

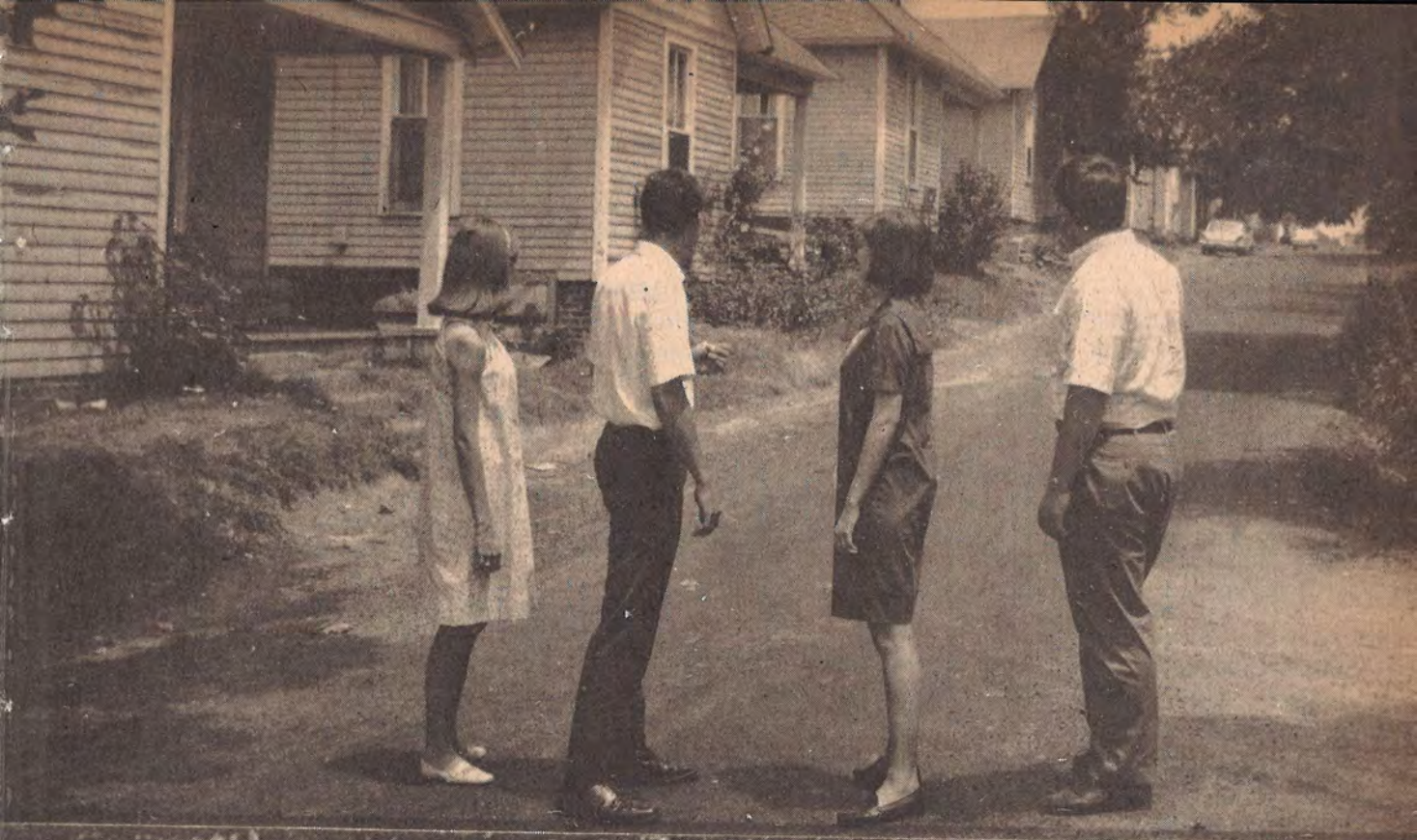
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September 14, 1967

Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

SEPTEMBER 14, 1967

Personally speaking



How's your health?

MARIA and I are still recuperating. So don't be surprised at me for still holding forth on our state of health—maybe we will turn this into a health column. (Sal Hankins says she wishes I would "turn it into something.") O. K., Sal, we get you!

Speaking of health, I remember a story Brooks Hays tells about a hypochondriac friend from Dover that he used to see, back before the great Depression.

According to Brooks this old friend never did feel very well and he was anything but tight-lipped about his condition, real or imagined. One day when Brooks met this friend on the streets of Russellville (the county seat) he greeted him with a cheery "Well, howdy, how are you this fine morning?" Whereupon the chronic complainer replied, with dramatic effect, "Have you got time to listen?"

Since I first began writing about being sick, I have had nice get-well notes from all of my friends—from all three of them, including a nice card from my mother. The most thoughtful note was from the Operating Committee, the committee that hires and fires editors. They voted seven to six in favor of my recovery. (I don't know yet how Dr. Whitlow voted.)

The process of healing is a lot like every-day living. Some days are better than others. One day you feel like you are sitting on top of the world and another day you feel like the positions are reversed. That fellow was nobody's fool who said he had learned to do all of his worrying—about his health or anything else—a day at a time.

One of my very dear friends who subscribes to this philosophy has had a bad heart, tricky circulation, and a colostomy for several years now. But he doesn't let all of this get him down or keep him at home. He still goes to church every Sunday and no doubt gets a lot more out of worship than a lot of young and able-bodied men who, like Gene Herrington's pelican, could be regular at church if they didn't like so much to fish.

You know, regardless of how your health is, it's a pretty good idea to stay on speaking terms with the Great Physician. As the old fellow says, you never know when you might need him!

Erwin L. McDonald

IN THIS ISSUE:

SPANISH freedom is still awaiting a new day in spite of recent legislation. A look at religious freedom in Spain, and how it does, or doesn't operate, can be found on page 5.

* * *

MISSIONS in Arkansas tomorrow—four new areas of witness for Christ which must depend on our increased support of the Cooperative Program—and an appeal from the Executive Board President Hinson for support of the Denver Evangelistic Crusade are highlights of our cover story, pages 11, 12 and 13.

* * *

GETTING Back—a look at the recent race riots and a picture of the Negro attitude on the problem of looting and other acts, is discussed on page 6.

* * *

A CALL for Help—a plea for the Baptist Convention in Colorado and its plans for the Greater Denver Evangelistic Crusade, cited in an editorial, p3.

* * *

A RELATIVELY new concept in beginning a new church may be found in the recently dedicated East Side Chapel, Pine Bluff. A mobile mission building, the chapel will be used until the church is large enough to obtain permanent quarters, then moved to another needed area. See page 8.

* * *

OCTOBER has been designated as Cooperative Program Month. How a church can observe it and obtain needed information, with questions and answers, is found on page 17.

* * *

THE Great Commission citation diploma is just what the church needs to encourage more Sunday School leaders and increase the number of trained visitors. It is distinctive among those awarded by denominational agencies. Read about the proposed 20-month citation project on page 18.

Arkansas Baptist newsmagazine

September 14, 1967
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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.

A call for help

CHRISTIANS are sometimes, though rarely, sought out by non-Christians wanting to know about God's plan of salvation—"how to be saved." They are more frequently called on by fellow Christians concerned for the well-being of husbands, wives, or children who have never accepted Christ. Surely no Christian, in the face of such a call, would choose not to go, and to go at once, any hour of the day or night to tell lost people the good news of the Gospel.

Now that our Baptist friends from one of our newer Baptist state conventions—Colorado—have called for us Baptists of Arkansas to come out and help them in the Greater Denver Evangelistic Crusade next July, we have our work cut out for us. Surely we will not renege in the face of an opportunity to tell so many people about the loving provision of God through Christ and the Holy Spirit for them.

But if we are going to respond to the Denver call and go to witness in this city of 1,200,000 people—where there is now only one Southern Baptist church to 40,000 persons—we do not have forever to make up our minds. We have not even a month to wait. For if we are going to shoulder the responsibility of doing our part, we must as Arkansas churches and church members make liberal offerings now, before the month of September is gone, to the Dixie Jackson State Mission Offering. It is only through a record offering of \$65,000 this month that we can provide the \$55,000 needed desperately to supplement our own expanding State Mission program in Arkansas and have an extra \$10,000 promised by our State Executive Board for Denver Baptists to use in financing the crusade.

In calling for our help, Secretary H. P. McGlamery of the Evangelism department of the Colorado Baptist General Convention asks for four-fold help: financial help to make the promotion of the crusade possible; prayer help as we covenant to pray for the lost people of Denver; help of laymen and laywomen from our churches to go to Denver and instruct church members in witnessing; and help from our churches in the sending of preachers and singers, at no cost to the Denver churches for expenses or love offerings, to participate in the crusade.

Surely we Baptists of Arkansas will not turn deaf ears to this call. The first big hurdle is for us through our churches to join with the members of the Woman's Missionary Union in church-wide "little Lottie Moon" offerings for State Missions—now, this month. Each local WMU is being encouraged to conduct a Day of Prayer on Sept. 18 for the Denver Crusade and the Dixie Jackson Offering. And WMU leaders have been supplied with materials that can be adapted for church-wide collections.

To give us some idea of the task before us, the largest Dixie Jackson Offering we have ever had was that of last year, when the total was \$52,500. This year, as already indicated, we must raise \$65,000. And in this urgent cause no church is too big and no church is too little to have a worthy part. Check with your own church leaders now and be sure your church makes a liberal offering, according to its ability. We must carry our own load here in Arkansas and yet reach out to help our Baptist friends in Denver in this time of their so great need.

A good beginning

NOW that fund raising for church building has become a significant business, with dozens of firms in the field, it is encouraging to see a movement among the bond sellers to regulate themselves voluntarily in the interest of good business practices.

We refer to a new organization formed a few months ago to be known as the National Association of Church and Institutional Financing Organization (NACIFO). The first annual convention of the association, held recently in St. Louis, is reported to have been attended by representatives from 30 fund-raising firms.

The convention voted to originate liaison with securities regulatory agencies, the national securities trade group, and with leaders of religious denominations. The organization plans to keep in close touch with securities commissioners in each state, the National Association of Security Dealers, and with other agencies involved in the securities field.

The new organization should result in better planning and packaging of programs for varied situations, a freer flow of information to the public, and quite possibly greater security not only for persons and institutions doing business with the firms belonging to NACIFO, but greater security for the firms themselves.

Prayer thought

We thank thee, our Heavenly Father, for the high calling that is ours as those made in thine own image, endowed with minds and hearts and wills. Help us to be conscious this day of thy Presence that we not be guilty of trying to walk alone. In Jesus' name, amen.

Short-shots

WHATEVER the Arkansas Power and Light Company's \$140 million atomic energy plant that's to be located down on Bunker is eventually declared to commemorate, it's going to be standing right where Uncle George Taylor's peanut shed used to stand. And as the generations of kids that grew up in the vicinity of that storehouse of delectable nutrients will attest, that's something worth commemorating itself.

Governor's religion

In your editorial of August 31, 1967 you identified Governor Rockefeller as a Baptist. In his campaign for governor it was told that he was not a member of any church. I understand that he has a Baptist heritage, but this does not make one a Baptist. One becomes a Baptist only by personal "repentance toward God, and faith toward our Lord Jesus Christ," and by baptism into a Baptist church. If Mr. Rockefeller is a member of a Baptist church would you please clarify it for me and the rest of the Baptists of this state?—Jimmy A. Millikin, Professor of Religion, Southern Baptist College, Walnut Ridge, Ark.

REPLY: Arkansas Governor Rockefeller made a public profession of faith at the age of 12 and was baptized into a Baptist church. He has long been a member of Riverside Baptist Church, New York City.

In reply to a direct question sometime

ago about his religious faith, Governor Rockefeller said (in "Answer Please," Arkansas Democrat, Oct. 26, 1964):

"A morning period of thought and prayer has been a part of my day's schedule for a long time and will remain so as long as I live. Without reliance on infinite wisdom I know I would not be capable, nor would I even ask to serve my fellowmen in a position of leadership."—ELM

Lines from a laylady

School has started, and many of us "church" layladies have become "school" layladies, also. Neither fish nor fowl—yet a little bit of both.

