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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

OCTOBER 19, 1967

Personally speaking



'Happiness is. . .'

MANY years ago I gave my daughter Judy a copy of William Lyon Phelps' little classic, *Happiness*. In the front of the book I wrote: "Keep this little book and you will always have 'Happiness' in your library. Keep the principles of the book and you will have happiness in your heart." Now I find the book in my own library, autograph and all!

Since I am more bulging and grayer than when I gave this book to my daughter, something Dr. Phelps has to say about happiness and growing old has special significance for me. (Don't go away, young readers, there is a word for you too!)

Taking note of the fact that many people become alarmed when they first discover their hair is turning gray, the noted educator says if one suddenly discovered his hair was turning green or blue, he would really have something to worry about. But, he says, when it begins to turn gray, that is just a sign "there is so much gray matter in the skull there is no longer room for it; it comes out and discolors the hair."

So, he counsels, "Don't be ashamed of your gray hair; wear it proudly, like a flag."

But there is no such thing, really, as "growing old gracefully," he says, for "old people are not graceful." Grace, he says, "belongs to youth and is its chief charm. . . Young people are decorative; that is why we like them. They are slender, agile, fair and graceful, because nobody could stand them if they were otherwise."

Just think what a horrible situation we'd face, he suggests, "if boys and girls, knowing as little as they do, were also bald, grey-headed, fat, wrinkled, and double-chinned. . ." Nature has so arranged things, he says, "that young people are physically attractive until they acquire some brains and sense, and are able to live by their wits; then they lose these superficial advantages. As responsibility grows, beauty and grace depart."

Even if it were possible to grow old gracefully, reasons Dr. Phelps, "it would be at best a form of resignation, a surrender; and a soldier of life should not take it lying down."

So, he concludes, "instead of growing old gracefully, suppose we grow old eagerly, grow old triumphantly."

Gee, thanks, Dr. Phelps. Anybody know somebody who'd like to have half a bottle of ash blond dye?

Edwin L. McDonald

IN THIS ISSUE:

SENSITIVITY to group process and to people through personal growth is the goal contained in five levels of progress described in "Toward we-ness," the story of what goes into preparing missionaries for overseas service. Read about it on page 10.

THE Cooperative Program is a major means by which Southern Baptists express their concern for a lost world. What it is, what it does, and how Baptists can share in it, is described on page 14 in "How express mission concern."

A GOOD Sunday School teacher is not supposed to be a good preacher. Some thoughts on teaching and preaching may be found in "Teaching or preaching," an editorial on page 3; and "It's more noble," by Lawson Hatfield, on page 16.

EDITOR McDonald remarks on "Alagood heroics" in reference to the casino-gambling bill and a legislator's rationale, on page 3.

SOME thoughts on gray hair and graceless aging, and some comments on youth, may be found in "Happiness is . . ." on page 2.

THE United States Navy's Chief of Chaplains, Rear Admiral James W. Kelly, is a native Arkansan and a distinguished graduate of Ouachita University. He is also the subject of our cover story, to be found on page 5.

THE Religious Liberty Conference recently completed meeting for the 11th year in Washington. Two hundred Baptist leaders from 31 states and eight denominations conferred on "The Role of the Christian through Church and State in Human Welfare." Read the whole story of their participation in this important event, in "Baptists confer on role in meeting human needs," page 9.

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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.

Alagood heroics

THE reasoning of State Senator Oscar Alagood to the effect that he and the rest of the legislators who passed the casino-gambling bill at the last legislative session are due some of the credit for the current crack-down on gambling is interesting indeed. It is especially interesting since the senator apparently presented it—to a Little Rock civic club—with straight face and without tongue in cheek.

The Alagood reasoning is that the passage of the casino bill put the matter square up to the Governor and resulted in a veto and the eventual crack-down.

This reminds us of the old story about the fellow who came up while a hero's medal was being conferred on another man for diving into the river and rescuing a young lady from drowning. "I think I ought to have some kind of medal," pleaded the new arrival. "After all, I was the one who pushed the girl into the river!"

If there are going to be medals for the lawmakers who helped to pass the casino bill, let's make them tin.

Standing for God

TWELVE thousand people—"the largest crowd ever assembled in Northeast Georgia"—met in Gainesville recently at a Baptist-sponsored rally "to affirm that God is alive."

Attending were Negroes as well as whites, and many religious denominations besides Southern Baptist. The Chattahoochee Baptist Association, sponsor of the assembly, had invited all denominations, including every Negro church and Negro school in the county.

Of course, God's being alive does not hinge on whether or not a big enough crowd can be assembled to fill "every bench, chair, hillside, and housetop around Gainesville City Park," as this crowd is reported to have done. God is alive whether anybody goes to the rally or not. But, as Southern Baptist Convention President H. Franklin Paschill, principal speaker at the rally, said: "In times like these, when the world is sick, it is a refreshing thing to see an entire community declare itself so wholesomely as believing in a living God." But then, no doubt while many of the zealous were still shouting their "amens," that meddling, if not doublecrossing, preacher from Nashville slipped in the real punch lines:

"If we do not translate our faith into action, we fail the God we profess to support. For too long now, many of us have been content to say what we believe, not meaning to back it up with what we do."

Teaching or preaching?

SHOULD a Sunday School teacher teach or preach? This is the question Secretary Lawson Hatfield of the Sunday School Department discusses in his column elsewhere in this paper.

Declares Secretary Hatfield: "While preachers should be teachers, it does not follow that teachers should be preachers." And to help the teacher to teach rather than preach, he proposes "getting rid of the lecturn" and sitting in a chair while encouraging the class members to have their Bibles open and in use during the study period.

We shall not repeat here all that the distinguished Sunday School leader says in his column—we'll hope you turn to his department for that—but we'd like to go on record as uttering a vociferous, Jesse Reed "amen" for all that he is saying.

No doubt it is sometimes true, as we have heard on occasions, that "our Sunday School teacher is a better preacher than our pastor." But this is certainly no compliment for a teacher. It is really one way of saying that the Sunday School teacher is not getting the job done—at least not in the classroom and before a Bible class.

Autonomy again

THE active pastors of Caddo River Association will no longer be ex-officio messengers to the annual associational meeting.

At a business session recently, the association voted unanimously to strike from its constitution (from Section 3, Article 2) the provision: "In addition to the regular messengers as provided herein the active pastors of the churches of the Association shall be ex-officio messengers."

The only argument we heard in support of this action was that as ex-officio messengers the pastors could vote but could not make motions. One much stronger argument, in the light of our several Baptist autonomies, would be that associations do not have the authority, rightfully, to tell the churches whom they are to have as messengers to the associations. Right? Right!

Prayer thought

"Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy on us" (Psalm 123:2).

Day with missionary

It started Sept. 28 at the fish fry at Biggers when I made arrangements with J. Russell Duffer, missionary of the Current River and Gainesville Association, to come out to preach at Mt. Pleasant at Pitman.

Mr. Duffer started out his day on Oct. 1 by preaching his usual Sunday morning broadcast on KCCB at Corning, which is broadcast at 8:30. He arrived at our church about 10:30. He attended the Sunday School class, then he made arrangements with the youth and music director to make a recording of the youth singing for future broadcast. He delivered a fine sermon and then had lunch with Mr. Harley Legate.

At 2:30 Sunday afternoon he attended the Board Meeting at Biggers where he presented the calendar of activities for the coming year of the association. He also made arrangements for several other meetings.

At 3:30 Mr. Duffer and Mr. Legate returned to Maynard where Mr. Duffer made five contacts to get a preacher before a church in view of a call. He then returned to Mt. Pleasant at 7:30 and showed a film entitled "Language Friends." After showing the film he delivered another fine sermon and served as pastor in the taking of the Lord's Supper. In doing all of this he drove between 160 and 200 miles.

Would you please print this fascinating story of a day with a missionary?—Harley Legate, Route 1, Maynard, Ark.

'Issues and answers'

Your response to ISSUES AND ANSWERS [page 15 of our issue of Sept. 28] was so quick that you have taken us by surprise. The photographs and texts are not quite ready, but as soon as they are, they will be sent to you forthwith. Thank you again for your response.—Floyd A. Craig, director of Public Relations, The Christian Life Commission, Nashville, Tenn.

For 'cleaner' TV

Will you join me in an effort to keep "dirty" movies off television? The showing of "Never on Sunday" was an affront to the nation and a challenge to Christian people everywhere. Will you ask your readers to write Mr. Mort Werner, NBC Program Director, 30 Rockefeller Plaza, New York, N. Y. in protest? "Tom Jones" is scheduled next. Can we stop it?—Jack Gritz, Editor, Baptist Messenger, Oklahoma City, Oklahoma.

'Dollar for Dollar'

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

When Arkansas Baptists had settled their debts in 1937 by paying 35 cents on the dollar neither Dr. Ben L. Bridges nor the Executive Committee of the Convention were satisfied. They placed the cancelled bonds in a lock box and hid them in the back of the safe.

This kind of settlement gnawed at Dr. Bridges' conscience. During the next few years it was not unusual for him to go back to the office at night, pull out the papers, and look at them. If one had been close enough he might have heard the secretary pray, "Oh God, we haven't done right by these people who loaned us money." Baptists had settled their debts, but Bridges believed it was a stop-gap measure.

Dr. Bridges worked with renewed vigor. His working day stretched to 20 hours. He preached all over the state to congregations urging the necessity of building greater educational institutions and expanding their work. And wherever he could get an ear . . . a cotton farmer in the delta, a timberman, a professional man . . . he kept pounding away on one theme: Arkansas Baptists must pay their debts. The people listened and the work grew.

