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### August 22, 1968

Arkansas Baptist State Convention

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#### Recommended Citation

Arkansas Baptist State Convention, "August 22, 1968" (1968). *Arkansas Baptist Newsmagazine, 1965-1969*. 142.

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**Arkansas Baptist**

*newsmagazine*

AUGUST 22, 1968

## Personally speaking



### Hatfield salute



King's sakes, while we give this column a little different turn from the usual. (Clabe Hankins says "any turn a-tall would be bound to be an Improv'ment!") All right, Clabe!

Featured this week is one man's family—the family of Lawson Hatfield, secretary of the Sunday School department of the Arkansas Baptist State Convention.

Aug. 9 was quite a day for the Hatfields for on that day Mama Hatfield—more formally known as Juanita Gill Hatfield—got her master's degree at Henderson State College, on what many a Baptist still thinks is "the wrong side of the ravine" in Arkadelphia.

Just 25 years ago this spring, Juanita, along with Lawson, this editor, and more than 40 others constituted the graduating class at Ouachita. The Henderson graduation culminated for her five years of study—in night school and summer school while working as guidance counselor at Henderson Junior High School, Little Rock, where she continues to be employed.

In the accompanying family group the Hatfields are seen as they celebrated the happy occasion. Left to right they are: Jerry, 17; Gracie Beth (Mrs. Jerry Hilton), Dallas, Tex.; Mama; Stephen, 14; and Papa.

We congratulate the Hatfields and trust that this example will inspire somebody else to go on (See 'Personally Speaking', page 4)

## IN THIS ISSUE:

INSPIRATION can be found in the achievements of others. This week a salute is given to the Lawson Hatfield family, and the master's degree of Mrs. Hatfield, received on Aug. 9. (Page 2)

INTERRACIAL marriages are discussed by Dr. Vester E. Wolber, Ouachita professor, in the back pages of this issue. See also a related editorial on page 3.

A NEW approach to self-help in troubled communities is described on page 3. The principle involved gives much food for thought.

HAZEL Ashcraft, our managing editor for the past year, recently departed for Bloomington, Ind., (page 18), to join her husband, Fred, now managing editor of the *Bloomington Courier-Tribune*.

STRANGE animals live strange lives, in Children's Nook, page 20.

AN editorial on page 3, taking note of NBC's decision to limit the use of violence in its trailers and teasers, to make TV more desirable to the public, asks, will it last?

COVER story, page 16.

## Arkansas Baptist newsmagazine

August 22, 1968

Volume 67, No. 33

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401 West Capitol Avenue, Little Rock, Arkansas 72201. Published weekly except on July 4 and December 25. Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$2.75 per year. Church budget, 26 cents per month or \$1.92 per year per church family. Club plan (10 or more paid annually in advance), \$2.25 per year. Subscriptions to mailing address, \$4.75 per year. Advertising rates on request.

Opinions expressed in editorials and signed articles are those of the writer. Member of Southern Baptist Press Association, Associated Church Press, Evangelical Press Association.

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.

## Christian honesty

Let us start with something on which we can all agree: Christians ought to be honest.

Now, let us come quickly to the axe we have to grind on this occasion: Christians ought not to twist the meaning of the Scriptures around to make them say what they want them to say, rather than what they really say.

Who could argue with that? But stay with us.

Dr. Vester E. Wolber, the courageous Ouachita professor who writes one of the Sunday School lessons for our paper each week, does some straight talk about what the Scriptures do not say about mixed-race marriages, in his discourse for the Aug. 25 lesson. (See his discussion in full, in the back pages of this issue.)

Referring to the fact that God directed his chosen people, the ancient Israelites, not to marry into other races, Dr. Wolber denies that this constitutes a Scriptural basis for opposing interracial marriages in our own time. Writes Dr. Wolber:

"The primary concern of God in ethnic relations during Old Testament days was not that other nations be kept racially pure, but that *Israel* be kept pure. He did not condemn marriage between other racial groups."

Dr. Wolber points out further:

"The New Testament does not continue the ban on marriage between Jews and gentiles." And he reminds that one of the "most prominent second-generation leaders of the Christian movement was a cross between a Jew and a Greek"—Timothy—(Acts 16:1).

Dr. Wolber concludes that any case against interracial marriage today must be "social, cultural, and practical," rather than "Thus saith the Lord." And he states—wisely, we believe:—"In a culture such as ours one runs counter to common sense and may wrong his children when he takes a spouse from a race of another culture."

## New church project

When rioting and looting closed 30 of the 42 independent grocery stores that formerly operated in the Hill District of Pittsburgh, an Episcopal church, the Church of the Holy Cross, bought one of the blasted-out places and re-opened it. Residents of the community, mostly black but some white, will be allowed to buy stock at \$10 a share. This should be good insurance from two standpoints—sparing the place future blastings and protecting the customers against outlandish prices.

## Graham in New York

Billy Graham will hold an evangelistic crusade in the New Madison Square Garden, New York City, beginning next June 13. Dr. Elmer W. Engstrom, chairman of the executive committee of Radio Corporation of America, who will serve as crusade chairman, has said: "New York offers perhaps the greatest challenge for evangelism of any city in America." Taking into account that there are more lost people per square mile in New York City than in any comparable area anywhere else in the nation, we'd strike out the word "perhaps."

Guest Editorials

## Temporary purge

How long will it last? Violence on TV appears, at long last, to be heading for a temporary fade-out, at least during the coming fall and winter. Where the networks are unable to alter shows already in preparation or where reruns emphasizing violence cannot be edited, television programming will simply eliminate these shows altogether. NBC has announced that it will eliminate all violence in its trailers and teasers, and no longer will any show open, ahead of its credits, with a violent scene calculated to hook the viewer. CBS intends to reduce fictional portrayal of violence, while ABC has been told by its executives to take steps to curtail violence in next fall's programming.

How long will good intentions and reforms stay at the networks? Not very long, if precedent is to be believed. The insistence on making money; the explosive political structure inside even the most stable news and program departments; an amoral tradition moving further away from old Puritanical America; the impermanence of all life in the television business-combine to suggest that TV brutality and violence have simply stepped into the wings for a time, eventually to spring onstage full-armed. (*Saturday Review*, 7/13/68)

## 'Grave challenge?'

A new report from the U. S. Public Health Service has shown that smoking shortens the life span—whether from lung cancer or heart disease. A man between 25 and 35 who smokes more than two packs a day, said the report, cuts an average of eight years off his life; a "light" smoker of less than half a pack cuts his life span by four years. "Preventive programs," said Surgeon Gen. William H. Stewart, "must be created if we are to meet smoking's grave challenge." (*Newsweek*, 7/15/68)

(‘Personally Speaking’, from page 2)

to fulfillment of some life-time ambition.

We appreciate very much a fan letter from Missionary Van Gladen, of Torreon, Coah., Mexico. Writes this man of remarkable discernment:

“What I really enjoy most is your ‘Personally Speaking’ column, especially when you reminisce about life ‘down on Bunker.’ This brings back memories. Of course, I have never been to Bunker, but you sound as if you had gotten some of your orientation back in Jack County, Tex., where I grew up. No doubt some of your rustic references

pass over the heads of many of your “city-dude” readers, but a lot of us smile or sigh right along with you when you speak of Georgia stocks or double shovels, of frog stranglers and chunk floaters, of shiverrees and quilting parties, of red-eye gravy and the long-handled churn. It may be that some of those old-timers who settled Jack County passed through Bunker Hill on their way from Tennessee.”

Our modest response to the last sentence: They shorely must of, for where else could you get all that culture?

*Erwin L. McDonald*

## The people speak— Just one gospel

When will we ever learn that there is but one Gospel which is both personal and social? Lately in my classes in Christian Ethics I have been stressing the fact that the Gospel requires both personal regeneration and social reconstruction, and that we must work on these simultaneously.

When I go away to speak for a week, I usually try to have some little prayer to pray each day. Recently I used the following:

Lord, grant unto me a teachable mind and a tender heart that I may understand thy Word and do thy will in the world today. Amen.

## About people

Bryan Price has been named to the newly-created position of audio-visuals director in the public relations office of the Baptist General Convention of Texas.

The Dallas photographer and church worker will be working in the areas of photography and radio music programming.

David K. Alexander, formerly secretary of the student department for the Sunday School Board of the Southern Baptist Convention, Nashville, has returned to the board after a six month's study leave to become vocational guidance consultant in the board's Training Union department.

Al Morgan has resigned as staff associate of the public relations department of the Baptist General Convention of Texas to become special projects editor of the Department of Information and Publications at Texas A and M University, College Station.

Frank R. Kelly became the first Negro professional worker at the Sun-

I always read the Arkansas Baptist along with about four other state papers, and I deeply appreciate your editorials. Keep on “telling it like it is.”—Henlee H. Barnette, Professor of Christian Ethics, Southern Baptist Theological Seminary, Louisville, Ky. 40206

## Religion and race

Inasmuch as there is so much in the press today concerning Southern Baptists' failure in the social areas, I would like to report a very encouraging experience that I witnessed Tuesday, Aug. 6, at Brinkley.

Dr. C. E. Autrey, director of evangelism for our Convention, was preaching

a Tri-County Crusade for Christ at a football stadium. It was a meeting in which several faiths participated.

There were a number of colored people in the stadium yet there was no attention called to it or self congratulation. The Christian faith was simply practiced and there was a Christ-centered, evangelistic message that emphasized when we become Christians God changes us from within—He changes us through and through.

I think that it is high time that we stop downgrading ourselves and look for the good. It is a pity that good news does not travel as fast as bad news.—Paul McCray pastor, Central Church Jonesboro, Ark. 72401

## Promotions, new jobs, special honors

day School Board of the Southern Baptist Convention, Nashville, Tenn., effective with his promotion to foreman of the shipping unit in the church literature department. Kelly supervises the work of 15 men.

An employee of the board since September, 1954, Kelly is a graduate of Jewell Academy and Seminary, Nashville, with a major in Bible. Prior to his promotion, he was classified as stock clerk.

Two men have been named area directors of Southern Baptist work with nonevangelicals, continuing a recent expansion in this ministry: William Robert McLin, Lookout Mountain, Tenn., who will serve the Western United States, and Glenn Allen Igleheart, Louisville, Ky., who will serve the Northeastern United States.

Jon Appleton, 33-year-old pastor of First Church, Opelika, Ala., has been named secretary of the student department of the Alabama Baptist State Executive Board.

Orlin and Irene Corey of Shreveport, La., Baptist producers of the famed

drama “The Book of Job,” have been named recipients of the 1968 Religious Drama Award of the National Catholic Theatre Conference. The Coreys were selected because of “their world-wide contributions to religious theater through their original productions of “The Book of Job” and “Romans By Saint Paul,” said Sister Mary Immaculate, executive secretary of the National Catholic Theater Conference.

Marine Sergeant Harold L. Shipp, who won the Bronze star for evacuating wounded Marines in Vietnam, has been ordained to the Baptist ministry, but his plans don't immediately include a pastorate. Shipp has volunteered for a second time to serve in Vietnam, where he will combine military duty with off-duty work with missionaries and churches in Vietnam. He was ordained by First Church, Woodbridge, Va.

