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Arkansas Baptist State Convention

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Arkansas Baptist

newsmagazine

FEBRUARY 1, 1968

Personally speaking



Have some brains!

HOW do you like brains-and-eggs?

One day recently I put this question individually to several of my friends. The unanimous reaction was "No!," sometimes with painful smirk of the face and a few times with near vomit.

How about you, dear reader, do you like brains-and-eggs? If not, why not?

It was interesting to find, on my brains-and-eggs survey, that while every one expressed himself as disliking the dish, only one had ever tasted it—and that away back in childhood before he had time to develop his prejudices!

My survey was made just after I had had brains-and-eggs at a downtown cafeteria in Little Rock. Frankly, I like brains-and-eggs, but I, too, am prejudiced now against eating brains.

When I was a child—yes, down on Bunker—brains-and-eggs was one of my favorite foods. This was a delicacy that made me look forward eagerly each winter to hog-killing time. My only prejudice then was against restricting myself to one helping. But somewhere along the way I have come to the point that I can hardly stand the thought of eating brains.

But when I saw brains-and-eggs on the menu the other day—and at 45 cents—I could not resist having some.

The food was delicious—and, I am sure, most wholesome—but every bite of it went down with real effort. And keeping it down turned out to be no less an achievement.

Isn't it tragic that we deny ourselves so many things that are good just because of our prejudices? When our emotions join battle with our intellects, our intellects often come off second best.

Many of us, because of pure prejudice, will not allow ourselves to be friends with some people. Yet, look at your list of friends and you will probably have to say as I must say of mine that you didn't like a lot of them when you first met them. But some you almost ruled out are now among your dearest.

How many potentially good friends are still on the outside of circles we have drawn by our prejudices?

Permit me to close on a note both preachy and punily punny:

A lot of us need brains a lot more than we need to give in to our prejudices.

Erwin L. McDonald

IN THIS ISSUE:

ARKANSAS Baptists may well be proud of their record of giving during the past year, which turned out to be a record-breaker. For a full report on this and other matters, turn to page 7 and Dr. Whitlow's report to the Executive Board.

IT'S Great Decisions time again! The seventh straight year for this annual foreign policy roundtable will begin the week of February 4th. For information on this important program which is aimed at enlightening the public on vital matters, turn to page 6.

A TEXAS businessman who gives God full credit for his rise to success makes as much of a hit as a feature story subject by the editor as he did when he spoke at the evangelism conference recently. You'll find his Horatio Alger type tale on page 5.

MISSIONARIES are no strangers to peril and trial. In Beacon Lights of Baptist History this week, Dr. Selph tells us the story of "Missionaries lost at sea," on page 8.

HAVE you ever wondered why Saul became Paul when he did? For one explanation, turn to page 4 and Baptist Beliefs.

Cover story, page 8.

Arkansas Baptist

newsmagazine

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February 1, 1968

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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 creating news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press; LG Local Correspondent; AB Associational Bulletin; EBPS European Baptist Press Service.

Fattening on poison

THE main argument of proponents of the liquor-by-the-drink bill is that it would result in more revenue to the state. So, let us take a close-up look at the financial prospects of increased liquor sales, based on what happened in Arkansas in this area in 1966.

According to the State Revenue Department, total revenues of \$10,120,131.36 were collected by the state in 1966 on hard liquors, beer, and wine. This included \$2.50 per gallon on hard liquors; \$5 per gallon on beer; 75 cents per gallon on imported wine; 5 cents per gallon on Arkansas-manufactured wine; enforcement taxes; liquor permits; special taxes under Act 120 of 1965; and the regular 3% sales tax.