Early in 1943, Dr. Bridges wrote in the Arkansas Baptist Newsmagazine, "Many of the people who loaned us the cash to build our colleges, hospitals and the orphanage and to expand our mission work were poor people. They loaned us all their savings because they believed that a Baptist organization would pay them back the money they loaned for our religious work. Some of them are widows of Baptist preachers, some of them are deacons, and some of them are schools which invested endowments. Most of them are in very poor circumstances, and we paid them only thirty-five per cent of the money they loaned us. The letters we have received from them are heart-breaking."

Few people were surprised when the Executive Board recommended to the State Convention in Little Rock, November, 1943, that Arkansas Baptists pay the remaining 65% of their debts. The total would amount to about \$700,000, three times the annual budget of the Convention.

Opposition to the proposal arose immediately. Lawyer messengers argued the debt legally paid. The compromise settlement by the Convention was no more than other businesses had done during the depression. They reasoned that creditors had loaned an inflated dollar and had been paid a solid dollar.

The debate went on all day. Ministers disagreed over the proposal. The Convention appeared split. Some contended it would be better to take the money to pay the indebtedness and spend it on missions and evangelizing the world.

At this point Arkansas-born Maxfield Garrot, missionary to Japan who had returned a week before after serving two years in a Japanese concentration camp, arose and addressed the body.

Weeping audibly, he said, "Now that you have brought the matter of missions into this discussion, I must say something." His voice had such pathos that all listened in rapt attention.

"If it's missions you're interested in, I want to tell you that the testimony of Arkansas Baptists and all other Christian bodies will be naught as long as the world can point to any suggestion of dishonesty in our dealings." (Arkansas Gazette Magazine Section, Sunday, Nov. 16, 1952, p. 2f)

The Convention voted to pay the debt.

Arkansas Baptists were electrified by the action of the Convention. They felt it to be a tremendous undertaking, but a God honoring one. On December 19, 1943, Secretary Bridges mailed to 193 bond holders the full amount owed them. The remaining 241 bond holders received Christmas letters notifying them they would be paid in full in 10 per cent portions.

(Continued on page 5)

SS Board employees send books to Alaska

BY LARRY R. JORDAN

NASHVILLE—Employees of the Sunday School Board of the Southern Baptist Convention have given up time, money and some personal possessions to help flood-stricken pastors and churches in Fairbanks, Alaska.

A total of 1,434 books from employees' personal collections and the board's Dargan-Carver Library were donated to help replace pastors' libraries destroyed by the rising waters of the Chena River.

A collection was taken following chapel services at the board and \$619.00 was collected.

James L. Sullivan, executive secretary-treasurer of the board, said the money would be used for several purposes. He said \$136 was spent to buy new hymnals for the University Baptist Church of Fairbanks. Another sum, he said, will pay for shipping both the hymnals and the donated books to Alaska.

Sullivan said the remaining money would be applied toward the purchase of a piano for the University church. Earlier, the board sent free church literature for the coming quarter to the Fairbanks churches.

Helen Conger, the librarian at the board, who handled the collection of the books, said several types were received. Among them, she said, were sermons, devotionals, commentaries, dictionaries, study course books and several versions of the Bible. Selected fiction from the board's library was sent with the personal gifts, she said.

"The average gift was 10 books," Miss Conger said, "but some donors

gave many more. It was gratifying to see the response. I could tell people took pride in giving and in what they gave because all the books were in very good condition."

Miss Conger said the magnitude of the gifts showed "a real feeling of love and appreciation for the preachers of Fairbanks." (BP)

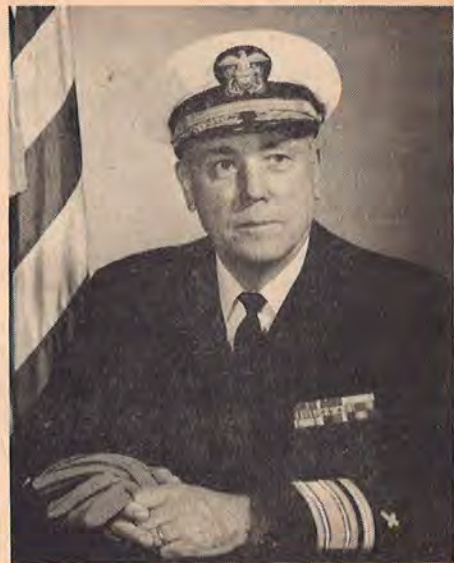
Missionaries insurance protection planned

OAK PARK, Ill.—A new program of group health protection for missionaries will cover an individual for up to \$15,000 worth of health care a year, according to the sponsoring agency, the Christian Medical Society.

Both hospital and doctor bills will be covered in the new plan for missionary agencies seldom getting adequate health insurance.

"The reasons for this lack are that the peculiar health problems of missionaries, the unpredictability of costs in other countries and the small size of most mission groups make adequate insurance a problem," a CMS spokesman said.

"Missionary Health Program" is the title of the plan, which will allow missionaries to enjoy special rates by joining a much larger group of insured persons. MHP-CMS will be an administrative intermediary between mission boards and an underwriter, John Hancock Mutual Life Insurance Company of Boston. (EP)



Chief of Chaplains

Chief of Navy Chaplains, Rear Admiral James W. Kelly, a native of Carthage, Ark., was back in his home state recently for a visit with his mother, Mrs. Miles D. Kelly, who is in a nursing home in Lonoke. While here, Admiral Kelly preached to a packed auditorium in Lonoke's First Church, which he counts as his home church. (Eugene Ryan is pastor of the church.)

A distinguished graduate of Ouachita University, where he received the honorary D.D. degree in 1958, Dr. Kelly is also a graduate of Southern Seminary, Louisville, Ky., where he received the Th.M. degree.

Admiral Kelly was serving as pastor of First Church, Malvern, at the time he entered naval service, as a chaplain with the rank of lieutenant, junior grade, in 1942.

The Admiral was awarded the Purple Heart Medal for wounds received in action while assigned to the USS Mobile, during World War II; and the Bronze Star, with combat "V" for heroic achievement during an explosion and fire aboard the Mobile. In addition, he has the American Campaign Medal; the Asiatic-Pacific Campaign Medal with six operations stars; the World War II Victory Medal; Navy Occupation Service Medal, Asia Clasp; the China Service Medal; and the National Defense Service Medal.

During his present position, to which he was elevated on July 1, 1965, the Chief of Chaplains has given top priority to the expansion of education and training opportunities for chaplains, the enlargement and refinement of the lay-leader program, and the strengthening of the character-education and moral-leadership programs.—ELM

Beacon lights

'Dollar for dollar'

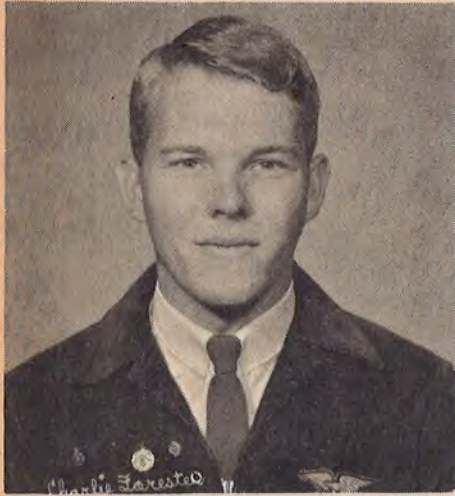
(Continued from page 4)

But one more hurdle appeared. A group of Baptist laymen brought a suit to restrain one of the Convention's institutions from making contributions to the debt fund. They won the suit in Pulaski County Chancery Court. Bridges appealed to the Arkansas Supreme Court. The decision is worth preserving.

"The Convention's action in recognizing this moral obligation and determining to discharge it is nothing more than might be expected from a growing, militant organization dedicated to promoting a religion whose cardinal principle is found in the commandment: 'As ye would that men should do to you, do ye also to them likewise.'" (Ibid). Arkansas Baptists were perfectly free to pay off their moral obligations if they so chose.

In addition to the regular gifts, a Baptist Honor Club was organized. Members paid a dollar monthly toward the indebtedness. The Convention supplemented the fund in modest annual payments. Then in the Spring of 1952 the Arkansas Baptist Women's Missionary Union volunteered to raise the last \$10,000 of the indebtedness.

The cloud over the name of Arkansas Baptists' honesty was lifted that fall when Dr. Bridges dropped the last box of checks in the mail chute.



MR. FORESTER

Receives FFA degree

Charlie G. Forester, a sophomore at Southern College and a son of Mr. and Mrs. Elmer C. Forester, Alton, Mo., was recommended to receive the highest degree offered by the Future Farmers of America, that of American Farmer, at the 40th annual National Convention of the F. F. A. in Kansas City, October 10-14.

He has a 1/3 interest with his father in a 440-acre farm, and a share of the livestock and crop operations.

He served his local F. F. A. chapter as president for two years and was a member of the dairy products and parliamentary procedure teams. In 1964 he was selected as Missouri's delegate to the National Youthpower Congress in Chicago and was public speaking winner of the American Dairy Association. He was named District Star Farmer for the South Central District in the 1964 State F. F. A. Convention. (DP)

Authors article

Dr. L. H. Coleman is the author of an article in the October-December, 1967, *The Quarterly Review*, page 32. It is entitled "Special Offerings".