Kenneth P. Jones has resigned as minister of education and music at Immanuel Church, Ft. Smith, to accept the call of Tallowood Church, Houston, Tex., as minister of children's education.



# Is the new social emphasis another gospel?

BY JOHN F. HAVLIK

Paul said if a man preaches another gospel, "let him be anathema." However, we must make sure that it is "another gospel" before we condemn it lest it be only a new emphasis on the same true gospel that we love and appreciate. Most evangelicals today would profit by reading the *Social Conscience of the Evangelical* by Sherwood Eliot Wirt, a member of the Billy Graham Evangelistic Association.

Social reform was a major theme of the evangelical revivalists of the eighteenth and nineteenth centuries. In a brief discussion such as this, this statement need not be substantiated. The book, *Revivalism and Social Reform* by Timothy L. Smith, establishes this fact. The evangelical revivalist attacked openly such evils as poverty, exploitation of child labor, the neglect of the aged and children, and slavery. These men saw no conflict in preaching the necessity of the new birth and the sinfulness of the institution of slavery, all in a single sermon. As Southern Baptists, almost all of our revivalistic tradition comes from this heritage.

## 'Social gospel'

There were two factors that brought about a neutralizing of the attitude of evangelicals toward social problems. The first of these was the denuding of the program of the church of its works of mercy. This program was set forth by Jesus in one of his most serious discussions, including the relief of the destitute, the entertainment of strangers, the tendance of the sick, and visitation of prisoners. The stream of charity that flowed from the church into channels of mercy was stopped.

More and more of this work was done by agencies supported by tax dollars. The church became less and less involved with the agencies that most directly and effectively grappled with the various manifestations of human distress. Even our hospital ministries are not very closely related to the work of the church.

Members of the church have a way of feeling that because of their giving to the Cooperative Program and thus supporting some hospitals and child-care programs that they have carried out all of their obligations toward men who are in need. The church is forced to concentrate her efforts on the prop-

agation of the gospel and the support of her clergy. Therefore, most of our concerns are with the building of buildings, maintaining of Sunday School and taking care of our mission programs overseas. All works of charity are turned over to the state except for occasional individual acts of mercy.

The second factor that brought about a reaction of evangelicals against social reform was the fact that the social aspect of the gospel was emphasized by the liberal wing of the church. The social conscience of the church drifted from the evangelical wing of the church to the liberal wing of the church. This does not mean that there were no evangelicals who had a social conscience, but this was the drift of the times.

In the decades of the twenties and the thirties of this century, the term "social gospel" was made popular. Some of the proponents of the social gospel went so far as to say (what is being said today) that really God only exists in humanity. As we do good to men we are godlike. One finds all there is of God in the streets with human need. This is heresy. It was heresy in the 1920s, and it is heresy in the 1960s. This is a gospel of humanism that saves no one. It denies the supernatural. It is "another gospel."

However, we must be careful not to say that an evangelical is "anathema" who believes that Christ who cared enough to die for the sins of men cared also when men were hungry, or insane, or sick, or lame. Christ knew better than anyone that the disease was sin, but he also knew that sometimes the symptoms of hunger, disease, and mental disturbance needed his ministry.

## 'Full gospel' needed

Why do we condemn each other for preaching on the need for biblical conversion on one hand and the need of ministering to human need on the other when all of us should be doing both?

Some are delighted and others are dismayed by the new voices that are being raised in the Southern Baptist Convention concerning social conscience and social action. More and more we become polarized into two groups set

against each other. The truth is that all of us need to repent of our sins. Those of us who have implied that all there is to being a Christian is "accepting salvation" need to repent of preaching less than a full gospel. Those of us who have implied that all we need to do is become a social "do-gooder" to meet the demands of Jesus need to repent, for this can only deceive men and destroy them eternally.

Doubtless, the regeneration of the individual is the true solution of the social question, but there still remains an infinite deal to be done by the Christian brotherhood whose task it is to pervade every relationship of life with the spirit of justice and compassion. When an evangelical raises his voice as champion of the poor or challenger of the status quo, he should not be dismissed as a liberal or a proponent of a "social gospel." When an evangelical calls for a new birth as a fundamental necessity for salvation, he should not be declared an obscurantist. The truth is that both of these are needed. One denies the heart of the Christian faith when he denies the need for a regenerating experience of salvation. But he also denies the heart of Christian experience if he does not say that being a Christian is being Christlike. Being Christlike includes Christly compassion for human need.

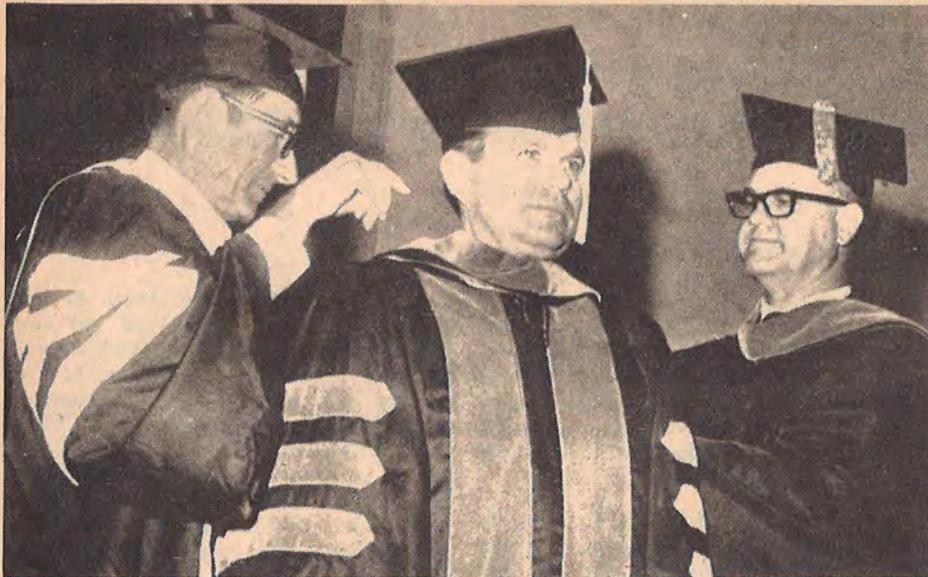
History still condemns many German Christians who when asked about Adolph Hitler's anti-God reign in Germany, shrugged their shoulders and said, "That is politics." They were concerned only about the next world. Today we see the heroism of those who cried out against the evils of the anti-God and went to prison because they felt that as Christians they must take a stand in this world.

## Where we stand

Since it is the purpose of this article to heal and not hurt, it seems that it would be a wise and timely word for all of us to make clear our position on both aspects of the gospel.

Let all of those who raise their voices in protest against the social evils of today make sure that they sound the note of individual personal salvation in biblical conversion. Let all of those who

(Continued on page 8)



DR. Dewey Chapel (left), dean of graduate school, and Dr. Henry C. Lindsey (right), vice president for academics, drape Postmaster General Watson in the honorary doctor of humanities hood.—Ouachita Photo

## Postmaster General speaks

Postmaster General W. Marvin Watson urged the 62 members of the summer graduating class at Ouachita University to accept the challenge of building a better America and a better world rather than join the handful of young people who have become the "No Hope Generation."

Watson, who holds two degrees from Baylor University, was awarded an honorary doctor-of-humanities degree from Ouachita and was honored with an informal buffet after his commencement address, Aug. 9.

In conferring the honorary doctorate, Dr. Ralph Phelps, Ouachita president, stated:

"Because of your outstanding career in public service on the local, state, and national levels;

"Because of your dedicated and distinguished service as Postmaster General of the United States;

"Because of your exemplary life as a Christian layman; and

"Because you have demonstrated beyond question the value of the Christian education which you received in a sister Baptist university,

"Ouachita Baptist University proudly bestows on you the degree doctor of humanities. Congratulations, Dr. W. Marvin Watson,"

Two Arkadelphians were the only honor graduates. Receiving cum laude honors were Miss Nancy Lea Goodson and

Mrs. Mary Catherine Crum Harvill.

"You are graduating during one of the most dynamic decades in the history of mankind," Watson said in his commencement address. "Great changes have taken place. Even greater changes are to come.

"Of course, in this world filled with the sound of fury of opposing forces and clashing ideologies, there are those who will tell you that the battles are



VEEP LINDSEY

already lost," Watson said.

These people congregate in groups, "the New Left, the New Right, the New Generation, the Take-Charge Generation, and the No-Hope Generation" he said, "They sing a song of desperation—and a song of sad defeat."

Watson declares that "It is the 'in-thing' today to protest, but fads have a way of dying out, and causes without a goal have a way of drying up. The common cause—the better world—will still be there and is still there.

"Of course, there is much to be done," he added. "But I am convinced that the task is not too great. I am certain that we can march in step with the hopes and dreams of the founders of this land."

"America is going to move ahead," he asserted. "And you—who believe in this land and in yourselves—are going to be the movers, carrying this nation forward in the tradition of our forefathers . . . for you are not the No-Hope Generation, but, instead—and much more important—the hope of America," he concluded.

## Two vice presidents named at Ouachita

The Ouachita University board of trustees has promoted two administrators to vice presidencies effective immediately.

Dr. Henry C. Lindsey, professor of speech and academic dean since 1964, will now be vice president for academics, and James Orr, business manager since 1957, vice president for finance.



VEEP ORR



MR. HOLLIN



MR. HEBERT



MR. FORD



DR. STAGG



MR. TOMPKINS

## Ouachita adds five new faculty members

Five new faculty members have been named at Ouachita University, Dr. Ralph A. Phelps Jr., president, has announced.

They are: Dr. Robert William Stagg, associate professor of religion; Ralph Ford, associate professor of education; Wallace A. Hebert Jr., instructor in history; Jim Tompkins, visiting scholar in music; and Donald Lee Hollin, National Teaching Fellow in business.

Dr. Stagg has been associate professor of religion at East Texas Baptist College since 1965 and previously served for 11 years as an instructor at Union

Baptist Theological Seminary at New Orleans. He holds a B. A. degree from Louisiana College and B. D. and Th. D. degrees from New Orleans Seminary. He is married to Betty Slayter Stagg and they have a son, Alan Keith, 14, and a daughter, Sarah Elizabeth, 2.

Ford has served as director of the Federal programs for the Hot Springs school district the past two years. He previously had been high school and elementary principal, teacher, and school superintendent. He holds B.S.E. and M.S.E. degrees from Henderson State College and has done additional graduate work at North Texas State

University and at the University of Arkansas. He is married and has an eight-year-old son, Stuart.

Hebert holds B.A. and M.A. degrees from Northwestern (La.) State College and is presently employed by Firestone Tire and Rubber Corporation.

Tompkins holds bachelor and master-of-music degrees from North Texas State University, where he has been a tutor in music theory for four years.

Hollin has a B.S. degree from the University of Tennessee at Martin and a M.B.A. from Murray State University.

A 1948 graduate of Ouachita, Dr. Lindsey received the M.A. degree in speech from Louisiana State University in 1951, and the Ph.D. degree in oral communication from the University of Denver in 1962.

Previous teaching positions held by Lindsey include chairman, Department of Speech, Georgetown (Ky.) College, 1958-60, and chairman, Drama department, Baylor University, 1963-64.