It is fun being a hybrid. Those of us who are mostly "housewife" and "mother" are privileged to serve here and there in church and in school: W.M.U., P.T.A., church choirs, school music programs, Sunday School work, school library volunteer.

As we work here and there, we receive a rare gift; we are made to feel needed. We learn more about the world in which we are raising our children.

We are given an opportunity to be "leaven." What a responsibility is given us to try to act like Christ wherever we do our "layladying"!—Laura Belle Purvis, 13 Belle Meade, Little Rock, Ark. 72204

'Let's get out'

This is to express profound gratitude to you for your vigorous statement urging that the United States withdraw military forces from Vietnam. Yours is the first voice of Southern Baptist editors to be heard urging this action. I am very proud of you and I hope that others will follow soon, oh so soon. It is a wonderful statement. I would love to have it in its entirety.—W. W. Finlator, Minister, Pullen Memorial Baptist Church, Hillsboro Street at Cox Ave., Raleigh, N. C., 27605

News bulletins

Sharon Ann Evans, North Little Rock, current Miss Arkansas and a student at Ouachita University, tied with two other Miss America contestants for the title of Miss Congeniality, at Atlantic City last week. Each of the winners, including Miss Colorado and Miss New Hampshire, will receive \$1,000.

Two members of First Church, Brinkley, died in a traffic accident last Friday night on the White River bridge on Highway 38 just east of Des Arc: Teddy H. Westerfield, 27, owner of the Westerfield Chevrolet Company, Brinkley, and his sales manager, Walter Lee (Dub) Newby, 38.

State Police directed by Col. Lynn A. Davis raided the Westwood Club and ten alleged bookmaking operations in Pulaski County shortly after noon on Saturday and arrested 12 persons. Gambling apparatus seized in the raids included three truck-loads taken from the Westwood Club and 36 telephones, scratch sheets, money and copies of the Daily Racing Form confiscated from the ten other locations. The raids were made in North Little Rock and in the county outside Little Rock. About \$20,000 in cash was reported confiscated in the raids.

Lynda Bird, the older daughter of President and Mrs. Lyndon B. Johnson and Marine Captain Charles Robb will be married in the White House in December. Wedding plans were announced Sunday. The couple are Episcopalians.



JOEZIL dos Anjos Barros, reporter and Baptist layman in Recife, Pernambuco, Brazil, and Southern Baptist missionary Roberta Hampton, check news coming in over teletype at the Diario de Pernambuco, one of Recife's two main daily papers, where Mr. Barros works. He is currently visiting newspapers in the United States, Mexico, and Canada on a 48-day tour with expenses paid by the U. S. Agency for International Development (AIDI).

Awaiting the 'new day'

BY JUAN PEREZ GUZMAN
Pastor, Iglesia Evangelica Bautista, Barcelona, Spain



You asked me, my dear friend, about "A New Day for Spanish Evangelicals." I assume that you mean the "new day" which was hoped for in the new law of "religious freedom."

This theme is still of present interest. It has passed the phase of the heated debates in the Spanish Cortes (or Parliament), when it was ablaze with passion, and this legislation is now the law of the land. But still it is a current issue.

Soon voices will wane

I am going to give you my reactions, for it will not be long before this theme will be of little interest as news. Soon the voices of the theorists and Spanish legislators will wane, and then only the quiet administrative decisions will be left. Therefore, it will be a matter of obeying this "religious freedom" law, with its burdensome restrictions, or of challenging it.

It must be said that this legislation is sufficient to test Christians of the strongest faith, though it must be recognized that our epoch of accommodation and comfort does not incite a spirit of challenge or of martyrdom. It appears today that for many people important questions are not resolved by a commitment to principles or to conscience, but rather by something much more prosaic: only to live to see what others do first—that is, simply to follow the crowd!

No 'new day' legally

And this is my answer to your question. There is not going to be a "new day" for Spanish evangelicals in the legal arena. In spite of certain superficial changes, all continues the same in the background. In fact, we have serious fears that some aspects will even be worse. Indeed, with this new law we have gained—above all if we remember the burnings of the Inquisition, though some Spanish legislators would have these rekindled. Today there are no fires of the Inquisition, nor the possibility of these, but neither is there freedom in the sense that we Baptists understand freedom. Therefore, this long-awaited "new day" is still a hope and a goal for future conquests.

The Spanish "religious freedom" law has been news in the world press, especially in the "Protestant" countries. Much has been written about it, even to the point of confusing the issues. Actually many people outside of Spain

do not know if this law is good or bad. This is not strange. Even we who live in Spain and have followed closely the legislation's birth have been divided, and a few good Christian brothers hurriedly greeted the first draft of the law with open rejoicing. Now, after the famous discussions of this legislation in the Cortes (or Parliament) and the numerous amendments for worse, at last a "religious freedom" law has been passed which frankly has left Spanish evangelicals disillusioned.

At the present, it can be said that a vast majority of Spanish evangelicals—if not one hundred percent—have taken a stand against the law and do not plan to accept what has been offered as "religious freedom." The reason is obvious: it is not freedom! Can one call freedom the control of the professions of faith, of the finances, of the pastors, of the schools, of the seminaries, of the young men in military service, etc. of Spanish evangelicals? Well, this is what the law offers—the strict control of evangelical Christians!

In difficult moments

Our evangelical movement is passing through very difficult moments. I do not mean to refer now to the law, already passed, and where we can do very little. We will try to be good Spanish citizens without disobeying our conscience and our duty to God. We will give to Caesar all that we can honestly give to him. But, as has occurred with Christians in every decade, the individual conscience will stand by that which it understands to be an imperative.

The difficult moment to which I refer has to do with our own idiosyncrasy. Recent circumstances have abundantly demonstrated the weakness of Spanish Protestantism. I do not mean weakness in terms of faith, for brilliant and inspiring pages have been written by Spaniards of faith. It is a weakness of leadership, a crisis of capable men, of cohesion of spirit, of the quality of response and the penetration into the problems.

The Defense Committee of Spanish evangelicals was created several years ago to focus adequately our problems before the authorities. Today we ask ourselves whom we have served with this Committee. For many Spanish evangelical leaders, the response can be given without a shadow of a doubt: the executive secretaryship of the Defense Committee has resulted in the most opportune ally of our op-

(Continued on Page 6)

Getting back

The Associated Press described a conversation between a reporter and a Detroit Negro woman during the recent looting.

"Hey, sister, remember me? I watched you loot the furniture store Monday afternoon."

"Oh! Who you, a policeman?"

"No. But I'm curious. I saw you run off with three portable TV sets."

She laughed, "That ain't looting. That's just getting back what they done got from me. I was glad to see that man's store burn. He never did treat black folks nice always rushing you to make up your mind."

The reporter went on. "Any of your friends make as big a haul as you?"

"Honey, you ask too many questions. You put it in the papers that we didn't break none of them windows. We been payin' the man more than he's due long as we've been living here. We're getting back some of what he owes us."

By now, hundreds of thousands of words have been written, trying to explain the Detroit and Newark riots. No doubt you are tired of the whole subject.

I hesitate to suggest a cause, for "to simplify is to falsify." There is no simple solution, no quick easy answer.

The colored people have left the South for technological and economic reasons. Once they chopped the weeds out of the cotton; now chemicals do it more efficiently. Once, black hands picked the white cotton. Now giant machines gobble it almost magically.

So the Negro has moved north, northwest and west. But in many instances, he was merely moved from poverty to poverty. Bewildered, crowded, unskilled, and segregated in the great industrial cities, he is now crying out for what many of them believe they have been "paying for a long time."

The press has been quick to point out that the 1967 riots have not been altogether racial. It has not been blacks against whites, as during the 1908 riots in Springfield. In Detroit, whites joined with the blacks in looting and burning. Snipers fired on colored guardsmen as well as white. In many senses, it was a technological, an economic riot.

But for all that has been said, one important element has been largely overlooked. And that is the role of opportunists—both white and colored—who stole and looted when they saw a chance.

The same happens during natural disasters, such as tornadoes and floods. Reporters said that cars and trucks came to Detroit from out of state to take advantage of the looting.

This shows a trait found in far too many of us. Some call it "getting while the getting's good." Others say it's "looking out for number one." And still others label it "making a killing" when the opportunity arises.

It goes back to that basic drive in most if not all of us—self-interest. And this is where our Christian faith can make one of its strongest contributions. It is good to provide Head Start programs, to care for the hungry and homeless, to seek the economic well being of all persons.

At the same time, let's not overlook the value of ideals and principles. We must constantly seek that elusive ideal that refuses to stoop to exploit a person or a situation.

So long as men have walked this earth, there has been widespread exploitation. We can't point a finger of blame at Alabama, or Mississippi, or the tenement owners of Chicago, or even the brick-heaving rioters. Not—at least—until we look within and see what remnants of self-interest still dominate our own lives.

The dying summer of 1967 has taught us many things—that living can be as dangerous in Chicago as in Vietnam, that there are no simple answers to the racial struggle, that fault lies in many quarters and wears many faces. May it also teach us that the opportunist—the fellow who sticks a knife in your back when you are not looking—is still the greatest foe of all, whether he sinks the knife in the darkness of a back alley or in the air-conditioned and carpeted office of the business tycoon, government official, church leader, or underworld figure.—Robert J. Hastings in *Illinois Baptist*

Awaiting the 'new day'

(Continued from Page 5)

ponents. Even the word traitor is rumored among many perplexed Spanish evangelicals. The certainty is that there exists confusion. We hope for a reaction, but at this time we do not even know how nor on what basis should we react. That is to say, our weakness has been evidenced. Consequently, this is a sad hour for Spanish Protestantism.

Not a sad hour

But it is not a sad hour for the people of God nor for the churches. When I say "churches," I mean the channel and refuge of men and women who have faith to live in Jesus Christ. The church is not the official Protestant bureaucracy, though we have some of that, too. The religious bureaucracies—including the Protestant ones—cannot always avoid the temptation to play with the powers that be, to act with political pull, and thus to be drawn and, at times, stifled by opportunism and conveniences. But the churches of Jesus Christ are not like that. The churches are now, and always have been, the trenches for men of God. Here one testifies to his faith and experiences the lovely dimension of Christianity. Fraternity, heroism and compassionate action take place in the churches. It is in the churches that we live together in mutual encouragement, and one by one we die, but with hymns of hope and assured of our new encounter.

Spanish evangelical churches will continue today—we trust—as strong as ever, or perhaps even stronger. We all know how the old rule of the spirit works: more difficulties in the environment, more purity and consecration in the believers! Here we are called to live in the spirit of Jesus Christ, and there has never been a law powerful enough to limit this.

Hope is in God

One day, Spanish evangelicals, with calmness and perspective, will take stock of what has happened in these last few months and will find something which has definitely favored us: the conviction that our hope is not to be found in the laws of men, but in the power of God! Of all that has occurred, we will soon speak no more about it, for we do not like to talk about matters which are basically sad; nor do we want to find a comfortable excuse for what, in the ultimate, is our own failure.

The Spanish legislator spoke his word. Now Christian faith will have to speak its own. And above all, God.



MR. STANTON

Ted Stanton named To Baring Cross post

Ted Stanton, a native Arkansan, has been appointed minister of music for Baring Cross Church, North Little Rock.

Born in Arkadelphia, Mr. Stanton grew up in Little Rock and is a graduate of Little Rock Central High School. He received his bachelor of music degree from Ouachita University in 1962, and is near completion of a master's degree in church music.

His previous service includes association with churches in Little Rock, Marianna, Arkadelphia, Seaside Calif., and Ft. Worth, Tex., where he was minister of music and education from June, 1965, until coming to the North Little Rock post.

He is married to the former Mary Ridgell, of Little Rock and a 1962 Ouachita graduate. The couple has two children, Mark, 21 months old, and Lisa, one month old.

Cooper resigns

Stanley Cooper, pastor of First Church, Salem, for the past five years, resigned Sept. 1 and will continue his



MR. COOPER

service to the ministry as interim and supply pastor. He will also conduct revivals. Mr. Cooper has served the churches in Arkansas for almost 40 years, having at various times pastored Cross Roads Church, near Salem; Joiner, Viola and Mountain View churches and served as Rocky Bayou Association Missionary.