Deacons ordained

Odes Doshier, Andrew Houser, Harold Culdice and Harold Dean Byrd were ordained deacons of Gassville First Church, White River Association, Sept. 24, with Rev. Ewell M. Logue, pastor, acting as moderator and Rev. Howard King, pastor of Flippin Church, preaching the ordination sermon.

The questioning was by Rev. S. D. Hacker, associational missionary, White River Association. Rev. Obie Ford, pastor of Mtn. Home East Side Church, served as clerk. Rev. Max Doshier gave the ordination prayer.—Reporter

Brinkley church has awards day

First Church, Brinkley, held its annual awards day Oct. 7, honoring those who have attained perfect attendance records in the Sunday School. Ninety-three members of the church's Sunday School were recognized.

The awards were presented by L. B. Hughes, new educational counselor and Lew Sorrells, new Sunday School superintendent, during the regular Sunday morning worship service. (DP)

Roy Bennett resigns

Mr. Roy Bennett, church treasurer of First Church, Pocahontas, has resigned after serving the church for 25 years.

Mrs. Ruth Rogers was elected treasurer at the regular quarterly business meeting of the church. Mrs. Betty Holobaugh will act as assistant. (CB)

Directs clinic

Rev. T. D. McCulloch, minister of education for First Church, Texarkana, was director for the four-night clinic held at Pulaski Heights Church, Little Rock, on Oct. 15.

Mr. McCulloch, a graduate of Ouachita and Southwestern Seminary, is a former Arkansas BSU Secretary and has been minister of education for several Texas churches.

He came to Texarkana in June, 1966. Dr. W. Harold Hicks is pastor.

GA coronation

A GA coronation service was held Oct. 4 at Baring Cross Church, North Little Rock. The following girls were presented: Maiden, Sandy Berryhill; ladies-in-waiting, Cathy Adams and Janet Matthews; queen-with-scepter, Fonda Dinwiddie; princesses, Rachel Bowman, Diane Horn and Janet Wilkins. K. Alvin Pitt is pastor. (CB)



The call of the wild

Plaintive calls of geese flying south often breaks the stillness of October nights. Responding to this "call of the wild," many outdoorsmen go outside to gaze into the black sky—to stand in wonder and awe; not hoping to see anything, only to hear better a witness to one of nature's miracles.



Canada geese—going south

Most migrating birds pass silently overhead; flying at night, stopping to feed and rest by day. Each year millions of birds migrate from their northern nesting grounds to southern wintering areas, many flying thousands of miles. Only a few of the large Canada geese or honkers come this far south anymore since they are now able to find an abundance of winter food in the corn belt. The smaller blue and snow geese (erroneously called brant) still come to and through our state in large numbers—wintering mostly in the gulf coastal marshes—many of them having come from north of the Arctic circle. How and why birds migrate is still largely a mystery and unfortunately only a relatively small number of people are aware of the miracle and magnitude of this great annual passage.

Pastors' conference

Dr. Roy Lee Honeycutt, professor of Old Testament and Hebrew at Midwestern Seminary, Kansas City, Mo., will bring the message to the Arkansas Baptist Pastors' Conference meeting Nov. 6 at Immanuel Church, Little Rock.

The conference will begin at 1:30 p.m. This year's theme is "Because we have this ministry" (II Cor. 4:1).

Dr. Tal Bonham, Southside Church, Pine Bluff, will preach from the Sermon on the Mount at 1:45 p.m.

Taking part in the 2:20 p.m. symposium—"Because we have this ministry"—will be Rev. Tom Bray, Second Church, El Dorado; Rev. D. B. Bledsoe, First Church, Stuttgart; Dr. Vester E. Wolber, Ouachita University, and Dr. L. H. Coleman, Immanuel Church, Pine Bluff.

Rev. Vernon Dutton of Matthews Memorial Church, Pine Bluff, and Bette and Ed Stalnecker, Memphis, Tenn., will provide special music. The benediction will be delivered by Rev. Kenneth Everett, Mt. Olive Church, Crossett.

Dr. Honeycutt, a native of Granada, Miss., received his B.D. and Th.D. degrees from Southern Seminary, Louisville, Ky., and has done postgraduate study at the University of Edinburgh in Scotland. He is the author of several books and Sunday school materials.

Officers of the Arkansas Baptist Pastors' Conference are: president, Rev. Eddie L. McCord, Watson Chapel, Pine Bluff; vice president, Rev. Gerald Taylor, Sherwood Church, North Little Rock; and secretary, Rev. John Robbins, North Crossett First Church, Crossett.

News about missionaries

Mrs. John S. Oliver, Southern Baptist missionary to Brazil, who recently arrived in the States for furlough, is now living in Southern Pines, N. C. (address: 308 Crest View Rd., Southern Pines, N. C., 28387). The former Virginia Winters, she was born in Leslie, Ark., and lived in several states during childhood. She was appointed by the Foreign Mission Board in 1950.

Arkansas Valley meets

The annual meeting of the Arkansas Valley Association was held Oct. 9 at First Church, Brinkley. Principal speaker was Rev. Gerald Martin, pastor of Poplar Ave. Church, Memphis, and president of the Southern Baptist Convention's Pastors' Conference.

The annual sermon was given by Rev. Lewis Clarke of First Church, Marianna. Dr. Clyde Hart, secretary of the Race Relations Dept., State Missions, also gave an address. (DP)



DR. HONEYCUTT MR. SIMMONS

Simmons to Hope

Thomas S. Simmons, a native of Florida, is the new pastor of Calvary Church, Hope. Mr. Simmons comes from Emhouse, Tex., where he was pastor for 18 months. Prior to that, he held pastorates in Missouri, Florida and Georgia.

He is presently a student at Dallas Theological Seminary, from which he will receive his Master of Theology degree in May. He was graduated from the University of Tampa and has attended Midwestern Theological Seminary at Kansas City, Mo.

He is married to the former Norma (Bunny) Thomas of Tampa.

Deacon ordination

Park Hill Church, North Little Rock, ordained seven new deacons at its evening worship service Oct. 8: Cooper Collins, Dick Giddings, Calvin Johnston, Roy Pippen, Norman Roberts Jr., Graham Thompson, and Bill Westenhaver.

The candidates were questioned by Judge Tom Digby and each one was presented a book on the deaconship, by Dr. Carl Hanchey. The ordination sermon was by the pastor of the church, Dr. Rheubin L. South, and the ordination prayer by Dr. Norman Roberts, father of one of the candidates, Mr. Roberts Jr.

Whiteside family honored

The Walter Whiteside family of Brinkley was honored as First Church's "family of the year" on Oct. 7. Rev. Jack Clack, pastor of First Church, presented Mr. Whiteside with an award for the family, which includes his wife and five children: Jerry, David, Sharon, Edward, and Doreatha. (DP)



ARKANSAS girls attending Camp Crestridge in Ridgecrest, N. C., this summer were among 406 other campers and staffers from 21 states and two foreign countries. The camp was directed by Miss Arvine Bell. Pictured are: (Campers) Barbara Creek, Judy Creek, Kathy Eubanks, Marsha Gardner, and Ann Purvis; (Staffers) Janis Lee, Bobbie Sue Sterling, and Arvine Bell.

From the churches

South Side to host

Harmony Association

South Side Church, Pine Bluff, will celebrate its 50th anniversary by hosting the 50th anniversary meeting of Harmony Association, Oct. 30-31.

Forty churches will participate in the session, which will begin at 10 a.m. Oct. 30. Tal D. Bonham, South Side pastor, will bring a message on evangelism at 11:30 a.m. The afternoon meeting will be from 1:30 to 3:30 and the evening session from 7 p.m. The meeting will resume at 9:30 Oct. 31 and will adjourn by noon. (CB)

Hamburg church has recognition service

A special recognition service was held at First Church, Hamburg, Oct. 8.

In appreciation of the loyalty and work of the Sunday School officers and teachers, they were given special recognition at the 11:00 a.m. worship hour. (DP)

Hope Association news

Two new pastors are in service in Hope Association churches.

Kenneth Norris of Haughton, La., has been called by Haley Lake and is already at work on the field. His wife is also serving the church as pianist.

Calvary Church, Hope, has called Tommy Simmons, who is also on the field. Mr. Simmons formerly served as pastor of an Emhouse, Tex., church.

The 60th annual meeting of the Association was held Oct. 19 with First Church, Stamps. Dr. C. W. Caldwell, former Secretary of Missions in Arkansas, was afternoon speaker. W. V. Garner, pastor of Immanuel Church, Texarkana, presented the annual sermon.

The Associational stewardship rally will be held with South Texarkana Church, Texarkana, Nov. 20. Dr. J. P. McBeth of Dallas will be the featured speaker.—M. T. McGregor, missionary

Benton County Assn. meets at Siloam Springs

The 81st annual session of the Benton County Association was held at First Church, Siloam Springs, Oct. 9-10.

Dr. Tom Logue spoke about his work in the State Student Department. The annual sermon was brought by Rev. Paul Myers, the doctrinal sermon was given by Rev. Richard Adams, Gentry, and Rev. J. M. Johns, Immanuel, brought the missionary sermon.

The Baptist Student Union of the University of Arkansas was featured following reports from department leaders.—Harry C. Wigger.

Santo to music post

Joe Santo Jr., a native of Louisiana, will become music minister of First Church, El Dorado, after serving in the same capacity at Emmanuel Church, Alexandria, La. Roger Lawson, who has been serving as organist-director on an interim basis, has been named regular church organist.

