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Arkansas Baptist Newsmagazine

10-3-1968

October 3, 1968

Arkansas Baptist State Convention

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Recommended Citation

Arkansas Baptist State Convention, "October 3, 1968" (1968). *Arkansas Baptist Newsmagazine, 1965-1969*. 143.

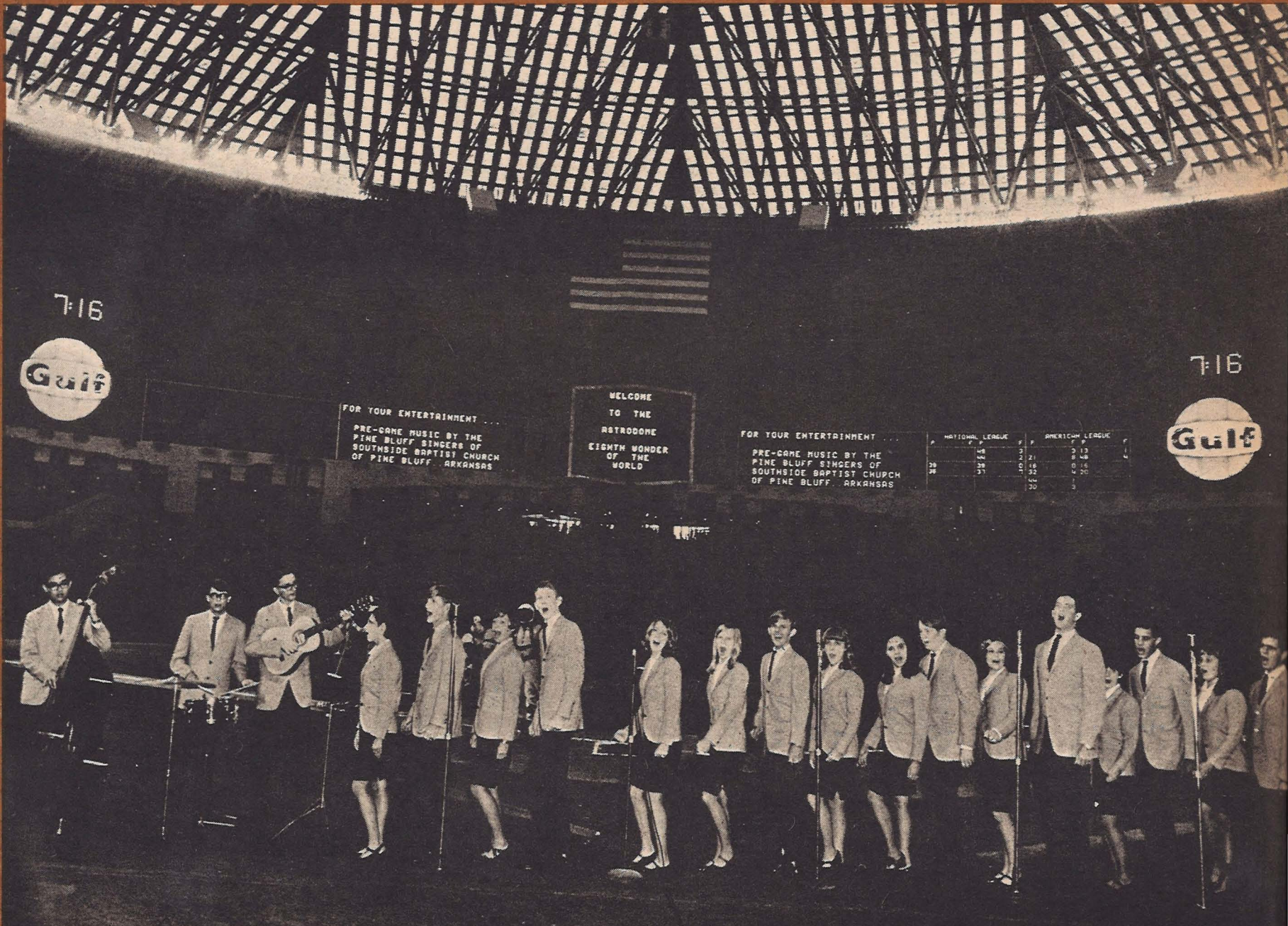
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Arkansas Baptist

newsmagazine

OCTOBER 3, 1968



7-16



FOR YOUR ENTERTAINMENT ...
PRE-GAME MUSIC BY THE
PINE BLUFF SINGERS OF
SOUTHSIDE BAPTIST CHURCH
OF PINE BLUFF, ARKANSAS

WELCOME
TO THE
ASTRODOME
EIGHTH WONDER
OF THE
WORLD

FOR YOUR ENTERTAINMENT ...
PRE-GAME MUSIC BY THE
PINE BLUFF SINGERS OF
SOUTHSIDE BAPTIST CHURCH
OF PINE BLUFF, ARKANSAS

NATIONAL LEAGUE			AMERICAN LEAGUE		
A	P	F	A	P	F
28	39	21	2	13	1
28	37	16	10	16	0 16
		22	4	20	
		30	3		

7-16



Personally speaking



on that stretch there is no place to hide.
Thank you, Lord!

Erwin L. McDonald

IN THIS ISSUE:

HAVE you ever wanted to live in the Waldorf Astoria? Gertrude Behanna grew up there. Today, her witness for Christ is received by thousands. She will speak at our State Convention. See page 8. This can be your chance to hear her on Nov. 19.

ARKANSANS are lending a helping hand in Michigan, page 9, as a part of Home Mission Board's Project 500.

THE five faces to be seen on page 10 are familiar to many of our Arkansas Baptist students. They're the ones who help to provide 'a home away from home' to our young people.

COVER story: An Arkansas 'first' is claimed by the South Side Singers of South Side Church, Pine Bluff, page 11. They sang for 20,000 in Houston's Astrodome.

DO athletics and Christianity mix? 'Yes' say members of the Campus Crusade for Christ Athletes, page 24. Doug Smith, University of Washington, is one who wrestles and preaches.

Freeway troubles

Did you ever wonder what you would do if your car took out on you while driving on the free-for-alls (freeways)? The fact that you occasionally see cars stopped on freeway shoulders, with lids lifted, is enough to remind you that "it could happen to you."

The other day, when I was just about 30 miles and 30 minutes out of Nashville, on my way back to Little Rock, I suddenly noticed the warning light come on, on my panel, indicating that something was going wrong and I better see about it. A quick inspection revealed that the water was all spewed out of the radiator of my foreign-made bug.

There I was, afoot in the wide open country, with the most assurance being a sign on the opposite side of the freeway announcing a service station five miles back!

On a hunch, I started walking west, toward Memphis. Shortly a young man in a rattletrap of a car picked me up. He was having trouble, too, he said. His radiator had boiled dry. But he pushed the flivver up to 70 as we looked for a place to get help!

We found a station about four miles down the road and soon I was back in business. Apparently, the only trouble had been an accumulation of rust that had clogged the thermostat and had allowed the car to become overheated. A flushing of the radiator and refilling took care of the situation.

All of this made me grateful to the Lord on several counts. I was grateful that in the Providence of God the young man who was himself in difficulty had had compassion and picked me up. Four miles would have been a long, hot hike!

I was grateful for the prompt response of the man from the service station who took time off to carry me in his truck back to the car, with a supply of water, to get the car to performing again. And when he told me how much I owed him, I was grateful that he was a reasonable man.

One thing I was especially grateful for. When I had driven my car for a hectic 40 minutes through the heart of Chicago on Superspeedway 94 the previous day, nothing had gone wrong. For

Arkansas Baptist

newsmagazine

Volume 67, No. 39

October 3, 1968

Editor, ERWIN L. MCDONALD, Litt. D.

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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, 16 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 foreign 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.

Baptist progress in race relations

The fall meeting of the executive committee of the Southern Baptist Convention in Nashville recently gave occasion for a measuring of progress of Southern Baptists in implementing the new human relations policy statement adopted by the convention last June in Houston. And many hours of deliberation and reporting indicated real progress has been and is being made.

Some leaders expressed concern over the impression some still seem to have that the application of Christianity by Southern Baptists to social issues is something new. Speaking of one aspect of the national situation, Leonard Hill, managing editor of *Baptist Program*, said: "It is not accurate to say Southern Baptists have done nothing to meet the problems of the national urban crisis." Historically, he said, Southern Baptists "have been engaging in 'social action' since the convention started, in 1845."

Answering a concern still heard from some that the new emphasis as set out in "The Crisis in Our Nation" statement might cripple the convention's main cause, evangelism, Dr. Hill said:

"Some Baptists fear that the increased emphasis on social action would dilute the denomination's emphasis on evangelism. But this is not the case. The channel of evangelism is in its truest sense being deepened in order that ships of mercy carrying cargoes of spiritual ministries can move quickly to meet the needs of people."

Executive Secretary Porter Routh of the executive committee of the Southern Baptist Convention said that his office had received a "surprisingly small" number of negative reactions to the statement on "The Crisis in Our Nation."

Perhaps it should be surprising that any negative reaction at all would be received. It is hard to see how people who claim to be disciples of Christ could take issue with the convention-approved statement, key provisions of which are: a call for commitment to obtain equal human and legal rights for all people, for refusal to be a part of racism, and for the acceptance of every Christian, regardless of race, as a brother welcome in church fellowship.

Both in meetings of the SBC agency representatives convened on call of the Home Mission Board, and of the Southern Baptist Communications Conference held a day later, state and national leaders of the SBC itemized ways Baptists are seeking to implement the social issues statement.

The list of things being done in the interest of better relations with people and the meeting

of needs ranged from efforts to obtain jobs for poverty-stricken Negroes in Louisville to trying to hold integrated teas for white and Negro Baptist ladies in Alabama. Other actions mentioned included: pulpit exchanges of white and Negro churches, communication dialogues between black militants and white Southern Baptists, courses at Baptist seminaries on Southern Baptists' unique responsibilities in race relations, integration of Baptist institutions, conferences dealing with the urban crisis, depth studies on problems involved, new curriculum material, poverty programs, and examples of churches ministering to and involving all races.

The fact that considerable time was spent in discussing Southern Baptist attitudes indicates that however far we have come, we still have far to go. Said Victor Glass, Atlanta, director of work with National (Negro) Baptists for the SBC Home Mission Board: "If we don't have the right attitude, we might take the wrong action. Sometimes in the past the SBC would have been better off not to have taken any action because we had the wrong attitude."

W. Barry Garrett, associate director of the Baptist Joint Committee on Public Affairs, said that Baptists must overcome an attitude of paternalism toward the Negro. "Often," he observed, "it is such a subconscious thing that we aren't even aware of it, and that may be why we aren't accepted by the Negro."

President Duke K. McCall of Southern Seminary, Louisville, warned against Southern Baptists being trapped "into a kind of white masochism" that is popular among some Christians who insist that the problem of race relations is all the fault of white racists. "There is both a black problem and a white problem," he said.

Pastor Harper Shannon of First Church, Dothan, Ala., said the race relations problem is "complicated by a tremendous communications gap between SBC leadership and vast numbers of Southern Baptist people who still have a long way to go in overcoming culture."

Executive Secretary Foy Valentine of the SBC Christian Life Commission, called for patience. "The sort of action and social change we are talking about is slow in coming," he said. "We can't pull off any miracles in three months or three years."

The world-wide influence exerted by the convention adoption of the crisis statement was re-

flected in a report from Executive Secretary Baker James Cauthen of the SBC Foreign Mission Board. Dr. Cauthen said that the convention action last June had greatly strengthened the work of Baptist missionaries in 68 countries, and that the influence of the statement was much broader

than the Southern Baptist Convention alone.

One of the great encouragements is that so many Southern Baptists now feel that there are things we can and should do as Christians to better human relations throughout the world. And the first step for each one of us is from where we have been standing—or sitting.

The people speak— Beacon lights of Baptist history

'Shutterbug release'

The article Help Stamp Out Shutterbugs was a delight. I have long felt that they far surpassed the litter bug menace.

Pardon the heavy handed puns but:

'Picture' this—So that the reaction will not be 'negative' why don't we 'screen' speakers to assure that they will 'project' well and that the 'subject' 'lens' itself to a well 'developed' theme, thus 'censoring' out 'over-exposure' to 'unholy tours'. Let's be 'candid'. . . I can't stand it another 'millimeter' longer! Such evenings make me 'shutter'!!