Mr. Orr is a 1952 graduate of Ouachita, where he majored in business administration. He became assistant business manager at Ouachita in 1956, and business manager in 1957, when J. L. Carter retired.

Orr is active in civic work and is the president of the Arkadelphia school board.

As business manager, Orr has been in charge of buildings and grounds, the business office, bookstore, rental property, and the OBU campsite.

In other matters, the board:

Elected Dr. James Haggard dean of students effective Sept. 1. Dr. Tom Gambrell will be transferred to field representative.

## Enlarged library at Ouachita ready for new school year

A three-story addition to Riley Library and a remodeled building for the Education department will greet students when they enroll Sept. 11-12 for the fall semester at Ouachita University.

New students will convene at 3 p.m. Sunday, Sept. 8. Transfer students will be counseled Monday, Sept. 9, with all other students to be counseled on Sept. 9 and 10. Classes begin Friday, Sept. 13. A faculty seminar Friday and Saturday, Sept. 6-7, will precede counseling and registration.

The library addition will double the space of the present library and will provide an audio-visual aids center, individual study carrels, and a classroom for the Library Science classes.

Riley Library now contains more than 90,000 volumes and approximately 550 current periodicals.

Johnson Hall, which has been used as a women's dormitory, is being converted into office and classroom space for the Education department. Ouachita has begun offering a master-of-

science-in-education degree, with seven receiving this degree in summer commencement.

In addition, ground has been leveled behind the men's new dormitory to provide space for trailers to house married students.

Some 450 freshmen and a large number of junior college transfers are expected to enroll this fall. Ouachita has adequate housing for 1,700 students and hopes to level off at this number in order to avoid overcrowding, according to Dr. Ralph A. Phelps Jr., who is beginning his 16th year as president.

After having featured a strong department of music for many years, Ouachita will now have a separate school of music with its own dean. The new school will include all of the present music departments.

Dr. Dewey Chapel, after one semester at Henderson State College, has returned to Ouachita to direct graduate studies and teacher education. Also returning from Henderson is Albert Riusech as assistant professor of Spanish.

# Stephens Baptist leader to top position of women's clubs

Mrs. Marvin A. Green of Stephens was installed as president of Arkansas Federation of Women's Clubs recently for a two-year administration of 110 clubs and more than 3,000 members.

Mrs. Green, the former Juanita Whitaker, was born in Louisiana but has spent most of her life in Texas and Arkansas. She and Dr. Green have a son, James Marvin, age 21.

Mrs. Green is an alumna of Ouachita University, a former El Dorado teacher, and past president of the El Dorado Branch of A.A.U.W. She is a past matron of El Dorado Chapter of the Order of the Eastern Star.

She holds an A.B. degree from Texas Wesleyan College, Ft. Worth, where she won many college honors. Both she and Dr. Green hold master's degrees from Texas Christian University, Ft. Worth, Texas. Dr. Green was awarded an honorary L.L.D. degree by Ouachita in 1961. He has served on the Ouachita board for 17 years and is currently chairman of the board. He was acting president of the university in 1967-68.

Mrs. Green was awarded a life membership by the Stephens Parent-Teachers Association, of which she is a past president. She is past president of the Stephens Garden and Culture Clubs; past and present matron of Rebecca Chapter O.E.S. in Stephens; and past president of Camden District, AFWC. In 1966-68 she served as first vice president of AFWC.

She is an active member of Stephens First Church, serving as Sunday School teacher and church librarian; holds office in the local and Liberty Associational Woman's Missionary Union; has been youth director, G.A. director and W.M.U. president in her church.

The Greens are active members of the Stephens Chamber of Commerce and



MRS. GREEN

other civic organizations and projects. Both of them were selected by Stephens to appear in the 1967 edition of Outstanding Leaders of America, in recognition of their ability, accomplishments, and service to the community, country, and professions.

Mrs. Green's hobbies are reading, knitting, visiting and traveling. She and her family have traveled extensively in the United States, Hawaii, Canada, and Mexico.

As president of AFWC, Mrs. Green will visit among the clubs and will attend board meetings of the General Federation as well as annual conventions in Washington, D. C., Cleveland, Ohio, and in West Virginia.

Arkansas Federation Convention will meet in May 1969 in Pine Bluff. The 1970 state convention will be in Little Rock in May.

eighteenth and nineteenth century were both. Methodism's present strong social compassion goes back to John Wesley. Shaftesbury, Howard, Wesley, Beecher, and others wrote great pages in the history of evangelism and social action. They did not join organizations, but they were loud truth-tellers who aroused the conscience of their generation against entrenched social evils.

## Fighting liquor

Some of those who oppose the present call for new social awareness are social activists when it comes to liquor. They even join in an active "pressure group and lobby" in some kind of organizations to fight the liquor interests. They even lead the church to contribute money to it.

The liquor interests represent a great social evil. But is it any more sinful than slum landlords who squeeze the last dollar out of the poor? Or more sinful than an unscrupulous loan company making loans that finally run up to 200 percent interest? Or more sinful than terrible prison conditions still tolerated in our enlightened society? Or more sinful than the injustice of denying citizens in this land of liberty their personal and civil rights because of their color?

Billy Bray, the great, uncouth but effective evangelist, said, "I want to hit the devil as long as I have a fist, to bite him as long as I have a tooth, and then gum him till I die."

We sing, "Sure I must fight if I would reign." We fight the devil in his efforts to damn the souls of men eternally. We can fight him, too, when he uses men to crush the human spirit. We can fight whatever enslaves man. We can tell man that Christ has set him free. We can realize that when we see another man in chains and look the other way, we become the slave. We are witnesses of Jesus Christ. This means we are like him. We can read the New Testament and see what he said and did; then try to be like him.

## Is the new social emphasis another gospel?

(Continued from Page 5)

preach that men must be born again, sound also the note that those who are born again must not harbor in their hearts indifference to social injustice or racism or prejudice.

There may be very little that a church can do corporately in the field of social action because of local attitudes. However, even under such conditions individual Christians can act responsibly in the field of social action. The pulpit, by proclaiming the "gospel of the Kingdom of God," can help individuals to see that making Christ

king of the heart means that we look with compassion upon human need. It also means that our voices and our votes count on the side of justice when the opportunity comes. It means that we cannot be silent when others are exploited. We will oppose poverty, ignorance, and discrimination against persons wherever we see it or find it.

Sometimes the loudest social activists are poor evangelists and the loudest evangelists have little or no social conscience. Both cases are unfortunate. We can be both! The revivalists of the

## Rogers Sunnyside active in study

Sunnyside Church, Rogers, Austin J. Kindred, pastor, reports a special recognition service recently in which Christian Training diplomas were awarded to a total of 43 members of the church for training in Category 17. This compared with 161 awards for this category in Benton County Association.

Already a number of the members are working on additional study books, the pastor reports.

The church training committee is composed of Raymond Boyd, Rowena Merrill, and Willie Petree.

## 'Backyard study' held at Smithville

The Smithville Church recently held a week-long backyard Bible study at the homes of several members. The adults studied "Satan—conflict of the Ages." The children studied, "Keep Telling the Story," a study of Southern Baptist mission work around the world. A total of 76 were reached, with an average attendance of 52 for the week. George E. Head is pastor.

## Speaks in Alaska

Pastor Paul McCray of Central Church, Jonesboro, was in Fairbanks, Alaska, last week for speaking engagements at the annual meeting of Alaska Baptist Convention.

Mr. McCray served as official representative of the Division of Evangelism of the Home Mission Board of the Southern Baptist Convention. In addition to giving two inspiration messages at the convention, he participated in the planning of evangelism crusades to be conducted next spring in Fairbanks and Anchorage.

## G. A. coronation

Two Queen Regents-in-Service and four Queens were recognized recently at Coronation services of the Girls' Auxiliary of First Church, Ward:

Queen Regents-in-Service: Barbara Gilbert and Sara Gilbert;

Queens: Vicky Ellerbee, Sheila Phillips, Lisa Smith, and Cathy Phillips.

Also recognized were: Peggy Bayles, Princess; and Deborah Bailey and Pamela Schneider, Ladies-in-Waiting.

Counsellors are: Mrs. Sally Jayroe and Mrs. O. E. Castleberry. Rev. Orville E. Castleberry is pastor.

## Eight from Arkansas serve at Ridgecrest

Ridgecrest Baptist Assembly has eight students from Arkansas serving on the staff for the 1968 summer season: Ginger Hart, McCrory; Sherry L. Kemmer, Marvell; Donna McGriff, Fordyce; Joan Tallant, Jacksonville; Susan Sutley, Arkadelphia; Barbara Rothwell, Fordyce; Leah Raney, Pine Bluff; and Roy Cagle, Arkadelphia.

They serve at the Assembly as dining hall workers, typists, clerks, maids, recreation leaders, and in other jobs that are required to keep the Assembly operation running smoothly and comfortably for the guests.

Situated in the Blue Ridge Mountains of North Carolina, 18 miles east of Asheville, Ridgecrest employs approximately 450 summer staffers each year. —Ridgecrest Release

# Jonesboro Central Church enlarges sanctuary

Central Church, Jonesboro, has broken ground for the construction of an addition to the sanctuary, Paul McCray, pastor, has announced.

Addition of transepts on each side of the sanctuary will increase the seating capacity to 950 persons. The contract has been awarded to Harrison Construction Company of Jonesboro, for \$69,054. Redecoration will cost approximately \$30,000.

Financing of this project has been

accomplished through the sale of church bonds (Guaranty Bond Company, Nashville, Tenn.). The issue, for \$100,000, was launched the evening of July 21 and was completed by the evening of July 24. Ernest Howell served as chairman of the steering committee for the bond sales. The bonds were sold entirely within the membership of the church in the three-day period.

Architects for the building are Stuck, Frier, Lane, and Scott, Inc. of Jonesboro.



*BREAKING ground for new Jonesboro Central Church addition, (left to right): Frank Lady, chairman of deacons; Dale Reaves; M. L. Cook; Hubert Fowler, chairman of building committee; Ernest Howell, bond chairman; Bob Harrison, contractor; Pastor McCray; and Mrs. Maxine Johnson.*

# Camden journalist named to ARKANSAS BAPTIST post



MR. PRESSON

Springs for many years, and is a graduate of Hot Springs High School. He received the B.A. degree from the University of Arkansas with major in psychology and is a candidate for the M.A. degree in journalism from the University of Oklahoma next June.

In December, 1941, Mr. Presson was inducted into the U. S. Army. He served for 31 months in the Southwest Pacific area. He received his honorable discharge in 1945 as sergeant first class.

In 1950 he served a year as second lieutenant with the Ordnance Corps of the U. S. Army. During this tour of duty he graduated from the Armed Forces Information School at Ft. Slocum, N. Y. He now holds the rank of major in the U. S. Army Ordnance Corps, Army Reserve.

For a number of years Mr. Presson has served as information officer for Reserve units.

In Camden, where he was for 12 years assistant vice president of First National Bank and operated his own photograph studio, he did a weekly column on scouting, for the Camden News, and a weekly radio program over Radio Station KAMD.

A Baptist since early childhood, Mr. Presson has served in many different leadership positions in his church, including Sunday School superintendent, Bible teacher, and director of a Training Union department. As a lay preacher he frequently does supply preaching, particularly in rural churches, and he has done extensive personal counseling.