Mr. Santo has served churches in Mississippi, Oklahoma and Louisiana, and was on the faculty of the Glorieta and Ridgecrest Assemblies and a member of the Executive Council of the Southern Baptist Church Music Conference. He is a professional member of the Matinee Musical Club. Don B. Harbuck is pastor. (CB)



Feminine intuition

by Harriet Hall

Living with students

When I was only four years old my father became a college president. I have lived around students almost continuously from early childhood until the present. I remember how smart I thought the big students were. I thought surely I would "arrive" if I could live to see the day when I would become a freshman, or sophomore.... then one day I was to learn that "sophomore" comes from two words, meaning "wise" and "moron"—and I got my first insight into the fact that even students don't know it all.

Students look at adults with a very critical attitude sometimes, but perhaps they have to do this when they realize that they are becoming adults themselves. Students are not yet classified as adults, yet they are certainly not children. They are people, not things. Some have open minds, some have closed ones. Some are rebellious toward authority while others are only trying to carefully analyze and form their own conclusions. Each student needs to be respected as an individual. All of them need love and understanding.

Nearly all the students I know are under some form of pressure. Some are under a great deal of pressure. There is Viet Nam, with the threat of no-one-knows-what-next; there are other pressures such as making good grades, the pressure of conformity to the group, and the pressure to date the right people, or the near-panic to marry well.

Some of the students I have known have met some of their severest tests during their college days—and these tests are not always in the classroom. Many have little understanding of the Bible and Christianity. Others are growing and maturing day by day, and it is a pleasure to watch them come around the difficult corners of their student journey. As adults we must seek to live in such a way that we will help them not become disillusioned with the adult world, but rather help them respond to its needs with their own abilities and concern.

Revivals

Togo Church, Parkin, Aug. 27-Sept. 3; Rev. Clyde Hankins, evangelist, Leslie Woods, New Albany, Miss., song leader; 2 professions of faith, 8 by letter; James C. Miller, pastor.

First Church, Crossett, Oct. 15-22; Bobby Britt, evangelist, Hoyt Mulkey, singer; Jerry Don Abernathy, pastor.

Ebenezer Church, El Dorado, Oct. 20-22; J. T. Elliff, evangelist; Sam Whitlow, singer.

SBC dates

Southern Baptist Convention dates and places now approved are:

- 1968—Houston, Tex., June 4-7.
- 1969—New Orleans, La., June 10-13.
- 1970—Denver, Colo., June 9-12.
- 1971—St. Louis, Mo., June 1-4.
- 1972—Philadelphia, Pa., June 5-9.

Baptists confer on role in meeting human needs

WASHINGTON—Two hundred Baptist leaders from 31 states, the District of Columbia and Canada and from eight denominations conferred here three days on "The Role of the Christian Through Church and State in Human Welfare."

This was the 11th annual Religious Liberty Conference sponsored by the Baptist Joint Committee on Public Affairs of which C. Emanuel Carlson is the executive director.

James M. Sapp, director of the conference, explained that the report of any consensus of opinion that may have been achieved was not authoritative or binding on any person, church or denominational group. The views expressed, he continued, are relayed to the Baptist Joint Committee for help in future policy discussion.

"The motivation of welfare is rooted in the Christian's relation to God," one section of the conference declared. "God's purposes are realized through the Christian's response, in love, to human need," it said.

"In a church's priority of motives its function in responding to human need is of equal significance to its function in proclamation. Its witness may be said to consist in both its proclamation of the gospel and in its efforts in human welfare," the section continued.

A prime concern of another section was the relation of church welfare programs and those of government. Both of these types of social welfare should "exist for the benefit of persons, not for the benefit of institutions," it declared.

When Christians reject government programs to meet human need, they should offer other and better alternatives, it continued.

"What should be the churches' attitude toward the role of government in meeting human need?" the section asked. In part it replied:

"Too often churchmen have taken the stance that they alone are really helping people as God wants people helped. The government not only may not be of Satan, but may very well be of God. Some would even dare to say that it frequently is more godly than certain so-called Christian agencies and churches."

The problem of church-government cooperation in welfare programs was met head-on by the conference. The section that dealt with this issue said that

"cooperative relationships with government and public agencies should be neither summarily rejected nor facilely established."

It was generally agreed that in all cooperative church-government relationships neither party should sacrifice its own objectives, principles and independence.

The section that worked on the problem of financing welfare activity agreed that "if a church establishes a program of social welfare in order to win persons to a sectarian point of view, it should finance that program out of its own funds."

An almost unanimous view was expressed in the conference that "both individual Christians and churches should minister to human need." The differences arose in how this was to be done.

This section pointed out that the differences were based largely on varying theological viewpoints. As a result, the report said:

1. Some reject government aid completely;
2. Some say that churches and government should cooperate;
3. Some concluded that increasing government aid to church-related bodies is inevitable and desirable; and
4. Others attached conditions to government aid "when it does not infringe on the moral freedom of the individual."

The finance section concluded that "any church organization refusing tax funds for welfare work must be prepared to support fully all its responsibilities under God in meeting human needs."

During the conference, in addition to dialogue among themselves, the Baptist leaders heard three prominent government experts in the field of welfare. These included Vice President Hubert H. Humphrey, Philip D. Hardberger, special assistant in the Office of Economic Opportunity, and H. Ralph Taylor, an assistant secretary in the Department of Housing and Urban Development.

One afternoon of the conference, in order to get first hand information from public authorities, three groups visited the Judiciary Committee of, the House of Representatives, the department of State and the Office of Economic Opportunity.

The Religious Liberty Conference this year was one of a series of three on the roll of the Christian through church and state. Last year the theme was education. Next year the subject will be international relations.

The conference each year is by invitation to Baptist leaders nominated to the Baptist Joint Committee on Public Affairs by denominational agencies and leaders in its sponsoring denominations. [Arkansans attending were Dr. L. H. Coleman, pastor of Immanuel Church, Pine Bluff, and Editor Erwin L. McDonald of the Arkansas Baptist News-magazine. Dr. McDonald served as leader of the section on finance.]

The Baptist Joint Committee is a denominational agency maintained in the nation's capital by the Southern Baptist Convention, American Baptist Convention, Baptist General Conference, Baptist Federation of Canada, National Baptist Convention of America, National Baptist Convention U. S. A., Inc., North American Baptist General Conference and the Seventh Day Baptist General Conference. (BP)

OEO official: 'poverty war needs church help'

WASHINGTON—Philip D. Hardberger, special assistant to Sargent Shriver, director of Office of Economic Opportunity, told a Baptist conference here that the War On Poverty cannot be won without the help of churches.

"You know the need, you have the expertise, and you have the resources" to help win the battle against poverty, he said.

Hardberger, a Baylor University graduate, addressed the annual Religious Liberty Conference of the Baptist Joint Committee on Public Affairs, in its 11th annual meeting.

Hardberger, a Baylor University employee of the Baptist General Convention of Texas, praised a Texas Baptist program of work with migrant farm laborers along the Rio Grande River. He also commended a recent issue of **Home Missions Magazine** (SBC) that gave an in-depth look at the poverty program of the Office of Economic Opportunity (OEO).

The OEO spokesman said the government was striving for three things in waging the War On Poverty:

1. Education and training
2. Opportunity to work
3. Opportunity to live in decency and dignity

"It is at the point of education and training that the poverty circle is broken," he said. (BP)

Toward "We-ness"

BY DONALD K. LAING

"Sensitivity to group process and to people through personal growth" was the goal of four days of a group training laboratory for 98 Southern Baptist missionary appointees now preparing for overseas service in a 16-week orientation at Ridgecrest (N. C.) Baptist Assembly.

Rev. F. Lawson Pankey, acting Training Union secretary for the Baptist General Association of Virginia, Richmond, headed a team of six counselors trained in this unusual educational procedure.

"We hoped each individual would be confronted with opportunities for self-examination through their interaction with others so that personal growth might be realized," he explained in an interview with all the counselors at the end of the training session. "We wanted each to gain such insight and then transfer his new insight to other areas of life."

Working with Mr. Pankey were three others from Virginia Baptist headquarters, Rev. Allen R. Brown, music secretary, Rev. Cecil E. Marsh, associate Training Union secretary, and Rev. Harold S. Bailey, annuities secretary (for Virginia, Maryland, and the District of Columbia). Rev. William T. Smith, superintendent of missions for Potomac Baptist Association, Manassas, Va., and Rev. William H. Clarke, assistant pastor of First Baptist Church, Alexandria, Va., completed the team.

The new missionaries were divided into "T-groups" (training groups) of 10. The groups had no structured program, but discussed at random subjects or persons present.

Mr. Pankey described five levels of progress which groups may realize in this kind of activity:

1. The level of ambiguity. This is the authority stage. The members question: What are the goals? Who is the leader? What is the norm? What relationships are here? Who is trustworthy? Am I accepted as a member?

2. The fight-flight level. Here the group begins to center on personal relationships in terms of leadership. Some members show aggressiveness, others flee.

3. The work stage. The group begins to jell and to see not only leadership relationships and shared responsibilities for the success of the group, but to feel a real "group-ness." Hearing is improved. Members begin to sense needs as well as hear words, and they begin to feel emotions.

4. The status stage. Now, if the group stays together, it recognizes certain persons as leaders. The answers to "Who is who?" and "Where does he stand?" are pretty well clarified and established.