(But I'll bet if anyone can make slides interesting it would be your Editor. He's a delight, also!)—Jo Laffoon, (Mrs. Jerry Laffoon), 1400 Gary, Ft. Smith. P. S. Come over and we'll show you some fascinating movies of our children and vacation trips.

Gail Blanchard reaches GA top

Central Church, Magnolia, recently recognized Gail Blanchard for her completion of the highest GA step, Queen

Regent - in - Service. Gail is the daughter of Mr. and Mrs. Louis J. Blanchard of Southern State College. She has been a member of Girl's Auxiliary for six years and served as president of Hope Association GA's for two consecutive years. She has attended GA camp at Paron and sessions at



MISS BLANCHARD
Ridgecrest and Glorieta.

At Magnolia High School Gail is a member of the Pep Club, Art Club, on the honor roll and is to be inducted into the honorary math club, Mu Alpha Theta, in October.

Gail has committed her life to special Christian service and hopes to do some kind of missionary work as the Lord leads.—Josephine Dew

Lengthening the stakes*

BY BERNES K. SELPH, TH.D.

PASTOR, FIRST CHURCH, BENTON

The \$75 Million Campaign was a big undertaking among Southern Baptists in other ways than money. They hoped to win 2,500,000 souls in the five years of the program. They sought to increase Baptists in the South from 3,000,000 to 5,500,000. Enlistment of "the other four-fifths" of the people in all the work of Christ's kingdom challenged leaders.

Five thousand new ministers and missionaries at home and abroad provided a worthy goal.

Forty-three millions of the contemplated total would go for missions; twenty millions would be allotted Christian education; while twelve millions would be divided proportionately among hospitals, orphan homes, and aged and infirm ministers. With such emphasis every phase of the organizational life of the churches would feel the impact as goals were set.

But it was a big undertaking in money also. In comparison, such plans so far exceeded anything attempted before that many were skeptical. And the goals were such as to cause faint hearts to quake. A list was made of the counties, the number of Baptists in each, amount given to Convention causes in 1918, and the quota for each county in the state.

Some illustrations:

In Saline county, 995 Baptists had contributed in 1918; 1599 had not contributed. They had given \$830.44 and the quota for the campaign was \$20,000.

Pulaski county had 4,837 to give \$15,669.47, that year, with 480 non-contributing and 68 they thought were sympathetic but not contributing. Its goal, \$375,000.

Dallas county had 1,161 Baptists contributing in 1918. There were 578 non-contributing with 324 possibly sympathetic. They had given a total of \$1,720.16. Campaign goal? \$35,000.

It was enough to make Baptists gasp. Other counties compare with these given.

No wonder Baptist leaders said, "Let us think on these things; see these things by day and night; talk these things, and, on Nov. 30, subscribe for these things and carry out all the great aims of this greatest of all Baptist tasks."

Feeling that the people had a right to know how their money would be spent, state leader E. P. Alldredge carefully outlined the expenditures. Two percent of the state quota, \$3,200,000, would be taken out for expenses of the campaign. The remainder would be divided accordingly: \$1,000,000, Christian Education; \$700,000, State and Associational Missions; \$600,000, Foreign Missions; \$485,000, Home Missions; \$200,000, Baptist Hospitals; \$150,000, Baptist Orphans Home; \$65,000, Relief of Baptist Old Ministers.

Baptists, heretofore, had not been challenged by such vision, program, and commitment.

*E. P. Alldredge, The Campaign Arsenal (Campaign Headquarters, Little Rock, 1918)

Kuehn and Walls in Faulkner County



MR. KUEHN



MR. WALLS

J. A. Kuehn has been serving Faulkner County Association as Missionary since June 3.

He came from the Northvale Church, Harrison, having served as pastor for a year and six months. Prior to coming back to Arkansas he served as associate pastor of First Church North Kansas City, Mo., for over four years, and four years as pastor of Garfield Avenue Church, Kansas City.

He graduated in 1953 from Ouachita Baptist College and is studying for the B.D. degree at Midwestern Seminary, Kansas City.

There are four children in the Kuehn family.

Mrs. Kuehn teaches in the Pulaski School System. She has a degree in education from William Jewell College, Liberty, Mo.

T. B. Walls was called to Oak Bowery recently. Mr. Walls and his wife, Ann, are not strangers to Faulkner. He has served Beryl, Friendship and Happy Hollow churches as pastor.

In 1955, he served as Moderator of the Association. He has served churches in other parts of Arkansas and four churches in the state of Louisiana. Lamar Church, Delhi, La. was the church he was serving when called to Oak Bowery.

Knobel Church ordains Thomas B. Reaves

Thomas B. Reaves was ordained Sept. 8 by the Knobel Church. H. J. Johnston, pastor of St. Francis Church, served as moderator.



MR. REAVES

J. Russell Duffer brought the ordination message. Mr. Reaves is employed at the U. S. National Fish Hatchery, Corning. He will make his home in Corning while serving the Knobel Church as pastor.



Harris Chapel Church has new sanctuary

Harris Chapel Church, Wynne, dedicated its new sanctuary recently.

The new building is all modern, including nursery, baptistry, study, and restrooms. A fellowship room, kitchen and educational rooms in the old building were remodelled.

The church was first started in the 1900's with land deeded by Mollye

Stokes. The building burned in 1927 and was rebuilt.

Mr. E. G. Waddell and J. T. (Buddy) Midkiff, former pastors, took part in the dedication service.

The program included gospel singing, following a pot-luck dinner. The song service was highlighted by The Gospelaires Trio of Forrest City.

The contractor for the building was Arthur Weeden of Wynne. Pastor of Harris Chapel Church is G. E. Minton.

Ronny Sparks ordained

Ronny Sparks, pastor of Acorn Church, near Mena, was ordained to the ministry Sept. 15.

Dillard S. Miller, pastor of First Church, Mena, was moderator; Vernon R. Dutton, pastor of Matthew Memorial Church, Pine Bluff, gave the ordaining message and charge.

Mr. Sparks is a student at Ouachita University.



MR. TERRY



MR. SETTLES

Lynn Terry licensed By Harrison First

Lynn Terry was licensed to preach by First Church, Harrison, Aug. 11.

He is the son of Mr. and Mrs. Léon Terry, Harrison, and is a junior in Harrison High School.

Settles ordained by Egypt First Church

Donald C. Settles, pastor of the First Church, Egypt, was ordained to the ministry Sept. 15, by the North Main St. Church, Jonesboro. He and his wife are former members of the North Main St. Church.

Carl Bunch, associational Missionary, served as moderator; Terry Hargett, clerk; Carl Bunch lead in the questioning; Max Dacus lead in the ordination prayer; Conway Garner presented the Bible; and the message was presented by the pastor, Bobby G. Crabb.

Mr. Settles is now making plans to enter college next year.

Licensed to preach



MR. MULLINS

Thomas Craig Mullins, 19, son of Mr. and Mrs. Tommy Mullins, has been licensed to preach by Immanuel Church Newport. Craig is attending Ouachita University.

Thayer Church ordains Smith

Harvey Gene Smith was ordained to the ministry, Sept. 22, by Rose Hill Church, Thayer, Mo., where he is pastor.



MR. SMITH

Ralph Moyer, pastor, First Church, Alton, Mo., was moderator. Ben Meeks, a great-uncle of Smith, preached the ordination sermon. Mr. Smith was licensed by First Church, Mammoth Spring, where he was a member before being called by Rose Hill Church.

He is now attending Southwest Missouri College Residence Center, West Plains, Mo.

From the churches

Nashville team to be at Arkadelphia First



MR. NORMAN



MR. BURLESON

Two men from Nashville, Tenn., will team to lead revival services Oct. 7-13 at the First Church, Arkadelphia.

Bob Norman, pastor of Belmont Heights Church, Nashville, will serve as the evangelist. Leading the singing will be James Burleson, youth consultant for the church music department of the Sunday School Board.

A graduate of Howard College and Southwestern Theological Seminary, Norman has been pastor of Belmont Heights since 1964. He was formerly pastor of the First Church, Prichard, Ala., and First Church, Atmore, Ala. He also has served as minister of music and education of churches in Alabama, Georgia, and Texas. He was youth pastor for the First Church of Dallas, Tex.

In addition, Norman has preached in the European Evangelistic Crusade in England and Scotland. He plays the trumpet and is a vocal soloist. He has seen service in the Medical Corps of the U. S. Marine Corps. His wife Jean is a talented pianist and soloist. They have three sons. His articles have appeared in the Sunday School Builder, Training Union Magazine, and the Quarterly Review.

A native of Arkansas, Burleson joined the board in July, 1968. He came from Ft. Worth where he was minister of music at Rosen Heights Church for two years.

A music graduate of Ouachita University, Burleson has also done graduate work at the University of Missouri and at Southwestern Seminary.

Revivals

First Church, Hoxie, Sept. 9-15; Dale Barnett, evangelist; Herbert ("Red") Johnson, song leader; 20 professions of faith; 14 by letter; 4 for special service; several rededications; Lowell N. Jamieson, pastor.

Trinity Church, Texarkana, Sept. 15-22; Allen T. McCurry, Little Rock, evangelist; John Cauthron, choir director; 7 for baptism, 4 by letter, 27 re-

dedications; Leo Hughes, pastor.

Formosa Church, Sept. 2-8; Theo Cook, North Little Rock, evangelist; C. H. "Pop" Stone, Gulfport, Miss., singer; 2 on profession of faith for baptism; 15 rededications.

Caddo Valley Church, Arkadelphia, Sept. 15-21; Theo Cook, North Little Rock, evangelist; A. H. Chambers, Arkadelphia, singer; 5 on profession of faith for baptism; 3 by letter; 20 rededications; Lawrence Vowan, pastor.

Baptist Tabernacle, Little Rock, will climax the celebration of its 60th anniversary, Oct. 13-20, with a week of revival services. Rev. Thomas A. Hinson, pastor of First Church, West Memphis, will be the evangelist.

South Side Church opens 'Pre-school'

South Side Church, Pine Bluff, has started a pre-school for children from two years to school age.

The aim of the school is to see each child develop into a well adjusted individual, to develop his sense of security, self-respect, and respect for others. The purpose is to make a worthwhile contribution toward a healthy personality motivated by proper values, according to Dr. Tal Bonham, pastor.

The program includes day care all year, with kindergarten from August to May.

WEST BATESVILLE CHURCH recently recognized its GA's in a special service at the church.

Recognition was given to: Maidens Terry Jones and Judy Bruce; Ladies-in-waiting Anita Reynolds, Rhonda Weaver, Vickie Campbell and Susan Robertson; Princesses Denise Campbell, Ramona Redell and Linda Bruce; Queens Katina Reeves, Jackie Mills-paugh, Debbie Lancaster and Susan Young; and Queen Regent Kathy Fulbright. Queen Sheryl Dover was absent because of illness.

DR. JOHN STUCKEY was ordained as a deacon by First Church, Conway, Sept. 28.

FIRST CHURCH, Ft. Smith, recently recognized 28 GA Queens in an evening service. Also receiving recognition were 38 girls who have attained the steps of Maiden, Lady in Waiting, and Princess. This made a total of 66 girls who have passed their steps during the year.

DAVID MOORE has resigned as music director of Life Line Church, Little Rock.

First Church, Pine Bluff, ordained

Robert Brooks and Lloyd Sims, Jr. as deacons, Sunday evening, Sept. 22.

BEREA CHURCH, Jacksonville, held its GA coronation on Sept. 20. Receiving recognition as Maidens were Jennifer Calloway, Terry Calloway, Barbara Wolley, and Joyce Roberson; as Queen, Mary Margaret Wolley. Director is Mrs. Frances Beatty, and Counselors are Mrs. Vera Bunce and Mrs. Shirley Munnerlyn.

CRYSTAL HILL CHURCH, Little Rock, will hold a revival Oct. 6-13, with meetings starting at 7:30 p.m.

Freeman Burns, pastor of First Church, Stinnett, Tex., will be the evangelist.

Jim Blankenship is pastor of Crystal Hill Church.

Linda Crist writes research article



MISS CRIST

Miss Linda Crist, a senior chemistry major at Arkansas State University, will have an article published in the *Journal of Chromatography*, a professional chemistry journal. The article is entitled, "The Study of Thin-Layer Chromatography of Steroids."