Here are the costs to the state entailed by the sale of this amount of liquor, and how the Christian Civic Foundation of Arkansas and its researcher C. C. Coulter arrived at them:

Cost of Arkansas crime in 1966 caused by drinking of liquor: \$29,771,200

(This was arrived at by starting with the Federal Bureau of Investigation estimate that the total crime bill for the nation was \$22 billion in 1966, or \$500 per family. If the state of Arkansas, with its 46,568 families, be considered average for the nation in crime incidence, this would amount to \$223,284,000. But to be on the safe side, let us say that our crime average is only a third of the average for the nation. This would still give us a crime bill of \$74,428,000. How much of this was caused by drinking of liquor? The F.B.I. estimates that from 50% to 60% of crime is caused by liquor. To be on the conservative side, let us take the figure of 40% for Arkansas, and this gives us our total of \$29,771,200, or a cost to the state in 1966 of nearly \$3 for every \$1 collected in liquor revenue.)

But there were additional costs to the people of the state in 1966 of \$68,618,155 for the liquor itself.

(This is based on the conservative estimate of \$25 per gallon on hard liquor, \$1.50 per gallon of beer, \$15 per gallon of imported wine, and \$4 per gallon of Arkansas wine.)

Other costs to Arkansans for the liquor consumed in 1966 were:

| | |
|------------------------------|-----------------|
| Highway accidents and deaths | \$25,433,929.00 |
| Absenteeism from work | 4,166,000.00 |

The highway accidents item starts with the 53,000 deaths and 1,900,000 injuries on the nation's highways in 1966 and the estimate of the National Safety Council that the money costs of these totaled \$10 billion, or \$188,679 per death. This includes auto and other property damage, hospitalization, reduction in earning power, etc.)

There were 10,855 accidents and 674 deaths in Arkansas in 1966 from traffic accidents. At the National Safety Council estimate of \$188,679,000 cost per highway death, that would be a total of \$127,169,646 for the state.

How much of this was due to drinking? Law enforcement officers across the nation estimate that drinking is involved in from 30 to 75% of the highway accidents. If the conservative figure of 20% be accepted for Arkansas, this gives us \$25,433,929 as the cost of highway accidents in the state for 1966, caused by drinking.

The estimate as to the cost of absenteeism from drinking is based on a starting estimate of \$1 billion for the nation. This would figure \$12,500,000 for Arkansas, but we have taken just a third of this to arrive at our estimate of \$4,166,000.

Thus, the people of Arkansas themselves paid out a minimum of \$98,218,084 for liquor and its effects in 1966. Add to this the \$29,771,200 liquor drinking cost the state itself, as outlined above, and the total cost to Arkansas for the \$10 million collected in liquor revenue in 1966 was \$127,989,284, or nearly \$13 cost for every \$1 in state revenue.

So, turning to the liquor-by-the-drink legislation to help Arkansas out of her financial plight is about as sensible as for a man depending on cattle raising for his living to try to fatten his cattle on poison. Arkansas needs liquor by the drink about like she needs the proverbial hole in her head.

Washington compassion

WASHINGTON officialdom is not as far removed from the hinterland as we had thought. When we mailed Postmaster General O'Brien an advance copy of our editorial "Bricks without Straw" (our issue of Jan. 18), bemoaning the Post Office Department's increase from ten cents to fifteen cents for each change of address supplied by the postal service, we did not expect ever to hear from it. And having the higher price which had gone into effect only recently rescinded was the least of our expectation.

But, as the letter from Mr. Ira Kapenstein, Special Assistant to the Postmaster General, reveals (see "The People Speak"), the Postmaster General read our editorial, was concerned about the new hardship suffered by us and others and has now reduced the charge to the ten cents previously charged.

Out of all proportion to the amount of saving the action of the Postmaster General will bring to our postage account, we are grateful. It is so reassuring to know that we have in the high office of Postmaster General a man who is approachable and who has compassion. Thank you, Mr. Postmaster General.

The people speak

Attitude toward draft-dodgers

Many of the editorials you reprint from other publications are very good, and reflect the viewpoint of Baptists on current issues.

I believe that the article 'Hawks and Doves' reprinted from the Baptist History and Heritage, is an exception to the usual fine articles you carry from other papers.

Those of us who have sons in Viet Nam, resent hearing so much about the

'rights' of these people who burn their draft-cards, seek refuge in other lands, and try to escape their military obligation on the grounds of being 'conscientious objectors.'