5. The consolidation stage. The group must be together for a long period of time if it is to reach this stage. The members settle into a pattern that is well established and defined. There are norms that everyone pretty well knows. Group members really get to know one another.

A group which begins as a collection of people can through understanding of group process become almost as one. Group experiences bring about a sense of community, and the interaction of the group produces a "we-ness." This leads to personal growth through self-awareness, sensitivity, and group process.

Mr. Bailey was asked if the discussion of a problem through this process gives depth to an individual. He responded: "It will give growth. How I affect others and they affect me is an interaction, so, in a sense, growth occurs."



SOUTHERN Baptist missionary appointees undergoing orientation at Ridgecrest (N. C.) Baptist Assembly recuperate from strenuous classes.



MRS. THOMAS W. GRAHAM of Fort Myers, Fla., Southern Baptist missionary appointee, gets an inoculation from Dr. Franklin T. Fowler, medical consultant for the Foreign Mission Board. She is among 98 new missionaries undergoing 16 weeks of orientation at Ridgecrest (N. C.) Baptist Assembly.

But we cannot say what happens to this person this way or to that person that way. Because each individual must move at his own rate of speed even in these experiences, the members of a group are not in the same place at any one time as far as development is concerned."

Mr. Brown was asked if in the group we see more of the individual than the individual wants us to see. He replied: "I am not sure we can tell how much he really wants us to see. He may not reveal himself much verbally, but if we are listening we pick up things. We see him, hear him, see how he is doing, hear his statements in context and in relation to some other member of the group."

Mr. Clarke evaluated the achievement of his group of appointees: "I think these people have reached way down and

come to look at themselves and at each other in a little different way. Sensitivity has increased to where we can look at ourselves and others in a more Christian way.

"God told us to love ourselves and to love others and to love him. I believe this group experience has helped us to hear Jesus' commandment in a new, practical, and significant way which will work anywhere, because anywhere you go there are people."

[EDITOR'S NOTE: Rev. Donald K. Laing was pastor of Calvary Baptist Church, Colorado City, Tex., prior to missionary appointment for Brazil in May].

Motel owner honored

NEW YORK—Wallace E. Johnson, president of Holiday Inns of America and a Southern Baptist layman, was honored here Oct. 13 for his influence on American life through use of the Bible.

Johnson was presented a citation from the Laymen's National Committee, Inc., at an awards luncheon co-sponsored by the American Bible Society.

Johnson, a member of Union Avenue Baptist Church, Memphis, was recognized "for his accomplishments in educating ministers through his foundation, for his open Bible policy in Holiday Inn rooms, and for his influence on millions through his use of the Bible and prayer in his personal and business life."

Former Presidents Dwight D. Eisenhower and Harry S. Truman also received awards, both for service to God and country and to the cause of world peace, but they were not present at the luncheon.

Other awards went to Louis Hartman of Catholic University in Washington, D. C., to Vice Admiral William F. Rarborn Jr. (USN-Retired), and to Oxford University Press of New York.

Johnson and his partner, Kemmons Wilson, head the world's largest motel chain, Holiday Inns of America, which now includes more than 900 inns in 50 states, Canada, Puerto Rico and the Bahamas.

Johnson is active in 75 other corporations and head of a fast-growing firm called Medicenters of America, Inc., which builds medical centers providing treatment for patients who do not need hospital care but who are too ill to remain at home.

Johnson and his wife have also set up a foundation for humanitarian causes which has helped churches and hospitals and aided young men and women to obtain an education.

The award was presented during National Bible Week sponsored by the Laymen's National Committee and during the Worldwide Bible Reading program of the American Bible Society, Oct. 15-Nov. 23. (BP)

Church safe robbed for second time

MOBILE, Ala.—For the second time in five weeks, the Dauphin Way Baptist Church here, one of the largest in the Southern Baptist Convention, was robbed by safe crackers.

An estimated \$8,300 was taken from the church safe by burglars, authorities reported.

Five weeks earlier, the church was robbed of about \$7,000. In both cases, the money primarily included amounts given in Sunday offerings.

Officers said burglars entered the church by prying open a door and used a torch to open the safe. Entry was gained the same way on both occasions. (BP)

SBC BULLETINS

GREENVILLE, S. C.—Furman University has launched a Program for Greatness campaign in which it is seeking to raise \$10 million by 1971 for educational programs, physical facilities, and endowment, according to Dr. Eugene C. Proctor of Conway, chairman of the University's board of trustees.

Deaths

W. W. MELTON, former executive secretary-treasurer of the Baptist General Convention of Texas, Oct. 6, in a convalescent home in Waco, Tex. The 88-year-old minister retired in 1957, from the pastorate of Waco's Columbus Avenue Church, bringing to a close an active ministry of 57 years. For 29 years he was pastor of Seventh and James Church in Waco.



AUTHOR of New Member Orientation Manual—Dr. Earl Waldrop—points out some highlights of the book to, left to right, Bailey E. Smith, pastor of First Church, Warren, and Forrest Watkins, consultant in the Training Union Department, Nashville. The three met recently at the New Member Orientation Seminar in Nashville.

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Through the COOPERATIVE PROGRAM any congregation can have a share in the work of hundreds of missionaries in many parts of the world.



BY W. E. GRINDSTAFF

John Douglas, a new church member, went to see his pastor. "Tell me," he asked, "why do Baptists talk so much about giving through the Cooperative Program?"

"That is the way churches pool their financial resources to do mission work," the pastor replied.

"But our church is so small, and we don't have much money."

"Through the Cooperative Program any congregation can have a share in the work of hundreds of missionaries in many parts of the world."

"But how do we know the money is handled properly?"

"The money given through the Cooperative Program is allocated by responsible committees and boards and all Baptist causes receive an equitable share of each dollar contributed."

"That sounds well enough, Pastor,

but do you really think it is a scriptural plan?"

"The Cooperative Program is scriptural, Brother Douglas. The admonition to 'go into all the world' motivates the Cooperative Program. It is the best plan ever used by Christians to launch a worldwide program of missions. I'm sure you have noticed that our budget reflects a strong concern for world missions through a generous allocation for Cooperative Program causes."

The Cooperative Program is a major means by which Southern Baptists express their concern for a lost world. The problem of whether to designate money to special projects or to give it through the unified budget is solved when the church gives worthily through Cooperative Program channels. It is a plan of participation involving efficiency, economy, and outstanding performance. When a church gives priority in its budget to Cooperative Program, it reflects the Christian feeling that a lost world

comes first and that local causes must never overshadow missions. This program of progress makes it possible for a church to have annual goals for mission giving, and a splendid plan for increasing the goal from year to year as people give more.

The problem of financial support has troubled Baptists for many years. A multitude of special projects cry for attention but the denomination's Cooperative Program is the best answer. This plan of participation in world missions is both efficient, and economical.

In budget making the Cooperative Program should receive first and major attention. In order that the church may reflect its kingdom concern for the world, goals that increase annually for Cooperative Program causes may turn this plan into a true program of progress.

The Cooperative Program provides a progressive pattern for mission increase.

Simple Sermons for Sunday Evening, by W. Herschel Ford, Zondervan, 1967, \$2.50.

This is the 24th volume of the "Simple Sermons" series, all by the same author.

The sermons are written in the hope that they can be used by Christians and ministers to win souls. In the foreword, Dr. Ford tells of a Hindu Priest in Rhodesia who became a Christian and who memorized one of the "Simple Sermons" messages and preached it, seeing many people saved through this "second-hand ministry."

Dictionary of the Bible, by John L. McKenzie, Bruce, 1965, \$5.95 (paperback)

Although it is true, as the author states in his preface, that "a reference book is not the place for the most advanced creative scholarship; it is a place where the reader hopes to find a synthesis of the common conclusions of scholarship," the faith of the author, in this case a Catholic, does show through in spots. But for the most of the 950-page volume, the scholarship is the same for Catholics and non-Catholics alike. The publishers offer

a great store of knowledge at a most reasonable price.

1968 Tarbell's Teacher's Guide, Edited by Frank S. Mead, Revell, 1967, \$3.25.

The author is an ordained Methodist minister. Editor-in-chief of the Revell Company, he is the author of numerous books, including *The Encyclopedia of Religious Quotations*.

Here is a valuable resource book on the International Sunday School Lessons for 1968. It features pertinent illustrations, historical and geographical backgrounds teaching suggestions, outlines, and study preparation.

The Ecumenical Mirage, by C. Stanley Lowell, Baker, 1967, \$4.95.

Once an enthusiastic ecumenist, Author Lowell, well known through his work with Protestants and Other Americans United for Separation of Church and State, uses this book to point up what he regards as some real dangers in the "ecumenical tidal wave" now sweeping the world.

Courage to Win, Stories for Boys, compiled by Mildred Dunn, Broadman Press, 1967, \$2.50.

This book is compiled from stories published in *Ambassador Life*, the Royal Ambassador magazine for boys. It has been prepared particularly for boys nine through seventeen years of age.

Seminary anniversary

KANSAS CITY, Mo.—Midwestern Seminary here observed its tenth anniversary, hearing a challenge from the top executive of the Southern Baptist Convention to live up to the purpose for which the seminary was founded.

Porter W Routh, executive secretary of the Southern Baptist Convention Executive Committee in Nashville, challenged the young school effectively to train men and women for the ministry in a secular age.

Earlier, Routh had outlined the purposes of the six theological seminaries which Southern Baptists operate.

He was the principal speaker for the week-long Tenth Anniversary Celebration at Midwestern Seminary here.