Her article is the result of research done the past summer while on an Atomic Energy Commission research grant at the national laboratories in Oak Ridge, Tennessee.

She was one of 80 students participating, and the first student from Arkansas to be appointed to the national laboratories.

She is active in the Baptist Student Union at Arkansas State University, and is a member of Fisher Street Church, Jonesboro.

Her parents are Mr. and Mrs. E. C. Crist.

Deaths

M. D. CUMMINGS, 74, Murfreesboro, a retired supervisor for the Game and Fish Commission and former Pike County sheriff, died Sept. 23.

Mr. Cummings served as sheriff for 13 years. He was a former post commander of the Veterans of Foreign Wars. He was a Mason and member of First Church, Little Rock.

Survivors include his wife, Mrs. Bertha McMenis Cummings; a son, R. H. Cummings, Murfreesboro; his mother, Mrs. Mollie Cummings, Murfreesboro; four brothers, Walter B. and Arthur D. Cummings, both of Murfreesboro, Oliver Cummings of Oregon and Howard Cummings of Louisiana; two sisters, Mrs. Mamie Henderson, Murfreesboro, and Mrs. Wilma Westfall, Lewisville; and a grandson.

MRS. EDNA JOINER, 78, Judsonia, died Sept. 22.

She was a member of Clearwater Church.

Survivors include her husband, Ed Joiner; five sons, John Joiner, Ora Joiner, G. E. Joiner and Claude Joiner of Michigan, and Arthur Joiner of California; two daughters, Mrs. Hazel Porter of California and Mrs. Jewell Sellers of Judsonia; two brothers, Henry Hunt and Ada Hunt of Judsonia; two sisters, Mrs. Cleo Ashlott of California and Mrs. Ellen Sanders of Judsonia.

MRS. EUGENIA KAUFMAN HARDIN, wife of L. A. Hardin, died Sept. 23.

She was a former school teacher, having taught in the Little Rock School District for 40 years. She was a member of First Church, Little Rock, and taught the L.L.L. Sunday School class for 16 years. She was a past worthy grand matron of the Order of the Eastern Star for the state of Arkansas, and a past matron of the Jenny B. Hopkins Chapter of the OES.

Other survivors are a brother, Dick Kaufman of North Little Rock, and two sisters, Mrs. C. L. Tipton and Mrs. L. L. Dickinson of Little Rock.

RAYMOND ERNEST GRAY, 67, North Little Rock, died Sept. 21.

He was a member of Pike Avenue Church and the Corder Bible Class.

Survivors are his wife, Mrs. Ruby Presley Gray; two sons, Billy Gray and Kelly M. Gray of North Little Rock; a daughter, Mrs. Dorothy L. Hutchins of Little Rock; a brother, R. L. Gray, Avery, Tex.; and four sisters, Mrs. Pearl Jackson of Clovis, N. M., Mrs. Jewel Garret, Biloxi, Miss., Mrs. Gertrude Stafford, Victoria, Tex., and Mrs. Bess Baker, San Antonio, Tex.

Church loans expand; new field man added

ATLANTA—The Southern Baptist church loans operation, currently enlarging its outreach to struggling new congregations, has expanded its staff to help carry the growing load.

William T. Updike, longtime California pastor and denominational worker, has been named field representative for the west coast district.

In this new position, Updike will make appraisals and counsel with new Southern Baptist churches and missions that make application with the SBC Home Mission Board here for church site or building funds.

This field contact approach, with loan officers responsible for territorial assignments, was initiated in the winter of 1966 by church loans director Robert H. Kilgore. Updike is the fourth field representative to be employed and completes the roster of expansion positions in the division.

Pat McDaniel of Michigan, W. C. Dudley of Ohio and Billy T. Hargrove of Missouri were employed earlier to implement the expansion of the Church Loans Division into field representatives structure with territorial assignments.

Kilgore said the borrowing program authority voted by the Southern Baptist Convention in 1967 is now operational. Three loans aggregating \$3 million have been made from a life insurance firm, permitting the Home Mission Board to enlarge its resources for church loans.

"As additional funds have been needed by the churches, the SBC has given the Board authority to enlarge its borrowing program further to the extent of approximately \$10 million," Kilgore said.

Along with more available money, applications have increased. At the most recent monthly session of the Home Missions Board directors, 18 new church loans were processed aggregating about \$600,000.

Kilgore said Updike rounded out a staff diverse in background and experience.

"We have someone who can speak with authority in almost every field of work related to the church financing industry," he said.

The background of the eight staff members, he said, includes law, banking, accounting, wholesale building supply, mortgage financing, real estate appraising, metropolitan planning, the ministry (four are ordained ministers) and state Baptist convention staff experience.

"We sought Updike because of his missions, his experience in architectural counseling and his demonstrated judgment in the development of mission enterprise," Kilgore said.

Updike has a varied California Baptist background, he has been pastor of churches in Ridgecrest and Merced, Calif., and a decade ago served as associate Sunday School secretary and church architectural consultant for the California Baptist Convention. He was vice president of the state convention in 1958.

The Marshall, Mo., native also has been pastor of churches in Mart and Desoto, Tex., and served as superintendent of missions of the Limestone Baptist Association in Texas. He is a graduate of Baylor University in Waco, Tex., and Southwestern Baptist Theological Seminary in Fort Worth. (BP)

'68 Lottie Moon goal set at \$15-1/2 million

RICHMOND—Southern Baptists will be asked to contribute \$15½ million to the 1968 Lottie Moon Christmas Offering for Foreign Missions.

The entire amount of the offering will be used by the Southern Baptist Foreign Mission Board here for missions overseas.

Brotherhood (laymen's) and Woman's Missionary Union organizations in local Baptist churches will have the task of bringing overseas mission needs to the attention of church members and overseeing the collection of the offering.

Most of the 34,000 churches in the SBC

will have goals in the annual offering.

About 2,200 foreign missionaries currently are employed in the Baptist foreign missions effort in 67 countries. All of these fields benefit from the Lottie Moon Offering.

Last year, there were more than 46,000 baptisms and more than 11,000 centers of worship and witness related to the Southern Baptist foreign missions effort. Church membership in the 67 countries among Baptists exceeds 500,000.

The Lottie Moon Offering is part of a month-long foreign mission emphasis in Southern Baptist churches. The month begins with the Week of Prayer for Foreign Missions, Dec. 1-8 (BP)

Count-down to convention

Hot Springs, November 18-20

'Penetrating our society' is theme for Tuesday afternoon session

Third of a series by THOMAS A. HINSON
President, Arkansas Baptist Convention



DR. WEST



MRS. BEHANNA



DR. LOWELL

Gertrude Behanna, one of the most widely known and most frequently used women of our time, will be the featured speaker of the Tuesday afternoon session of Arkansas Baptist Convention, Nov. 19, in Hot Springs.

Born to rich parents and reared in the Waldorf Astoria, Gertrude Behanna married the first man who asked her, to get away from her father. Three marriages and many drinks and pills later, she tried to kill herself. Unsuccessful even in this, she then experienced a dramatic conversion.

The past twenty years, since her conversion, Mrs. Behanna has told her story, urging others to seek God as the answer to their deepest needs. Last year she spoke to more than a thousand different groups, and traveled extensively to do so. She is the only woman ever to speak in the chapel at Yale University.

More than a million copies of *The Late Liz*, the story of her life, have been sold. *The Late Liz* has also been filmed for television. She has been a frequent guest on the Mike Douglas television show.

Her message Nov. 19 will be the concluding item on the afternoon program.

Additional emphasis of the session theme, "Penetrating Our Society," will come from Maurice Caldwell and the Arkansas Baptist Children's Home; Dr. Elmer West Jr. and the Christian Life Commission; Dr. Henry Goodloe, and the Christian Civic Foundation; Dr. Stanley Lowell, and Americans United.

Some recent research of Arkansas State Convention records reveals some facts that should concern every church. See the accompanying table.

Three of the ten years witness convention business being done with less than 30 percent of the churches represented, and in each of the ten years less than 40 percent of the churches were represented by church-approved messengers. The high year was 1966, with 39.5 percent of the churches sending messengers.

Brethren, this ought not to be! We just ought to have at least 50 percent of our churches represented this year. While it is admitted that 73.6 percent of our churches have fewer than 300 members each, even these should make certain that they have a voice in the business, planning, and inspiration of the annual sessions.

If your church has 1 to 150 members, it should send three messengers to the Convention. If it has from 151 to 250, four messengers; 251 to 350, five messengers; 351 to 450, six messengers; 451 to 550, seven messengers; 551 to 650, eight messengers; 651 to 750, nine messengers; and 751 and up, ten messengers.

Crusade enthusiasm receives high praise

DALLAS—Southern Baptist Convention President W. A. Criswell, on his return from a tour of Baptist mission points in South America, had high praise for the response of South Americans to the Crusade of the Americas hemisphere-wide evangelistic campaign.

"When we look back upon it, we will see one of the most effective efforts we have ever made for Christ in our generation," Criswell said in assessing the potential of the Crusade of the Americas.

"I found unlimited enthusiasm for the crusade," Criswell said. "As you know, the idea was born there, and those dear people look upon the Crusade of the Americas as one of the greatest instruments of our present generation in moving a nation toward Christ."

Criswell was less optimistic concerning other aspects of his tour. "We are losing the numbers game in Latin America," he lamented.

Poverty, disease, slums and the population explosion were cited by the SBC president, pastor of the 15,000-member First Baptist Church of Dallas, as forces which were outracing the efforts of every religious denomination.

As an example, Criswell said that two generations ago, Baptists could have distributed 8 million Bibles and reached every family in Brazil; while today it would take 80 million Bibles to accomplish the same task.

The SBC president listed men, money, follow-up on new converts, modern church organization and personal involvement as emergency measures to stem the tide of secularism in the world.

Decrying the lack of personal involvement in modern mission activity, Criswell sharply criticized churches in the United States that "shirk their responsibility to weep for, and pray for, our mission activity by allowing Co-operative Program (financial) participation to be their only expression of concern.

"Christ loved the church and gave himself for it," Criswell declared. "We need to put awareness of missions and more financial responsibility for missions back in the local churches."

He urged Southern Baptists to capture the same enthusiasm for the Crusade of the Americas that the Latin Americans exhibited, saying: "We shall not fail them; we shall not disappoint them." (BP)

ATTENDANCE OF ANNUAL CONVENTION SESSIONS

1	2	3	4	5	6
1957	1143	390	34.12%	289,981	1161
1958	1152	390	33.85%	294,056	1134
1959	1155	401	34.72%	296,945	929
1960	1158	339	29.27%	301,435	769
1961	1164	429	36.86%	309,931	954
1962	1177	373	27.44%	313,806	879
1963	1178	428	36.33%	318,378	964
1964	1184	319	26.94%	321,664	717
1965	1188	446	37.54%	326,354	1031
1966	1190	471	39.58%	332,198	1255
1967	1191	428	35.94%	338,471	985

KEY: Column 1 is the year; Column 2, number of churches in the Arkansas Baptist State Convention; Column 3, number of churches represented in the annual Convention sessions; Column 4, per cent representation; Column 5, total church membership; and Column 6, total messengers attending the Convention sessions.

Arkansas volunteers aid work in Michigan State Convention

The Arkansas Baptist State Convention, headed by Executive Secretary S. A. Whitlow, is assisting the Baptist State Convention of Michigan in establishing church work in 31 strategic areas of the state of Michigan.

A group of approximately 60 Arkansas pastors and laymen left Little Rock by chartered bus yesterday (Oct. 2) for several days in Michigan. They will be working with representatives from Michigan churches with a view to co-sponsoring the new work.

According to Executive Secretary Fred Hubbs of the Michigan convention, Southern Baptists have increased from 800 in 1952 to approximately 35,000 now in 167 churches and nearly 100 missions.

Pointing to the challenge of the Michigan field, Secretary Hubbs said that there are more people living in Detroit than the total population of Arkansas. The population of the state of Michigan is four times that of Arkansas, he said.

Helping to coordinate the Michigan undertaking is J. T. Elliff, secretary of the Missions department of the Arkansas convention.

The Michigan project is a part of the Home Mission Board Project 500, originally planned for the beginning of churches and missions in 500 new locations from 1967 through 1969.