Cassius Clay styles himself a 'conscientious objector' and everyone in America knows this is a farce. The Bible is very clear on duty to country, teaching obedience to the civil government. Those who live under the protection their country gives them, have an obligation to obey its laws.

Baptist beliefs

When Saul became Paul

BY HERSCHEL H. HOBBS

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

"Separate me Barnabas and Saul. . . Now when Paul and his company loosed from Paphos . . ." (Acts 13:2, 13).

At the outset of their missionary journey it was "Barnabas and Saul." When they left Cyprus, their first stop, it was "Paul and his company." Saul's (Paul's) dynamic leadership was already asserting itself (cf. Acts 13:7ff.).

But the matter of interest at this point is "Saul" and "Paul." "Then Saul, (who also is called Paul)" (v. 9). This suggests that he already had both names. Jerome held that Saul adopted the name *Paul* at this time because of the conversion of Sergius Paulus (Acts 13:12). But this is hardly a satisfactory explanation. Augustine suggested that he took this name because in Roman life it had a noble connotation. But this leaves much to be desired.

Noting that *Saul* already was known as *Paul*, how may we explain this? A. T. Robertson points out that it was common for a Jew then to have both a Hebrew and a Roman name (cf. John Mark).

The name "Saul" was probably after king Saul of Israel, for they were of the same tribe of Benjamin (Rom. 11:1). And Saul of Tarsus was doubtless proud of this exalted name. Saul, his progenitor, was an unusually tall man (cf. 1 Sam. 9:2).

It was probably after Saul of Tarsus became a Christian that he took on the name of Paul. It is a Latin name meaning "little." This could reflect the fact that Paul himself was of short stature in contrast to king Saul. But it may more accurately reflect Paul's expression of Christian humility in contrast to his former Jewish pride.

Whatever the reason for assuming this name, why did he suddenly shift from *Saul* to *Paul* at this time? It was probably due to the fact that when he left Cyprus he was heading into Gentile territory (Asia Minor). He was to be the apostle to the Gentiles. Heretofore, his public ministry had largely been confined to Palestine and Syria. Now that he was launching out into his Gentile mission he began to use the name which would be more acceptable among them. So that henceforth he was known by his Gentile not his Hebrew name. This is one example of Paul becoming all things to all men that he might save some (1 Cor. 9:22).

Those who refuse to do this, do not need Baptists to 'champion their cause' as the article asserts. Demagogues like 'Rap' Brown Stokely Carmichael, Lsd Addicts, Hippies and Communists are doing a good job of pleading the cause of those who refuse to answer the call of their Country to take up arms against Communist aggression. Baptists, if they wish to be effective as Christ's witnesses, must not in any way be a party to the rebellion against the authority of our government in these fateful days.

In II Timothy 3rd chapter, it is said that in the last days, men will be 'traitors.' This was formerly what men who forsook their Country in time of war were called. We have changed the label to 'dissenters,' 'conscientious objectors,' etc, but the fact remains that these people who enjoy the fruits of freedom do not want to shoulder any of its responsibilities.

No Christian loves war, and must according to Romans 12:18, 'If possible,' live at peace with all men. Suppose however in 1941-45 every young man in America had refused to serve in the Armed forces on the grounds of being a 'Conscientious objector.' It is obvious that these 'dissenters' of today, if born at all would have been born in Concentration camps, operated by the Nazis. Let's hear more about the rights of our brave service men and less about the rights of draft-card burners and rebels against the government.—Walter H. Watts, Fort Smith, Ark.

Thanks to postmaster-general

Mr. O'Brien read with concern your editorial relating to the hardships involved for your publication in connection with the 15-cent charge for every change of address supplied.

In fact, in recognition of the need for adjustment in this fee for various mailer groups, Mr. O'Brien has reduced the charge to 10 cents for each address.

Incidentally, you might wish to advise your readers that post offices have change-of-address "kits" which include handy cards for persons who are moving to advise publishers of changes of address.—Ira Kapenstein, Special Assistant to the Postmaster General, Washington, D. C.

Christian businessman gives formula for material blessing

Whatever else Eddie Blackmon is—the DeKalb, Tex., layman who gave a 25-minute testimony and “message” at the Evangelism Conference here last week—he is an entertaining tongue-in-cheeker.