The seminary was officially inaugurated on May 29, 1957, during the meeting of the Southern Baptist Convention in Chicago, Ill. First classes were held starting in September of 1958. Millard Berquist is president of the seminary.

Eight other Baptist leaders participated in the events of the week, including all of the former presidents of the seminary's board of trustees. (BP)

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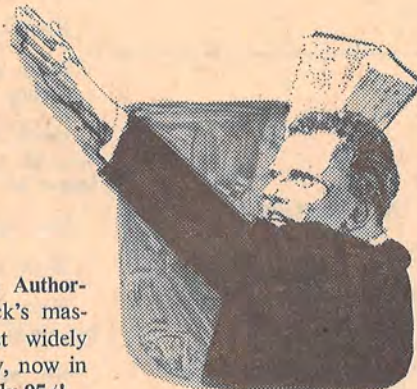


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Your state convention at work

Progress in Buckville association

(Continuation of an article about Buckville Association.)

There are four young preachers in Buckville Association: Jimmie Scott, new pastor at Mt. Tabor; John Brooks, pastor, Concord Church, Aly; Ronnie Noles and Eugene Anderson.

Eugene is the son of Moderator Joe Anderson, pastor at Mountain Valley Church, where he has been for around 14 years. The senior Anderson does a good job as moderator of the association, backed up by Rev. Homer Speer and Rev. Lawrence Kendrick.

Our State Missions Department pays most of the salary of Pastor Brooks, plus travel.

For several years the church at Aly was almost dead. A revival or two would be held but there was no full-time work.

A few months ago our Missions Department started sending a student pastor to Aly regularly. Now, Johnny preaches every Sunday. The Sunday School enrollment is 28 with an average attendance of 18. People of other denominations have sort of accepted him as their pastor also. He is doing a great job.

Here is the outline of the sermon he used at the annual association meeting, Saturday night, Sept. 23:

His subject was "Follow Me," based on Matthew 16:24: "Then said Jesus unto his disciples, if any man will come after me, let him deny himself and take up his cross and follow me."

I. FOLLOW IN FAITH

Abraham went out in faith. John the

Baptist went out in faith. Paul went out in faith.

II. FOLLOW IN CHRISTIAN LOVE

There are three great holidays: Thanksgiving, Christmas, and Easter. Yet most of us let other things go ahead of giving thanks. We are more interested in football games than we are in thanking God for food, clothing and shelter.

Our interest is mostly in gifts and not in Christ, the great Gift.

God is not first. We do not celebrate our own freedom from sin which the resurrection symbolizes. We must learn to put God first.

III. FOLLOW IN PREPARATION

Gideon and his group had their lights and were prepared. We shall have to die if Jesus delays his coming very long. However, a Christian does not have to fail. My grandfather had a great philosophy, "I drink before I'm thirsty, I eat before I'm hungry, I prepare before it's necessary. I pray constantly for the will of God to be done in my life."

Paul did not fail as a Christian; Christ did not fail as a Christian; John the Baptist did not fail as a Christian—even though he lost his head. There is no use for us to fail if we follow Christ.

This was a great message, preached to a packed house. The people were really thrilled and had their hearts lifted. It was a great blessing to be at the association.—Jessé S. Reed, Director of Evangelism

It's more noble

"Tell them what it says, tell them what it means, tell them what to do."

This good advice to prospective preachers of the gospel by veteran pulpiteer Andrew W. Blackwood is not good advice for Sunday School teachers.

It may seem like good advice for teachers, but such advice would finally mean, "Preach the lesson to them."

While preachers should be teachers, it does not follow that teachers should be preachers.

Teachers should not preach the Sunday School lesson to class members.

Teachers should guide their pupils in a meaningful scripture searching experience.

The informal, open Bible, personal quest is the best method for a Sunday School teacher to use.

Another thing, get rid of that lectern. Get a chair and, if possible, a teacher's small table.

In place of the standup and speak-up approach, use a chair. Sit down, teacher, and discuss with class members, the meaning of the lesson.

Try this approach for a change of pace in your classroom.

Sit down.

Ask questions.

Read the lesson passage.

Ask questions.

Listen.

Then, knowing where you are going, guide the class members in study.

Keep an informal dialogue going.

Keep pupils talking back to you and reacting to one another.

Hard work? Yes. A bit frightening too, at times, because likely you won't know all the answers.

But more learning will take place.

More interest will be generated.

More excitement will be experienced by class members.

No more dead, dull, drab, lifeless, meaningless classroom experiences.

Get out from behind that miniature pulpit. Sit to teach.

Come alive, be a guide.

Like the Bereans—it's more noble.—Lawson Hatfield, State Sunday School Department Secretary

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Last reminder:

Royal ambassador week

Time is about to run out for churches to make plans for observing Royal Ambassador Week, Nov. 5-11. Many churches have already made plans for the week.

Royal Ambassador Week is an ideal time for a church to evaluate its missionary education program. It is also a good time to familiarize church members and the rest of the community with Christian missions in general and Royal Ambassador achievements in particular.

A variety of activities may be considered by the Royal Ambassador leader, his committee, and chapter counselors as they plan. At the Sunday worship services Royal Ambassadors may read the Scripture, sing as a group or provide special numbers, serve as ushers, and some may play the instruments for the services. Other services may be found for them to perform.

During the week, recognition services may be held, usually at the mid-week prayer services. In some churches the boys conduct the prayer services. One night during the week may be devoted to a mission action project. Many chapters will be planning for a week-end retreat or campout. Whatever plans are made, the idea of missions should be presented.

A package of materials offering ideas for observance of the week was mailed to all churches in September.

The state-wide Royal Ambassador Fellowship Supper at Immanuel Church in Little Rock on Nov. 6 is a good way to start Royal Ambassador Week. Reservations for the supper should be made to the Brotherhood Department by Nov. 2.—C. H. Seaton

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INQUIRIES WELCOME

Seminary music workshop

Our Southern Baptist seminaries each year provide professional and lay training through music workshops.

The first in the year is the fourth week in October, at Southern, in Louisville, starting at 8 p.m., Oct. 23, and concluding at 12:30 p.m., Oct. 26. Registration fee is \$10, and seminary housing costs only \$6 for three nights. Food and institute music materials, which are nominal, are the only other expenses.

Features at this year's institute include lectures by Dr. Julius Herford, principal teacher of Robert Shaw and musicologist, seminars on the use of Psalmody in Baptist churches, led by Drs. Hugh McElrath and Clyde Francisco; panels on music in evangelism, discussed by musicians, pastors, and theology professors; and daily concerts and worship periods.

For further information, or to pre-register, contact Dr. Jay W. Wilkey, director, Church Music Institute, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Ky., 40206.

Housing is furnished free to students and sponsors, for college juniors and seniors who are considering church music as a career.

Other seminary music workshop dates are set for Jan. 29-Feb. 2, at Southwestern in Ft. Worth, and Feb. 12-16 at New Orleans Seminary.

Training available closer at home will help age group choir directors at the "How-to-do-it" workshop sponsored by the state Training Union Department. Sessions will be 10-3:30, Oct. 27, at Park Hill Church, North Little Rock.

General principles of using creative activities, teaching pictures, records and melody bells, nature activities, and other "how-to" helps will enrich your effectiveness in choirs and music activities. We encourage you to support and attend this and other similar training opportunities.—Eleanor A. Harwell, Associate Music Secretary

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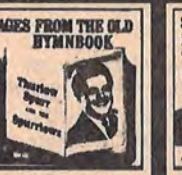
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139-BUD TUTMARC PLAYS • *Nail Scarred Hand* • One Master • He Hideth My Soul and 9 others



158-WHITE SISTERS SING *How Great Thou Art* • I Am Not Worthy • We Shall See His Lovely Face • 9 others



151-RALPH PLATT PLAYS *A Child Of The King* • I Am Amazed • I Have Been Alone With Jesus • 9 others



404-GOODMAN FAMILY *Lord I Need A Blessing* • Do You Know My Jesus and 10 others



355-MARY JAYNE SINGS *His Name Is Wonderful* and 9 others



419-LEW CHARLES PLAYS *O Happy Day* • At The Cross • Holy Ghost, With Light Divine • and 13 others



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387-BURL IVES SINGS *Joy Un-speakable* • Amazing Grace • Rescue The Perishing • and 9 others



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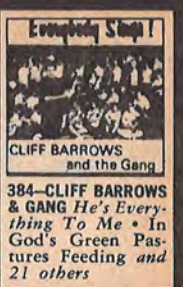
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Esters: sugar and spice and everthing nice

BY CLAIR G. WOOD

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

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

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

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

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

Once the prized possession of kings,

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

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

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

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

Tommy finds the answer

BY BETTY FOUST SMITH

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

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

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

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

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

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

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

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

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

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

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

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

Tommy hung his head.