The Michigan convention, aided by the Home Mission Board, has worked

out plans for making loans up to \$25,000 for the construction of the first permanent building unit at each of the new sites. Blueprints have been drawn for buildings that would be within this price range, Hubbs said.

The major need from sponsoring churches and associations is financial, to sustain the work until it can become self sustaining, he said.

Arkansans in Michigan for the week include: Mr. Elliff; Kenneth Everett, layman from First Church, Crossett; Paul Barrington, pastor, First Church, Augusta; J. W. Royal, pastor, First Church, Judsonia; A. C. Uth, pastor, First Church, Searcy; Charles Chesser, pastor of First Church, Carlisle; David Crouch, pastor of Ebenezer Church, El Dorado; Bill Kreis, pastor of Calvary Church, Rose City, North Little Rock; Jeff Cheatham, First Church, Jacksonville;

Dillard Miller, pastor of First Church, Mena; Harold Elmore, pastor of First Church, Mountain Home; Lex Eaker, pastor of First Church, Sheridan; Bruce Murphy, pastor of First Church, Stephens; Bob Wright, pastor of First Church, Harrison; Edward Maddox, layman of First Church, Harrisburg; Lewis Clarke, pastor of First Church, Marianna;

Andy Setliff, minister of education, Grand Avenue Church, Ft. Smith; James Zeltner, pastor of Immanuel Church, Ft. Smith; Emil Williams, pastor of First Church, Jonesboro; Clyde Hankins, pastor of First Church, Forrest City; R. A. Bone, pastor of Calvary Church, Batesville; Mason Craig, pastor of First Church, McGehee;

Al Morris, layman, First Church, Fordyce; L. B. Jordan, pastor of First Church, Heber Springs; Mike Woolf, associate pastor, First Church, Warren; Bernes Selph, pastor of First Church, Benton; and representatives from Central Church, Magnolia, West Helena Church, and First Church, Camden, along with several laymen from other churches, the names of whom were not available to the Arkansas Baptist Newsmagazine.

Nine associational missionaries are among the workers: E. E. Boone, Tri-County; Carl Bunch, Mt. Zion; Bill Burnett, Calvary; John Gearing, Mississippi County; James Griffin, Concord; Carl Overton, Ashley County; Harold White, Harmony; Paul Wilhelm, Clear Creek and Carl Fawcett, Arkansas Valley.

"Baptists Who Know, Care"
Every member in your church will be informed if they receive the *Arkansas Baptist Newsmagazine* paid through the church budget.

Student Department personnel changes



MR. COUND



MR. MCCAIN



MR. RACKLEY



MR. ZIMMERMAN



MR. HIETT

GERALD COUND, Student Director at Arkansas A&M, has moved to Little Rock to become Associate in the state office. **KEN MCCAIN**, recent graduate of Arkansas A&M, will serve as Student Director at colleges which do not have full-time Student Directors, including College of the Ozarks, Arkansas State Junior College, Arkansas College, and Phillips County Community College.

MARCUS RACKLEY, graduate of Hendrix and Golden Gate Theological Seminary, is new Director at Arkansas Tech. Two Directors serving as interns from Southern Seminary are **SHERMAN ZIMMERMAN**, a graduate of Howard Payne College, serving at Ouachita University, and **ATHERTON HIETT**, a graduate of Ouachita University, serving as an Associate at the University of Arkansas.

State TU workshop

Second Church, Oct. 25, 10 a.m.-3:30 p.m.

Dr. Lee Garner of the Sunday School Board will be in charge of the Vocational Guidance Workshop which will be one of eleven simultaneous workshops conducted at Second Church, Little Rock, October 25, from 10 a.m.-3:30 p.m. Mrs. Robert Holley, associate in the Church Training Department, will be in charge of vocational guidance work in the state. Dr. Garner will plan this workshop for state approved vocational guidance counselors who have already received twenty hours of lab work at Ridgecrest or Glorieta plus about ten others who will attend the vocational guidance lab at Camp Paron from Oct. 21-24. On Oct. 25 at Second Church, Little Rock, Dr. Garner, Mr. Robert Holley and the state vocational guidance counselors will formulate a state plan of work in Arkansas for 1969 and 1970. The nursery will be open for pre school children. The noon meal will not be served at the church. Adequate eating places are within a few blocks of Second Church.



DR. GARNER

Next week; Church Administration—Ralph W. Davis

ly learning the language but quickly added the question, "Would you like to come to Bible Study at our house?" He said that he would come, so we set the time for 3:00 p.m. the following Sunday.

James and Abel brought others with them. We did not have a large group, but those who came seemed eager to learn the teachings of God's Word. On the second Sunday I asked at the close of the meeting if anyone had a question or anything else to say. James asked what he should do to become a Christian. We prayed together, and he professed Christ as his Saviour.

James and Abel show a strong desire to learn more about Christ and the teachings of the Bible. We pray that they will grow in the grace and strength of our Saviour and become instruments of God in this needy land. (SBFMB)

Where is your church?

Rev. Marvin R. Reynolds, of Pine Bluff, Ark., and Mrs. Reynolds, the former Elizabeth Haley, of Pine Bluff and Little Rock, are Southern Baptists' first missionaries to Botswana (formerly Bechuanaland), in Southern Africa. They have three sons, Randy, Timmy, and Teddy.

"Where is your church? I want to come."

James, a strong-looking African teenager standing at the gate to our recently built missionary home, was not the first to confront me with these words since our family came to Botswana three months ago. He probably had learned from Abel, the young man who works in our yard, that we are missionaries.

Abel is from Rhodesia, which borders Botswana on the north. Having been influenced by the Salvation Army, he was already a Christian when he came to us. Several times he asked my wife and me where our church is. Each time we told him that we must learn Tswana, the language of his people, before we can start a church. But his expression told us that to him this was not a satisfactory answer.

James and Abel understand English quite well, but there are many here who do not. Thus the importance of our learning their language in order to do more effective work.

Now, again, I was faced with the question, "Where is your church? I explained to James that we were present-

Postcards, please

WANT to save a penny a week and make our job simpler, too?

We would appreciate it so very much if our churches would send in their attendance reports on standard five-cent postcards.

All reports that reach us by early Wednesday morning will appear in the following week's report.

Dacca youth meeting sparks revival hope

More than 100 youths, mostly Baptists, participated in worship services and group discussions during an international Christian youth conference held in Dacca, East Pakistan, under the sponsorship of Southern Baptist missionaries. Discussions dealt with some Asian problems relating to war and Christian witnessing, reports Mrs. J. Howard Teel, of the Pakistan Mission.

The meeting was climaxed by a dedication service in which six persons registered decisions. A son of missionaries in East Pakistan professed faith in Christ, two young men volunteered for Christian service, two requested prayer for special problems, and a minister re-dedicated his life to Christ.

Repentance and compassion were evidenced in that Spirit-filled service," Mrs. Teel affirms. "The Lord was praised for what appears to be the beginning of the revival we have prayed for in East Pakistan."

Conference leaders were Rev. Chris Marantika, of Indonesia, and Miss Mildred Lovgren, Southern Baptist missionary to Hong Kong. They were returning to Asia from the Seventh Baptist Youth World Conference in Berne, Switzerland.

Seminary counts its largest enrollment

Southwestern Theological Seminary counted its largest fall enrollment since 1960 as 1,735 students registered for the 1968 semester. The figure is an increase of 121 or 7 percent over the 1967 enrollment of 1,614.

Miss Katie Reed, Seminary registrar, said the total includes 481 new students, compared with 430 new students who enrolled last fall. The breakdown by schools is as follows: School of Theology, 1,089; School of Religious Education, 482; and School of Church Music, 164.

John Earl Seelig, assistant to the president, said this is the second year in a row in which seminary enrollment has increased and the fifth consecutive year new student enrollments have improved.

Total enrollment for the 1967-68 school year was 1,926, and the 1968-69 total is expected to exceed this figure.

This semester's total includes 1,486 men and 249 women from some 20 countries and 41 states. The Southwestern students did their undergraduate work at 250 universities and colleges.

Baptist beliefs

The body and the vultures

BY HERSCHEL H. HOBBS

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

"Whosoever the body is, thither will the eagles be gathered together."
—Luke 17:37

Jesus had been talking about His second coming. The disciples asked, "Where, Lord?" or "Which place, Lord?" Jesus replied with our scripture verse.

The word rendered "eagles" may also read "vultures." Both Aristotle and Pliny listed vultures in the class with eagles. The context must decide. Here it definitely means "vultures."

In the Middle East as well as Africa and India this would be, then as now, a common sight. It is against the law in these areas and in Latin America to kill a vulture. For they eat up the carrion which abounds. In India near towns I have seen small hills which were black with vultures. In an African village I saw one hopping around among the people eating whatever garbage it could find.

Now Jesus said that wherever there is a dead body, there will the vultures be gathered together; or, when the condition is right there one will find them.

In this figure He was saying that when the conditions are right, the Lord will return. Men often try to fix a time for this event. Jesus never spoke of it in terms of time but of condition. That condition is hidden in the mind of God. Of one condition only did Jesus speak with exactness. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

Our responsibility is to be busy helping to prepare the condition. We leave the time with God.

The cover

Pine Bluff youth in Astrodome



CLAIMING the distinction of being the first church group ever to sing in the Astrodome, Houston, the South Side Singers of South Side Church, Pine Bluff, Tal D. Bonham, pastor, recently sang for 20,000 people prior to a game in the fabulous "Eighth Wonder of the World."

The Singers, who recently returned from a concert tour, are:

Dennis Go, Kenny Turner, Wayne Eastwood, Janee Norsworthy, Ricky Davis, Debbie Click, Mike Mitchell, Carol Smith, Becky Price, Cannon Lammont, Susan Carson, Debbie Yarbrough, Davis Mitchell, Connie Huddleston, Randy Woodfield, Susan Roberts, Mike Brewer, Dawn Dalby, and David Hunt. They are directed by Richard Smith, music director for South Side Church.



BRAZIL—A group of Southern Baptists in San Luiz, Maranhao, Brazil, take part in preparation for the campaign of the Crusade of the Americas to be held in May and June, 1969.

'Crusade' planning begins in Brazil

The Foreign Mission Board invited nine pastors to come to Brazil Aug. 29-Sept. 23, 1968 for revival preparation campaigns. Those taking part in the Brazilian preparation campaign serving in the cities of San Luiz, Natal, and Aracaju are: Rev. U. Selby Aswell, Sidell, Rev. Claude Spearman, Shreveport, Rev. Richard Copeland, Dillon, and Rev. and Mrs. Lewis E. Clarke, Marianna, Ark.

The first week of the preparation preaching was done in the City of San Luiz and in the interior of the State of Maranhao. During the week the American pastors lived in the homes of the people in the interior, getting first hand experience in serving the needs of the people.

Rev. Olin Boles, Executive Secretary of the Baptist Convention of Maranhao and secretary of the Crusade of the Americas for the State of Maranhao is our Baptist Missionary in San Luiz. Rev. and Mrs. Boles are from Athens, Tex. They are responsible for the direction of all of the Baptist work in the State of Maranhao.

The two other Missionary families working in the state are: Rev. and Mrs. Don McNeill, Associate Executive Secretary from Keytesville, Mo., and Rev. and Mrs. Earling Valeruis from Clermont, Fla. Through the dedicated service of the faithful missionaries the work in Maranhao has made tremendous gains.

In 1967 there were only 20 Churches. In 1968 the number had grown to 43. The preaching points in Maranhao had grown from 33 in 1967 to 93 in 1968. There are 20 National pastors and 16 other National workers to serve over three and one half million people.

The growth of the work was demonstrated to the visiting American pastors on Sept. 3 when the group visited the Interior at Axixa to take part in a baptismal service. The group departed San Luiz and in less than one hour had covered all of the paved road in the State of Maranhao, and another quarter of an hour brought them to the end of all travel by car. The river was crossed by the group in a dug-out canoe paddled by a man who worked 14 hours each day for less than fifty cents. Once on the other side of the river the group boarded a jeep for another hour ride over a real dusty road. Nearly half way to Axixa the jeep had a flat. There was no service station to make the necessary repairs. When we finally arrived at Axixa four hours after we had departed each preacher stepped out of the jeep looking as though he had been painted red from the dust on the highway. There was not one sign of grey hair to be found.