Eddie is the first fellow we have ever heard to brag that he spent four years going through college (Ouachita) “and never learned anything.”

The humorist-lay preacher said that he and his wife began tithing upon their marriage, in 1927, and that he put \$3.75 into the offering plate the first Sunday “and listened harder than I had ever listened before in my life, trying to get my money’s worth.”

Taking the platform after Manager Robert Bauman of the Baptist Book Store had made a glowing presentation of several new books, Blackmon retorted good-naturedly: “I don’t have any books and I don’t want any and I haven’t read any.”

With one brief exception, his earnings were never more than \$250 a month till after he was 41, Blackmon said. By that time he and Mrs. Blackmon had five children and were facing the necessity of expanding the family budget to send them to college. At that point Blackmon concluded that he needed to increase his earnings to \$1,000 per month. “But I didn’t learn how to do this by listening at preachers. Bless their hearts, I love them, but they don’t know how to make a thousand a month.”

It was at this time in his life, said Mr. Blackmon, that he really began to depend on the Lord.

On Oct. 1, 1945, while still making just \$250 a month, he decided to tithe as if he already was making his thousand a month. Yes, he says, his motivation was to bring upon him and his family God’s material as well as spiritual blessing—“Can anybody show me in the Bible anything wrong with this?”

A month passed, and there was no increase. He continued to tithe his anticipated thousand and two more months passed with no change. Then, on Jan. 1, 1946, “I told God, ‘God, it’s getting awfully rough. I’d like for you to do something and do it today.’”

Remarkable things began to take place, with new business turning up from most unlikely places. Between Jan. 1 and Feb. 1, his earnings amounted to \$4,000, giving him his \$1,000-a-month average for the four months he had tithed this amount.

Blackmon does not go for the “partnership with God” idea heard so frequently from Christian businessmen. Rather, he stresses the fatherhood of God. “A father will do things for his child that a partner would never do.”

Blackmon, who has since put all five of his children through Ouachita Uni-

versity and has long been president of



EDDIE BLACKMON

Blackmon Enterprises in DeKalb, believes God desires to bless his people materially, but that he cannot bless them materially except as they are prosperous spiritually. Riches to an ungodly man are a curse, and Blackmon believes God sometimes allows the ungodly to pull down destruction upon themselves through material prosperity. For the unrighteous man, riches are “the quickest way to destruction,” he believes.

Blackmon dropped several “secrets” to his financial success. He makes much of the fact that he was not in a position to trust God until he gave up being on a salary and went into business for himself.

Any Christian young man who will follow certain steps which he outlined in his talk can be materially blessed, Blackmon said. Here are the steps:

1. Christianity is opportunity No. 1. When a person has been born again—and this can happen only through the new birth that comes from trusting Christ as Savior—he has God as his Father.

2. After one becomes a Christian, he needs to associate with God daily. Live according to II Chronicles 7:14. Seek God seven days a week. Look up to God

every day and every minute for help.

3. Have a great conception of God, as Isaiah, who saw the Lord “high and lifted up.” Tell people how God has blessed you. The key verse here is Psalm 99:5: “Exalt the Lord our God, and worship at his footstool; for he is holy.”

4. Talk with God. Pray about your business. “Somebody’s got to make money to put into the Cooperative Program.”

“God will answer today, if you need the answer today.

“Since 1945 I have not asked anyone for advice—not even my wife. She gives a lot of advice, but I don’t take it. I depend on God.”

5. Exercise faith. “There’s where the percentage is.”

“Hebrews 11:1 is the only place in the Bible that tells us specifically what faith is. Let me give you my businessman’s definition. ‘Faith is the substance. . .’ says this verse. Now sub means under and stance means foundation—so faith “stands under.” Evidence means bringing to light truth, not hearsay.”

6. Worship. “This is something the new Christian has to learn as a child.

“I asked my three-year-old son what he would do if I died. He said he would get over it. But now that he is grown up and has had time to learn more about the father-son relationship, I think it would take him a while to get over my death.