To teach at Colorado

Mrs. Andrea Hall Savage, daughter of Dr. and Mrs. Andrew M. Hall of Fayetteville, has accepted an assistantship in English at Colorado State University, Ft. Collins. Her husband, Stan Savage, has a research assistantship in biochemistry. Both will be working on the master's degree.

Missionaries on furlough

Rev. and Mrs. James Wilson and children, who returned a few weeks ago from their first assignment as Southern Baptist missionaries to Brazil, are now located at 1623 Fair Park, Little Rock, where their telephone number is MO 4-1209.

Mr. Wilson was serving as pastor of Beech Street Church, Gurdon, at the time he and Mrs. Wilson were named missionaries to Brazil three years ago. He is a graduate of Ouachita University and of Southwestern Seminary, Ft. Worth, Tex. Mrs. Wilson, the former Miss Betty Miller of Hannah, N. D., is a registered nurse, a graduate of the Mounds-Midway Hospitals in St. Paul, Minn.

Missionary Wilson will be in Dover, O., for a school of missions beginning Sept. 24, and will be in Cincinnati, O., for a week of missions beginning Oct. 1.

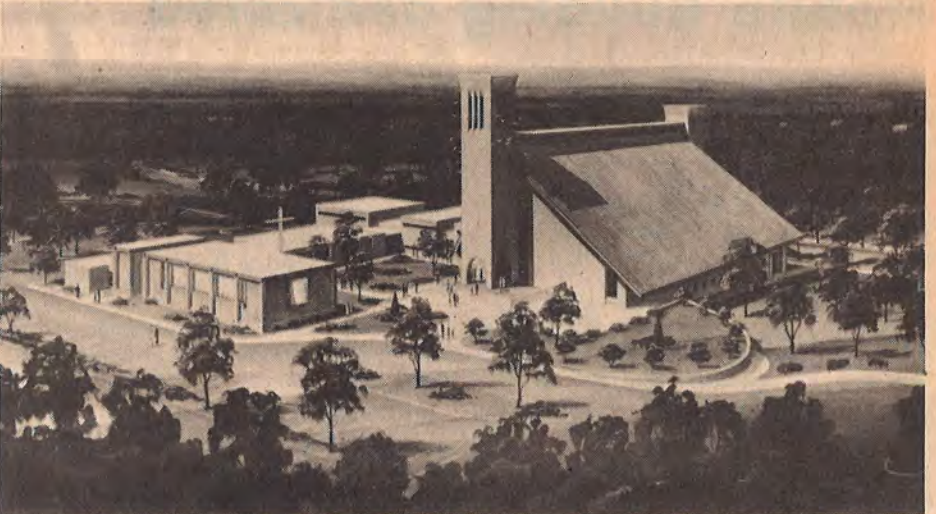
He is planning a Foreign Mission Board exhibit to be on display here in November at the annual meeting of the Arkansas Baptist State Convention and will be available at that time to talk with any persons who are interested in equatorial Brazil missions.

The Wilson children are Debora, 13; Vicki, 10; and John, 8.

Greer to Mountain View

Amos Greer, superintendent of missions for Harmony Association for almost 11 years, has resigned to accept the pastorate of the First Church, Mountain View.

Mr. and Mrs. Greer will be honored with a farewell reception Sept. 17 after evening services at South Side Church, Pine Bluff.



ARCHITECT'S projection of construction planned by Indian Hills Church, North Little Rock.

Indian Hills to build

The congregation of Indian Hills Baptist Church, North Little Rock, voted Aug. 27 to begin construction of their new building. The first unit to be built will accommodate 325 people (unit at far left in the architect's drawing) and the final auditorium will seat 1,000.

The church is presently meeting in temporary quarters on its property at 6801 John F. Kennedy Boulevard. Sunday, Aug. 27, marked the end of it's

first year. The church began in September, 1966, as a mission of Park Hill Church, and on June 4, 1967, was constituted with 117 charter members.

Rev. Roy N. Mathis, pastor, began his second year in the pastorate Sept. 3. During his first year there have been 122 additions: 93 by letter, 25 by baptism, and 4 by statement. Sunday School enrollment has increased by 187 and Training Union by 94.

Association circle officers

New officers of the Baptist Pulaski County Federation of Night Circles were installed at a meeting at Immanuel Church, Little Rock, recently:

President, Miss Dorothy Barnett, First, North Little Rock; vice president, Mrs. Rita Martin, Calvary, North Little Rock; secretary, Mrs. Harvey Olive, Pike Avenue, North Little Rock; treasurer, Miss Mary Evans, Gaines Street, Little Rock; prayer chairman, Miss Dollie Hiett, First, Little Rock; program chairman, Mrs. Ralph Bowen, Second, Little Rock; mission study chairman, Mrs. J. J. Hocott, Pulaski Heights, Little Rock; community missions chairman, Miss Christine Coffman, Second, Little Rock; publicity chairman, Mrs. George Mansfield, Jr., Central, North Little Rock; stewardship chairman, Mrs. Vivian Pool, Calvary, Little Rock; publications chairman, Mrs. Woodrow Hamilton, Baring Cross, North Little Rock; historian, Mrs. Lois Henderson, Markham Street, Little Rock; and pianist, Mrs. Lurline Heath, First, Little Rock.



Mobile building dedicated

Dr. Tal D. Bonham pastor of South Side Church, Pine Bluff, was the speaker Sept. 10, as the new mobile building of East Side Chapel was dedicated.

East Side Chapel is located at 1605 Wisconsin, in the Broadmoor Belmont area, Pine Bluff.

"This is a relatively new concept in beginning a new church," an East Side spokesman stated. "The mobile chapel building may be used until the church is large enough to build a permanent building. At that time the mobile chapel may be moved to another location for the beginning of a new work. This mobile unit provides a surprisingly attractive and worshipful meeting place for a new church."

The work at East Side began twelve weeks ago in a tent. After the loss of the tent in a thunderstorm, the congregation met in two local homes. Three weeks ago the chapel arrived and became the place of worship.

The chapel is 60 feet long and 23½ feet wide and will seat about 160 people. The interior is finished brightly with birch paneling and natural oak pulpit and light taupe seats.

East Side Chapel is a mission of South Side Church. Property for the mission was purchased with assistance from the State Convention and Harmony Association. Mission pastor is Ruffin Snow.

Hall has anniversary

Dr. Andrew M. Hall observed his fourteenth anniversary as pastor of First Church, Fayetteville on Aug. 20. During this period additions have averaged more than 400 a year. The church ministers regularly to hundreds of university students and faculty members.

Dr. Hall came to Fayetteville from the pastorate of the First Church, Lake Wales, Fla.

Mrs. Hall, Harriet Grant Hall, is a columnist for the Arkansas Baptist Newsmagazine. She serves as a teacher in the college Sunday School department of the church.

Remount calls Hughes

Delton D. Hughes has accepted the pastorate of Remount Church, North Little Rock. A native of Arkansas, Mr.



MR. HUGHES

Hughes has been pastor of First Church, Arbyrd, Mo., since 1965. Mr. Hughes attended Southern College, Walnut Ridge. Mrs. Hughes is the former Miss Myrtle Bunker, Higginson. They have three children, Venecia Dawn, 5, Paul, 3, and Timothy, 2.

Moves to West Memphis

Rev. Bill J. Holcomb has resigned as pastor of Sulphur Springs Church, eight miles west of Pine Bluff, to accept



the pastorate of Second Church, West Memphis. During Mr. Holcomb's four-year ministry with Sulphur Springs, the church received 173 members, by baptism and letter; church income increased from \$6,000 to \$18,000 annually; and the church's mission giving increased from \$600 annually to \$2,400.

Physical improvements included the purchase of pews and pulpit furniture for the newly erected auditorium; central heating and air-conditioning throughout the church plant; and a new educational building, which houses three complete Sunday School departments and restrooms.

Nine lots have been added to the church property for future expansion; parking lots have been improved; and the pastor's home has been enlarged by adding two rooms and a carport.

Mr. and Mrs. Holcomb are natives of Green County. Mr. Holcomb received his training at Southern College, Walnut Ridge. The Holcombs have five boys, four of whom are at home.

Brinkley mission school observes open house

Brinkley's First Church Mission Sunday School held open house at their spacious new mission building recently, and about 100 people visited the new mission.

The building is equipped with all needed Sunday School equipment, and pianos. There are teachers for every age group.

Oak Cliff offers course

Oak Cliff Church, Ft. Smith, will offer a teacher training course beginning Oct. 1, with enrollment slated for Sept. 17.

The course will be designed to allow those who are interested in teaching to study and practice the methods they have learned. Rick Ingle is pastor of Oak Cliff Church. (CB)

Warren church hears Dr. Drakeford

Dr. John W. Drakeford, professor of psychology and counseling and director of the Marriage and Family Counseling Center, Ft. Worth, Tex., led in a three-day "Christian Home Emphasis" program at First Church, Warren, Sept. 8-10.

Dr. Drake is the author of numerous books on counseling. Rev. Bailey E. Smith is pastor of First Church. (CB)

Hornaday licensed

Joe Hornaday was licensed by First Church, Fordyce, Sept. 10.

Mr. Hornaday, who has returned to Baylor University in Waco, Tex., served as youth director of First Church, Jacksonville, during the summer. (CB)

Outdoors with Doc

by Ralph Phelps



Doc catches a mess of corn

With the grass in Doc's garden so high that the cows are afraid to enter it unchaperoned, perhaps the subject of vegetable growing should be put in mothballs—or chlordane dust—until next spring. But Doc doesn't want to abandon the topic without paying tribute to a couple of people who serve both as an inspiration and a prickly conscience where gardening is concerned.

They are Mr. and Mrs. Will Reynolds, long-time members of the South Side Church in Pine Bluff and two of the workingest folks on God's good earth. Mr. Will, who is just passing his eighty-fourth milestone, retired from the postal service years ago because of his frail health; but, except for slowing down to about 40 hours of work in the yard each week, he gives little evidence of health problems. Mrs. Reynolds, who is a mere child in her 70's, will put in around 60 hours a week during the growing season.

Although their garden, located on the back of the lot on which their house is situated, is so small that Doc can almost jump across it, the plot produces enough vegetables to fill a deep-freeze and a lot of fruit jars, as well as to furnish food for friends who drop by. Careful rotation, fertilizing, tilling, irrigating and spraying make it possible to have an unbelievably big harvest on a relatively small area. They manage to grow more corn on four short rows than Doc does on a one-acre garden—or meadow as the case may be.

Not only do they produce an amazing harvest; Mr. and Mrs. Reynolds always put their vegetables up when at the exact peak of tender maturity. Little Doc, eating some corn his old man had put in the freezer, asked undiplomatically why our corn never tastes as good as that which Mrs. Reynolds fixes. Remarks like that tempt a man to do the same thing with children that some people do with unwanted kittens.

Nor does this remarkable couple limit their gardening efforts to vegetables. They have the prettiest flowers Doc has seen in any yard in Arkansas, and they share these with their church, friends, and visiting college presidents. Most of the flowers Doc has planted in his yard in Arkadelphia were originally at 809 W. 27th in Pine Bluff.

Within the next 25 or 30 years, God will call these wonderful people home; and when He does, things are going to pick up in the heavenly gardens. The angels may even have to launch a slowdown campaign so Mr. Will and Miss Ruffie will have enough work to last throughout eternity. They'd be lost without anything to do.

Revivals

Ridgeway Baptist Mission, Nashville, Aug. 21-27; Royce Christmas, Gatesville, Tex., evangelist; 1 for baptism, 1 by letter, 1 surrendered to ministry, 20 rededications; Charles R. Stanford, pastor.

Calvary, Blytheville, Aug. 14-20; James H. Fitzgerald, pastor First Church, Tyrnza, evangelist; Kyle and Barbara Lollar, directors of music; 4 professions of faith, 10 additions by transfer and 8 for special service; John Lamb, pastor.