The pastor of Axixa and the candidates that were to be baptized were waiting to proceed to the appointed place for the service. It was a most beautiful body of water and was extremely picturesque from every vantage point. The pastor led 12 of the 60 candidates out into the water and performed

a most reverent service.

Mrs. Lewis Clarke was the first white woman to ever visit the village of Axixa and Rev. Claude Spearman was the first white pastor to preach in this village where 700 persons gathered that evening for service. The Baptist work in Axixa is only one year old, but is growing at a fast pace under the fine leadership of a National pastor.

The one great handicap to the Mission work in this area is transportation. To get from one point to another can sometimes be a problem since you can only go by pack mule, canoe, or by air.—Mrs. Lewis Clarke, First Church, Marianna

Church equipment to be exhibited Oct. 29

Over twenty dealers are expected to exhibit the latest in church equipment and furnishings during Southwestern Seminary's annual Conference on Church Architecture and Church Equipment Exhibit, Oct. 29 and 30 in the seminary's Price Hall.

Rowland E. Crowder, a 1959 Southwestern graduate with a doctor of religious education degree, is among those named to lead in the conference. Crowder is director of field services for the Church Architecture Department of the Baptist Sunday School Board.

He and other representatives from the department will speak in various seminary classes while on campus and will be available to meet with building committees or individuals from local churches.

Those wishing to arrange appointments with these men or those desiring further information concerning the conference should write to Joe Davis Heacock, dean, School of Religious Education, Southwestern Seminary, Box 22000 1-c, Fort Worth, Texas 76122.

Assemblies churches help Biafrans

SPRINGFIELD, Mo.—In three weeks, following an appeal in The Pentecostal Evangel, members of the Assemblies of God churches have donated \$42,729.58 toward a goal of \$100,000 to help feed starving Biafrans.

Two missionaries have already been chosen to direct the relief activities, working with Nigerian Assemblies of God pastors to cut red tape and deliver the food and emergency material. (EP)

Pray for
"CRUSADE OF THE AMERICAS"

ARKANSAS BAPTIST

Negro militant move rejected by National Convention

ATLANTA—The world's largest Negro Baptist group meeting here overcame strong efforts to move it toward a more militant position on civil rights and social action.

Instead the 15,000 delegates heard president J. H. Jackson of Chicago denounce civil disobedience, urge Negroes to put the nation first, and praised president Lyndon Johnson.

The occasion was the 88th annual session of the National Baptist Convention, U.S.A., Inc., whose 6½ million members make it the largest of the three National (Negro) Baptists groups.

Jackson did not let the fact that the convention was meeting in the hometown of Martin Luther King Jr. deter him from again emphasizing his opposition to civil disobedience and his support of the U.S. Constitution.

Jackson, who was re-elected for his 16th term, said the civil rights fight as originally planned had been lost. Originally the fight was to achieve integration, was to be carried out within the Constitution and was to provide first-class citizenship," he said.

"We have lost the fight psychologically, for many have lost faith and believe civil disobedience is a more powerful weapon," he said. "We have lost the non-violent aspect of the struggle and the Negro has earned the title of the leader of riots."

Jackson was pushed hard, especially in a pre-convention meeting of the board of directors, for a program of social action.

A small group calling themselves "Concerned Clergy of the National Baptist Convention, U.S.A., Inc.," asked for a social action commission, help for the hungry people in Mississippi, aid to starving children in Biafra, support for the poor people's movement, and a denouncing of Georgia Governor Lester Maddox and former Governor George Wallace of Alabama.

Though action was taken on none of the proposals, proponents considered they won a major victory because they were given the opportunity to expose the membership to the ideas.

Throughout the five-day meeting, there was a pronounced tug of war over some memorial for Martin Luther King Jr., and the tension was heightened by Jackson's open stand against civil disobedience, a point of disagreement he had with King for years.

Despite pressure for a separate mem-

orial service and for some recognition during his presidential address, Jackson did not even mention King's name.

Standing on the platform behind him all during the address was Ralph Abernathy, successor to King as head of the Southern Christian Leadership Conference. At no time was Abernathy recognized by those presiding. He is affiliated with the Progressive National Baptist Convention, a group which separated in 1961 from Jackson's convention over the question of tenure for the president.

A separate memorial service was held for King at Tabernacle Baptist Church, attracting about 200 of the delegates.

Sandy F. Ray, pastor from Brooklyn, N. Y., spoke at this memorial service, along with Abernathy. Ray was later elected vice president of the convention. His election was considered a victory for the "Concerned Clergy" group and a unifying development for the convention.

Jackson earlier expressed his belief that "the solution to racism lies in religion. I don't believe we are called upon to seek integration or force ourselves into white churches," he said.

When asked about a possible merger between his group and the Southern Baptist Convention, he said that because of the suffering of the Negro people through the years, "We know something about the cross and because of that, we may become the saviors of the Christian church." He did not expect any merger to develop.

No endorsement was given a presidential candidate, but delegates were urged to withhold commitment on any political candidate for the present time and study issues and analyze campaigns of both major parties as well as the platforms of state and local candidates.

Jackson is a strong advocate of the Negro communities' need to move from "protest to production," and his position was strengthened as the convention voted to begin work on a \$9 million housing project in Miami for low and moderate-income dwellers.

Also, the convention purchased the Natchez (Miss.) College from the Baptist State Convention of Mississippi for \$100,000, with the understanding the Mississippi group could repurchase the institution later if desired. The college has been in financial difficulty for a number of years.

In his presidential address, Jackson charged the press with the imposition

of the term "black" upon the Negro community. He indicated the most acceptable word was "Negro," and that "black" leaves out too many who are colored.

"The use of the word 'black' is but the first step in developing an apartheid system in the United States," he charged.

The convention voted to meet next year in Kansas City. (PB)

Question of religion dropped from CO form

WASHINGTON, D. C.—The question, "Do you believe in a Supreme Being?" has been dropped from Selective Service Form 150 addressed to conscientious objectors.

Lieut. Gen. Lewis B. Hershey, Selective Service Director, informed a discussion group of the American Political Science Association of the change, which was ordered by the Supreme Court in March 1965.

The ruling stated that "The test of belief in a relation to a Supreme Being is whether a given belief that is sincere and meaningful occupies a place in the life of its possessor parallel to that filled by the orthodox belief in God of one who clearly qualifies for the exemption. Where such beliefs have parallel positions in the lives of their respective holders we cannot say the other is not." (EP)

Medical careers linked to religious viewpoint

BOSTON—The religious affiliations of medical students may affect their choices of career specializations, according to a Harvard sociologist.

Dr. John Kosa stated in a report to the American Sociological Association that his study showed most Protestant students interviewed were interested in private practice, most Roman Catholic students chose surgery, most Jewish students selected internal medicine and students with no religious affiliation chose psychiatry.

Some 2,630 students in eight U. S. medical schools were involved in the study. (EP)





CLIFFORD L. PALMER, pastor, Grand Avenue Church, Ft. Smith, Ark., greets members of Women's Missionary Union of Mabvuku Baptist Church, Salisbury, Rhodesia. He is one of seven Baptists from the United States who assisted Rhodesian Baptist churches in a recent nationwide evangelistic emphasis. (Photo by Gerald S. Harvey)

Arthur Goldberg cites 'partisan passions'

NEW YORK, N. Y.—In the words of its new president, the American Jewish Committee reaffirms its dedication to enriching "our Democratic society, protecting the civil and religious rights of Jews and bettering human relations and human understanding."

Arthur J. Goldberg, quoting the words of Adlai Stevenson, said "all wars are civil wars, and all killing is fratricide." Goldberg said nowhere is this more tragically true than in the Middle East. "The Arabs and Jews who have fought so bitterly three times in twenty years are descended from the same stock and draw on the same religious heritage," he said. "Both wor-

ship the selfsame God; both revere the patricarchs and prophets; both are committed to live by the commandments which the Almighty gave to his people through Moses."

Jews, Goldberg said, pray that Israel's neighbors may come to share Israel's profound desire for peace. "We pray that men of good will on both sides may rise above partisan passions, and may open avenues of progress and achievement for all the peoples of the Middle East."

Other matters to which the committee pledged its whole hearted support were the fight to rid the world of curbs placed on intellectual freedom anywhere around the globe . . . the communal advancement of our brothers

in Latin American nations . . . concern about the violent rift in American society . . . the prompt implementation of the recommendations of the National Commission on Civil Disorders and the full mobilization of religious, business, governmental and civil leadership to provide jobs, housing and education for the many in our society who are mired in poverty and hopelessness.

"We urge intensified attention to the needs of all citizens—Negro and white—who do not yet share in the rewards of our bountiful land," the former U. S. Representative to the United Nations said in his three-page statement issued as the Jewish New Year 5720 approaches. (EP)

Will Lutherans admit the mentally ill?

ST. LOUIS, Mo.—An appeal by the Lutheran Church-Missouri Synod's Commission on Services to the Mentally Retarded asks local congregations to consider establishing classes for the mentally retarded on weekdays or Sunday throughout the year.

Concordia Publishing House here announced that lesson materials and guidelines are available including Bible lessons for special classes plus a record of church hymns with rhythm beat for encouraging pupil participation.—(EP)

MOVING?

IF YOU'RE MOVING SOON...

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- The church through which you get the paper.
- Your new address including zip code.

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



Birth control up to the individual

PORTSMOUTH, N. H.—Thirty evangelical Protestant leaders, speaking in session of the Symposium on the Control of Human Reproduction, concluded that birth control "is not in itself forbidden or sinful, providing the reasons for it are in harmony with the total revelation of God for the individual life."

The 1,000-word declaration, drafted by the interdenominational group on the Labor Day weekend, made no distinction between "natural" methods and the "artificial" methods condemned in Pope Paul's recent encyclical. There was disagreement, however, over whether all abortions are sinful. But the group was in accord on "the necessity and permissibility" of abortions under certain circumstances.

The sessions were co-sponsored by the 4,000-member Christian Medical Society headquartered in Oak Park, Illinois and Christianity Today, Protestant fortnightly thought journal for evangelicals published in Washington, D. C.

Scholars from medicine, psychology, law, sociology, and theology participated in the weekend sessions. "Each man is ultimately responsible before God for his own actions," the group said, "and he cannot relinquish this responsibility to others." Where the Bible is unclear, the declaration states, Christians cannot speak with "binding authority" and those seeking to follow Scripture may reach different conclusions.

The holiness of sexual intercourse was stressed by the group. The men said that "Coitus was intended by God to include the dual purposes of companionship and fulfillment, as well as procreation." The panel had no objection in principle to sterilization as a means of preventing conception. But introduced a note of caution because "it impairs God's creative activity in man and is usually irreversible."

The four-day meeting included a series of panel discussions and the presentation of 22 papers, some of which will be printed in Christianity Today and the CMS Journal. Tyndale House plans to publish the complete papers in book form next spring.

The meetings were chaired by the Rev. Dr. Harold John Ockenga, minister of Park Street Church, Boston, and board chairman of Christianity Today, and the Rev. Dr. Harold Lindsell, new editor of Christianity Today. Representing CMS were Dr. Walter O. Spitzer, general director, and staff members Lewis P. Bird, Haddon W. Robinson, Rachel H. Buick, and Carlyle L. Saylor, who was chairman of arrangements. (EP)



Feminine intuition

by Harriet Hall

Farewell to summer

As we approach Indian Summer time some think of it as a sad time—the songwriter calls it the "tear after June-time's laughter." However I have never thought of fall as a sad time. I enjoy the changing of the seasons and look forward to the first frost that brings such sparkling color to the Ozarks.

I enjoy the sights and sounds of the season which include: the shrill whirring of the locusts wings as they come alive in the late afternoon; the intermittent chirping of the crickets in the grass and wooded hillside; the first glimpse of a roadrunner, this funny bird with the long tail that flashes a bit of blue in the sunlight—I wonder what causes the speedy creature to be in such a hurry; the rat-a-tat-tat of the peckerwoods busy with their pneumatic drill work; a covey of nine quail strolling casually through our back yard; Misty, our neighbor's little filly, learning to run and frolic in the cooler weather; Bo, the dachshund who belongs to the five neighbor children, almost getting lost in the falling leaves—his long body, short legs, and long drooping ears make him such a playful little fellow; acorns falling from the giant oaks that stretch their leafy branches in the late afternoon breeze; bees getting the last sweet dregs from the obelia blossoms; the blue-jays giving the squirrels a rough time in their annual Battle of the Pecan Tree; the Razorbacks getting ready for TCU at Ft. Worth this week, and Baylor here next week; this city buzzing alive with the activities of student life—what an exciting time!