“Give God credit for being skilled in helping you. Two scriptures here are: Psalm 37:4, ‘Delight thyself also in the Lord; and he shall give thee the desires of thine heart’; and Numbers 14:8, ‘If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.’ ”

“In conclusion, I’d like to say that I hope the Southern Baptist Convention soon gets to the point of not underemphasizing what God can do for a Christian man in a material way.”—ELM

Appointed missionary

Mary Evelyn Wigger, daughter of Rev. and Mrs. Harry C. Wigger of Bentonville, has received a mission appointment from the Home Mission Board. A 1967 graduate of Southwestern Seminary, Ft. Worth, Miss Wigger will undergo a training period at Clark Howell Technical Center in Atlanta before transfer to Salt Lake City, Utah, where she will serve with the department of Christian social ministries.



MISS WIGGER

Miss Wigger's father is superintendent of missions for Benton County Association.

Rev. Mathis honored

Rev. Roy N. Mathis, pastor of Indian Hills Church, North Little Rock, has been selected to appear in the 1968 edition of Outstanding Young Men of America because of his outstanding contributions to his church, community and country.

Mr. Mathis has been pastor of Indian Hills Church for one and a half years, during which time the membership has increased by more than 150 and a new building program begun.

He is chaplain in the 39th Infantry Brigade, Arkansas National Guard, and serves on the staff of the Veterans Administration Hospital, Little Rock Division, as part-time chaplain.

About people

RALPH C. ATKINSON JR. and E. N. JONES have been appointed vice president of academic affairs and administrative associate, respectively, of Dallas College, Dallas, Tex.

Atkinson, 33, will assume on-campus responsibilities in July, 1968, serving the college on a consultant basis until that time.

The new vice president will direct the work of the Dallas College faculty, which will number 60 by the fall session in 1968. He is presently a candidate for the doctor of philosophy in higher education administration at the University of Michigan's Center for the Study of Higher Education.

Jones, who recently retired as secretary of the Christian Education Commission of the Baptist General Convention of Texas, will serve as administrative associate in a temporary capacity through July of this year. (BP)

Clear Creek news

By PAUL E. WILHELM, MISSIONARY

First Church, Ozark, presented the following Sunday School attendance awards recently; Jerry Don Kelly, 6 months; Jimmy Bryce, 1 year; John Stottman, and James Lesley, 2 years each; Mr. and Mrs. Oliver Smith, 4 years each; Betty Ruth Smith, and Linda Joyce Smith, 5 years each; Jo Ann Yates, 11 years; and Mrs. Faber L. Tyler, 34 years. Rev. Gerald Jackson is pastor.

First Church, Clarksville, presented the following Sunday School attendance awards recently: Sandra Elmore, Karen Qualls, and Carolyn Bradley, one year each; Mrs. Darrell Stepp, and Mrs. Grace Philpott, 3 years each; Lisa Schmatjen, Ann Schmatjen, Whitney Johnson, and Donna Kay Bradley, 4 years each; Cecil Bradley, and Boice Donaldson, 5 years each; and Mrs. J. S. Hardin, 26 years. Rev. Billy Ray Usery is pastor.

First Church, Van Buren, has adopted a 5-year projected growth plan. The planning involved all church organizations, evangelistic outreach, mission participation, and mission giving: Rev. Bruce Cushman is pastor; Harold Biggs is minister of music and education; and Mrs. Eula Armstrong is youth director.

The Uniontown Church ordained four new deacons Jan. 14: Francis Ed Stockton, Jimmy Good, Earl Morton, and William Koonce. Rev. Edward Baker, Uniontown Church pastor, served as moderator.

Ordained to ministry

Tommy Cunningham, 807 W. 26th, Pine Bluff, was ordained to the gospel ministry at First Church, Pine Bluff, January 7. Mr. Cunningham is the son of Dr. and Mrs. T. J. Cunningham, 1316 W. 29th, Pine Bluff. He graduated from Pine Bluff High School and Ouachita University, and attended Southwestern Seminary. He is married to the former Susan Ritter, daughter of Mr. and Mrs. Lewis Ritter, Pine Bluff.