Mt. Vernon, Benton, Aug. 28-Sept. 3; Ed Walker, evangelist; A. J. Medlin, singer; 4 by letter; 1 for baptism, 17 rededications; Willis Calhoun, pastor.

Magnolia, Crossett; Paul Kirkendall, evangelist; Jamie McElroy, song leader; 17 professions of faith, 1 by letter; Vaughn Denton, pastor.

Watson Church, Delta Association, Aug. 27-Sept. 3; Thurman Braughton, Antler, Okla., evangelist; Ed Harris, music; 5 rededications, 3 for baptism; Leon A. Word, pastor.

Kinney Avenue Church, Austin, Tex.; youth-led by Gravel Ridge Youth Team, First Church, Gravel Ridge, North Little Rock; 6 additions of which 3 for baptism; Jack Livingston, pastor.

Bayou Meto, Jacksonville, Aug. 28-Sept. 3; O. K. (Jack) Hazelwood, evangelist; Louis Jeffers, song leader; Mrs. J. W. Huffman, pianist; 7 additions; Howard R. Porter, pastor.

Named to OBU staff

ARKADELPHIA — Rev. J. T. Harvill, returned Southern Baptist missionary to Mexico, has been elected by the board of trustees of Ouachita University to serve as field representative. Mr. Harvill, who received the AB degree from Ouachita in 1952, and Mrs. Harvill have been missionaries of the Mission Board of the Southern Baptist Convention for the past six years. Because of a health problem within their family, the Harvills will not return to the mission field next year.

Mr. Harvill's most recent mission assignment was as assistant administrator of the Baptist Hospital in Guadalajara, Mex., where he also served as pastor of Southern Baptist work among English-speaking people. Before his appointment as a foreign missionary, he was pastor of First Church, Lonoke.

Rev. and Mrs. Harvill are the parents of three children, the oldest of whom will be a freshman at Ouachita this fall.

John J. Kiwiet, a professor of Historical theology at Northern Baptist Seminary, Chicago, has been elected professor of theology at Southwestern Seminary, Ft. Worth, Tex. Born in the Netherlands, Kiwiet is a graduate of the University of Utrecht, the International Baptist Theological Seminary in Ruschlikon, Switzerland, and holds the doctor of theology degree from the University of Zurich. He also attended Southern Seminary, Louisville, for one year.

James C. Austin, executive secretary-treasurer of the Kentucky Baptist Foundation for the past three years, resigned effective Aug. 31.

He said he was resigning because of "conflicting ideas with foundation directors regarding methods, policies and procedures." He said that he had several attractive opportunities for other service, but is not ready at this time "to share my future plans." The Foundation Executive Committee and the administrative committee of the Kentucky Baptist Executive Board accepted the resignation "with regret and with appreciation for his productive ministry." Austin's salary will be continued to Dec. 1. (BP)

Nine professors are returning to Southern Seminary, Louisville, after completing sabbatical leaves: E. Glenn Hinson (church history); E. Jerry Vardaman (Biblical archaeology); Marvin E. Tate (Old Testament interpretation); John W. Carlton (preaching); W. Peyton Thurman (dean of students); Ronald F. Derring (research librarian); Walter R. Delamarter (social work); Ernest J. Loessner (religious education); and Harold S. Songer (New Testament interpretation).

Two Southern Seminary, Louisville, Ky., professors will be on sabbatical leaves for the coming school year: Frank Stagg, professor of New Testament interpretation, who will spend the year at the University of Tübingen, Germany; and Lucien E. Coleman Jr., assistant professor of religious education, who will spend a semester working toward a master of communications degree at the University of Kentucky.

EARL HOOK, 76, father of Arkansas Baptist State Convention President Don Hook, at a Little Rock hospital Aug. 26, following a heart attack. Mr. Hook was an ordained Baptist minister and a member of Bowman Church near Lake City.

Survivors include his wife, a daughter, and four other sons.

DR. T. D. BROWN, a former executive secretary of the Arkansas Baptist State Convention, several weeks ago at Anderson, S. C., where he and Mrs. Brown had lived since his retirement.

Dr. Brown served as pastor in Louisville, Ky., El Dorado, and in Hattiesburg, Miss. He was formerly head of the Bible department at Ouachita College (now Ouachita University), and was for ten years a member of the faculty at Clear Creek Mountain Preachers' School, Pineville, Ky.

Mrs. Brown resides at 502-B Calhoun Street, Anderson, S. C.

Baylor University Distinguished Professor of English DR. CHARLES G. SMITH, 76, Aug. 30, after a long illness. He had been affiliated with Baylor as professor of English since 1940.

Dr. Smith is survived by his wife, Cornelia Marschall Smith, who retired this year as chairman of the Baylor biology department.

1967 Round Up, the Baylor yearbook, was dedicated to the teaching couple.

Named visiting scholar

Dr. Roman Czerwinski, associate professor of English and rhetoric at Parsons College, Fairfield, Iowa, has been named a visiting scholar at Ouachita University for the fall semester. A native of Milwaukee, Dr. Czerwinski received the B.A. degree from the University of Wisconsin and the Ph. D. degree from Northwestern University. He served as instructor in English at the University of Minnesota, Duluth, and at the University of Wisconsin, Milwaukee, 1956-1961, and as assistant professor in English at Alverno College, Milwaukee, from 1961 to 1966, and associate professor in English and rhetoric at Parsons College since June, 1966.



DR. CZERWINSKI

Deaths

LANIE G. BLACK, 77, Corning, businessman and northeast Arkansas Republican leader, Sept. 4. He was for 12 years a member of the Arkansas State Plant Board and served as president of the Arkansas-Missouri Ginners Association and as a member of the National Fertilizer Association. He was a member of First Church, Corning.

HARRY OWEN DAVENPORT, 72, Alexander, a retired police officer at Spokane, Wash., Sept. 6. He was a member of the Second Church, Bryant.

MRS. MADELINE GREEN, 40, of Albuquerque, New Mex., Aug. 23. Mrs. Green was the wife of the former minister of education of Central Church, Magnolia. Survivors include her husband, Ken Green, a son, Duke, and daughter, Gaylé Anne.

MRS. MARY JANE TILLERY, 83, of Owensville (Saline County) Aug. 26.

She was a member of Owensville Church and widow of Frank Tillery. Survivors include a son, Eugene, of Dallas, Tex.; two daughters, Mrs. Jewell Watson and Mrs. Orpha Burks, both of Owensville; two brothers, Guy and Doc Caldwell, both of California, six grandchildren and five great grandchildren.

MRS. INEZ KING WHAYNE, 66, England, Sept. 7.

She was a member of the Eastern Star, First Church, England, and the Business Women's Circle of the church.



MR. HINSON

MISSIONS in ARKANSAS

September 7, 1967

DEAR ARKANSAS BAPTISTS:

Like the penny-in-a-dollar in our day of economic inflation, stands the one Baptist to each one hundred people in the mile-high city of Denver, Colorado in our day of population explosion! That's right! There are 10,000 Southern Baptists in thirty-three small churches in Denver, which boasts a population of 1,200,000 people. Arkansas' 1,960,000 people are served by more than 1,100 Southern Baptist Churches and more than 332,000 Baptists.

What's one in one hundred? That's a Baptist in Denver! That's the "salt of the earth." That's the Gospel "Light for a darkened city." THAT'S A REAL CHALLENGE FOR EVERY CONCERNED ARKANSAS BAPTIST!

What can such a minority do? In Jesus' day they attempted and accomplished astounding things! Denver Baptists are attempting to make a tremendous impact upon their city for Christ through a city-wide Crusade in July of 1968. More than \$100,-

000 could very wisely be invested in this noble cause. ARKANSAS BAPTISTS HAVE PROMISED A MINIMUM OF \$10,000 FROM OUR 1967 DIXIE JACKSON OFFERING TO DENVER.

I visited Denver personally, preached in three of their churches, and spoke to their pastor's conference. I am greatly impressed with the "open door" for Baptists with the Gospel of Christ in this great metropolitan area.

I appeal to every Pastor and every Baptist in Arkansas to give worthy emphasis to the DIXIE JACKSON OFFERING in September, making possible a really helpful gesture from Arkansas Baptists to Denver Baptists.

Sincerely yours,

Thomas A. Hinson,
President of the Executive Board
Arkansas Baptist Convention

The Program Tomorrow

Resort Ministry

Child and Family Care

Ministry to the Inner City

ALSO

THE GREATER DENVER EVANGELISTIC CRUSADE

We present four new areas of witness for Christ which must depend on our increased support of the Cooperative Program and the addition of at least \$10,000.00 to our State Mission Offering, September 18-24, for realization.



AT top, young people from 'Second Church, Little Rock, view a neighborhood in which their church hopes to minister. In the bottom photo Denver and Colorado leaders talk before a panoramic view of Denver, where Baptists will conduct the 1968 Evangelistic Crusade.

THE GREATER DENVER CRUSADE

Requests from the Home Mission Board have come to Arkansas Baptists for help with the 1968 Denver Evangelistic Crusade. Contributions of \$10,000 through additional gifts for State Missions will be asked in September. Pastors and lay leaders will be furnished to aid the Crusade in 1968.

In a city of 1,200,000, only 34 churches are Southern Baptist. Of these, only one has an attendance of over 500.

The largest Southern Baptist church in Denver baptized 180 people last year, which is a good indication of the response of the city to the gospel.

There is no question that a real challenge exists here for Arkansas Baptists, who can enrich the city's spiritual life by their support of the Greater Denver Crusade.

In our cover picture (bottom) Denver and Colorado leaders confer before a panorama of the city of Denver.



CHILD AND FAMILY CARE MINISTRY

Most of Arkansas' juvenile and adult problems exist in a 50-mile radius of its major city, Little Rock.

Prevention of child and family difficulties and messages of hope to already troubled souls should be of the first priority.

With the Children's Home, the Home Mission Board, the State Mission Department, Pulaski and North Pulaski Associations, the following programs would be offered:



MAURICE Caldwell, superintendent, and staff family at the Arkansas Children's Home.

1. Counseling where parent-child relations are broken.
2. Helping the emotionally disturbed child.
3. Marriage counseling where children are involved and a home is breaking up.
4. Help for pre-delinquent and delinquent child.
5. Getting institutional care and foster homes when necessary.
6. Helping church to minister these needs through institutes, seminars and clinics.
7. Reference service to appropriate communities.
8. Liaison between families and courts.

More and more these days, downtown church ministers find themselves faced with the problem of how to minister to those around them. Some solve it by not ministering at all; others move to outside areas where their constituents have become residents. Some stay on and try to find ways to bring the word of Christ to an ever-changing community with continually increasing spiritual needs.

One of these who faced the problem squarely is Little Rock's Second Church, which is adjusting to these mounting problems and plans to stay. The church has offered to serve as a testing and observation post for Arkansas Baptists and the Inner City ministry. There are 20,000 people on Little Rock's East Side. Here are some possible approaches to meeting the challenge:

1. Ministry to large numbers of unsupervised children of the area's working parents.
2. Ministry to large population of youth through hobby centers, recreation and Bible study.
3. Ministry to those attending business and trade schools who live in east side apartments.



INNER CITY MINISTRY

4. Ministry to retired citizens in the east side retirement centers.

5. Ministry to needy through Goodwill center.

The cover picture (top) shows some of Second Church's young people viewing a needy area.



BIBLE Class for a group of retired persons.



A VIEW of the city of Hot Springs.

RESORT MINISTRY

In cooperation with the Home Mission Board and Central Association, it has been proposed to begin our resort ministry in one of the great resort areas of the nation, Hot Springs. With two million people visiting Hot Springs annually, here are some things to consider about the ministerial needs there:

The 3,000 people connected with the care, handling and training of horses for five months out of every year. No planned ministry exists for them at the present.

There are 800-1,200 students in the Rehabilitation Center yearly, and no chaplain for them.

There is a large Jewish population and a renowned Jewish hospital.

There are a substantial number of retired people living in hotels and retirement homes.

There are additional thousands who camp at the parks and come for fishing and boating.

Whoever directs this ministry has the task of helping the Hot Springs churches learn how they can meet the spiritual needs of these people.