From this vantage point I can see five "layers" of mountains in shades of blue-purple and blue-gray fading into the misty horizon. Overhead the clouds have taken on the soft pink glow of sunset. "The heavens declare the glory of God; and the firmament showeth his handiwork." (Psalm 19:1).

Comments, suggestions, or questions, may be addressed to Mrs. Andrew Hall, Mt. Sequoyah Drive, Fayetteville, Ark.



DR. CLAUDE H. RHEA Jr., consultant in church music and mass communications for the Southern Baptist Foreign Mission Board, sings in a concert in Sakubva Township, Umtali, Rhodesia. Looking on is Rev. Luther Woodward, of De Funiak Springs, Fla., one of seven ministers from the United States who preached in a nationwide evangelistic campaign held in Rhodesia, Sept. 1-22. Rhea participated in preliminary and opening meetings of the campaign. (Photo by Gerald S. Harvey)

The Christian and politics

BY DANIEL R. GRANT

Professor of Political Science, Vanderbilt University

The commonly held notion by Christians and non-Christians alike that "politics is dirty" is as persistent and universal as the existence of government itself. Simply to mention politics is to cause visions of corrupt payoffs, dishonesty, and evil scheming in a smoke-filled room. There seems to be no need to prove that politics is dirty because everyone simply accepts it as a starting assumption; they know politics is dirty.

For the jokester it is always open season on the politician, with probably more jokes about the dishonest politician than any other single category in the joke books of the world. What politician has not been reminded, for example, that an honest politician is one who, when bought, stays bought.

If politics is dirty, why do we never hear it said that "democracy is dirty?" In twenty years of teaching about government and politics, I have not heard a single person make the statement that democracy is dirty, even though politics is the process by which people rule themselves in a democracy. Why, then, is there such paradoxical agreement that politics is dirty?

Actually, this notion could be accepted if one means by it that mankind is dirty, or sinful, and that therefore all human institutions are "dirty" in this sense. But an honest observer would have to report that people predominantly reserve this label for politics and politicians.

Why is this the case? Why should the public and the press, when a business man gives a television set or a free trip to Bermuda to a governmental official, cry "dirty politics" but not "dirty business"? It was the businessman who offered the bribe, but only the politician receives the stigma.

There are at least two explanations for this puzzling public image of politics. One simply that the work of politicians and governmental officials is far more visible to the public than that of most other occupation groups. City councils, state legislatures, the Congress, and various commission meetings are usually required to be open to the curious gaze of the public, including prospective opponents at the next election.

Meetings of bank boards, labor unions, college faculties, or of church deacons, to name only a few, usually are not open to public scrutiny. It does not take much imagination to know what the news media might do if they had regular access to such meetings. It would be especially interesting if a newspaper's own editorial policy meetings were regularly reported in full by a competitor newspaper or perhaps by a television newscast. It is "operation goldfish bowl" for the government, but not for most other segments of society, and this would seem to explain at least part of the unfavorable image for politics.

A second explanation lies in a double standard of morality which we Americans have for persons in and out of government—one which condemns in politicians and governmental officials behavior which we take for granted in everyone else.

When the son of a business executive is brought into the business, given a healthy head start, and pushed gently but inevitably upward toward the top of his father's business, we expect this, and few eyebrows are arised, if any. But if a government official should do this for his son in his particular division of the government, it is a "nepotism scandal" appropriate for front page news, rather than acceptable family loyalty.

Why are gifts from suppliers to business purchasing agents accepted business practice, justified as "developing good will," while gifts to government purchasing agents are considered corruption and bribery?

The burden of proof is on the one who thinks that the politics of running government is any more dirty or dishonest than the politics of running a bank, labor union, trucking company, college, or even a church.

Because of its life in a goldfish bowl, the governmental process may actually be a bit more clean and honest than the process of running most other social institutions.

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Mrs. King asks women to seek 'soul quality'

WASHINGTON, D. C.—Women of America must provide the dynamic "soul quality" in the current events of a nation which appears not to know in which direction it is going.

This was the appeal of Mrs. Coretta King, widow of Dr. Martin Luther King Jr., as she addressed nearly 1,000 Negro women of the Christian Women's Response Chapter of the National Progressive Baptist Convention gathered here.

Women don't see much hope in terms of which way the nation will go, she said, citing the war in Vietnam, the two political conventions and "two great leaders snatched from us."

"I believe as a nation we have failed," she said. "We must turn back and start again."

"Soul quality is needed, particularly from black women," she said, "to give the nation a new moral, spiritual and social uplift." (EP)

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Bible in a week." **The Late Dr. B. W. Spillman:** "I use it constantly and find it the most useful volume in my library. When it is known that my library has in it about five thousand volumes and not ten per cent of the books are in the realm of fiction, you can see how I prize this volume. To Bible students, it has a value which cannot be counted in money." **Dr. Duke K. McCall:** "The New Chain Reference Bible not only provides a wealth of useful helps in Bible study, but also provides them in a form which makes them accessible to the user. I bought a Chain Reference Bible during my first pastorate and have never ceased to use it. For the most useable and time-saving helps I suggest that one carefully examine this Bible before buying any other." **Dr. T. C. Gardner:** "I wish that every preacher, every Sunday School teacher and every Christian in this great nation of ours possessed one of these Bibles."

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Problems of the Christian life

Theological conservatism and social liberalism

By T. B. MASTON Retired professor of
Christian Ethics Southwestern Seminary

I do not like to use theological labels, such as "Conservative" and "liberal," but sometimes it seems necessary to do so.

It is generally understood that Southern Baptists are theologically conservative. Some outside of our ranks, who do not understand us, call us "fundamentalists." The latter may be appropriate for some Southern Baptists, but not for the vast majority.

There may also be a few theological liberals among Southern Baptists, but if so, they are very few. Naturally, Southern Baptists represent different degrees of conservatism, but most of us are middle-of-the-road conservatives.

The majority of Southern Baptists are not only conservative theologically, but also economically, politically, and socially. We are, in the main, traditionalists or defenders of the status-quo.

This general conservatism stems, to a large degree, from the culture in which most of us live. In other words we have been culturally conditioned.

We need to awaken, however, to the fact that the region where most of us live is rapidly changing from a rurally oriented culture to an industrialized, urbanized area. We also need to recognize that we are no longer exclusively "Southern." Some of the areas where we are growing most rapidly are outside the states of the Deep South. It is time for us to join the nation and the world.

Let us hope that we will retain our basically conservative theological position. This will provide a solid foundation on which we can build and advance in the days ahead. Let us trust, however, that we will couple with our theological

conservatism a social liberalism, which is necessary if we are to speak effectively to the world in which we live.

These are revolutionary days in our nation and in our world. The masses of the world, including American Negroes, are on the march. They are remaking the face of the earth. It is possible that God is on the march with these restless masses. At least, we can be sure that He is creatively active in our day as He has been in the past.

How tragic if most Southern Baptists defend the status-quo which represents an old way of life that is definitely on the way out. It will be doubly tragic if many of our leaders and pastors try to continue to live in the nineteenth century. Let all of us, Southern Baptists and our leaders, move into the twentieth century in our moral and social perspective.

There are few things that would do more to revitalize Southern Baptist life than a meaningful, dynamic union of a basically conservative theology and a progressive or liberal spirit regarding the application of Christian truth to our pressing social, economic, and political problems.

And let us never forget that one can be and many are socially liberal and yet conservative theologically. Unfortunately, some Southern Baptists tend to label a man a "liberal" if they disagree with his position regarding the application of the gospel to some particular economic, political, or social issue. Really, some will label him a "liberal" if he has any position on some of those issues.

NIGHT AND DAY AROUND THE WORLD

BY CAROLYN JOYCE

At night when I'm tucked into bed,
Around the world it's day, instead;
And families are at work and play
While here it's night instead of day.

And when they go to bed at night,
For us the sun is shining bright;
And while they quietly sleep away,
We're busy with our work and play.

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Optional celibacy a must, says priest

ST. LOUIS—The Roman Catholic Church cannot recruit enough priests who are willing to remain celibate and will therefore have to permit priests to marry.

Spokesmen for the National Association on Pastoral Renewal made the observation, stating also that the Vatican's opposition to birth control raised human and practical problems that could not be solved by Papal decree.

"In this case, it is dissent, not assent, that is loyal to the church," said the Rev. Daniel Maguire, a theologian at Catholic University in Washington, D. C. (EP)



... Damage to the human spirit may be the most damaging in the urban ghetto. A strong statistical case can be made that these primarily black peoples, trapped in our urban ghettos, are materially better off than their rural cousins. But the price they pay in loss of human dignity makes the statistics of one more toilet per hundred, or two more dollars per welfare family, utterly meaningless. Nowhere does the human spirit suffer more from the enervating effects of poverty than within the packed confines of the urban ghetto. . . . Relief help is no enduring answer. The total resources of the nation must be brought to bear on the problem of poverty.

(Saturday Review, 9/14/68)

... Sheriff William J. Kersey of Prince George County in Maryland has installed television in jail cells to maintain discipline. The sets, paid for from jail commissaries' profits, are located on the other side of the bars so that prisoners cannot protest bad shows by smashing the sets. Kersey says the sets give the prisoners something to do since the only other activities possible in the jails are "sleeping, playing cards and reading—and there is not a great deal of reading in jails." Besides keeping the prisoners occupied, Kersey says the sets are good for discipline. "If the prisoners don't clean up their area or don't fix their beds—the sets go off," he says.

(Washington Post, 9/5/68)

... Young voters will have a major voice in the outcome of the forthcoming elections. More of them (about 11,500,000) will be eligible to vote for the first time than in any previous presidential campaign. (That is, if they vote!)

(Changing Times, 9/68)

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The bookshelf

Recent record albums include:

Isn't It a Joy, featuring Abbie (Mrs. Floyd) Richardson, music director of First Church, Warren, published by Americana Recordings Studios, Ruston, La.

After recording Mrs. Richardson's numbers, the Americana staff wired their congratulations to First Church, Warren, and Pastor Bailey E. Smith. They described Mrs. Richardson as "one of the most unusual and dedicated personalities with whom it has been our pleasure to meet and work."

The album comprises an even dozen sacred solos by Mrs. Richardson.

Jim Davis, solos by Jim Davis, Southern Baptist "singing missionary," who records 13 sacred numbers to the accompaniment of the Bisonettes of Oklahoma Baptist University. The album is published by CHM Recordings, a division of Southern Baptists' Radio-Television Commission.

The Shape of Things to Come, a chapter-by-chapter presentation of the Book of Revelation, by Gwin T. Turner, pastor of Bowmar Avenue Church, Vicksburg, Miss., with sound effects and musical interpretation. The album is published by Americana Recording Studios and Lawco Publishers, Ruston, La.