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

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

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

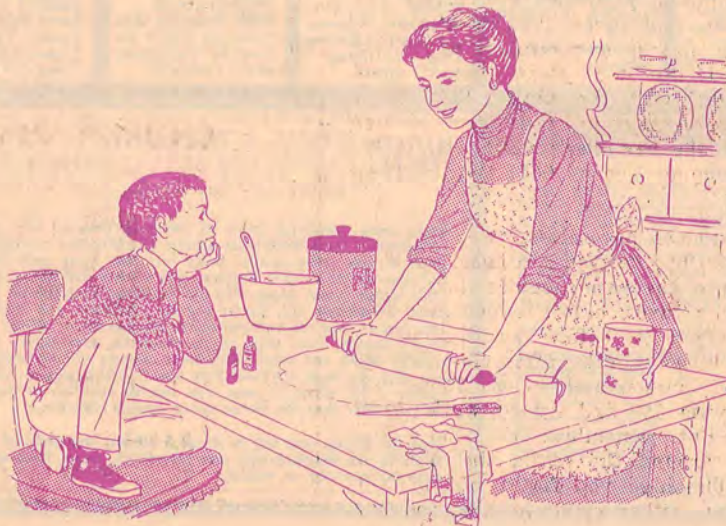
"Yes, Tommy," replied Mother. "That's the answer."

Tommy jumped up.

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

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

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Worshippers must be grateful

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

Life and Work

October 22

Deut. 14:22-9; 2 Cor. 9:6-7

The first three lessons of this quarter were centered around the idea that "worship is a happy privilege and a duty owed to God." We looked at Scripture verses on the God we worship, gave thought to the nature of true worship, and considered the joy of worship. We now turn to some of the ethical demands placed upon those who worship. Our unit, beginning with this lesson and extending through the next three lessons, is entitled "The Acceptable Worshiper." We will study four basic character traits, which must be found in each true worshiper. They are: gratitude, justice, honesty, and kindness.

Money: front and center

What is it that we earn, spend, save, borrow, and collect each day of our "secular" life, but get offended when it is connected to our "religious" life? If you guessed money, you are right. The love of money is still the root of all evil: whether you love to keep it from God or parade it before God. Green is really our national color.

These are facts and any discussion of stewardship must sooner or later get around to money. Money, you see, is deeply rooted in our present culture. Tomorrow it may be credit cards and notes transferred from business to business, but right now we still handle a lot of cash. We are paid in money for one service we render and in turn use this money to buy the services and goods we need. What, then, is the relationship of money to worship? To find the answer, we must return to our first lesson in this quarter's study.

God is supreme. He is above all creation for he is the creator and sustainer of all things. He made man so he is greater than man also. Now suppose man approached this kind of God. Would he dare come before God without a gift of some kind? No! Because you give to one of worth. When you love, you give. When you relate yourself to another, you give to express that relationship.

But cannot one give himself without giving his money? Take out a dollar bill and look at it. Where did you get it? You either received it as a gift (because someone loved you) or you exchanged a part of your time, energy, and effort for it. It represents an in-

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.

vestment of yourself. You have thus coined or crystalized a part of your self by receiving the money from your employer. A definite part of you is in that dollar bill. It used to be a whole day of you but now is perhaps less than an hour of you. Nevertheless, you can now waste or use wisely the capsuled you. The real question facing you is what to do with this coin-incarnated self!

When you give your money to be used for spiritual purposes, you then reverse this process. Giving money is one way of giving self. It is not the only way nor the primary way but it is an important way. Therefore, as long as you work for money or receive money, you cannot give yourself without giving money.

Does God want money?

When you decide to recognize God's worth and express your love to him, where do you start? How much money does God want?

Actually, he doesn't want any money but he will take it and use it because money is part you. His joy, and consequently our joy, is to convert money into spiritual reality—such as lost men being saved, sick people being healed, saved people being used, and weak people being strengthened.

God has set the tithe or tenth as the beginning point. No one knows why he chose that over the twentieth or fifth or fourth or third or any other standard. But it is clear that he said to begin with the tenth. This is a small percentage yet it is large enough to test the beginner's faith. It is not the stopping place, but the starting place.

God knows how crafty we creatures are. Man has devised a number of ways to figure the tithe: before taxes versus after taxes, before expenses versus after expenses, before contributions to good causes versus after contributions to good causes, and so on. Some even begin with 5% and try to work up to 10%. But remember: the more you figure around the tenth, the more of God's blessings you figure out of your life. You either come to God with a

sharp pencil or a grateful heart. The grateful person gives a little more just to make sure he has given enough.

Some people think Jesus got carried away with this idea of stewardship for when his teachings are analyzed, these two facts stand out: (1) Out of 38 parables he told, 16 deal with one's possessions. (2) One out of every six verses in Matthew, Mark, and Luke likewise speak of possessions.

Paul emphasized what Jesus said by citing two dangers in the passage in 2 Corinthians. Using an agricultural analogy, he warned: (1) You could plant too little. V. 6. An old Latin proverb says: "He gives twice who gives quickly." (2) You could plant the wrong way. V. 7. Don't give by your head for you will always want so much for yourself that little or none will be left for God. Neither should you give grudgingly. And by all means, don't give just because of a need. The finest gifts, you see, are given, not when they are demanded, but before they are asked for! Did not God give his Son before we knew we needed to be saved?

So go ahead, start tithing or increase your tithes. Prove to God and to yourself that money doesn't possess you but you possess it. Put your money on the altar and your heart will be sure to follow.

A man rushed up to speak to the minister after his sermon. "Pastor," he began, "that was a wonderful sermon, but you ruined it at the last by mentioning money!"

Sorry about ruining your Bible for you!

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God demands righteousness

International

October 22

Amos 5:12-15; 6:4-8

BY VESTER E. WOLBER
DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

In previous studies in Amos we have noticed the human need for prophets, that Amos was called as a prophet of righteousness, and that as such he indicated that God is the universal Lord of history. In this study the emphasis is on God's demand through Amos for ethical standards to be exercised in society.

Ethical complaints (5:12, 13)

1. Amos was aware of **theirs sins**. He probably did not need prophetic insight in order to discover that moral practices were degraded; just as any intelligent American is able to discover, apart from prophetic insight, that our morals are slipping. The prophet was aware of the variety and depth of their sins.

(1) **Variety**. He knew "how many" were their transgressions, ranging from oppression of the righteous and needy, to corruption in courts which were controlled by bribes. All pleas of the righteous and needy were ignored or rejected at the gate where justice was supposed to be dispersed.

(2) **Depth**. He knew "how great" were their sins. When in any society the powerful people prosecute the weak people, the rich oppress the poor, the bad afflict the good, and governmental authorities defraud citizens, it's time for ethical reform.

2. Amos distrusted their courts. He said that prudent men would not bother to carry their appeals to the corrupt courts. American people need to experience a revival of faith in their government and in the courts of their land. Elected and appointed officials of all branches of government must make renewed efforts to merit the **confidence** of all citizens.

Ethical counsel (5:14, 15)

1. **Love and seek good**. God's chief concern with any generation is to develop uprightness of character in his people, but if his desire is to be realized in any man that one must earnestly desire and strive after goodness. Amos probably spoke a silent amen from heaven when Jesus said "Blessed are those who hunger and thirst after righteousness, for they shall be satisfied."

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

2. **Hate and avoid evil**. Twentieth century churches have more often called on their members to love good than they have warned them to despise evil. One might become so broad minded he'll be flat headed.

3. **Establish justice in the courts**. There are good reasons for concern lest

our courts, in seeking to protect the rights of the individual, sacrifice the rights of the public. In the American democracy the man of means can make bail and escape jail while awaiting trial—a privilege still denied to the poor man.

Justification of judgment (6:4-8)

The prophet condemned the idle rich for their:

Baptist beliefs

The girdle of truth

BY HERSCHEL H. HOBBS

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

"Stand therefore, having your loins girt about with truth"—Ephesians 6:14a.

(FIFTH IN SERIES ON CHRISTIAN WARFARE)

With this verse Paul begins to enumerate the Christian soldier's "whole armour." It is as if he were describing the Roman soldier's armor, and applying it spiritually. He says that the Christian warrior is to *take his stand* in line of battle face-to-face with the enemy. But in doing so he is to be certain that he is fully armed.

The "girdle" of the Roman soldier was not for ornamental purposes. It was an essential, most important part of his armor. It was a belt made of either leather and metal or cloth and metal. It was wrapped about the soldier's body for two purposes. It added strength to his body so that he did not readily tire in battle. More importantly, it served to hold his armor in place and ready for use. For instance, the sword was always in place and ready for use.

Paul says that for the Christian soldier this girdle is "truth." Just what does he mean by *truth*? Some see it as *subjective* truth or that which one possesses within himself. They point out that the "sword . . . the word of God" is God's truth held in place by one's sincerity or faithfulness.

However, the truth in question seems to be more *objective*. It is the truth which God bestows through the revelation of Himself. Jesus is Truth. True, the "word of God" is the written revelation of truth as it is in God. But it is still out of God not out of man. This is seen in the verb form rendered "having . . . girt about." In the Greek this is a middle (reflexive) form expressing something which one does for himself. Man does not generate truth. "Truth" is one part of God's armor which He supplies to His soldiers. But each one must gird himself about with it. This one does through faith in Jesus Christ. Thus he partakes of the truth that is resident in God's nature.

With God's truth wrapped around him as a girdle the Christian soldier is strengthened for battle, and all other parts of spiritual armor are held in place for quick, effective use.

1. **Intemperance.** Anointing themselves with expensive oils, stretching themselves on beds of inlaid-ivory, eating choice lambs from the flock and fatted calves from the stall, singing idle songs, and gulping wine from bowls, the pleasure-loving elite of Bethel lived it up in wanton extravagance. When able men are idle, whether they be the idle rich, the unemployed poor, or the professional relief seeker, they miss out on an essential ingredient of the good life—purposeful and creative work. Evil is often a perversion of good, or an excessive use of that which under right relationships would be normal and right. Thoreau said that most of us live lives of “quiet desperation.” In Bethel they lived lives of noisy agitation; and, as in modern America, the endless rounds of meaningless activities contributed to staleness and boredom.