Mr. Presson is the former Jewell Walker of Cove, also a graduate of the University of Arkansas (with major in home economics). There are three children: Dixie Marie 14; Franklin I. Jr. (Skipper), 11; and Sidney, 9.

At present Mr. Presson's main avocation is house hunting. But when he has his family properly domiciled in the Little Rock area he hopes to find some time for such favorite activities as sailboating, photography, and word study.



ROBERTS, WOMACK, AND FERGUSON

## 'Payday someday' Sunday at Immanuel

Eighty-two-year-old Dr. R. G. Lee, pastor emeritus of Bellevue Church, Memphis, and a past president of the Southern Baptist Convention, will preach his famous "Payday Someday" sermon Sunday night (Aug. 25) at Immanuel Church, Little Rock.

This will be the 1005th time for Dr. Lee to preach this sermon based on the Bible account of the wicked queen Jezebel. He first used the story as material for a prayer meeting talk to a church at Edgefield, in his native South Carolina, back in 1919. At the suggestion of a deacon who heard the talk he later developed it into what was to become his most famous sermon.

The service is scheduled to begin at 7:30.

## Singers featured

FT. WORTH—The National Broadcasting Company is featuring a Baptist choral group, the Singing Churchmen of Oklahoma, on its "Great Choirs of America" radio program during the month of August and the first Sunday in September.

Composed of music directors from Baptist churches throughout Oklahoma, the 51-voice choir was founded by Gene Bartlett, church music secretary for the Baptist General Convention of Oklahoma. James D. Woodward, chairman of the church music department at Oklahoma Baptist University, Shawnee, Okla., directs the group. (BP)

## 'Best-Halfers' sing held at Ft. Smith

The 39er Group of First Church, Ft. Smith, recently sponsored the Best-Halfers (over fifty) Singing Convention.

Many became star performers before a good crowd in the new sanctuary. Among these were Rev. Norman Ferguson, who sang the much requested "I Won't Have to Cross Jordan Alone." Mrs. Gertrude Womach has a great talent in whistling, an art almost forgotten today. Rev. C. C. Roberts composed a new song, "The Roses That Bloom Again," which he sang to the tune of, "When They Ring Those Golden Bells".

The 39er group formed their own choir to lead out in the singing. Other specials were Mrs. E. M. Bartlett, Mrs. W. A. Thomas, Sr. and a ladies ensemble.

This group is striving to let others know they still have a purpose in life even though they are of retirement age and that they can still plan, promote and work to glorify the Lord.

The appointment of Franklin I. Presson, 49, of Camden, to the position of managing editor of **Arkansas Baptist Newsmagazine** was announced today by Dr. Erwin L. McDonald, editor of the publication.

Mr. Presson was elected to the position by vote of the Executive Board of the Arkansas Baptist State Convention, to succeed Mrs. Fred Ashcraft, of Benton, who resigned recently to move with her family to Bloomington, Ind. In addition to his editorial duties, he will serve also as director of public relations for the Convention, working under the direction of Dr. S. A. Whitlow, executive secretary of the Convention.

Mr. Presson is a native of Idabel, Okla., where he was born on April 12, 1919. He is the son of Mrs. Sidney E. Brown, who has been a resident of Hot

### Missionary notes

Miss Josephine Scaggs, Southern Baptist missionary to Nigeria, returned to the States early in August for furlough (address: 5019 Worth, Apt. 1, Dallas, Tex., 75214). A native of Stigler, Okla., she was Baptist student secretary at the University of Arkansas, Fayetteville, and Rice University, Houston, Tex., prior to her missionary appointment in 1939.

# Southern Baptist datelines

## Registration reaches 9,500 for RA congress

OKLAHOMA CITY—Approximately 9,500 Baptist boys from throughout the United States applauded their way through two hours of pageantry, pow wows, and preaching on opening night of a three-day Royal Ambassadors congress here.

A band of 37 dancing Indians, Oklahoma Governor Dewey Bartlett, and Baptist Missionary Armando Silverio of Pittsburgh, Pa., combined their talents to bring waves of applause from the boys, 9-17, who jammed State Fairgrounds arena.

Encouraging the boys to live better lives, Governor Bartlett cited the work of missionaries and the Peace Corps as worthy boys to bring comfort to people in other lands

On the second day of the Congress the boys heard accounts of the work of 16 of their missionaries, toured points of interest in the Oklahoma City area, ate 2,500 pounds of barbecue and viewed a medical science demonstration by Dr. Robert Hingson, a Pittsburgh anesthesiologist and Baptist layman who periodically leads medical missions teams to foreign countries to treat the poor.

They also attended a missionary autograph party, saw a fielding exhibition by Don Demeter, former major league baseball player for the Detroit Tigers, and a shooting demonstration by Sunset "Kit" Carson, a professional sharpshooter.

Major William Pogue, a Southern Baptist astronaut, talked to the boys by a simulated telephone call.

The congress, sponsored by the Brotherhood Commission of the Southern Baptist Convention, featured a rodeo and an address by Texan Bruce Oliver, third-generation missionary to Brazil and rodeo participant at the final session.

There are now Royal Ambassador chapters in more than 10,000 churches, in the United States and several foreign countries.

## Plan Biafra aid

WASHINGTON, D. C.—Representatives from the nation's three major religious denominations met here with Secretary of State Dean Rusk to explore steps to implement relief to the civilian population of Biafra.

Meanwhile, secessionist Biafra remained firm in its refusal to negotiate an end to the civil war with Nigeria. (EP)



*SINGING ROYAL AMBASSADOR—An unorganized choir of almost 9,500 Baptist boys lifted their voices in song during an event-filled opening night of the National Royal Ambassador Congress in Oklahoma City.—Photo By Lloyd Dinkins.*

## Beacon lights of Baptist history

# Gold rush affects churches

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

The discovery of gold in California in 1848, and the rush of people to this frontier, affected the work of churches in older, established communities. It accelerated the work of the 15-year-old Baptist Home Mission Society.

Excited over the prospects of enormous wealth, many people in the East mortgaged their farms to get money to make the trip. Others sold out at a sacrifice. Some deserted their homes. Women and children left behind suffered untold hardships to find daily food. Men traveled westward by every known conveyance. Many traveled by boat around Cape Horn, others crossed the Isthmus of Panama. Still others traveled by ox-drawn wagons, horseback and other horse-drawn vehicles. Some took their wives and children with them, suffering severe privations.

Anticipating something of this movement, the Society had sent a missionary to the coastal region. When the gold fever swept the country, Osgood C. Wheeler had crossed the Isthmus and was working in California. H. W. Read was the second missionary sent out. He took the southern overland route with a large company. He was so impressed with New Mexico as a prospective field that he made Santa Fe his headquarters.

In 1850 two other missionaries were sent to California. This expansion was expensive and the work was slow, but the men stayed with it. Their purpose was strengthened when 1,600 Chinese arrived that year.

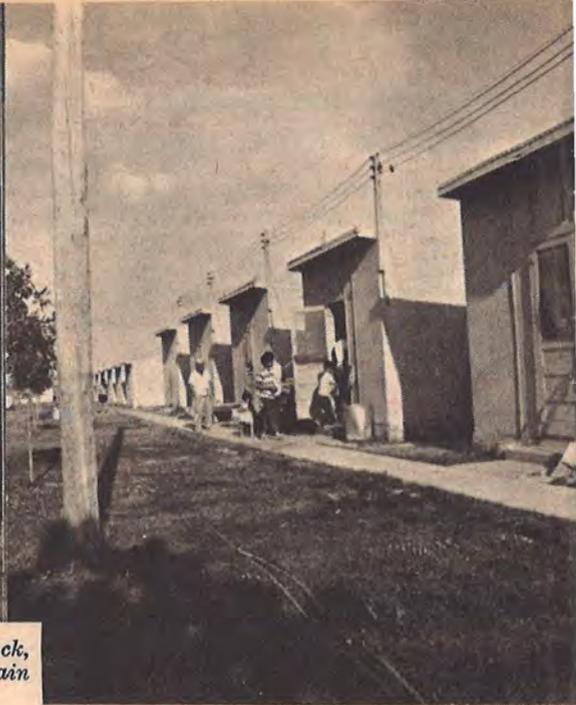
It was estimated that 40,000 of the male population had left the Mississippi Valley in the rush. This created confusion in the Society's work. Many pastors were greatly discouraged on their fields and asked for aid. One missionary in Illinois estimated that 100 persons had gone from his community to seek gold. He thanked God that he had not had the fever, but complained that he suffered much from the chills on account of those who had gone.

The unexpected calls for help and its effort to do so worked a hardship on the Society. In spite of this, the Society started work in Minnesota in 1849. It enlarged its plans to follow with the gospel the population which steadily pushed Westward. It was concerned mainly with strengthening its work in the Mississippi Valley and added the missionaries in 1850. Others were sent to Indiana, Wisconsin, and Iowa. At the same time missionaries were being commissioned to work with the foreign-speaking groups pouring into America at the rate of 1,000 persons daily.

\*Charles L. White, *A Century of Faith*, (The Judson Press, Philadelphia, 1932) pp. 58-9



**LEFT:** Sandy Elmore, Clarksville, and Martha McDonald, North Little Rock, conduct child day-care center for children of migrant workers. **Right,** "main street" in the labor camp at Paul, Ida.



## Young Christians in action

**Arkansas college students spend summer with migrants**

BY ERWIN L. McDONALD

Even in the jet age, there is still a place for pioneering, Gerald Cound, newly elected associate to Arkansas Student Union Director Dr. Tom Logue, feels.

Cound and his family, along with 20 BSU-ers from Arkansas college campuses, are due back in the Wonder State soon now, after spending nearly three months working among migrant agriculture workers out West.

Getting to the field of operation was somewhat of a venture as compared with modern easy living. The group

added to the family Volkswagen bus of the Counds by leasing a full-scale school bus. It took them four days, with time off for cooking their meals and camping, enroute, to reach their first assignment, the sugar beet country in the vicinity of Burley, Ida.

With considerable previous experience and with a camper's fifth sense to compare with that of the late Daniel Boone, Cound had the campsites pretty well in focus before beginning the trip. At night Mrs. Cound and the two Cound children slept in the Volkswagen; the

co-eds occupied two tents; and Cound and the rest of the men slept under the stars, with two tarpaulins for their sheets.

Once they were on the grounds, at the labor camp just outside Paul, Ida., the Arkansans occupied cabins and

*LEFT, Director Gerald Cound pauses with farmer Charles Roseberry of Rt. 2, Paul, Ida., for a moment of levity on the Roseberry sugar beet farm. Mr. Roseberry was greatly pleased with the field work of the Arkansans and hopes they will come again.*

*NEXT page, top, Janet Arnette, Fordyce, of the BSU-ers, helps migrant workers Hector DeLeon, 16, and John DeLeon, 17, of San Juan, Tex., and Heroldo Salinas, 18, of Pharr, Tex., to get a volleyball net ready for a game; and Director Cound, white shirt and center, joins in afterwork basketball with migrant youth.*

*NEXT page, bottom, BSU-er Sandy Elmore, from College of the Ozarks, Clarksville, gets first aid from two volunteer Clara Bartons after cutting a finger while filing her hoe. In the next picture Jim Elkhardt, of Ellsworth, Kan., a senior at Arkansas State University, Jonesboro, files his hoe to be ready for the next day's hoeing.—*

Photos by ELM





lived during their stay very much as the migrant workers to whom they had come to minister. The fact that they were living in the labor camp and actually working every day in the fields, soon gave them rapport with the people of the camp.