MR. CUNNINGHAM

Dr. John McClanahan, pastor of Pine Bluff's First Church, served as moderator of the ordaining council and led the interrogation.

Bob Marti and Jerry Reeves, Southwestern Seminary students, led the invocation and read the scriptures, respectively.

Dr. S. A. Whitlow, executive secretary, Arkansas Baptist State Convention, preached the ordination sermon. Dr. Jim Berryman of Ouachita University brought the charge to the candidate. The ordination prayer was led by Rev. Harold White, superintendent of Missions, Harmony Association.

Virgil Glover, deacon, Hickory Grove Church, Star City, presented a Bible to Mr. Cunningham, who is pastor of that church.

Great Decisions 1968

The annual foreign policy roundtable known as Great Decisions will be kicked off in Arkansas for its seventh straight year the week of February 4.

Great Decisions 1968 is sponsored by the Foreign Policy Association, a non-partisan, non-sectarian organization that was founded in 1918 to develop informed and articulate public opinion on foreign policy issues. In Arkansas the co-ordinating agency for Great Decisions is the World Affairs Council of Arkansas. Data on Great Decisions 1968 may be obtained from the Council, P. O. Box 2117, Little Rock, Ark. 72203.

Individual pastors and ministers of education have taken on Great Decisions as projects among their memberships as have local councils of churches and ministerial alliances.

The subjects of Great Decisions 1968 are: The Middle East—What Prospects for Enduring Peace?, the week of February 4; Brazil—Key to Latin America's Future, February 11; Upheaval in Communist China—What Outlook for the Cultural Revolution?, Feb. 18; Britain after Empire—New Role for an Old Ally, Feb. 25; The 'Other War' in Vietnam, Can Pacification Succeed? March 3; The Two Germanies—Roadblock of East-West Détente? March 10; Dollars, Trade & Aid—What Policies for World Prosperity? March 17; American Power and Foreign Policy—Is the U. S. Overextended? March 24.

Arkansas Baptist giving sets record

The Executive Board held its first meeting for 1968 at the Park Hill Church, North Little Rock, Monday, Jan. 22. Reports indicated a good year in 1967 for our Baptist work in Arkansas. A total of \$2,317,292.70 was contributed by our churches for world missions through the Cooperative Program. This is more than \$145,000 above the receipts for the previous year. An increase of more than \$25,000 was experienced in the three special missions offerings. The total for these offerings was \$535,648.97.

The reports from our associations indicate that Arkansas Baptists baptized a total of 11,598 in 1967, which is an increase of 1,222 over 1966.

The meeting was characterized by wise planning and a forward look. The Board responded to a Macedonian call coming from two or three directions:

A check for \$10,000 has been forwarded to the Colorado Baptist Convention representing our contribution to the Greater Denver Evangelistic Crusade for next July. Our churches responded to this call with such generosity that we went above our goal for the Dixie Jackson state mission offering last fall. The total for this offering was \$65,646.46, the last \$10,000 of which went to the Colorado Convention.

Now a large number of our churches are responding to the call for additional help in the form of pastors, music directors, and others to help in the Crusade in July. Numbers of our churches plan to send their pastors and music directors at church expense to participate in this effort. In some cases families plan to go and help with visitation. Some choirs likewise will go to help with the music during the revival services.

Michigan Baptists have likewise asked us to assist them in the matter of Project 500. Dr. Fred Hubbs, executive secretary, formerly from Arkansas, is leading Michigan Baptists in an excellent manner. The Board voted to "help in every way possible." Project 500 is an attempt to establish 500 missions in various areas of the Southern Baptist Convention. This effort is under the direction of the Home Mission Board. This Board is adding \$1,000,000 to the Annie Armstrong offering for 1968 to assist in this project.