Through observation of this project all areas of the state will receive help in resort ministry.

Former Arkansas pastor Florida executive secretary



MR. BENNETT

The Florida Baptist Convention has named Harold C. Bennett, presently director of the Missions Division, State Missions Commission of the Baptist General Convention of Texas, and formerly pastor of Beech Street Church, Texarkana, as its new executive secretary-treasurer.

Bennett was unanimously recommended by a committee of nine members including former Arkansan James L. Pleitz, chairman of the State Board of Missions and pastor of First Church, Pensacola.

Bennett's present responsibility with the Baptist General Convention of Texas is for the development of the program of establishing new missions and churches in Texas as well as in the Wisconsin-Minnesota area, where the work is sponsored by Texas Baptists and the Southern Baptist Convention Home Mission Board.

A native of Asheville, N. C., Bennett is a graduate of Wake Forest College, Winston-Salem, N. C., and of Southern Seminary, Louisville, Ky. He also took a graduate seminar on city planning at Georgia Institute of Technology, Atlanta, Ga.

Before going to the Texas position, Bennett served as secretary of the Department of Metropolitan Missions, Southern Baptist Convention Home Mission Board, Atlanta, 1962-65; as Superintendent of New Work, Southern Baptist Convention Sunday School Board, Nashville, Tenn., 1960-62.

He was pastor of the Texarkana church, 1955-60; assistant pastor, First Church, Shreveport, La., 1953-55; chaplain, Kentucky State Reformatory, La-Grange, Ky., 1951-53; pastor, Glen Royal Church, Wake Forest, N. C. 1948-51.

While serving in Louisiana, Bennett was a member of the Executive Committee of the Louisiana Baptist Convention. In Arkansas he served as a trustee of the Arkansas Baptist Children's Home, Monticello, and as moderator of Hope Association.

Bennett was a Navy pilot in World War II and, prior to that, served with the Federal Bureau of Investigation in Washington, D. C.

Mrs. Bennett is the former Phyllis Jean Metz of Joliet, Ill. The Bennetts have three children, Jeffrey Clerk, 18; John Scott, 12; and Cynthia Ann, 11.

SBC mission gifts

NASHVILLE—Contributions to Southern Baptist Convention world missions causes passed the \$35 million mark at the end of August, surpassing missions gifts for the same period last year by more than \$1.7 million.

A monthly financial report from the SBC Executive Committee here listed total Cooperative Program contributions benefiting 20 different agencies and organizations of the convention so far this year at \$16,644,642, an increase of \$1 million or nearly 7 percent over last year's gifts for the same period.

An additional \$18,919,444 was contributed to designated, specific Southern Baptist causes, bringing the total to \$35,564,086 for the year. Designations were up 3.72 percent or \$678,921, for overall grand total increase of 5.21 percent.

During the month of August alone, contributions totaled \$2.2 million, including \$1,985,115 through the Cooperative Program unified budget plan.

Most of the \$35½ million has gone to support Southern Baptist foreign mission efforts, which has received \$22.8 million so far this year. SBC home missions efforts have received \$7½ million.

The total contributions reported by the SBC Executive Committee includes amounts given to SBC causes, but does not include contributions to support local or state-wide missions programs. (BP)



FAIRBANKS FLOOD VICTIMS EVACUATED—More than 9,000 residents of Fairbanks, Alaska, including about 1,300 Baptists, were evacuated by boat, helicopter, tanks, and trucks when the Chena River flooded its banks. In the background is the Calvary Baptist Church of Fairbanks. Flood waters completely filled the basement and rose above the pews in the sanctuary. (BP) Photo by E. W. Hunke, Jr.

News about missionaries

Miss Mary Louise Hobart, Southern Baptist missionary to Tanzania, arrived in the States Aug. 30 for furlough. She may be addressed at Box 594, Houston, Miss., 38851. Born in Caruthersville, Mo., she grew up in Greenville, Miss. She taught school in Mississippi and Arkansas prior to missionary appointment in 1959.

Mrs. John S. Oliver, Southern Baptist missionary to Equatorial Brazil, recently returned to the States on furlough. She may be addressed at Rt. 3, Carthage, N. C., 28327. The former Virginia Winters, she was born in Leslie, Ark., and lived in Arkansas, Alabama, and Mississippi during childhood. She and her late husband were appointed by the Foreign Mission Board in 1950.

Rev. and Mrs. Marion G. (Bud) Fray Jr., Southern Baptist missionaries, left the States Aug. 25 to resume their work in the Sessami area of Rhodesia. Mr. Fray is a native of Kennett, Mo.; Mrs. Fray, the former Jane Dawley, was born in San Antonio, Tex., and grew up in Nashville, Ark. Fray was pastor of First Church, Bynum, Tex., when he and Mrs. Fray were appointed missionaries, in 1957.

Miss Ann Wollerman, Southern Baptist missionary, left the States Aug. 22 to resume her work in the state of Mato Grosso, Brazil (address: Caixa Postal 78, Camp Grande, Mato Grosso, Brazil). A native of Pine Bluff, Ark., she was Baptist Student Union director and teacher at Ouachita College (now University), Arkadelphia, Ark., before missionary appointment in 1950.

Rev. and Mrs. Russel L. Locke, Southern Baptist missionaries to Nigeria, may now be addressed at the Nigerian Baptist Theological Seminary, Ogbomosho, where Mr. Locke is teaching. Born in San Diego, Calif., Locke grew up in Polk County, Arkansas. Mrs. Locke, the former Veda Williams, was born in Shirley, Ark., and grew up near Alton, Mo. Locke was pastor of First Church, Luling, La., at the time of appointment, in 1955.

2,381 registered for mission week

A record 2,381 persons registered for the Foreign Mission Conference at Glorieta (N. M.) Baptist Assembly, August 17-23. This is 87 more than the previous high registration for a foreign mission week at Glorieta, set in 1965.

During the conference 236 persons publicly responded to invitations to make Christian decisions.

Nine Negro pastors in Brazil crusade

Nine Negro Baptist pastors from Mississippi will participate in an evangelistic crusade in Brazil during September, marking the first time that a group of Negro Baptist pastors from Mississippi has participated in an overseas preaching mission.

The invitation came from Brazilian Baptists through the Foreign Mission Board of the Southern Baptist Convention.

All nine of the Negro ministers are products of the Mississippi Baptist seminary, the convention's Negro work department, and the Executive Committee of the Mississippi Baptist Convention board. (BP)

To vacate Aden

LONDON — Christian missionaries are to be withdrawn from Aden by Sept. 9, when the territory of South Arabia becomes independent, according to a joint statement published here from three societies associated with mission work in Aden.

The three societies are the (Presbyterian) Church of Scotland Mission, the Danish Missionary Society and the Red Sea Mission Team. They said that with their departure the Church of South Arabia will be left on its own to face an uncertain situation. (EP)

Pleitz to E. Africa



MR. PLEITZ

James Pleitz, pastor of First Church, Pensacola, Fla., will spend the month of October in East Africa on a preaching mission.

The new chairman of the Executive Committee of the Southern Baptist Convention will join seven other pastors who will participate in the crusade.

A native Arkansan, James Hampton, is in charge of the campaign. Pleitz will work with him in a meeting in Arusha, Tanzania, following a revival in Nairobi, Kenya. He will also visit the field of another Arkansas missionary, Rev. Charles Tope, in Uganda.

Home from Ridgecrest

Joy Parker, Immanuel Church, Little Rock, returned home recently from Ridgecrest, N. C., where she worked on the staff the last three months. Joy is a freshman at Little Rock University this fall. She is the daughter of Mr. and Mrs. Randy McGehee.



THESE Associational missionaries from over the nation at Glorieta, N. M., in August.—Home Board Photo were photographed as they attended Home Missions Week

I'm Not Mad at God, by David Wilkerson, Bethany Fellowship, 1967, \$1.95

The author is the founder of Teen Challenge, a movement that preaches Christ to big-city slum kids—teen-agers hardened to every kind of crime and viciousness. This little book (89 pages) takes the reader from the scene of a grief-stricken father who unwittingly killed his own daughter, to the Voodoo of Haiti and the dope-ridden streets of dirty cities—all through the eyes of a man enormously concerned with his fellowmen.

Higley 1968, Verse by Verse Sunday School Lesson Commentary on the International Uniform Lesson Series, Lambert Huffman Publishers, Winona Lake, Ind., 1967, \$3.25

For a typical lesson treatment, here are the highlights of Lesson 1 of Quarter 1, for Jan. 7, 1968. Background Scripture: (John 1:1-42; 20:30, 31); Devotional Reading: Hebrews 1:1-9; Time and Place: A.D. 26; Central Truth: "The eternal Word became man in order to reveal God"; Memory Selection: (John 1:4); and Suggested Song: "Thou Didst Leave Thy Throne."

In addition to the verse-by-verse study, each lesson includes suggested daily Bible readings for the week.

An interesting new paperback from Baker Press is: **Christian Male/Female Relationships**, by Zelma Bell Green, \$1.50. This is a study course of 13 lessons for individual and group use.

A Drink at Joel's Place, by Jess Moody, Word Books, 1967, \$3.50

The church must "provide the intoxication it advertises" or go out of business, says Author Moody, pastor of First Church, West Palm Beach, Fla. "...a bar... provides the intoxication it advertises," he continues. "A bar is always true to its name. When a customer comes in, they don't inform him that the only thing they serve is warm milk. If they were to do this, as many barflies would stay away from Joe's Bar as church members stay away from Sunday worship.

"The Church had better come up with the choicest product brewed at Joel's Place, called 'This is That.'"

"This is that which was spoken by the prophet Joel; ... it shall come to pass in the last days ... I will pour out of my Spirit upon all flesh" (Acts 2:16-17).

Creative Teaching in the Church School.

by Phyllis Woodruff Sapp, Broadman Press, 1967, \$3.50

Here is a "how-to-do-it" book for workers with pre-teens. Says the jacket blurb: "There is a startling similarity between the methods and results described by Mrs. Sapp and those of history's most creative teacher, Jesus Christ."

Stand Tall and Straight, by Bill Glass with Dr. Leslie E. Moser and Stan Moser, Word Books, 1967, \$3.95

A professional football player, a psychologist, and a teen-ager team up to give frank, honest and common-sense counsel. The book discusses subjects of great importance to young men from early college age down through the junior high school level.

A few of the topics discussed include: "Living abundantly and enthusiastically"; "Developing a dynamic personality"; "Building self-confidence — believing in yourself"; "Eating habits for a clear skin and strong body"; "Tips for grooming"; "Building a powerful body."

Baptist beliefs

The minister of God

BY HERSCHEL H. HOBBS

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

(FOURTH IN SERIES ON LAW AND ORDER)

"For he is the minister of God for thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil" (Romans 13:4).

Paul is not talking about a pastor or priest, but of a governmental ruler. Both the church and the state are divinely ordained institutions. And he who serves in either is a "servant [*diakonos*] of God." Nero was the Roman emperor when Paul wrote this. So the emphasis is not upon personal character but on the function of the office. Of course, Paul is speaking of the divine ideal in government. And this "minister" has two functions.

First, "he is the minister of God to thee for good" or "for the good." The primary function of the state is to serve God, not the individual. In this as in all other of God's laws, it is designed for the greatest good for the greatest number of people. So as the state serves God it is for the good of the people. It is for the maintenance of law and order in society, the benefit of which redounds to the individual. The law-abiding citizen sees in the power of the state his security, if the state recognizes its primary responsibility to God. Even if the state should oppress its people, the righteous know that they are well-pleasing to God.

Second, "he is the minister of God, a revenger [*avenger*] to . . . wrath upon him that doeth [the one practicing] evil" or "the evil" things. Only as the citizen does "that which is evil" need he "be afraid." For as the state is designed to serve God for good to the righteous, it is also His servant for punishment of those who are unrighteous.

"He beareth not the sword in vain" or "for nothing." The sword was the symbol of authority by which laws were enforced (cf. guns and police clubs). As the sword was the symbol of security for the law-abiding citizen, so it was also the symbol of punishment for the lawless.