The field work day started at 6:30 a.m., Mountain Daylight Time, and stretched till 3:30 in the afternoon. Supper was usually at five, prepared by rotating co-eds who took their turns in the kitchen. That left five hours for sports — ranging from basketball and volleyball, to dominoes—before turning in at 10 or 10:30 p.m. for the night.

Other activities included folk music

and informal religious services. The group was featured several times on radio and television and in the local newspapers. On Sundays and on prayer-meeting nights in the local churches, they were in demand for their sacred folk music "Life of Christ in Song" programs.

During the day a child care center was operated for the children of the migrant workers. This was pretty much on the usual church kindergarten order, featuring handwork for the children and the telling of Bible stories.

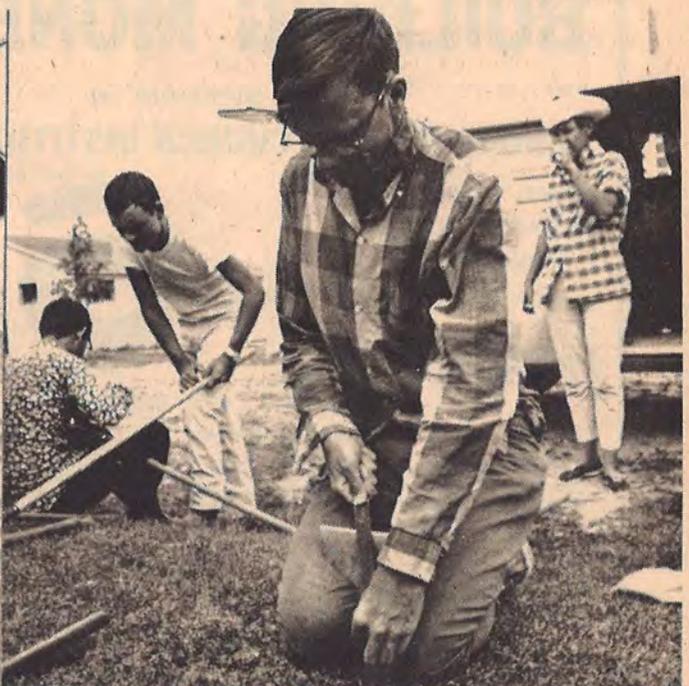
Cooperating in the summer mission were the Home Mission Board of Southern Baptist Convention, J. Ed Taylor, director of Migrant Missions, and the

Utah-Idaho Baptist State Convention, headed by Executive Secretary Dr. Charles Ashcraft, himself a native of Arkansas.

From Idaho the group moved on to the green bean fields of Oregon and the orchards of California. They concluded the summer with a week at Southern Baptist Assembly, Glorieta, N. M.

Funds from their labors went into a common fund to pay the major part of the expenses of the project. Any funds remaining were to be divided equally among the students.

Several of the students are considering volunteering for further such work, possibly next summer.



# Your state convention at work

## Summer missionary shares experiences

*(Editor's Note: During the absence of BSU director Gerald Cound at Arkansas A.&M., who is accompanying a group of Arkansas students on a summer mission project with migrant workers in the West, Carolyn Shipman is serving as the summer director on the Monticello campus. She is a speech major at State College of Arkansas, Conway and the daughter of Mr. and Mrs. J. H. Shipman, Pine Bluff. Miss Shipman gives the following report on her summer's work.—ELM)*

This summer has been an unforgettable experience. My days as BSU director have ranged from days filled with joy to days loaded with disgust, and, yes, sadness. Each day brings a different experience and, as BSU director, you must find a different way to handle the situation. But, you know, there is nothing so great that God can't handle it. He has blessed me in many ways this summer. He has allowed me to meet many people and to become reunited with some old friends, and He



MISS SHIPMAN

has allowed me to make friendships that, I pray, will last a lifetime.

As summer BSU director I have emphasized the fact that the BSU is open to every student on campus—no matter what race or religion. Many students will come to the BSU to talk who wouldn't come to a vesper service. These people, in particular, are of interest to me. A few are very unsure of their relationship with God and some feel that the burdens of the world are theirs. These people need to know that the BSU is here and that someone is willing to talk to them without passing judgment. Many times it helps to have someone just listen to you.

Things have been quite rushed for the past two weeks here at the A&M BSU. We had a coffee house social Thursday, July 23, and I'll bet you could guess who our guest was—John Bayley!

As always, this young student from Guiana charmed his audience with his beautiful singing and his warm personality. A large group of students was here and we all enjoyed the evening. Everything is in full swing toward Glorieta.—Carolyn Shipman

## Time to choose Brotherhood officers

It is later than you think if Brotherhood officers for 1969 have not been selected. In just about a month officers for the new associational year will assume responsibility for the planning and promoting of missionary education for the men and boys of the church. They need the time from now until October to prepare some of the work for the year.

The Brotherhood director, elected by the church, has the over-all responsibility of leading in the formation of a worthy and worthwhile program of missionary education for the male membership of the church nine years of age and up. Working with the director is the Royal Ambassador leader and the president of Baptist Men.

The Royal Ambassador leader and his committee is charged with the responsibility of securing counselors and assistant counselors for each chapter. Enough chapters should be planned to provide adequate missionary education for all boys in the church nine through 17 years of age, with not more than 12 boys in each chapter.

Baptist Men are organized and led by the president, assisted by a vice president, secretary, mission study leader and mission action leader. For churches with a small group of men some offices may be combined, and for larger groups the organization may be expanded. The main objective is to see that all phases of study and work are developed.

Materials to assist in planning a full program of Brotherhood work through Royal Ambassadors and Baptist Men's organizations are available from the Brotherhood Department. District leadership training clinics will be conducted in October.

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

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## STATE MISSIONS FILM

A professionally produced color filmstrip with narration on 33 1/3 r.p.m. disk will be available for mailing September 1. This is for permanent use but is a must for use during the week of prayer for State Missions, September 16-21.

Cost: \$5.20 postpaid. Order now from State Missions Department, 401 W. Capitol, Little Rock. Churches may order and be billed later.

## Central Intelligence woos missionaries

WASHINGTON, D. C.—The Central Intelligence Agency for many years has made systematic use of some American missionaries, according to the Chicago Daily News.

One agent for the C.I.A., wanting information of politics in Zambia, reportedly offered an American Christian missionary there \$250 per month for regular reports to the C.I.A. on the racial situation and prospects for violence there.

When the missionary refused, the agent returned and allegedly renewed the offer, stating: "If you need anything through the diplomatic pouch—a case of scotch or anything—we'll be glad to get it for you."

The report said the C.I.A. appeal is based on patriotism, arguing that the missionary is obligated to help his government. Agents occasionally talk to missionaries home on furlough.

The question of C.I.A.-missionary relationships has become the subject of an unpublicized debate within some church communities. One school of thought declares that American missionaries cannot and should not cut themselves off from the government when they go abroad and as loyal U.S. citizens should cooperate with the C.I.A. The other opinion is that missionaries should shun the C.I.A. because it might jeopardize their rapport with the people they serve.

In many countries, the C.I.A. is resented as a symbol of "American imperialism." Even a few cases of collaboration with the C.I.A., in the opinion of one mission leader, could damage the work of all American missionaries. (EP)

## Colleges overbuild, need more students

There are not enough high school seniors applying for college to fill all the colleges this fall.

The switch, which has put the high school senior in the driver's seat this year, was reported recently by the American College Admissions Center, the nation's largest nonprofit college admissions clearinghouse.

A recent survey of its 56 associated Eastern colleges revealed that one percent are filled with freshmen and are no longer considering applicants.

The organization reports enrollments in some colleges are thirty percent behind last year.

According to Dr. Henry Klein, president of the center, there are three

## State TU workshop

One of the eleven workshops that will be held at Second Church, Little Rock, Oct. 25, from 10 a.m. to 3:30 p.m., will be for Nursery leaders of all the churches and associations of Arkansas. Miss Florrie Anne Lawton, consultant, Preschool and Children's Section of the Training Union Department of the Baptist Sunday School Board, will conduct the workshop for nursery leaders. Miss Lawton has specialized for years in this area of work and she always receives a warm welcome to Arkansas. Since nursery work is completely correlated, this workshop will be of great value to Sunday School and W.M.U. workers who work with small children, as well as Training Union leaders. Many of our pastors and ministers of education should attend this conference to learn how to destroy forever the thought that nursery work is "baby sitting." Miss Lawton will lead the leaders to participate in the actual planning of units of work for the nursery children. She will also discuss other important matters such as the extended session.



MISS LAWTON

Pastors, Training Union directors, ministers of education, let us urge you to contact your nursery leaders of all of your organizations and plan transportation for them so that they can attend this important workshop.

Next week: Junior Workshop—Ralph W. Davis

## State Sunday School convention scheduled for Sept. 30-Oct. 1

State Sunday School leaders will meet at Immanuel Church, Little Rock, Sept. 30-Oct. 1 for a two-day Sunday School Convention.

Five sessions will offer conferences for every department, with general meetings featuring the latest developments and future opportunities in Sunday School work.

Sunday School Board consultants who will assist will be Mrs. Hannah Hills, consultant in Cradle Roll, Extension, and Adult work; Wilbur Lamb, editor of adult lesson materials; D. P. Brooks, editor of Young Peoples lessons, and Miss Elsie Rives, consultant in Primary work.

Other department leaders will include trained workers from the state and from Missouri.

Dr. H. F. Paschall, past president of the Southern Baptist Convention and pastor of First Church, Nashville, Tenn., will be the featured speaker Monday

major reasons for the vacant seats awaiting students.

\* More colleges than ever before—he said a new community college opened every week this year somewhere in the United States.

\* A rash of college dormitory building with federal funds that has outpaced the number of new students.

\* The rate of increase in high school graduates is slowing down.

afternoon and evening. Dr. Tal Bonham, pastor of South Side Church, Pine Bluff, will speak Tuesday morning and afternoon.

Miss Arkansas, Helen Rose Gennings of Batesville, will bring her testimony in word and song at the evening meeting Tuesday night. Her testimony will precede a special presentation of "Good News," a Christian folk musical.

"Good Newsers" from the three weeks at Siloam Springs, from all over Arkansas, will climax the convention with the musical presentation at 8 p.m., Tuesday night. Youth groups from over the state, particularly from the central area, will want to see and hear both Miss Arkansas and "Good News."

This will be a good witnessing and evangelistic opportunity for the youth of the churches. Bring many unenlisted friends.

Plan now to be "where the action is" at the state Sunday School Convention.—Lawson Hatfield

## Republican 'average'

MIAMI BEACH, Fla.—The average delegate to the 29th Republican National Convention here was a white Protestant, a college graduate, a business man, a veteran, and a convention participant for the first time.

Eighty-two per cent were Protestant, 15 per cent Catholic, and two per cent Jewish.

