Vandervoort First	68	37	
Ward Cacklebur	48	44	
Warren			
First	456	110	3
Southside Mission	81	72	
Immanuel	239	80	
West Memphis			
Calvary	264	125	1
Ingtram Boulevard	287	112	2

## History v. economics

The mistress was showing her  
 new maid around the house. As  
 they came to the dining room the  
 mistress said, "This dining room  
 table goes back to Louis the Four-  
 teenth."

"That's nothing," replied the  
 new maid, "my whole living room  
 set goes back to Sears the fif-  
 teenth."

## Social studies

When you stop to consider what  
 you pay for a steak it's easier to  
 understand why cows are sacred  
 in India.

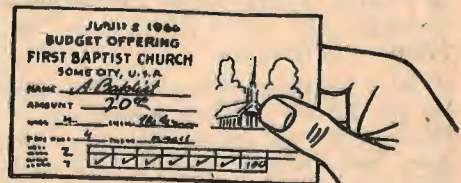
## Speech class

A famous public speaker gave  
 the secret of his success as follows:  
 "First, you think up a good be-  
 ginning. Then you think up a good  
 ending and then you keep them as  
 close together as possible."

## A bargain

A Scotsman was viewing a sec-  
 ond-hand car, but all the eloquence  
 of the salesman failed to bring him  
 to the purchasing point.  
 "Look here, sir," the dealer said  
 finally, "to prove what a good car  
 it is, I'll throw in the clutch and."  
 "I'll take it," said the Scot  
 triumphantly. "I knew if I held  
 out long enough I'd get something  
 for nothing."

## ONE WAY I CAN WITNESS



EVERY WEEK!



## Vacation evangelism

GRAND RAPIDS, Mich.—Summers and children go together, and 265 young teachers spent their vacation evangelizing youngsters across the United States through the missionary outreach of Child Evangelism Fellowship, headquartered here.

The number of workers more than doubled the 1966 total. Reports showed that 169,058 boys and girls were contacted in the 5-Day Clubs in the summer of 1966.

Child Evangelism launched the workers with a two-week training session under the supervision of regional and state directors in 17 states. Each missionary taught from three to four clubs daily, following the specialized training. This year's course, published by Child Evangelism Fellowship Press, was entitled, "Children of the Bible."

The Fellowship engages 180 missionaries in 55 countries outside the U. S. and 601 city and county directors stateside, according to executive director Frank R. Mann. (EP)

## Literature conference

WHEATON, Ill.—The All-Europe Literature Conference, sponsored by Evangelical Literature Overseas in cooperation with the European committee on literature called EURO-Lit, will convene Sept. 21-23 at the European Bible Institute in Lamorlaye, France.

The purpose of the conference is "to study, analyze and interpret literature trends in Europe so as to make possible the establishment of priorities directly related to readership in both evangelism and church growth," according to ELO Executive Director James L. Johnson. He said it's "a kind of follow-up to the World Congress in Evangelism held in Berlin a year ago."

More than 100 delegates from all West European countries, including England and Scandinavia, are expected to attend. A Yugoslav delegate will also be present. (EP)

## Press scores clergyman

LONDON—Both the secular and religious press in Britain reacted strongly against Canon Hugh Montefiore's statement that Jesus possibly had homosexual tendencies.

The Anglican clergyman was rebuffed by Dr. Michael Ramsey, Archbishop of Canterbury, who said, "Christians believe that Christ's dealings with both men and women were those of a perfect man."

Letters of protest poured in to newspapers. The Birmingham Post carried a quarter of a page of them (EP)

# Missionary stability proven in recent weeks, says Cauthen

"The stability of missionaries has been demonstrated again during events in recent weeks in many parts of the world," Dr. Baker J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, said in his August report to the board, in Glorieta, N. M.

"Emergencies in the Middle East, civil war in Nigeria, disturbances in Hong Kong, and continuous hostility in Vietnam have brought large numbers of missionaries into places of crisis," Dr. Cauthen said.

"During the Middle East crisis missionaries were given assurance of full backing by the Foreign Mission Board in making decisions as to whether they would withdraw from their fields or remain. Some withdrew temporarily, but others were able to remain in their

## To curb cow births

NEW DELHI—An effective intrauterine contraceptive device, or loop, has been developed for cows to curb the number of calves born in this land of bovine worship. Each farmer in five states where the plan has been adopted will receive 20 rupees, or \$2.65, for each cow treated.

The contraceptives are introduced as the administration is under pressure to enact a nationwide ban on cow slaughter. There are thought to be nearly 200 million cattle in India—more than one-fourth the world's total.

The Hindu reveres the cow as a symbol of abundance. (EP)

## Cautious on abortion

DENVER—The State of Colorado hasn't turned into an abortion mill after all, despite its new law legalizing abortion, say observers.

The state has been watched closely since the lawmakers banned a bill against the operation and 28 other states followed suit. Many Colorado doctors say they have turned down applicants for abortion and have counseled against it many times.

A committee of the American Medical Association says other states will legalize abortion because "change and reform in this area is inevitable."

AMA's House of Delegates changed its stand of 96 years this year to declare that therapeutic abortions in a range of cases aren't inconsistent with AMA policy. (EP)

stations and give news of developments so that those who left could return as soon as possible. Most of the Middle East missionaries are now back in their posts.

"The medical work in Yemen has continued, and the hospital building in Jibla is nearing completion. Dr. John D. Hughey, secretary for Europe and the Middle East, and I expect to be there for its dedication in November.

"Disturbances in Nigeria have not involved any anti-Christian, anti-American, or anti-white factors. The conflict is between Africans on a tribal basis. Missionaries in the disturbed areas have temporarily withdrawn to the peaceful sections. The situation does not call for evacuation from the country.

"Disturbances in Hong Kong have indicated the desire of the majority of the people in that city to remain outside Communist control. Riots have made relatively little progress because the sympathy of the vast majority of the people is with the Government.

The authorities in Hong Kong have demonstrated skill in handling the emergencies. Baptist work in the city has gone along as usual and missionaries have continued service in their regular places.

"In Vietnam, missionaries continue to press forward with dedication and faith. They are calling for additional missionary reinforcement."

## Are You Moving?

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