"Wrath" (*orge*) in Romans refers to the abiding, universal opposition of God to evil. So punishment of the evil-doer by the state is also the punishment given of God. The "sword" was also used by the Romans for capital punishment. So this also seems to be involved here, though some would deny it. The writer sees that element here.

The overall point of this verse is that the state and its officers are servants of God—for good to those who are law-abiding, for punishment to the lawless. A recognition of this fact in both the ones who govern and those who are governed will contribute toward the divine purpose in government.

**'How to Do It' Workshop
Park Hill Church
North Little Rock
Oct. 27 10 a.m. - 3:30 p.m.**

Attention, all Intermediate leaders! Mrs. Coy Shelby, Intermediate worker of Oklahoma City, will lead the Intermediate Leaders' Workshop at Park Hill Church, October 27, 10 a.m.-12 a.m. and 1:30 p.m.-3:30 p.m. What is the "Arkansas" Sword Drill plan for 1968? Mrs. Shelby



MRS. SHELBY

will tell you all about it. Do you understand how to explain to a left handed Intermediate how to hold his Bible during a Sword Drill? What are the interpretations of the Sword Drill rules? All of these questions will be answered by demonstrations!

The November and December units of study will be planned at this planning workshop. Bring your Intermediate leaders quarterly as well as your union quarterly.

Learn the latest in Training Union work. Make your plans to attend. This will be the PLANNING meeting of the year!—Ralph W. Davis

How can a church observe Cooperative Program Month?

SECOND WEEK

1. Morning Worship — "Are You Generous" (Pass out Cooperative Program tract with bulletins.)
2. Evening Worship — "Missions and Our Church"
3. Prayer Meeting — "Home Missions and Cooperative Program" Distribute Home Mission tracts. (For free materials, write Home Mission Board, SBC, 161 Springs St., N. W., Atlanta, Georgia 30303.)
4. Period of Prayer for Missions.

THIRD WEEK

1. Morning Worship — "Teach Yourself" (See Ch. 7, Principles of Stewardship Development. Pass out Cooperative Program tract with bulletin.)
2. Evening Worship — "Our Association Needs Christ" (See Ch. 6, Our Cooperative Program.)
3. Prayer meeting — "Associational Missions and Cooperative Program" Distribute associational missions materials. (Write to your association.)
4. Period of Prayer for Missions.

FOURTH WEEK

1. Morning Worship — "Cooperative Program, the Life Line" (Distribute Arkansas Cooperative Program Proposed Budget for 1968.)
2. Evening Worship — "Reasons for Tithing"
3. Prayer Meeting — "Our Gifts" (Distribute church budget and explain mission items in budget.)
4. Period of Prayer for Missions — Ralph Douglas, Associate Executive Secretary

MANY questions are being asked about the work being done through the Cooperative Program. Some of these questions are: How give all church members information concerning the Cooperative Program? How obtain hearty participation in the Cooperative World Mission Program? How can we make Cooperative Program giving a real part of our church budget goal?

Cooperative Program Month is the answer. October has been suggested as the time for churches to give their members information about the Cooperative Program. Information is a good place to start. When people know about and understand the plans of a worthy program, they will usually cooperate.

October, the Cooperative Program Month, will also afford a time of prayer. There must be information and understanding but there must be prayer, because missions is nurtured in prayer.

Now, a month of study and prayer rests squarely upon the church. It is a church-centered program.

How go about it?

Study the books, *Our Cooperative Program*, and *Principles of Stewardship Development*, (available at Baptist Book Store, 408 Spring St., Little Rock, Arkansas.)

FIRST WEEK OF OCTOBER

1. Sunday School—Distribute a Cooperative Program tract in each class and department. (Cooperative Programs tracts can be obtained free from Baptist Building, 401 West Capitol, Little Rock.)
2. Carry a Cooperative Program statement in bulletin.
3. Morning Worship — "Who Is Accountable?" (See Ch. 1, Principles of Stewardship Development.)
4. Training Union — Cooperative Program Assembly Programs (See October 1967 issue of The Training Union Magazine.)
5. Evening Worship — "A Unified Approach to Missions." (See Ch. 1, Our Cooperative Program.)
6. Prayer Meeting — "Foreign Missions and Cooperative Program" Distribute Foreign Mission Board tracts. (For free materials, write Foreign Mission Board, SBC, 3806 Monument Ave., Richmond, Virginia 23230.)
7. Period of Prayer for Missions.

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'A real oldtimer'

MISSIONARY SPEAKER and visual presentation of MISSION ACTION will be featured in the annual WMU DISTRICT MEETINGS scheduled as follows:

Southeast, October 16, First Church, Hamburg; Southwest, October 17, First, Prescott; West Central, October 18, First, Waldron; Northwest, October 19, First, Springdale; No. Central, October 20, East Side, Mountain Home; Northeast, October 23, First, Corning; East Central, October 24, First, Marianna; Central, October 25, First, Conway.

SOMETHING OLD! SOMETHING NEW!

MISSION ACTION is new in the WMU vocabulary and replaces the old terminology, Community Missions. It is more inclusive than before! It is action with a purpose! It is the organized effort of a church to minister and to witness to persons of special need!

There are new materials available to interpret the purpose and to guide the action:

Mission Action Survey Guide, 50 cents; Mission Action Projects Guide, \$1.00; Mission Action Group Guide, \$1.00 each.

(Individual Guides available for work with Internationals; The Sick; Juvenile Rehabilitation; Language Groups, Economically Disadvantaged.)

The first two (Survey Guide and Projects Guide) are regarded as "musts" for every church. From the Group Guides selection should be made of ones applicable to Mission Action opportunities. All are available at the Baptist Book Store.

Mrs. Roy E. Snider, president of Arkansas WMU, was on the writing team for the Group Guides. — Nancy Cooper, Executive Secretary and Treasurer

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actly looking forward to the end of the summer and leaving here for the mainland.

"While on Lanai the last few weeks, my partner and I had many interesting times, but probably one of the most unique was visiting in an all Hawaiian Christian church service. The language must be one of the easiest in the world to read; however, unless we recognized the music to the songs we seldom knew what we were saying. The people were so friendly and open and sincere that we really had a worship service no matter what language we used. I wish I could write about all the great times we have had here, but guess I had better not try that."

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

Scores agree this would help and have encouraged the Sunday School Department in our state to design such a project.

After four months and the assistance of many interested leaders and workers, The Great Commission Citation is ready to go.

Many have seen the attractive promotional lapel pin and ask, "What does the Ten, Ten, Ten and the V stand for?"

The white plastic pin is a small outline of the state of Arkansas. Printed in gold are three 10's and a capital V.

The V is for visitation, and the numbers represent 10 Home Surveys visits, 10 Prospect visits and 10 Witnessing opportunities.

The citation project can be started this fall (September 1967) and closes in May 1969. This spans twenty months or about 80 weeks. There are three thirty Great Commission Action seals, therefore a worker completing the project would make at least 90 visits in 80 weeks. While this is not outstanding for some workers, it will be a great advance for most Sunday School members.

The citation diploma is distinctive among those awarded by denominational agencies in that it combines visitation actions along with book studies. The practical application of outreach actions is blended with appropriate training.

The program leads to and climaxes in the Crusade of the Americas, March-April, 1969. And it may be entered by any individual (17 and up) any time during its 20 month duration.— Lawson Hatfield

"I feel like a real kamaaina (Hawaiian oldtimer) by now, Barbara Chafin writes from Honolulu, Hawaii, where she is a BSU summer missionar f. Barbara is a student at State College of Arkansas in Conway. "I am working in a small mission church now. We soon leave for camps. GA camp is the first one, where I am to be counselor, teach a mission study book, and lead singing for the juniors. The work seems to be getting better if not more difficult all the time. The individual as well as group work with the children in VBS makes it all worthwhile though. I am not ex-



MISS CHAFIN

Ten, ten, ten

The three Thirty Great Commission seals on the citation is just what our church needs. So said a pastor recently as he examined the Great Commission Citation diploma, a project of the state Sunday School Department. Another pastor requesting free promotional materials wrote: "This is the best thing I have seen in a long time. Mail materials for 100 workers."



Pastors, superintendents and other Sunday School workers like what they see and read concerning the citation.

Would your church be a better church if more Sunday School leaders and members increased the number of helpful visits to the homes of prospects?

The obvious answer is yes.

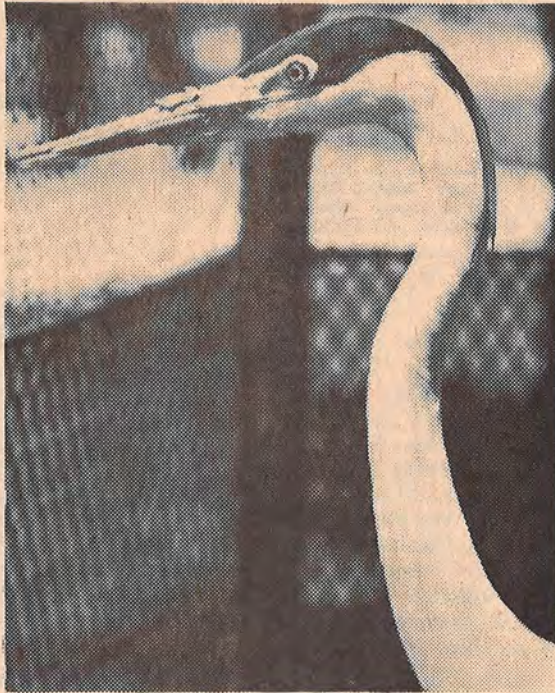
But how could a church make a significant increase in the number of trained visitors going out regularly? How can a church increase its outreach for Bible study and evangelism?

Would specific training help?

Would a reasonable measurable goal on the number of visits for a member to make help?

Would involvement of more workers be likely if an over-arching project could be used which would offer:

1. specific training
2. specific visitation goals
3. specific recognition for achievement?



The heron

BY GRACE KROGH BOLLER

Hérons have long necks and heads. This heron comes from South America. It is a big bird. It likes water. It wades and finds its food in the water. It likes to eat minnows, frogs, and little snakes. That is why it has such a long, sharp bill. This heron uses its bill to stab at the fish and frogs it needs for food. Perhaps sometime you may see a heron in a zoo.

The man who stood firm

BY BETTY L. POTTER

"What!" the red-faced man bellowed. "You mean, ye'll buy us no rum!"

The small, quiet man nodded his head. "That's what I do mean," he answered firmly.

"Not even one tankard?" asked a black-haired man with bushy eyebrows. "Not even just one wee drink of rum?"

"Not one!" replied the man, standing firm by his convictions.

The time was 1777. James Madison, delegate to the Virginia Assembly was facing some of the men who would vote on whether to elect him for another year. In the past, delegates had soothed their electors with free rum. Not James Madison. He had studied for the ministry and was firmly against strong liquor.

"But it's the custom!" shrilled a gray sparrow of a man, hopping up and down. "It's the custom. Always been done!"

"Yes, the custom. Everyone does it," shouted the other men around the table, their eyes on James Madison.

"I'll not be buying the demon rum for you," Madison was embarrassed but firm in his answer.

"Jamie," whispered a well-dressed companion standing at his side, "James, it might pay you to buy them the liquor. After all," the man paused to fan himself with a large, silk handkerchief while his eyes searched the face of James Madison. "After all," he repeated, "you do want their vote."

"Yes, I do," replied Madison. "But I'll not be blackmailed into buying them rum when I don't believe in it!"

"Now, James," his companion's voice was pompous, "be reasonable. You want their votes. Just buy them the rum." He glanced contemptuously at the crowd of men at the long, rough table. "They do expect it, and I don't think it will hurt their morals much."

"No!" James Madison's voice had a note of finality to it.

"Stingy!" shouted a rough voice from among the men.

"Well, Mr. Bigwig," shouted a coarse, sandy-haired man, standing up and letting the crude chair fall behind him. "No rum! No votes! Virginia can do without you as a delegate. Your political career will come to an end here and now!"

James Madison turned and left the room. His companion stumbled after him, muttering, "You can't do this, James. Consider! You have to have their votes."