Of the delegate total, 211 were women. (EP)

# Jesus and social issues

BY **HERSCHEL H. HOBBS**

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

*"Man, who made me a judge or a divider over you?"—Luke 12:14*

A brother, evidently the younger, asked Jesus to make his brother (older?) to divide the inheritance with him (v. 13). Jesus countered with the question in verse 14.

According to Deuteronomy 21:17 an elder brother inherited two-thirds and the younger one-third. Either the older did not want to divide it or else the younger wanted more than his share. He did not ask for arbitration but for a decision against his brother.

But Jesus refused to be drawn into this family fuss. Instead, He warned against covetousness (v. 15). Note that "he said unto *them*" (author's italics). He did not side with one brother against the other. He warned both against a covetous spirit. True life did not consist of things but of a right spirit.

Much is being said today about the role of the church in social struggles. Many who have become crusaders for some cause question the Christian faith of those who do not join them. But is this the role of the church or of a pastor? We would do well to learn a lesson from Jesus.

In social issues Jesus never sided with one group of sinners against another group of sinners. He preached the gospel to both groups. He knew that to change society He must first change men. He did not picket Zacchaeus' home. He entered it and won him to Himself. And Zacchaeus righted his own wrongs.

Now the gospel is not a *social gospel*. But it it does have social implications. Someone said that Jesus was a reformer, not a revolutionist. His gospel was dynamic but not dynamite. He sought to change men's hearts and to send them forth into society to change it by living as Christians should live. It was the longer way. But it was the effective way. He was content to wait patiently for the gospel to do its work in both men and society.

This is no escapist attitude. It is Christian realism. No man can truly love men until he loves God. But if one loves God he will love his brother also (1 Jn. 4:16-21). Christian people should believe the gospel. And they should live it also.



AMERICAN MUSEUM OF NATURAL HISTORY

## Language mission week set for Aug. 26

This year Language Missions Week is Aug. 26-Sept. 1.

About a fifth of all Americans are "language" persons. That is, they belong to a language-culture background other than English.

So did Jesus.

So did all of the early disciples and apostles.

In fact, so did all of the early Christians.

But somewhere over the years, the gospel was proclaimed in the foreign language English, because they believed that everyone ought to hear the good news in his own language.

Southern Baptists also believe that everybody ought to hear the gospel in their own language. So today there are about 1,200 language congregations cooperating with the Southern Baptist Convention and approximately 950 missionaries serving among 40 different language groups in the United States.

Sometimes language and culture are not barriers and language persons can be reached by churches which express interest and concern in them. Friendliness has a way of melting away supposed barriers.

Invite the entire language congregation to worship in your church, with both pastors sharing the service.

Have a language meal (Spanish, Chinese, Polish, etc.) with a program on language missions.

Study need for providing a language class in your church. You may be surprised to find language people in your community.—Irvin Dawson, Assistant Secretary, Department of Language Missions, Home Mission Board, SBC, Atlanta, Ga.

## God is looking for men

The world today is looking for:

Men who are not for sale;

Men who are honest, sound from center to circumference, true to the heart's core;

Men with consciences as steady as the needle to the pole;

Men who will stand for the right if the heavens totter and the earth reels;

Men who can tell the truth and look the world right in the eye;

Men who neither brag nor run;

Men who neither flag nor flinch;

Men who can have courage without shouting it;

Men in whom the courage of everlasting life runs still, deep, and strong;

Men who know their message and tell it;

Men who know their place and fill it;

Men who know their business and attend to it;

Men who will not lie, shirk or dodge;

Men who are not too lazy to work, nor too proud to be poor;

Men who are willing to eat what they have earned and wear what they have paid for;

Men who are not ashamed to say "No" with emphasis and who are not ashamed to say "I can't afford it."

God is looking for men. He wants those who can unite together around a common faith—who can join hands in a common task—and who have come to the kingdom for such a time as this. God give us men.—Frank Carlson, U. S. Senator from Kansas (EP)

## Mike Kinsey joins Central

Mike Kinsey has assumed his duties as minister of music and education with Central Church, North Little Rock. Mr. Kinsey received the B.S.E. degree from University of Arkansas, and the M.R.E. degree from New Orleans Theological Seminary. He formerly taught band and chorus at Junior and High School level; and, was music minister at Caudle Avenue Church, Springdale, and First Church, Norco, La.



MR. KINSEY

His wife, Winnie Wing, formerly of Fayetteville, is also a graduate of the University of Arkansas.

## Bible attraction at jazz festivals

NEWPORT, R. I.—“Would You Believe,” a selection from the American Bible Society based on John 3:1-21, is taking its place with coffee, doughnuts and music at the Servicemen’s Christian Center here.

A Jazz Festival was held in Newport on a recent weekend while a folk festival also took its place as mid-summer entertainment.

On the ferry from Jamestown, R. I., to Newport, young people distribute the American Bible Society’s Selection, “Would You Believe,” along with an invitation to the center.

The American Bible Society provided 30,000 copies of the selection and 10,000 of “Good News According to John” for distribution at Newport this summer. (EP)

## Burglarizes church to get back in jail

SEATTLE—A young robber got his wish when the judge sentenced him to up to 15 years in jail for burglarizing a church here.

But the sentence was suspended for Dennis Dee Marshall, 22, on condition he be returned to the Department of Institutions as a parole violator.

Marshall was arrested inside the Queen Anne Methodist Church and pleaded guilty to second-degree burglary.

He had slept two nights in a movie theater and looked for a church to rob in hopes he would get caught. (EP)

## Points to blacks

LOS ANGELES—Progressive churchmen who want to infuse joy, celebration and spontaneity into Sunday church worship have only to look around the corner to see how it works.

So said the Rev. Henry H. Mitchell, pastor of Calvary Baptist Church in Santa Monica.

“The black church is a gold mine for fresh ideas for the white church,” he said. “If the white church would study, literally study, the black church, its freedom and warmth,” Mr. Mitchell said, “they would come up with something more spontaneous, free and open. They would stop being afraid of emotion.”

In recent months, Harvard Divinity School theologian Harvey Cox has also expressed the need for “holy mirth,” and guitar-accompanied masses are being tried in Catholic and non-Catholic churches alike.

Pastor Mitchell said the Negro has felt the need of a place to go to vent his emotions through the years of less-than-full dignity, “but so does everyone have a need today to release inhibitions” (EP)

## CRUSADE OF AMERICAS EVANGELISM CONFERENCES

- Sept. 15, First Baptist Church, Monticello—2:30-4:00
- Sept. 16, First Baptist Church, Hope—7:30
- Sept. 17, First Baptist Church, Paragould—7:30
- Sept. 18, FISH-FRY (free) Mena—5:30-7:15  
(limited to 500) Program—7:30
- Sept. 19, First Baptist Church, Springdale—7:30
- Sept. 20, First Baptist Church, Mountain Home—7:30

Jesse S. Reed  
Director of Evangelism  
Arkansas Baptist State Convention

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Writer & Expositor  
BIBLE TEACHER



Dr. C. E. Autrey, Director  
Division of Evangelism  
Home Mission Board  
“COMMISSIONED AND  
COMMITTED”



## Horrifying report on needs in Biafra

SPRINGFIELD, Mo. — Hundreds of thousands of people will perish from starvation in secessionist Biafra, engaged in civil war with Nigeria, unless action is taken immediately to help.

This is the report of the Assemblies of God whose missionaries in West Africa have reportedly sent General Superintendent Thomas F. Zimmerman a "horrifying and most urgent appeal."

The report states that "eight million Ibo people have been driven into a ever-decreasing and more restricted area of their homeland. Accounts of starvation, malnutrition, sickness, and urgent needs of relief of all kinds cannot but speak to our hearts."

The news, prepared as an article for the Aug. 18, *Pentecostal Evangel*, stated that the International Red Cross has estimated that of six million refugees in that area some 600,000 are on the verge of dying of starvation. The present death rate is allegedly 3,000 a day and is accelerating quite rapidly.

Offerings designated "Biafra Emergency Relief" were called for, to be channeled through the World Relief Commission of the National Association of Evangelicals. (FP)

## Revivals

Diaz Church, July 22-28; Jack Parchman, North Little Rock, evangelist, "Red" Johnson, Mountain Home, song leader; 20 professions of faith, 13 by baptism, 5 by letter, many rededications, 25 young people dedicated themselves not to drink or dance.

**INDIANA BOUND.**—Hazel Ashcraft, for the past year managing editor of the *Arkansas Baptist Newsmagazine*, was enroute to Bloomington, Ind., her new home when this picture of her and her daughters was made at the Little Rock airport. Daughters, left to right: Susan (front), Ellen, Anne, and Sarah. Mrs. Ashcraft's husband, Fred, was recently named managing editor of the *Bloomington Courier-Tribune*. (ABN Photo)

## Joins staff of Jonesboro church

Allen E. Simmons, a native of Jena, La., is the new minister of music and education at Central Church, Jonesboro, pastored by Paul McCray. Mr. Simmons comes to Central Baptist from Markham Street Church, Little Rock, where he served in the similar position for two years. His previous service included two churches in Louisiana. He is a graduate of Louisiana College (Baptist) in Pineville, La. He has served on the faculty of the Church Music Leadership Conference, Ridgecrest Baptist Assembly, Ridgecrest, N. C., for the past two summers.



MR. SIMMONS



**GREENWOOD** First Church broke ground Aug. 4 for two educational units. Wielding the shovels are Lonnie Lasater, pastor; C. W. Nichols, James McKeener, Fermino Gazzola, and Theral Jones, building committee members.

New Broadman Press paperbacks include:

**Renewals Before Pentecost**, by C. E. Autrey; \$1.95

**Devotional Dramas for Stewardship Programs** by Sarah Walton Miller 85c

**Devotional Dramas for the Christian Life**, by Sarah Walton Miller, 85c

**The Power of Positive Evangelism**, by John R. Bisagno, \$1.50

**Saved Forever!**, by Maurice L. Bates, 95c

**Let the Fire Fall!**, evangelistic messages compiled by Don L. Womack, \$2.25

**Broadman Comments**, October, November, December, 1968, by Edward A. McDowell and others, 95c

**Using the Lecture in Teaching and Training**, by LeRoy Ford, \$1.50

New paperbacks from Zondervan include:

**Quit Bugging Me**, by Barbara Jurgensen, 95c

**Complete Christmas Programs**, Vol. 2, by Grace Ramquist, \$1

**Discoveries Made from Living My New Life**, by Eugenia Price, \$1

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

Two books for children have just been published by Broadman Press:

**My Book About Jesus**, by Polly Hargis Dillard, \$1.35; and **Together Is a Happy Way** by Eula Wright Crawford, \$1.35