In the Idaho-Utah Convention, Dr. Charles Ashcraft, executive secretary, another Arkansas native, is leading their convention in an attempt to establish 400 Home Fellowships-Bible Study. There are few Baptists in this area and consequently the work will move at a rather slow pace. Homes will be sought in which worship service and Bible study will be held. We are assist-

ing the Idaho-Utah Convention in the amount of \$2,500 this year to pay the travel expenses of pastors at the rate of 8 cents per mile to go to these places and hold services—on Sundays and also during week days. It is hoped that at least 100 of these Home Fellowships will grow into churches within the next ten years. It is the Board's judgment that this approach is both wise and practical for an area like this.

The Board authorized the employment of a Secretary for the Brotherhood Department, a position left vacant by the retirement of Brother Nelson Tull. It will perhaps be fall when this is effected.

The Board is recommending to the convention this fall that the Baptist Student Union be placed under a separate board of trustees. This board will be made up of 18 members, two or more of whom will be nominated from each of the eight districts of our convention. A committee was set up to work out the transfer if the convention deems it wise to make this move.

The Board adopted the following policies governing our camps and assemblies sponsored by the convention:

"I. For Camps and Assemblies attended by both girls and boys:

1. Dress

Shorts will be permitted during recreation periods.

(No mid-riffs or short shorts)

2. Swimming

There will be no mixed swimming and no one will be allowed in the swimming pool area except swimmers. The pool area will be clearly defined and marked.

"II. For Camps and Assemblies attended by only boys or only girls.

1. Dress

Clothing may be worn suitable to the varied camp and assemblies program and activities.

"III. The committee wishes to give further study to the Camp and Assembly programs and objectives. It is hoped that a long-range plan can be presented that will glorify the Lord and strengthen Arkansas Baptists' efforts for Him."

The Board voted to send Mrs. Whitlow with the executive secretary to the annual meeting of the state Executive Secretaries which is being held this year in Honolulu. They will depart February 8 and return February 23.

Permission was granted the editor,

Dr. Erwin L. McDonald, to go with the John Haggai Evangelistic Association to Indonesia in May or June of this year for an evangelistic crusade. The editor's expense will be borne by the Haggai Association.

Mr. A. O. Smith of Stamps, Arkansas, has graciously offered to build a chapel on our property and adjacent to our BSU Center at AM&N College, Pine Bluff, if the convention would furnish the Center. This we are delighted to do and a committee has been set up to work with Mr. Smith and Dr. Clyde Hart on this project.

For many years our convention has joined with other denominations through the Christian Civic Foundation to deal with the problems of alcohol, gambling and other social evils. It was this organization that led us in a successful effort to defeat the gambling bill a few years ago. An educational program in our high schools has been an effective part of this effort for a number of years. Our allocation for this purpose has been raised \$1,000 to a total of \$6,000 for 1968.

For a number of years our convention has appropriated a nominal sum of money to help our small churches in building programs. A loan fund is being set up to further help the small churches in erecting church buildings when they cannot arrange financing elsewhere. The sum available will be very limited for some time. Following are the conditions under which these loans will be made:

"Eligible Churches: This fund would be only for churches with 300 or less members.

"Building Plans: That floor plans be approved by State Missions Department.

"Maximum Loan: \$10,000 for building and/or property. (This does not include residential property for pastor.) No loan for more than 50 per cent of proposed building or purchase.

"Mortgage: Mortgage made in favor of Arkansas Baptist State Convention, but second to other approved encumbrances.

"Interest: Interest free for two years; regular prime rate thereafter.

"Repayment of Loan: Longest term of loan—8 years." — S. A. Whitlow, Executive Secretary.

LIKE SWEET ONIONS? NEW BLUE RIBBON ASSORTMENT
600 sweet onion plants with free planting guide \$3 postpaid fresh from Texas Onion Plant Company; "home of the sweet onion," Farmersville, Texas 75031

Achievement certificates

Everett Wheeler, associational clerk, White River Association, was awarded the Certificate of Achievement of the Better Minutes Contest, Southern Baptist Convention, Dec. 14. The presentation of the certificate was formally made at the regular monthly associational rally, by Rev. Ewell Logue, moderator, on Jan. 15.

This recognition was for Mr. Wheeler's work in preparing a printed minute which received a rating of "Outstanding" when entered in the contest.