Paperbacks:

The Grace of God, by Samuel J. Mikolaski, Eerdmans, \$1.65

Super-Pastor, by Richard Milham, Broadman Press, \$1.75

Questions on the Christian Faith Answered from the Bible, by Derek Prime, Eerdmans, \$1.45

Paul Blanshard on Vatican II, Beacon, \$2.45

Psychology and Religion, An Introduction to Contemporary Views, by G. Stephens Spinks, Beacon, \$2.45

The Book of Amos, A Study Manual by Page H. Kelley, Baker, \$1.50

How to Enjoy the Christian Life, by Don Mainprize, Zondervan, 79c

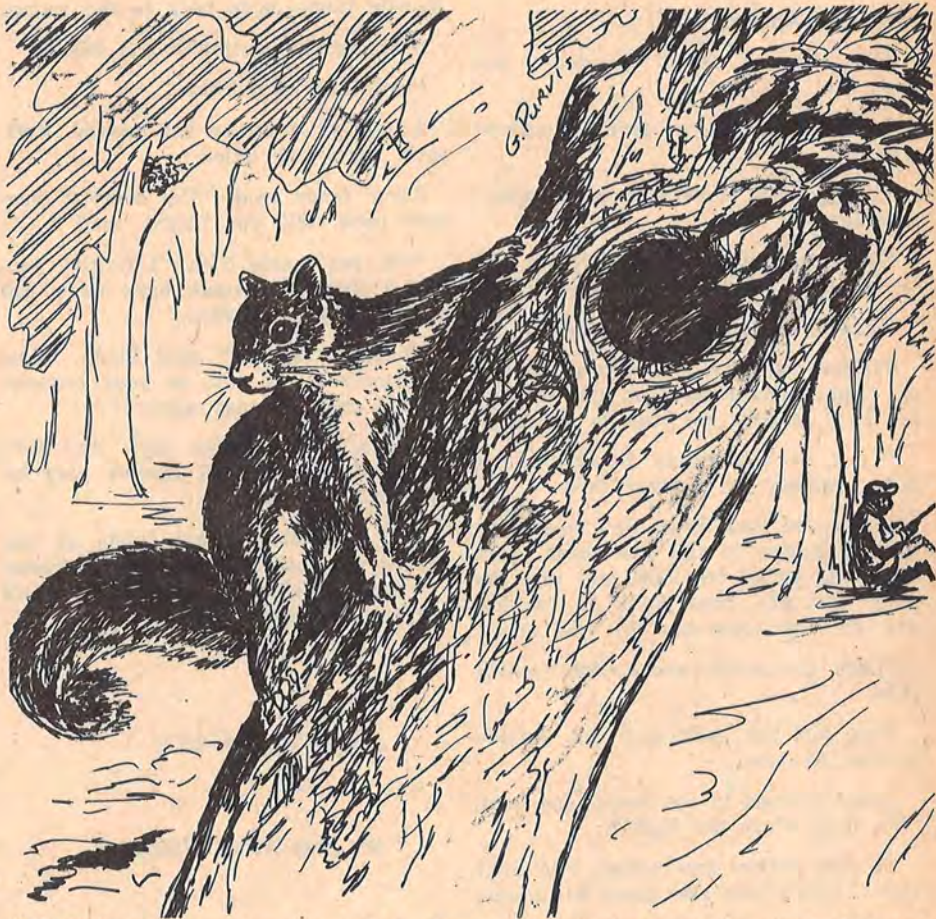
Game and Party Ideas, by Morry Carlson, Zondervan, \$1.50

The Toastmaster's Handbook, by Morry Carlson, Zondervan, 95c

Devotional Studies in Luke, by Fredna W. Bennett, Baker, \$1.50



Squirrel season looks good



"MAST" is spotty this year, which should make squirrel hunting good this year. Squirrels will travel more in search of food.

A few hunters have been taking advantage of the dove season which opened on Sept. 1, but most of the states sportsmen are waiting for the opening of squirrel season which is the state's most popular form of hunting.

This year the squirrel season opens statewide on Oct. 1, and runs through Dec. 31. The limit is 8 and after the first day the possession limit is 16 providing the hunter has been hunting for two days.

There seems to be a good crop of squirrels this year, especially in the upland hardwoods in the northwest part of the state.

The squirrel foods, or "mast" as it is called, is "spotty". From a squirrel hunters standpoint this is good. In years of big crops of acorns, hickory nuts and other squirrel foods, squirrels are scattered and do not move much, so they are hard to hunt. With a spotty food supply, squirrels tend to concentrate, and must move considerable distances from their dens. This gives the hunter a better chance of getting his limit.

Squirrel hunting requires considerable woodsmanship and hunting skill if the hunter is to be successful in Arkansas's most popular hunting sport.

ALL TOGETHER

BY ELIZABETH PHILLIPS

Nita picked up the red crayon. She wanted to color the beautiful red bird in her new color book.

Knock! Knock!

"Oh, someone is at the door," she said.

Running over to the door, she opened it wide.

"Hello, Nita! I came over to play," said Linda.

She came into the living room and hurried over to the color book.

"May I color, too?" she asked.

Without waiting, she started to color. Linda colored too fast. She mashed too hard and did not stay in the lines.

"Look at the pretty flower!" cried Nita, holding up another book.

Linda did not look. She was busy turning pages in the new book. Just then, she pulled too hard and tore the page! But she kept right on turning and did not even say she was sorry.

"Let's go outside and swing," called Nita.

They left the books and ran outside to the big tree.

Linda jumped in the swing and said, "Me first! Push me high!"

So Nita pushed and pushed. The wind blew Linda's hair and made her laugh.

"Now it is my turn," said Nita.

But her friend did not stop.

Instead she said, "I want to swing some more. Push me real fast."

Nita pushed until her arms were tired.

Finally Linda jumped down and said, "Now you can swing."

But she did not push even once. She just ran over and climbed on the tricycle.

Nita sat in the swing all alone. She wanted to play with Linda. But her friend would not wait. She was glad Linda had come to play. But she was sad, too. She wished Linda had not torn her book. She wished Linda would learn to share and take turns.

Just then she heard a bump! Linda had fallen off the tricycle. She had been going too fast and had turned over! Slowly, Linda came back to the swing.

"What's the matter?" she asked.

"Nothing," said Nita.

Linda sat down on the ground. Both girls were very quiet.

Then Linda said, "I'm sorry I tore your book. Will you forgive me?"

"Oh, yes!" said Nita. "I forgive you, and I think we would have more fun if we played together."

"I think so, too," said Linda. "And I'm sorry I got mud on your tricycle. May I come to play again?"

"Sure. I would like that. And let's be good friends and always play together," she said.

"I'll remember," said Linda as she waved good-bye to her very best friend. (Sunday School Board Syndicate, all rights reserved)

Loving Care

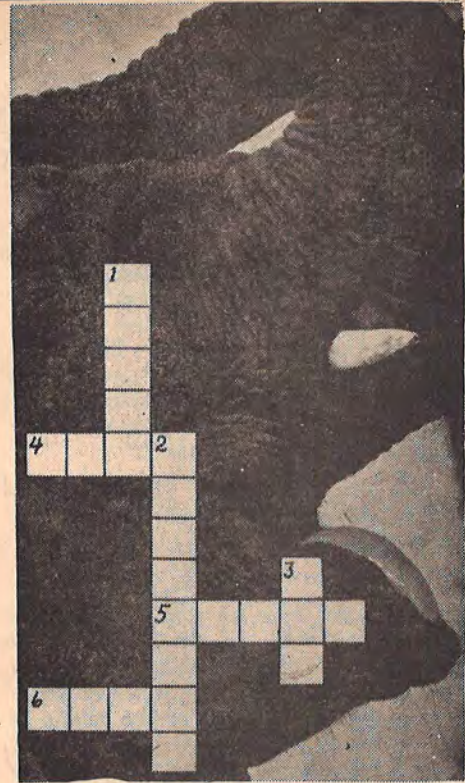
BY LOIS ANNE WILLIAMS

God gives me a home
With things to share,
A daddy and mother,
And loving care.

He gives me the food
To help me grow.
And he helps me learn
The things I know.

While God gives me all
This loving care,
He cares for every
Child everywhere.

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BEASTS OF BURDEN

Beasts of burden often are spoken of in the Bible and elsewhere. The term refers to an animal which carries a load. Any animal used to carry man or his materials or used by man to help him do his work may be called a beast of burden.

In the far north, even the dog is sometimes used as a beast of burden. Alaskan huskies and sled dogs are examples. Can you think of other beasts of burden?

In this puzzle are several beasts of burden mentioned in the Bible. If you can't guess the animal from the clue, find its name in the Bible reference.

DOWN

1. An animal used by the queen of Sheba to carry gold and spices to King Solomon (1 Kings 10:2)
3. A beast of burden common in India (pictured here)
4. The animal which may have carried Mary to Bethlehem (Job 6:5)

ACROSS

2. An animal known for his powerful kick and stubbornness (2 Samuel 13:29)
5. The animal most commonly used to carry man (Job 39:18)
6. Animals which may be yoked for plowing (1 Samuel 14:14)

Down: 1. camel, 3. elephant, 4. ass

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Good news from God

BY DR. L. H. COLEMAN, PASTOR,
IMMANUEL CHURCH, PINE BLUFF

Life and Work
October 6, 1968
Galatians 1:6-17

The emphasis of the October lessons is "The Message of the Gospel." This comprises one section of a larger theme which embraces the entire quarter, "The Gospel and Its Proclamation."

Today's lesson is based on the first chapter of the book of Galatians. This epistle was written by the Apostle Paul probably at the beginning of his third missionary journey. Compare Acts 18:23. (Time will not permit a discussion of the North and South Galatian theories. I personally hold to the North Galatian view.¹)

The background of this marvelous book is Paul's doctrinal battle with the Judaizers. Paul makes a defense of the gospel and he states that there is absolutely no other gospel other than the one he preached to the Galatians. The Judaizers were contending that one must first become a Jew and submit to the rite of circumcision and the keeping of the Old Testament ceremonial laws before one could become a Christian. This amounted to accepting Christ plus circumcision plus keeping the law. Paul states that Christ alone saves; no one can keep the law; Christ is the fulfillment of the law.

Paul stated that his credentials for giving a defense of the faith were his personal experience with Christ and his apostleship, which he stated most emphatically.

Perhaps the best commentary on Galatians is the book of Romans. What is stated briefly in Galatians is expanded in more detail in Romans. These have been labeled "twin epistles."

I. Galatians rebuked (vs. 6, 7)

Paul gave his greetings, salutation and a statement of his apostleship in the first five verses of the book. Then he followed with a severe rebuke. The Galatians had left the true gospel. At this point perhaps we should define clearly the term, "gospel." What is the gospel? Please read I Corinthians 15:1-4 aloud in class for the answer to this question.

Paul points his finger at the Judaizers and notes that their influence almost has overshadowed Paul's influence upon the Galatians. Paul preached the true gospel and gained some adherents. These false teachers had "troubled"

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.

(v. 7) the church at Galatia; they were bringing about a spiritual schism. The Galatians had allowed themselves to be drawn away. The reference (v. 6) to "grace" evidently was in contrast to the legalism of the Judaizers.

II. Consequences of a false gospel (vs. 8, 9)

Paul states that there is no such thing as another gospel. These "sneaked-in, false brethren" (this is what the original states) are false teachers. Paul turns to a hypothetical case. If he himself or even an angel from heaven were to preach another gospel other than the one he had brought them, then the curse of God would have to be pronounced upon any such individual. The gospel is more important than any individual. Paul is not defending himself, but the gospel. The truth of the gospel is paramount and transcends all else in importance.

The word "accursed" (vs. 8 and 9) means "anathema" or "cut off" (something surrendered to the curse of God). J. B. Phillips renders the translation: "may he be damned."

III. Origin of Paul's gospel (vs. 10-12)

Paul now begins his defense of his apostolic authority against the attacks directed upon it. Indeed, Paul is prepared to suffer for the faith. He is willing to (and does later) die for his deep convictions involving the gospel.

Paul received his gospel by revelation of Jesus Christ (v. 12). Paul did not come to the Galatians as a "man-pleaser," but in the spirit of "We ought to obey God rather than men" (Acts 5:29).

Today too much of our preaching and teaching is man-made. Folks want and need the pure gospel. When this is preached God will honor it. Today too much emphasis is upon what the world is coming to and not enough emphasis upon who came to the world.

IV. Paul's personal experience (vs. 13-17)

Galatians, called by someone "the

Magna Charter of Evangelical Christianity," is in large measure a personal letter. At least one third of the epistle is occupied with a statement of personal history.

Before his conversion Paul "persecuted the church of God and wasted it" (v. 13). Paul was not at all proud of his past life but is relating this to indicate his former relationship with Judaism. The word "wasted" is translated by J. B. Phillips "did my best to destroy it" and by R. F. Weymouth "made havoc of it." Paul was sincere in his opposition to the gospel but was sincerely wrong. Paul was by no means ignorant of the Jewish position toward Christ but had been very involved in the matter. His zeal against the gospel exceeded that of the majority of the Jewish adherents of his day (v. 14).

Then Paul relates his conversion and commission by Christ. Paul responded to the call of Christ to become a Christian ("and called me by his grace") and to preach this gospel he once hated. What a transformation!

These verses indicate the complete independence of Paul's apostleship. Paul was no "second-hand" apostle.