James Madison gave no sign that he heard the crude cries of "no rum—no votes" from within the room. Neither did he listen to his companion's desperate pleading.

The men did not reelect James Madison as their delegate. He returned to his home a defeated man. A neighbor and a cousin met him on the eve of his return. As the neighbor shook James Madison's hand, he said, "You stood tall in your beliefs, James. I'm proud of you."

"Never you mind, James," his cousin added. "Virginia needs you and our growing country needs you." He smiled reassuringly. "You'll be back shaping our future in no time."

In November, 1778, James Madison was back in politics. He was elected as a member of the Governor's Council of the state of Virginia. Later he played a large role in the writing of the Constitution of the United States. That role earned him the name "The Father of the Constitution." A grateful nation later made him the fourth President of the United States. He was a man who set principle and belief above his career.

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Christ judges his churches

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

Life and Work

September 17

Rev. 1:4-2:7; 3:1-6

When a master poet lay on his deathbed, one of his followers ventured to ask him to explain a particularly difficult passage in one of his poems. "My dear children," the old man said, "I myself cannot be quite sure of what I meant when I wrote this passage. But I distinctly remember that it was one of the finest things I ever wrote. You can do nothing better than to devote your lives to discovering just what it means!"

The aged John recorded for us the most exciting news ever given to man: that Jesus Christ will win over all the forces of evil. This victory is man's only hope for living. However, because the message is clothed in unfamiliar and mysterious words, it is either abandoned as unintelligible or turned into a "happy hunting ground for religious eccentrics."

But Revelation is "A Tract for Hard Times." It is the uncovering of One who himself went through hard times that we might survive and be fruitful for God. Jesus Christ is the subject of the Revelation. What is therefore said to the churches concerns their relationship to him. Christ is the sole judge of the church. Never is the world given that privilege. The world may be irritated or disgusted with the church, but only Jesus Christ is her judge. What Jesus thinks about your church is more important than what the community thinks.

Ephesus—guilty of desertion

Ephesus was no godless city. They had Diana and Artemis. Now they were their primary means of justifying lust and immorality. It was the only way they could satisfy their bodies and appease their consciences at the same time. But that was before the Christians came to town. After that, things began to get out of hand; Satan's hand, that is. People began to see the falsity of their stone gods and turned to the true God.

God sent some of his best servants to Ephesus: people like Paul, Apollos, Priscilla and Aquila, Timothy and John. They helped give the town a nervous breakdown. So much so that one day the craftsmen had their first shouting convention. ". . . some shouted one thing and some another, for the gathering was in a tumult, and most of them did not know why they had come together" (Acts 19:32, Amplified Bible). It took

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.

a government mediator to calm things down!

For quite some time the church at Ephesus remained loyal to Christ in practice and doctrine. They worked, toiled, and shouldered their part of the evangelistic load. They also hated sin and refused to tolerate those who campaigned for it. But after a while they became self-sustaining. The fires of love burned low. They kept fighting sin but forgot why they were doing good. To God, at least, their religion was hollow and weak. They had departed from the real motive for worship—love for God.

There are three things we must do to regain that first love. Remember, repent, and return. Remember that first thrilling day you were a Christian! Has your enthusiasm for Christ evaporated?

Repent! Act like you did before the devil discouraged you! "Tell the world that you're a Christian."

Return to your first love! There are many things to do for Christ but first make sure he wants you to do them.

Sardis—Dead or Alive?

In those days, the churches often reflected the conditions of the cities. Unfortunately, it is yet true in some churches today. Consider your church, for example. How does it affect your community? How is it affected by your community?

At one time Sardis was a great city. But it had degenerated. The church was about the same. Oh, she had her programs and projects and pet peeves, but nothing really changed the people's lives. Jesus found nothing to commend in them. The church was so dead that the people were not even being persecuted, unheard of in those days! It never bothered anyone that a church of God was in Sardis.

Dead churches and dead people need only one thing: life, spiritual life from God. There were a few people there yet alive in Christ. God always has a minority. He never leaves a community without a witness. In your church, there

are those who keep the faith. They may be the only justification for God blessing the church. Right now they are witnesses. Tomorrow they will be judges with Christ upon those who profess Christ but never live Christ.

But right now, said Thomas Merton, don't be too quick to condemn the man who no longer believes in God: for it is perhaps your own coldness and avarice and mediocrity and materialism and sensuality and selfishness that have killed his faith.

Peter said it well. "For the time is come that judgment must begin in the house of God" (1 Peter 4:17a).

Are you getting your church ready?



Keep in touch with your college students while they are away at school by sending them the *Arkansas Baptist Newsmagazine*.

Ask your church to add their names to their subscription list through the church budget.

Or you may subscribe for them for the nine month school year at the special student rate of \$1.25. Send name and complete address including zip code to:

*Arkansas Baptist
Newsmagazine*
401 West Capitol
Little Rock, Ark. 72201

Important information for people 65 or older
and their children and relatives:

Protect your income and savings against big hospital bills



YOU CAN... NOW... FOR ONLY \$2.50 PER MONTH... WITH AMERICAN LIFE'S

\$10,000 Medicare Supplement Plan

- Pays you IN ADDITION to all other insurance.
- GUARANTEED RENEWABLE for life or until \$10,000 paid per person.

This message is of special interest to men and women 65 or older who are automatically covered by the U.S. Government Medicare Hospital Plan.

It tells about the wonderful new \$10,000 American Life Medicare Supplement Plan which gives you full protection, in accordance with the benefits described, against big hospital bills.

It pays hospital costs which Medicare does not cover.

U.S. Government Medicare Plan A pays only PART OF THE COSTS after 60 days and NONE OF THE COSTS after 90 days of hospital confinement. This is why it is important that you have the full, low-cost additional protection of the new American Life Medicare Supplement Plan.

We never know when one of a score of diseases or accidents may strike, requiring a long hospital stay—such as heart attack, stroke, cancer, vascular disorder or a broken hip. Statistics show that people 65 years or older are hospitalized at least twice as long as those under 65.

How about you? Do you have enough income to cover big, unexpected hospital bills? Do you have enough savings to handle such long-term emergencies which could cost you thousands of dollars?

Just one long hospital stay may plunge you into poverty, cause you to lose your life savings and make you dependent on others.

But you need not be exposed to these hazards!

Now... for only \$2.50 a month per person... you can protect your income and your life savings against such perils with the new \$10,000 American Life Medicare Supplement Plan.

This new, low-cost plan pays up to \$10,000 tax-free benefits per person under an easy-to-understand policy. The money is paid directly to you (or to the hospital, if you prefer). No matter how long you stay in the hospital, there's no time limit for each confinement up to \$10,000 total benefits per person.

SONS, DAUGHTERS, RELATIVES: You can protect your loved ones 65 or older against

the burden of a big hospital bill (as well as a drain on your own income and savings) by taking out a policy for your parents or relatives NOW. Just fill in the application form today and have the person to be insured sign it. We will gladly bill you for the low quarterly, semi-annual or annual premiums after you have received your policy.

ENROLLMENTS CLOSING—MAIL APPLICATION TODAY
NO MEDICAL EXAMINATION REQUIRED
NO SALESMAN WILL CALL

Send no money until after you receive your policy

The present enrollment offer is open for a limited time only. Regardless of whether you participate in the U.S. Government Medicare program (if you are under Social Security or Railroad Retirement you are automatically covered by the U.S. Medicare Plan A insurance), you are eligible to enroll under the American Life Medicare Supplement Plan. But you must enroll now to collect the benefits. As long as you are 65 years or older, there's no age limit. Both husband and wife

can enroll (a spouse can join when reaching 65) and enjoy equal benefits for the same low premium per person.

Upon acceptance of your enrollment, we will send you your American Life Medicare Supplement Plan Policy and your Hospital Identification Card. You will also receive a premium payment notice covering the first quarterly premium at the rate of \$2.50 per month per person (the cost will be even lower if you pay the premium for six months or a year). Upon receipt of the policy, if you are not completely satisfied, you owe nothing.

Don't risk your income and your savings. Don't saddle your children or relatives with your hospital debts. Don't miss this wonderful opportunity to be financially independent.

Can I have confidence in American Life Insurance Company?

Yes! For nearly 40 years, since 1928, American Life Insurance Company has faithfully served policy holders. American Life is rated A+ Excellent, the highest rating given by Dunne's Insurance Reports, the world's largest insurance reporting service. American Life is licensed under the laws of the State of Illinois and carries full legal reserves for the protection of all policy holders. Policies are effective and honored by the Company regardless of your state of residence.

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ENROLLMENT FORM	
\$10,000 AMERICAN MEDICARE SUPPLEMENT PLAN • SPECIAL—APPLY NOW IF YOU ARE 65 OR OLDER to: AMERICAN LIFE INSURANCE COMPANY • 221 N. LaSalle Street • Chicago, Illinois 60601	
Please enroll me (and my wife or husband if named below) in the \$10,000 AMERICAN MEDICARE SUPPLEMENT Plan. Please send my policy and Hospital Identification Card now. I understand this protection will begin as soon as the first quarterly premium of \$7.50 per person is paid.	
My name _____	My Date of Birth _____
(please print)	
My address _____	(zip code) _____
(street)	(city) (state)
ENROLL YOUR SPOUSE HERE: First name of wife or husband _____; date of birth _____	
SIGN HERE X _____	
<input type="checkbox"/> Please send me a free copy of Social Security Administration Booklet OASI-35, on Government Medicare. <input type="checkbox"/> Please send extra enrollment forms for my friends or relatives.	
FOUNDED 1928 • PROTECTING AMERICAN FAMILIES FOR NEARLY 40 YEARS	
C-966	PLEASE DO NOT SEND ANY MONEY. You will be billed later. JL9-147A

Acting on faith in a crisis

BY RALPH A. PHELPS JR.
PRESIDENT, OUACHITA UNIVERSITY

The sea story recorded in Acts 27 is so good that the whole tale, not just the excerpt selected by the lesson planners, should be studied to get the full import of it. In this chapter Paul is seen both as a man of great faith and as a person possessing normal human frailties. He is a man of God but not a God-man.

After the apostle had appealed to Rome in order to avoid being taken back to Jerusalem for trial, he and some other prisoners were turned over to a centurion named Julius for the long trip to the capital. Dr. Luke was in the party, either as a prisoner or as an attendant to Paul.

I. A serious warning, v. 10

Because the storm season was upon them—"the fast had already gone"—Paul warned the captain of the ship and the centurion not to attempt the long voyage. He said, "Sirs, I perceive that the voyage will be with injury and much loss, not only of the cargo and the ship, but also of our lives."

The centurion, however, paid more attention to the captain than he did to Paul; and the ship sailed for Crete, where the captain hoped to winter.

II. A violent storm, vv. 14-20

The vivid description of the storm had to come from an eye-witness, as it did. Dr. Luke tells graphically of being blown before a terrible storm, during which they did not eat and had no idea where they were. Since navigation was by sun and stars rather than compass, they did not know what part of the ocean they were in. In an effort to save the storm-wracked ship, the men threw overboard the gear, tackle, and much of the cargo. Dr. Luke declares, "All hope of our being saved was at last abandoned."

III. A hopeful reassurance, vv. 20-26

While there is no reason to believe that Paul was any less sea-sick than the passengers who fought frenziedly to save their lives, there is ample evidence that he had a healthy faith. Just when everyone else had resigned his fate to Davy Jones' locker, Paul told them that an angel of God had spoken to him that night and told him that all their lives would be spared. Then Paul declared firmly, "I have faith in God that it will be exactly as I have been told." It must have taken a strong faith to have such confidence at a time when hardened seamen had abandoned hope.

The text of the International Bible Lessons for Christian Teaching Uniform Series, is copyrighted by the International Council of Religious Education. Used by permission.

At the same time that he reassured them, Paul could not resist a very human I-told-you-so bit. "Men, you should have listened to me, and should not have set sail from Crete and incurred this injury." Nobody aboard was able or apt to argue that point!