2. **Unconcern.** Added to the above sins was the sin of indifference as they lived without grief over the ruin and destruction of the nation. People who place undue value on creature comfort and unrestrained indulgence rapidly lose compassion for their fellow men and hold onto little concern for the well being of their nation.

3. **Divine oath.** The writer of Hebrews said that because there was none greater, God swore by himself in order that he might give strong assurance. Because God is what he is in character, he can be counted on to strike in judgment against evil.

Treasures in the text

1. Good character is not bestowed by grace so much as it is grown in the sunlight of God's face.

2. A nation can be judged by the songs that it sings.

3. People without compassion are people without maturity.

4. God did not give up his faith in Israel until the people of Israel had given up their faith in God.

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A Smile or Two



"I DON'T believe in gossiping—but I am an eager listener."

—ARK-e-ology—by Gene Harrington

His privilege

During an earthquake in California, a lady rushed into the living room and said, "John! John! The Lord's destroying the world!"

John slowly looked up from the paper he was reading. "Wal," he drawled, "it's His'n, ain't it?"

Stay awake

"Doctor, is there anything you can do to cure me of snoring?"

"Does it disturb your wife?" asked the doctor.

"No," replied the patient, "it only embarrasses my wife. It's the rest of the congregation that's disturbed."

He could try

Golfer: "I'm eager to make this shot. That's my mother-in-law on the clubhouse porch."

Friend: "Don't be silly; that's over 200 yards. You can't hit her from here."

But can he?

Three men at the office were discussing what most people wanted to get out of a new car. "Dependability," said one fellow. "Styling," declared another. "Economy," said the third.

Just then a fourth man, who recently had bought a new car, entered the room.

"What is the thing you'd like most to get out of your new car?" they asked.

"My teen-age son," he replied.

The average woman talks 25 per cent faster than her husband—listens.

Attendance Report

Church	October 8, 1967		Ch. Addns.
	Sunday School	Training Union	
Alexander First	74	40	
Berryville Freeman Heights	134	83	
Blytheville New Liberty	105	49	
Camden			
Cullendale	434	138	
First	516	155	
Crossett			
First	487	173	
Magnolia	156	119	1
Mt. Olive	217	138	5
DeQueen Kern Heights	77	53	3
Diaz	199	113	
Dumas First	280	70	
El Dorado			
Caledonia	47	40	
Ebenezer	179	78	
First	717	477	
Victory	57	36	1
Forrest City First	529	175	2
Fort Smith			
First	1,363	443	12
Towson Ave.	163	113	
Gentry First	229	92	1
Greenwood First	327	166	5
Gurdon Beech St.	167	61	1
Hicks First Ashdown	42	37	
Hope First	496	168	2
Hot Springs			
Lakeside	119	43	
Piney	192	111	
Imboden	136	68	
Jacksonville			
Bayou Meto	132	98	
First	518	148	
Marshall Rd.	348	166	1
Jonesboro			
Central	454	225	
Nettleton	260	147	
Lavaca	256	130	
Little Rock			
Gaines Street	415	195	2
Geyer Springs	468	132	
Immanuel	1,147	504	8
Life Line	457	171	
Rosedale	278	115	1
Magnolia Central	664	232	4
Manila First	137	57	
Marked Tree Neiswander	104	69	
Monticello			
First	310	128	4
Second	249	151	
North Little Rock			
Calvary	453	184	3
Gravel Ridge First	160	98	
Runyan Chapel	74	47	
Harmony	61	41	
Indian Hills	147	61	4
Levy	522	176	
Park Hill	847	243	1
Sixteenth Street	50	38	
Paragould Mt. Zion	166	73	
Pine Bluff			
Centennial	247	101	
First	808	216	2
Green Meadows	128	261	
Second	220	91	
South Side	773	276	9
East Side Chapel	76	57	5
Tucker Chapel	34	14	
Watson Chapel	229	97	2
Rogers First	421	170	
Springdale			
Berry Street	111	62	
Elmdale	290	104	
First	401	101	2
Oak Grove	33	38	
Texarkana Beech St.	531	109	2
Van Buren			
First	466	21	
Oak Grove	167	104	
Second	60	31	
Vandervoort First	46	26	
Walnut Ridge	267	122	3
Ward Cacklebur	36	30	
Warren			
Immanuel	234	80	1
Westside	73	45	
West Memphis			
Ingram Blvd.	290	139	5

Please send in your attendance reports on postcards, using the same form which is used in the Newsmagazine, as follows: Town, Church, SS and Number in attendance, TU and attendance and number of additions.

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Congress on evangelism

ELKHART, Ind.—Approximately one year after the Oct. 26-Nov. 4, 1966 World Congress on Evangelism in Berlin comes the announcement that a second conclave will probably be held in 1971.

Dr. W. Stanley Mooneyham, vice president of the Billy Graham Evangelistic Association in charge of international relations, divulged the information at the Fifth International Laymen's Retreat of the United Missionary Church in Hudson, Ohio. Dr. Mooneyham said the world congress would be preceded by a series of continental congresses on evangelism. Plans are already underway for the Asian Conference on Evangelism scheduled for Singapore in November, 1968.

This will be followed, said Mooneyham, by a North American Conference on Evangelism in September, 1969, a South American Conference in November of the same year, and an African Conference in 1970, with the next World Congress on Evangelism to be held in 1971.

Christianity Today sponsored the first Congress as a 10th anniversary project. (EP)

Communicate with dead?

SEATTLE—Through a blindfolded medium, resigned Episcopal Bishop James A. Pike allegedly communicated with a son who committed suicide nearly two years ago.

The message, he believes, "might be" authentic.

A televised, two-hour seance on Sept. 3 was aired Sept. 17 in Toronto and revealed here.

"My judgment on the authenticity of the communication with my son rests largely on the corollary information produced by the medium in 'interviews' with others who had passed on, some of them a long time ago, and known to me in this life," the Rt. Rev. Pike said.

"Such a phenomenon, if proved accurate, would fit with a Christian's belief that life goes on after death," he declared. (EP)

UN human rights

UNITED NATIONS, N. Y.—After three days of arguments and consultations, the steering committee of the U. N. General Assembly agreed to put on the Assembly's agenda a proposal to create a post of United Nations High Commissioner for Human Rights. Opponents said the post would lead to interference of internal affairs of member countries. (EP)

Contraceptive pills may 'explode boundaries'

MONTEREY, Calif.—The contraceptive pill may explode the old boundaries of social ethics once and for all, members of the State Bar were told here by Los Angeles County Jail physician Dr. Marcus Crahan.

As artificial, socially imposed distinctions disappear, said Dr. Crahan, the unalterable essential of maleness and femaleness may assume their rightful importance and delight.

"But" he warned, "there is one specific product of modern technology, the contraceptive pill, that can blow the old boundaries sky high. It makes it possible for sexual woman to act like sexual man. Watch for traditions to fall."

"Campus and suburban sex (in pairs and groups) is accepted behavior," the physician declared. He said the hippies have reverted to communal living of the primitive tribe in which sex is merely one of many sensory experiences—including "trips."

"It is available when desired—therefore not so desperately pursued," he observed.

Los Angeles Times reporter Gene Blake quotes Dr. Crahan as being in favor of the Supreme Court's decision not to view *Lady Chatterley's Lover* as obscene but reports that Dr. Crahan believes that court decision "opened the door to countless hacks, hired by miserable creatures who fatten themselves on the misery and impotence of sexually sick people."

Addressing lawyers on a panel discussion at the 40th annual State Bar convention, Dr. Crahan said, "I urge your association to use its influence with legislators... to recognize and accept the broad social changes that are of harried parents and with the preservation of the innocence of childhood." (EP)

Bible for hippies

LONDON—While pigeons coo and hippies' bells tinkle softly, a group of people sit in a cluster reading and singing from the Bible.

The pigeons and hippies are regular visitors to the heart of London on any afternoon but the Bible readers are new. Londoners, they say, are going to hear and see a lot more of them.

The event was the first shot in a campaign by a group of progressive churchmen who intend to give public Bible readings at street corners throughout the city—even on the teeming nighttime corners of Soho, London's square mile of vice—to get modern translations of the Bible better known. (EP)

Warns U. S. churches

SYDNEY, Australia—Respectable magazines which equate the American way of life with the Kingdom of God are more obscene and damaging than sexy publications "flooding the world from the United States," a well-known Methodist clergyman charged here.

The Rev. Ted Noffs is rector of the Methodist Wayside Chapel, King's Cross, which is known as the "with it" church for young people in Sydney's most densely populated and cosmopolitan suburb.

Mr. Noffs said that within two decades churches may be burnt to the ground as obsolete in most Western societies. This would happen, he warned, unless Christianity forsook the accumulated superstitions of two thousand years and got down to the real business of being as human as Christ was. (EP)

Person-to-person

LIMA, Peru—Christian publishers and broadcasters too long have concentrated on their message to the exclusion of a consideration of the viewpoint of their audience, anthropologist Jacob Loewen told 250 delegates to the Third Congress on Evangelical Communications in Latin America, recently.

Argentine Evangelist Fernando Vangioni, chaplain of the Congress, stressed the importance of person-to-person communion with God as the basis for contact with people.

"The individual who wants to communicate the Gospel to another must realize he is merely one more sinful human being who has experienced God's grace," Vangioni said. (EP)

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