**Day by Day with Amy Bolding**, by Amy Bolding, Baker, 1968, \$4.95

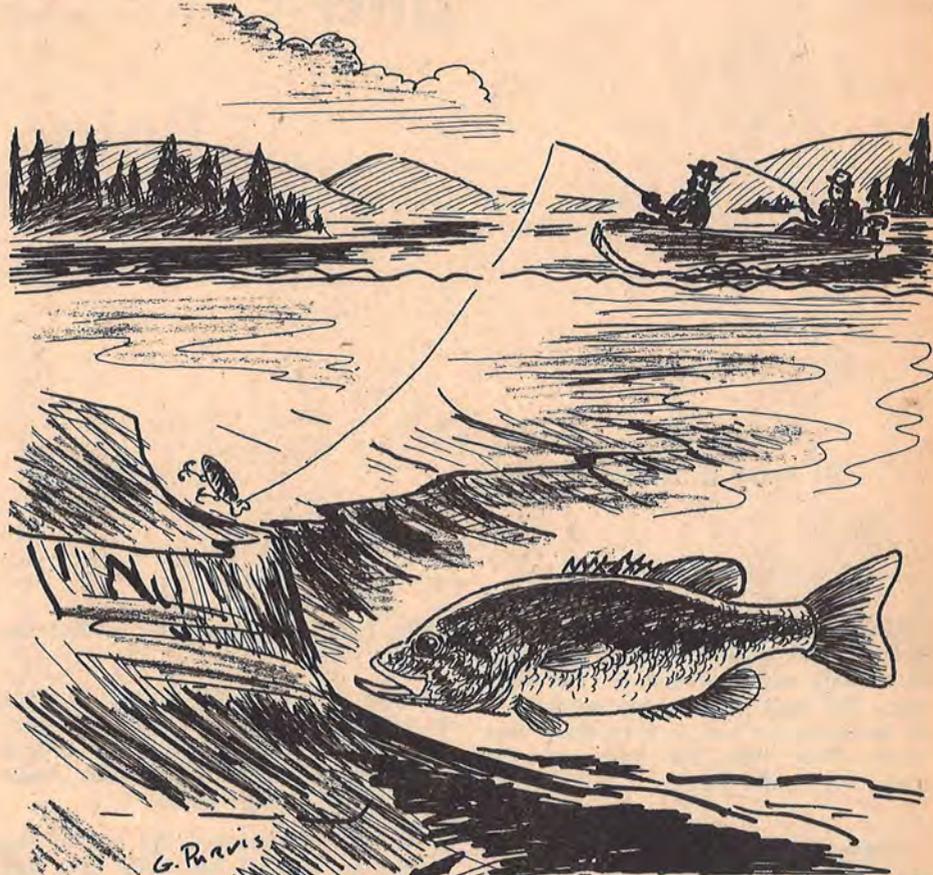
Here is a devotion for every day of the year, making this an excellent book to have at your bedside table, handy for your "quiet time." The ideas here will be most helpful for those who are called on to speak at various church affairs.

**Bible Festivals and Holy Days**, by Barbara Bates, Broadman Press, 1968, \$3.25

The author stresses Old Testament significance of Jewish holidays and mentions similar Christian observances. Each of the ten chapters tells the biblical origin of a holy day or festival, relating it to the modern celebration in home or synagogue.



## Doleful dog days



'Dog days' are technically defined as that period between July and early September when the weather is typically hot and sultry. To fishermen it also usually means that fish are not biting very much. Fortunately they can still be caught during this period.

The Romans believed that the star Sirius, or the 'Dog Star' (the brightest star in the heavens—only 52 trillion miles from earth) which can first be seen in early July, was responsible for the drastic change in the weather—hence the name of these days.

Just what causes the apparent decline in fishing during 'Dog Days' is not fully understood. There are many unproven theories. Fish seem to react to the summer weather as people do—seeking the coolest places to spend the day.

About the best advice for fishing during this time of the year is to either fish for trout (since their habitat remains more constant), or schooling bass, or fish mostly early and late, or deep, or fish at night. One of these techniques will usually produce fish during 'Dog Days.'

**The Family in Dialogue**, by A. Donald Bell, Zondervan, 1968, \$3.95

What caused our marriage to fail? Why were not our children self-reliant? Where did we miss our opportunities to give them a real spiritual foundation? How is it that, later, they

didn't take marriage seriously? What about the two of us in retirement?

These are some of the key questions dealt with by Dr. Bell, professor of psychology and human relations at Southwestern Baptist Seminary, Ft. Worth, Tex.

## Peppy

and

## Poky

## Platypus

BY BETTY H. BROWN

(Sunday School Board Syndicate, all rights reserved)

Mother Platypus was lying in her underground nest of leaves, with her furry body curled around her two large eggs. The eggs were stuck together, so it was easy for her to keep them both warm. They were ten days old, and soon they would hatch.

Then she heard a peck, peck coming from the inside of one of the eggs. She placed her small ear on the side of the other one. There was no sound. Once again she heard a pecking from the first egg. Crack! Out wiggled a tiny platypus. He was very lively, so his mother decided to call him Peppy.

Still there was no sound from inside the other egg. "My," said Mamma, "this one is slow. I will call him Poky." A few days later the second little platypus pecked out of his egg.

Peppy and Poky stayed with their mother in the soft nest for many weeks. Only when she was sure that they were fast asleep would she hurry down to the river for her dinner.

Peppy was anxious to go out through the long tunnel and see the world. Poky was in no hurry. He liked his nice warm home.

Then early one evening Mamma Platypus said, "Come, boys. It is time for you to leave the nest for a little

while. I will show you how to dive for food."

Peppy ran along the tunnel in front of his mother. She called, "Wait, Peppy!" But he had already gone around a corner and couldn't hear her. Poky came slowly along behind.

When Peppy reached the end of the tunnel, he blinked his little eyes and looked all around. He saw that the opening where he stood was by the roots of a big tree. Just below him was the river.

"I will not wait for my mother and my poky brother," he said. So he closed his eyes and dived headfirst into the water. Zoom! Straight down he went. Bang! The next thing he knew, his tender bill had hit something hard. He had dived straight into an old board. He came to the top of the water just as his mother and Poky were coming out of the tunnel opening.

"Mamma, I hurt my bill," cried Peppy.

"I am not surprised," said his mother. "If you had waited for me, I would have told you about that old board. Now your bill is too sore for you to dive for food again tonight. You will have to go to bed hungry."

Then she turned to Poky and said,

"All right, Son. You watch where I dive. Then follow me." And in she went, headfirst.

Poky didn't want to make any mistakes and hurt himself. He decided to wait a little while.

Mother Platypus made dive after dive. She brought up delicious-looking food from the bottom of the river. Then she sat and slowly ate it. Poky and Peppy watched. They both hoped that she would share her dinner with them. But she didn't.

When it was dark, she said, "All right, boys. We will now go back to our nest." Both of them followed her slowly home.

Later, when Mother Platypus was curled around them, she said softly, "I know that you are very hungry. Today I hope that each of you learned a lesson. Peppy, you know now that you must wait long enough for someone to show you how to do things right. Then you will not get hurt. And you, Poky, must learn that you cannot be so lazy and slow. If you are, you will get nothing to eat."

Then she gave each of her sons several large snails which she had been saving for them in her cheek pouch. Soon they all went to sleep.

## Be steadfast and pray

Life and Work

James 5:7-20

August 25, 1968

BY C. W. BROCKWELL JR.

MABELVALE, ARKANSAS

James was quite aware of the rich in society. He referred to them at least three times in his discussions of practical Christianity. In 1:10 he commended the rich believers for taking his place humbly as a needy sinner. In 2:1-7 he condemned the believer who gives preferential treatment to the rich who enter the church. But in 5:1-6 he condemns quite sharply the wicked rich.

James never even hinted that it was wrong to be rich. He simply condemned the way riches were used in relation to the poor. In no uncertain terms he stated the end result of all who trust in riches in preference to God.

Turning from the oppressor to the oppressed, James exhorted Christians to do two things.

### 1. Endure until the Lord returns.

Consider the case of the farmer. He cultivates the field, plants the seed, destroys the weeds and waits. He does all that he can but he does it with the knowledge that only God can produce the harvest. Likewise, we must attack social ills but we must realize that only the return of the Lord will solve some problems.

The example of Job is cited. Now we all know that Job was pretty frustrated over his suffering and his so-called friends. When he needed them, they either said nothing or the wrong thing. Nevertheless, he hung onto God. He spoke honestly to God about the way he felt but he did not lose faith in him. He endured his suffering until God saw fit to change it. But that should not matter, for he has a purpose in delaying. Just remember that God is very sensitive. He is disappointed when we are. He hurts when we do. Yet he knows what is best for all concerned and he is working to that end.

In verse 12, James again reminds us to watch our tongue. Don't let the situation of the moment be an excuse for loose talking, but be so truthful and straightforward that your bare word will be sufficient.

### 2. Pray and praise.

Tradition has it that James prayed so much his knees were worn hard as a camel's. He spoke from experience.

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.

The afflicted are to pray and ask others to pray also. The affliction, whether sickness or suffering, may be a means of getting us to pray. It is certainly a proper condition for praying.

The afflicted are to call upon the spiritual leaders to come and pray with them. Why wait and hope the pastor hears about your difficulty? Request that he and other spiritual persons come and pray for you. The accomplishment in terms of help will be worth it.

Whatever the significance of the oil is, it is not the key to healing. The prayer of faith is what matters. Neither does it say the lack of faith comes from the sick but from those praying for the sick. Of course, we know God does not choose to keep us alive forever upon earth; so it is not always his will that we be healed. It is therefore our responsibility to pray for God's will to be done.

Confession of sin plays an important role in the healing and help. If the "elders" are truly righteous men, then there will be no problem of anyone letting his sins be known. The afflicted and the ones praying for the afflicted are to enter into this confession. And if the men are as righteous in practice as they are in position, God will hear and answer according to his best plans. Remember, God answers our prayer in the way that is best for his will and our good.

There is always a lot more at stake with him than just what we want. That does not mean he is inattentive to our needs. It does mean he is considerate of long-range needs as well as needs for the moment.

Lest anyone hesitate even to ask for God's help, James cites the example of Elijah. He, too, was only a man, but God heard his plea and he will do the same for us. In spite of his weakness, Elijah yielded his life to God and wrought mightily through prayer. So may we!

Finally, remember James 5:13b. "Is any merry? Let him sing psalms." Praise is the proper response of joy. Let others know what God has done and is doing in your life. The Christian religion is a religion of singing. It just cannot be contained.

"Prayer and praise, then, are two divinely given prescriptions to meet the needs of the child of God either in distress or in delight." Both will help win a wanderer from truth back again and a multitude of sins will be covered.

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# A program of reform

BY VESTER E. WOLBER  
PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

International  
Ezra 7:6; 9:10-15  
10:10-12  
August 25, 1968

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## Background

1. Ezra was a priest by birth, a scribe by training, and an administrator by appointment. Since he could trace his lineage back to Aaron, the first high priest, he was a duly qualified priest (7:1-6). The record does not indicate where he received his training as a scribe, but King Artaxerxes, king of Persia, referred to him as "Ezra the priest, the scribe of the law of the God of heaven" (7:21), and the book of Nehemiah tells of Ezra the scribe reading and explaining the law of Moses (7:6).

Ezra was appointed by Artaxerxes as his administrator to repair and beautify the temple (7:11-20, 27).

2. The king released all the Jews who chose to accompany Ezra back to Jerusalem. He and his counselors appropriated money for the purchase of animals to be sacrificed, and authorized Ezra to draw on the king's treasury for additional funds if needed.