Paul touches upon the foreknowledge of God. Paul views what had happened to him as a part of God's plan all along ("separated me from my mother's womb" v. 15).

Conclusion:

Today's lesson headlines Paul's encounter with Christ and his defense of the gospel. You and I have the good news of God's gift of salvation to share with all the world. First we experience salvation, then we share this faith.

¹The North Galatian view (old province) harmonizes Galatians 2 with Acts 15. See *The Book of Acts*, by Frank Stagg. The South Galatian view (new province) harmonizes Galatians 2 with Acts 11:30. See *The Epistle of Paul to the Galatians*, by George S. Duncan.

Church members will support Baptist work in Arkansas and around the world if they are informed of the needs by reading the ARKANSAS BAPTIST NEWS-MAGAZINE.

The source of our faith

BY VESTER E. WOLBER

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All of the New Testament books to be studied during the next quarter were written during the last third of the first century, possibly all of them—and certainly most of them—during the last fourth of the century. Written by apostles and their close associates, they reflect apostolic views on the religious issues of the day. They were written to combat heretical doctrines which had arisen in and around the Christian communities and to define Christian beliefs.

The book of Hebrews has kept some of its secrets locked up since the first century. No one knows who wrote the book, exactly when and where it was written, or where the people to whom it was written were located. Apparently, it was addressed to a company of Jewish Christians who were under persuasion to return unto their Jewish religion. The Judaizers often pressured Jewish believers to mingle their Christian faith with Jewish legalism.

Late tradition assigned the epistle to Paul, but the earliest title attached to it was "To the Hebrews." The author indicates that he was a second generation Christian (2:3).

The central line of thought in Hebrews is that (a) Christ is superior to Old Testament prophets (1:1-3) and to angels (1:5-2:18); (b) Christ's priesthood is superior to the Levitical priesthood (4:14-7:28); and (c) Christ's covenant and sacrifice are superior to the Levitical sacrifices offered in Judea (8:1-10:13). In simple words, the book says that Christianity is better than Judaism.

God has spoken (Hebrews 1:1-3)

The thrust of these three verses is that although God in Old Testament days spoke unto the Hebrew people through the prophets, he spoke more clearly, more completely, and with greater authority unto his people in New Testament days through his Son.

1. Old Testament revelation was piecemeal and partial but Christian revelation was whole and complete. God used various means through which he conveyed his revelation to men in the Old Testament era and that revelation was given a bit here, a bit there, never complete; but Christian revelation was full and final.

2. Old Testament revelation came through the prophets, but Christian revelation came through the Son. Prophets, such as Moses, were servants

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in the house of Israel; but Jesus was Son over the house of Israel (3:5, 6).

3. The Son is fully qualified to speak God's full and final revelation of God. (a) He is God's Son and heir, divine in essential being; (b) He is creator and sustainer of the universe; and (c) He made provision for our sins, and is exalted at God's right hand.

We must hear (2:1-4)

1. This passage contains a declaration which amounts to an exhortation: "We must pay closer attention to what we have heard."

2. The exhortation is supported by logical reason. The "therefore" which opens the chapter points back to that which was argued in the preceding chapter. Since God severely judged men who broke the law which was given through angels, he will more certainly, and more severely, punish those who ignore, neglect, resist, or oppose the Gospel which came through Christ. There is a three-point contrast in this comparison: (a) Judaism grew out of revelation which came through angels, and was founded on law which brought damnation; Christianity grew out of revelation which came through God's Son, and is founded on the Gospel which brings salvation.

3. The exhortation is supported by historical evidence. New Testament writers called for an intelligent faith, one that asks questions and seeks answers, not a blind faith. The "message" which this book endorsed was (a) first spoken by the Lord Jesus, (b) attested by the apostles, (c) confirmed by miracles, and (d) corroborated by gifts of the Spirit. The evidences in support of Christian teachings are not of such nature as to overwhelm one intellectually so that he could not find evidences for his unbelief. They are, on the other hand, strong enough, clear enough, and numerous enough to satisfy the inquiring mind that wills to believe when the evidences are clear. In its final analysis faith is an act of the will.

This epistle was addressed to a community of believers. Among the Christians there were special groups of (a) Jews who had been attracted by the Gospel but had not committed themselves in faith unto Christ, (b) new and undeveloped Christian converts, and (c) fearful, doubting, misinformed Christians. Like a modern pulpiteer

International

October 6, 1968

Hebrews 1:1-3

2:1-4

3:12-15

who directs some of his remarks toward individuals and groups in his congregation, the author appealed to some of these special groups who would hear his epistle read.

1. He called on each person to examine his own spiritual condition.

2. He said the "evil, unbelieving heart" leads away from God.

3. He warned against sin which deceives and hardens the heart.

4. He said that only those who hold onto their faith are Christians. We share in Christ now if in the future we continue in faith. The evidence that faith is genuine is that it lasts.



Once upon a time, a paper kite mounted to a wondrous height, where, giddy with its admiration, it thus expressed self-admiration: "See how the crowds of gazing people admire my flight above the steeple; how they would wonder if they knew all that a kite like me can do! Were I but free, I'd take a flight and pierce the clouds beyond their sight; but ah! like a poor prisoner bound, my string confines me to the ground. I'd brave the eagle's towering wing, might I but fly without a string." It tugged and pulled while thus it spoke, to snap the string—at last it broke. Deprived at once of all its stay, in vain it tried to soar away; unable its own weight to bear, it fluttered downward through the air; unable its own course to guide, the winds soon plunged it in the tide. "Ah! foolish kite, thou hast no wing; how couldst thou fly without a string?"

My heart cried out, "O, Lord, I see how much this kite resembles me! Forgetful that by Thee I stand, impatient of Thy ruling hand; how oft I've wished to break the lines Thy wisdom for my lot assigns! How oft indulged a vain desire for something more or something higher! But for Thy grace and love divine, a fall thus dreadful had been mine!"

—John Newton

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"I TOLD the architect the baptistry was too deep."

—ARK-E-OLGY by Gene Herrington

Sure thing!

First businessman: "Since I have my new car I don't have to walk to the bank to make my deposits."

Second businessman: "Now you drive over, eh?"

First businessman: "No, I don't make any deposits!"

A way out

The nickel-nursing Smiths took their infant son to a movie. The usher warned them that unless the child remained quiet, the management would refund the money and ask them to leave.

Near the end of the feature, Smith nudged his wife and whispered, "What do you think of it?"

"Terrible!" replied Mrs. Smith.

"Check," agreed Smith, "Pinch the baby."

Stumper

Teaching children ethics and morals presents difficulties. Take the woman who had been lecturing her small son on the benefits of unselfishness. She concluded with: "We are all in the world to help others."

After due consideration, he asked: "Well, then, what are the others here for?"

Church	Sunday School	Training Union	Ch. Adms.
Alexander First	52	81	
Berryville			
First	151	58	4
Freeman Heights	106	46	3
Camden			
First	460	94	8
Second	96	59	
Cherokee Village	68	43	
Crossett			
First	523	150	
Mt. Olive	231	124	
Dumas First	235	80	
El Dorado			
Caledonia	43	18	
Ebenezer	161	55	1
East Main	315	95	
First	709	471	1
Victory	77	48	
Forrest City First	546	93	
Ft. Smith First	1,181	445	5
Gentry First	161	63	
Green Forest First	161	63	
Greenwood First	265	113	4
Gurdon Beech Street	163	44	
Harrison Eagle Heights	222	49	
Hicks First	81	29	
Hope First	429	168	
Hot Springs Piney	215	87	
Jacksonville			
Bayou Meto	132	62	
Berea	111	49	2
First	447	116	
Marshall Road	310	124	5
Second	205	87	5
Jonesboro Central	431	152	
Little Rock			
Geyer Springs First	535	198	4
Life Line	440	146	3
Rosedale	215	77	
Magnolia Central	618	279	6
Manila First	131	70	
Marked Tree Neiswander	104	47	
Monticello			
First	126	289	
Northside	111	84	
Second	271	106	2
Nettleton Church	252	106	
North Little Rock			
Baring Cross	592	170	
Southside Chapel	170	15	
Calvary	466	161	1
Central	239	127	5
Gravel Ridge	181	139	1
Harmony	62	35	
Levy	428	172	
Park Hill	818	206	5
Sixteenth Street	54	29	
Sylvan Hills First	251	124	4
Paragould East Side	272	121	7
Paris First	339	119	2
Pine Bluff			
Centennial	247	117	3
First	720	192	6
Green Meadows Mission	99	37	
Second	205	89	
Watson Chapel	216	88	
Russellville First	338	264	9
Springdale			
Caudle Avenue	126	40	
Elmdale	348	115	1
First	379	122	
Van Buren First	408	145	1
Vandervoort First	60	32	
Walnut Ridge First	309	126	6
Warren			
First	464	149	
Southside Mission	79	64	
Immanuel	283	83	
Westside	71	41	
Wesson Church	30	18	
West Memphis Calvary	319	115	

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MK (MISSIONARY KID) Julie Inġouf, who was born in Indonesia, seems to be casting a vote at the recent annual meeting of the Indonesian Baptist Mission (organization of Southern Baptist missionaries), while her friends, Susan Jones (center) and Joy Beevers, observe quietly, as befits newcomers who arrived in Indonesia within the past year. Julie is the daughter of Rev. and Mrs. John E. Ingouf; Susan, of Rev. and Mrs. Bobby L. Jones; and Joy, of Rev. and Mrs. Ernest B. Beevers. Susan is two; the other little girls are "going on two." (Photo by John E. Ingouf)

'Preach in' on the Sunset Strip

To the tourists driving slowly along the famed Sunset Strip of Hollywood, California, the hairy, beaded hippies are curiously amusing. To merchants, the flower children are an exasperation, clogging their doorways and harassing customers. To weary police they are a source of frustration.

But to a 27-year-old Southern Baptist minister, the hippies of Sunset Strip are his parish where he finds an abundance of spiritually hungry drifters of the "now" generation.

Last week the big (six-two) clergyman, the Rev. Arthur Blessitt, was handcuffed and sent to jail in the course of his night-time witness. The Los Angeles County Board of Supervisors, to help the troubled merchants along Sunset Boulevard, passed an ordinance forbidding anyone to stand on the streets and sidewalks of the busy thoroughfare. This new law, said the police officers, applied to Arthur Blessitt who was seized as he went about his daily ministrations of witnessing to the hippies.

Blessitt, director of a Hollywood gos-

pel night club dubbed "His Place," will be tried October 1. The unusual case has been taken by the American Civil Liberties Union. Meanwhile, the minister moves among the masses on their own level to preach where he can and heal where he must.

The four-year-old Arthur Blessitt Evangelistic Association employs some eight people for His Place. The building draws from 500 to 1,000 young people every night. An average of nine respond to the claims of Jesus Christ in services which begin at midnight. Blessitt often holds a second service at 2:00 a.m. The congregation moves freely from pool room to art gallery to prayer room.

"Next Monday we plan to open a home for converted drug addicts at 1933 Oxford Street here in Hollywood," he told EP News Service.

Each night His Place persuades an average of five runaway kids to return home, after they've filled their stomachs with the free food and drinks.

The problems and inconveniences which take a big toll of Arthur Blessitt's time from his wife, Sherry, and baby son and little daughter, are not the first things that come to his mind.

Neither is the impending jail sentence.

"We desperately need more counselors," says the soft-spoken young graduate of Golden Gate Seminary. "When Jesus brings reality into the lives of these troubled young people they can throw those psychedelic playthings away!" (EP)

Doug Smith to wrestle, preach

SCOTTSBURG, Ore.—A husky athlete who competed on the wrestling mat for the University of Washington has joined the Campus Crusade for Christ Athletes in Action wrestling team and will compete nation-wide as an evangelist on the wrestling mat.

Smith wrestled in the 137-pound division for the Huskies of Washington.

The special wrestling tour of evangelists, sponsored by Campus Crusade for Christ International, is patterned after a basketball program that began last season.

The sportsmen will wrestle, and speak to audiences at Oklahoma State, Oklahoma University, Iowa State, Michigan State and Colorado State along with their staging special meetings at other schools of lesser wrestling prestige.

The group resembles that of Overseas Crusades' "Venture for Victory" which sponsors a touring team of athletes in the Orient. (EP)

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