IV. An attempted escape, vv. 27-32

Some of the sailors evidently didn't share Paul's faith, for as the ship neared land they attempted to lower a small boat and to escape. Paul tipped the centurion off as to the plot and warned, "Unless these men stay in the ship, you cannot be saved." That kept the sailors on board, but the action also cost them their means of landing on a rocky beach.

V. A broken fast, vv. 23-38

As day dawned, Paul urged everyone to break the two-week fast. "I urge you

to take food; it will give you strength, since not a hair is to perish from the head of any of you." After giving thanks to God in the presence of them all, he began to eat, and the others joined him. Whatever the menu, it must have tasted good to the 276 persons on the ship. There's nothing like a good fast to make food taste great!

VI. A safe landing, vv. 39-44

After throwing overboard more of the cargo of wheat, the crew decided to hoist sail and try to beach the ship. Since they did not have the foggiest idea where they were, they had no idea of the ocean bottom and promptly drove aground. Shortly, the ship pounded to pieces, but those who could swim did so and the rest clung to floating objects and were washed ashore. Miraculously, not a life was lost. The soldiers wanted to kill the prisoners, but the centurion intervened—perhaps because he felt that Paul had had a part in saving them. Paul's faith may well have saved his own life.

Beacon lights of Baptist history

Baptist councils

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

The very genius of Baptist life makes it difficult to handle problems which may arise between individuals and churches. Baptists teach that the highest tribunal is the church. This is the highest appeal. The local church is high court and its acts are final. Each church is autonomous and self-governing under God. It has the right to settle its own problems.

But it does not always work this simple. Members of churches may get disturbed; churches may have problems between them in which agreement cannot be reached. What then? In times like these Baptists have fallen back upon councils.

"Call a council," seems to have been first in the minds of many in the early days of our land when trouble arose. These might be made up of members within the church, or from brethren beyond the church. This would depend upon the serious nature of the problem. If outsiders were called in the idea was that the church would have sought first to find a solution.

A brother of another day complained of the trivial nature of some problems presented to councils. He recounted how he had been called to sit in on one such affair and served as clerk.

Two church members, a man and his wife, could not settle a disagreement. It seemed that the trouble was over the management of a dairy farm. The wife would skim the milk too closely for the good of the cheese (leaving too little butterfat). The man objected to such close skimming and poor quality of cheese. As is often the case, the dispute ran off into many other areas of conflict, so the church got involved. The council heard all the complaint and finally agreed the husband's theory provided a better product for the market.

International

September 17

Acts 27:21-26, 33-38

Attitude in Ireland

More than 200 young people, mainly students, have been engaged in literature evangelism in the Irish Republic during the summer months. Operating from more than a dozen bases all over the south and west of Ireland, teams have systematically gone from door-to-door offering copies of the Scriptures in approved Roman Catholic editions.

Baptist pastor Robert Dunlop is Irish coordinator of Irish Evangelistic Treks, the organization sponsoring the project. From his church manse at Brannocks-town, County Kildare, he travels all over the country during the summer supervising the teams.

Team bases vary from church halls to private homes. One group operating in County Waterford boards its male members in a small tent erected a short distance from Waterford city. Teams vary in size from half-a-dozen to 16 persons and include both men and women. (EBPS)

Canadians lose identity

Canadian Baptists are losing their identity in the ecumenical movement, according to a leader in home missions, J. K. Zeman of Toronto. Zeman studied in the University of Zurich during 1965, working on his doctorate in theology.

Baptists have a middle-class outlook which links them socially with Anglicans, Presbyterians, and the United Church of Canada, Zeman indicated. Baptist theology is closer to such smaller denominations as Disciples of Christ (Christian Churches), Mennonites, and Associated Gospel Churches.

Zeman, home missions secretary of the Baptist General Convention of Ontario and Quebec, said that when Canadians pick a denomination, they select one of the two major groups and ignore the Baptists, who "stand somewhere in between." Baptists will have to choose an identity within the next decade, Zeman warned.

The 137,000-member Baptist Federation of Canada includes the Ontario and Quebec convention, the convention (union) of Western Canada, and a third convention in the Maritime provinces along the Atlantic coast. (EBPS)

A Smile or Two



"I'd like to tithe but — you have to spend so much on clothes to keep up appearances."

—Ark-e-ology by Gene Herrington

Other fellow

A friend was invited to a class reunion, but said he wasn't going to go this year. When asked why, he said: "Every time I go to a class reunion I find my classmates are so fat and bald that they don't recognize me."

Life at 40

Experimenters say that, with the aid of hallucinogenic drugs you can enter a world where everything is blurred, unfamiliar and fantastic. At a certain age you can achieve the same result by misplacing your glasses.

Frustration is noting the expired date on your driver's license as you hand it over to the officer.

Then comes higher math!

Wife to husband, who is reluctant to help small son with his homework: "Help him while you can . . . next year he goes to the fourth grade, you know."

A bird in the hand is worth two in the bush, and it tastes better, too.

Attendance Report

Church	September 3, 1967		Ch. Addns.
	Sunday School	Training Union	
Ashdown Hicks First	31	26	
Berryville Freeman Heights	153	69	
Camden First	444	124	
Crossett Mt. Olive	213	102	3
Diaz	209	123	8
El Dorado			
Caledonia	47	22	
First	611	376	2
Forrest City First	515	123	
Forest First	183	72	1
Greenwood First	263	107	1
Harrison			
Eagle Heights	200	50	
Northvale	104	63	
Hope First	429	129	1
Jacksonville			
First	484	152	3
Marshall Road	275	102	2
Jonesboro Central	416	156	1
Little Rock			
Crystal Hill	162	88	
Geyer Springs	353	91	1
Rosedale	268	93	1
Manila First	138	61	
Monticello Second	204	102	
North Little Rock			
Baring Cross	561	122	1
Southside	25		
Calvary	335	135	
Indian Hills	92	43	
Levy	403	148	2
Sylvan Hills First	223	71	4
Pine Bluff			
Centennial	218	100	3
Second	226	73	
Springdale			
Berry Street	97	50	
Elmdale	229	98	2
First	397	104	5
Texarkana Beech Street	492	118	7
Mission	15		
Van Buren Oak Grove	161	111	
Vandervoort First	56	26	
Warren			
First	376	90	
Southside	78	66	
Immanuel	219	60	
West Memphis			
Ingram Blvd.	236	97	

INDEX

A—Association circle officers p8; Acting on faith in a crisis. Phelps (lesson). p22; James C. Austin resigns Kentucky Baptist Foundation post. p10; A good beginning (E). p3
 B—Brinkley Mission School. p9; Brown, Dr. T. D., former ex. sec. of ABCS dies p6
 C—Christ judges His churches, p20; Children's nook, p19; Cooperative program month, p17; Cooper resigns Salem pastorate p7
 D—Doc catches a mess of corn (Outdoors with Doc), p9; Davenport, Henry O., dies, p10
 F—Foreign missionaries in India may be expelled, p24
 G—Greer to Mt. View, p7; Governor's religion (letters), p4; Getting Back, a look at the recent race riots and the Negro's attitude, p6
 H—Hughes called to Remount, p8; Harvill to OBU trusteeship, p10; Hornaday licensed, p9; How's your health (E) p3
 I—Indian Hills to build, p7
 L—Lines from a laydlay (letter) p4
 M—Missions in Arkansas Tomorrow, pp11-14; Mormon teachings on Negroes expected to be modified p24
 O—Oak Cliff offers course p9
 S—Stanton, Ted named music minister, p7; Mrs. Andrea Hall Savage accepts teaching post at Col. State, p7; Spanish freedom, awaiting the new day, p5
 T—Tillery, Mary Jane, dies, p10
 V—Vietnam, another view (letters) p4
 W—Warren Church hears Dr. Drakeford, p9; Wayne, Mrs. Inez, dies, p10

Key to listings: (E) Editorial; (PS) Personally Speaking.

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Christianity:

9 per cent by 2,000 A.D.?

Hot Mormon issue

SALT LAKE CITY—Some modification of Mormon teaching on attitudes toward Negroes is expected to grow out of the issue now burning in the church's constituency.

Because of Mormon George Romney's candidacy for the Republican nomination for president, the attitude has become a matter of moment in American politics.

"Every Mormon knows that his church teaches that the day will come when the Negro will be given full fellowship," wrote Interior Secretary Stewart L. Udall in an article for *Dialogue*, a Mormon publication. "Surely the day has come."

The Church of Jesus Christ of Latter Day Saints admits Negro members, but they are few—some 5,000 among a constituency of 2.5 million members. (EP)

Renounces denomination

SEATTLE, Wash.—The first church in Seattle to renounce its ties to Presbyterian denominationalism in objection to the Confession of 1967 is the 800-member Hillcrest Presbyterian Church here.

Unanimously the congregation voted to retain the Westminster Confession as the sole confession of the members of the church at 7551-35th Ave. S.W. The move rejects the Confession of 1967, first credal revision of Presbyterianism in three centuries.

A statement issued to the *Seattle Times* by Stewart G. Hibbs, clerk of the session, declares: "The congregation further unanimously renounced any jurisdiction of Presbytery laws and hereby requests the name of Hillcrest Presbyterian Church be removed from the rolls of your organization."

The announcement was mailed to all Presbyterian organizations in Seattle. (EP)

Gate coming down

JERUSALEM — The Mandelbaum Gate, which from 1948 until last June 5 was the only authorized crossing point between Israeli and Jordanian sectors of Jerusalem, is being torn down.

A few days each year, the barrier was lifted by Jordan to permit the passage of Christian pilgrims going to holy places in Old Jerusalem for the Christmas and Easter seasons. (EP)

STOCKHOLM — If the current rate of population growth versus church growth continues, only nine per cent of the world's population will call itself Christian by 2000 A.D.

So said Bishop Odd Hagen here, as reported by columnist Ralph McGill of Publishers-Hall Syndicate. The bishop added: "In many ways, we are defeated."

Bishop Hagen pointed out that the attempt to conquer Asia for Christianity has largely failed. In China and India, he is quoted as saying, populations are expanding with frightening speed and Christian totals are smaller than 30 years ago.

War attitude changes

GUILFORD COLLEGE, N. C.—David Hartsough, program secretary for the Friends Committee on National Legislation in Washington, D. C., told Quakers here he is encouraged by the general attitude on the Vietnam war in Washington.

"A year and a half ago," he told the North Carolina Yearly Meeting of Friends, "Congressmen took the attitude that 'whatever the President says we'll do.' But there are an increasing number that are saying, 'Let's wait a minute. Escalation isn't working and we haven't gained an inch.'"

"There are more Congressmen now saying we are on the way to World War III."

Mr. Hartsough said that Quakers, as an organization, do not support or endorse particular candidates, but that individuals are encouraged "to find candidates who will speak out on issues they are concerned about." (EP)

Graham plans university

SAN DIEGO, Calif. — Once again Evangelist Billy Graham divulged to reporters plans for a Christian university "within an intellectual framework, based on the Judeo-Christian concept of man."

It would be a great Christian university "such as Harvard, Dartmouth or Brown were meant to be," he added. "I mean a full university that would have a school of law, a school to train diplomats for foreign service and a school of journalism." (EP)

Bishop Hagen is not pessimistic, however. "If Christ is to come at the end of history, then we are in history. . . we cannot be outside it," he said.

The mission of the church, he said, is "to witness — to be there — to testify by the life and works of the Christian." (EP)

74.5 million Lutherans

GENEVA — The number of baptized Lutherans in the world during 1967 totaled 74.4 million. Now the Information Bureau of the Lutheran World Federation records the figure of 74,419,334 of the world's largest Protestant grouping. It follows Roman Catholicism and Eastern Orthodoxy in total constituency. (EP)

Says world skeptical

OTTAWA, Ont. — The world is becoming increasingly skeptical of Christianity, Archbishop Howard H. Clark of Rupert's Land, Anglican Primate of All Canada, said at a press conference here.

"Every church feels we're all shook up," he said. "The younger generation has never been so serious and they are much more interested in the basic questions of life."

He blamed the skepticism on the fact that the church "hasn't been concerned with first things." Instead, it has placed "a pretty facade over life," he said. (EP)

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