3. Arriving in Jerusalem, Ezra found that the people of Israel had intermarried with other tribes in the area. He was appalled that "the holy race has mixed itself with the peoples of the lands" (9:1-5); he fell on his knees and confessed the sins of his people, praying fervently for the Lord to show favor and spare a remnant of his people (9:6-8).

## Ezra's confession (9:10-15)

In his prayer of confession the great leader expressed his knowledge of Israel's history, and gave his own interpretation of that history.

1. Israel disregarded God's commands (v. 10). There were periods of revival in which Israel chose to obey God's commands and climbed to great heights of achievements, but any historical overview of Israel's history will confirm Ezra's statement that their deeds were evil and their guilt was great (v. 13).

2. God punished Israel by sending the nation into captivity (v. 13; 2 Chron. 36:15-17). Even so, the Lord's severity was tinged with mercy: the punishment was less than they deserved (v. 13) and a remnant had been spared. When sinful men stand in defiance of God and resist his judgment, that judgment may seem to be terribly severe,

but when one looks through repentant eyes at the enormity of his sin he discovers the restraints of grace.

3. Israel must not repeat the old sins (v. 14). A modern believer might not agree with Ezra, but in support of his view it can be pointed out that (1) through mixing with other nations the Hebrews brought false religion into their ranks; and (2) because of false religion in their ranks some of the Hebrews engaged in cult prostitution and other forms of immorality; and (3) all of these beliefs and practices lowered Israel's moral standards, and weakened her spiritual zeal.

On the other extreme, some might insist that since God in the Old Testament period condemned marriage between Israel and other tribes there must not be any mixture of the races in this century. If one holds to that conclusion for that reason he has difficulty in answering such questions as: Should an American marry a European? an Oriental? an Arab? The primary concern of God in ethnic relations during Old Testament days was not that other nations be kept racially pure, but that Israel be kept pure. He did not condemn marriage between other racial groups.

Perhaps the following statements will help to clarify the issues.

(1) God, because he is sovereign, sometimes forbids a course of action not because it is inherently wrong but because it is unwise. Paul said "All things are lawful unto me, but all things are not expedient" (1 Cor. 6:12). God's purpose in isolating Israel was practical rather than ethical: he could develop and utilize them more effectively if they had minimum contacts with other races, nations, cultures, and religions. (2) The New Testament does not continue the ban on marriage between Jews and gentiles. One of the most prominent second-generation leaders of the Christian movement was a cross between a Jew and a Greek (Acts 16:1). Paul adhered to some of the Jewish practices for expedience rather than from conviction (Acts 16:3; 21:21-26). He taught that the true Israelite is a converted man (Rom. 3:29), and the true son of Abraham is the one who believes the Word of God as Abraham did (Gal. 3:7-9).

(3) The case against interracial marriage today is social, cultural, and practical. In a culture such as ours one runs counter to common sense and may wrong his children when he takes a spouse from a race of another culture.

One reason why we cannot get some people to consider Bible teachings is that some Christians misuse it: they try to make it support every belief which they hold. There may be good reasons for holding some views on which the Bible is silent. Most Americans believe that an adequate supply of vitamins is essential to good health, but one does not find that Paul wrote to Timothy: "Be sure you take your One-Day tablets."

## Israel's compliance (10:10-12)

1. Ezra challenged his people to confess their sin and separate themselves from their foreign wives. They did. Publicly and seriously they dismissed their foreign wives.

2. Thus, Ezra began anew the covenant relationship with God after the law of Moses. Israel had a new opportunity to serve the Lord and reap the rewards of obedience.



MR. STEWART

## Summer youth director

Glynn A. Stewart has served as summer youth director at First Church, Ft. Smith. Mr. Stewart is a 1968 graduate of Ouachita University and has enrolled in Southwestern Seminary, Ft. Worth, Tex. In Ouachita he was active in band, choir, OBU Singers and BSU.

Glynn assisted in setting up the new youth center, Bible Study classes, and Vacation Bible School plans and retreats.

August 11, 1968

Church	Sunday School	Training Union	Ch. Adns.
Berryville			
First	126	55	
Freeman Heights	91	34	
Camden			
Cullendale, 1st	388	129	1
First	384	102	
Cherokee Village	56		2
Crossett			
First	491	213	1
Mt. Olive	251	142	
Dumas, First	220	66	2
El Dorado			
Caledonia	44	30	
First	586	340	
Ebenezer	115	55	3
Victory	73	37	
Eureka Springs			
Rock Springs	77	55	
Forrest City, 1st	480	115	
Fort Smith, 1st	1,015	345	1
Gentry, 1st	130	72	
Green Forest, 1st	143	58	
Greenwood, 1st	254	107	
Harrison Eagle Heights	164	52	1
Hicks, 1st	37	30	
Hope, 1st	427	188	
Hot Springs Piney	224	92	
Jacksonville			
Bayou Meto	122	54	2
First	439	119	
Marshall Road	319	134	2
Second	160	69	
Jonesboro, Central	414	155	
Little Rock			
Geyer Springs, 1st	476	179	7
Life Line	391	124	
Rosedale	195		
Manila, 1st	148	63	
Marked Tree Neiswander	90	80	
Monticello Second	213	76	
Nettleton	206	104	
North Little Rock			
Baring Cross	614		5
South Side Chapel	34	12	
Central	254	111	3
Gravel Ridge, 1st	141	103	
Harmony	49	34	
Levy	385	111	
Park Hill	745	197	2
Sixteenth St.	45	25	
Sylvan Hills, 1st	204	79	
Paragould East Side	239	115	4
Paris, 1st	284	66	1
Pine Bluff			
Centennial	232	106	
First	692	118	6
Green Meadows	83	41	
Second	186	79	
Watson Chapel	175	84	
Springdale			
Caudle Ave.	103	41	
Elmdale	322	30	1
First	334	86	
Oak Grove	62	44	
Van Buren, 1st	358	173	
Vandervoort, 1st	50	34	
Warren			
First	369	86	2
Southside Mission	73	53	
Immanuel	217	68	
West Side	71	42	

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"SURE, I believe people are equal—but, some are more so than others."

—ARK-E-OLOGY by Gene Herrington

"Has the new florist any children?"

"Yes, a girl who is a shrinking violet and two boys—one a budding genius and the other a blooming nuisance."

### Make mine male!

"The Marine Corps Builds Men." That's what the poster said in the window of the recruiting center.

Somehow, a girl must have gotten to the poster because in a feminine hand was written these words: "Build me one." It was signed—Laura.

### With salt or pepper?

Missionary: "Do your people know anything about religion, Chief?"

Cannibal Chief: "Well, we got a little taste of it when the last Missionary was here."

### Live it up!

Lady: "I'll give you a quarter, not because you deserve it, but because it pleases me to do so."

Hobo: "Thank you, Mam, but make it a dollar, and thoroughly enjoy yourself."

## U. S. birth rate dips to record low

WASHINGTON, D. C.—Census Bureau statistics show that the U. S. birth rate dropped to a record low last year.

Americans recorded 17.9 births per 1,000 persons, below previous lows during the years of the economic depression.

The Census Bureau reported that the net increase in the population was the lowest since World War II at 1.08 per cent. The population at the start of this year was figured at 200,248,000 persons. The median age of the population was 27.7 years. One out of every nine persons was a Negro. And there were 100 women for every 96.7 men. (EP)

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# In the world of religion— Baptists from 14 conventions to attend Washington meet

Leaders representing 14 Baptist conventions from the United States and Canada will participate on the program of the Continental Congress on Evangelism scheduled for Washington, D. C., Oct. 10-13, according to an announcement by Owen Cooper, Yazoo City, Miss., chairman of the Platform Program committee. Represented will be 11 conventions from the United States and three from Canada.

The conventions range in size from the 5,000-member Seventh Day Baptist General Conference to the 11,000,000-member Southern Baptist Convention.

Speakers will include Dr. Rubens Lopes, Sao Paulo, Brazil, president of the Central Coordinating Committee of the Crusade of the Americas, and Dr. Henry Earl Peacock, also of Sao Paulo, general coordinator for the Crusade.

Additional international flavor will be given the program by the appearance

of Dr. G. R. Beasley-Murray, principal of Spurgeon's College, London, England.

The keynote address will be presented by Dr. C. E. Autrey, director of evangelism of the Southern Baptist Convention.

Other speakers will include Dr. James H. Jackson of the National Baptist Convention, U.S.A., Inc.; Dr. Gardner C. Taylor of the Progressive National Baptist Convention; Dr. Gordon Schroeder of the American Baptist Convention; Emmett Johnson of the Baptist General Conference; and Dr. John W. Williams, vice president of the Baptist World Alliance.

The meeting will be at the Shoreham Hotel and facilities are available for only 3,000 persons. Information about registration can be obtained from the various state Baptist convention headquarters or by writing Rev. William Cumbie, 2932 King Street, Alexandria, Va., 22302.

## No Graham endorsement

MONTREAT, N. C.—Evangelist Billy Graham said here that although he was delivering the benedictions at both the Republican and Democratic National Conventions he wanted to make it clear that "I am not endorsing any candidate, either during the conventions or in the campaigning leading up to the general election in November."

"I am convinced that the next President of the United States is going to face a series of crises more serious than any since the administration of Abraham Lincoln," he said. "The next President is going to need the prayers of Christian people throughout the nation in a way man has never prayed before." (EP)

## 'Operation nightwatch' launched in Seattle

SEATTLE —To "establish a point of contact with the alienated," ministers of this area have invaded the night world to serve inner-city mission fields on the move.

The project is sponsored by the First Avenue Service Center, where 23-year-old Rick Cate became the spark that lit the operational fuse.

The group now includes 10 ministers who take their turn walking the downtown streets. They participate in a series of training sessions which include information about community resources, drugs, laws and first aid.

One clergyman said he joined because he wants to meet people who have problems, not just "I-think-I-have-a-problem" people. (EP)



\$800,000 was spent constructing this new Baptist church in the central business district of Sodertalje, Sweden, near Stockholm. Its auditorium seats 220, has a height of 40 feet, and is illuminated through high windows over the pulpit and organ. Required to use its tract of land to the fullest extent, the church put up an office building next door, which it rents to a bank, an automobile agency, and a government department. (European Baptist Press Service Photo)

## Sees moral question involving transplants

CHICAGO—Transplanting of the heart and other vital organs of the body raises difficult moral questions which may have to be decided by persons other than physicians, according to a professor of psychiatry and of law at the University of Michigan.

Dr. Andrew S. Watson, writing for the American Medical Association, declared that select committees, broadly representative of legal, economic, political and religious organizations, may be needed in the future to decide ethical standards.

"We are faced with a myriad of perplexing questions that will have to be answered," said Dr. Watson. "The prospect of more clinical transplant trials by surgical teams calls for defining the physician's role.

"Who gets the transplanted organ? Whom do you let die, whom do you let live? This latter question is critical. Can we leave it up to the doctors to decide?" (EP)

## Flight student dies

CHICAGO—David E. Nelson, Ogilvie, Minn., has become the first fatality in a plane owned by Moody Bible Institute's flight training program.

The young husband and father lost his life in a crash near Woodbine, Tenn. He was one of hundreds of young men who received flight instruction at MBI and who are now serving in all parts of the world in missionary service. None of Moody's graduates has been involved in any fatal accidents on the mission fields. (EP)

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