He has served as White River's associational clerk for 12 consecutive years.

Purchase portable church

The 36 Southern Baptist churches of the Washington-Madison Association have purchased a portable church for use in mission work in the area. The portable building, with a capacity of 75, originally belonged to First Church, Fayetteville. Its first usage was for beginning a work at Greenland.

The building will be used until permanent facilities are established. It comes equipped with heating, air-conditioning, rest rooms, partitions, and includes a sanctuary area.

Plans are now in the making for beginning a new work in the Elkins area.

The Cover



BAPTIST WORLD ALLIANCE SUNDAY, which falls on the fourth of this month, should serve as a reminder to one and all that we are one together.

The world is my country,
All mankind are my brethren,
To do good is my religion,
I believe in one God and no more.

—Thomas Paine

For our Baptist World Alliance Sunday message, turn to page 17.

Beacon lights of Baptist history

Missionaries lost at sea

BY BERNES K. SELPH, TH.D.

PASTOR, FIRST CHURCH, BENTON

The first Southern Baptist missionaries to be lost at sea were Dr. and Mrs. John Sexton James, who were drowned when their ship "Paradox" capsized in a sudden squall as it entered Hong Kong harbor, April 15, 1848.

Dr. James was the son of Israel E. and Elizabeth James, born in Philadelphia, Penn., July 10, 1818. He was baptized early in 1837. From the time of his conversion he had a strong desire to labor on foreign fields as a missionary physician, and sought every opportunity to learn more about such work.

He graduated from Brown University in 1842, and entered Newton Theological Seminary. He married Elizabeth Rotzel on Aug. 25, 1844, in the Tenth Baptist Church, Philadelphia. A daughter was born to this couple at Somerville, Penn., April 17, 1845. The child died Aug. 5, 1845. Due to her enfeebled condition her physician forbade Mrs. James going to Burma with her husband to do missionary work. Because of this Dr. James gave up the idea of being a missionary.

Mrs. James died at Somerville, Sept. 11, 1845. After her death the husband felt God's leadership again in mission work and offered himself to the Southern board, having counselled with Dr. J. B. Taylor, Foreign Mission Board secretary, who suggested China as a place of service. Dr. James took more work in the Jefferson Medical School in Philadelphia. He practiced his profession a few months at Somerville and was invited to confer with the Mission Board on Nov. 2, 1846.

After the usual examinations on Nov. 16, the candidate having retired, the Board unanimously accepted Dr. James as a missionary physician to China. The Board also acceded to the request of Dr. James' father that his son be given the privilege of returning if he so desired this of him at the end of five years. His return would be at no expense of the Board, however.

Dr. James and Annie Price Stafford were married June 15, 1847, in the First Baptist Church, Salem, Mass. The Jameses left for the Shanghai Mission from Philadelphia on Nov. 11, 1847, on the ship "Valparaiso."

Dr. James treated many of the crew on ship and witnessed to them. Because there was no immediate boat to Shanghai the Jameses accompanied Dr. Dean up to Canton, met the missionaries there, and observed the work. On April 13, they took passage on the schooner "Paradox." Two days later this boat capsized as it entered Hong Kong harbor. The missionaries were trapped in their cabin.

Their missionary friends were cast down and broken-hearted. The Southern Baptist Convention passed a resolution of regret to the family and "was compelled to be dumb."

Perhaps its feelings were best described in the strong faith of Mrs. Stafford, Mrs. James mother: "How many plans have I heard them make, and how many resolutions formed for the advancement of Christ's cause, in connection with the mission at Shanghai. Dear precious ones! God knows . . . and they know now . . . why they were not permitted to carry out their wishes."

RA chapter grows

The Royal Ambassador Crusade Chapter organized last August at Tyler Street Church, Little Rock, has increased in membership from three to 12, according to an announcement from its leader, John Hurd.

The chapter has been named in honor of James Wilson, missionary to Brazil, whose son, John, is a chapter member. The Wilsons are members of Tyler Street Church.

Plan Presbyterian church

EDINBURGH—A Church of Scotland (Presbyterian) minister, the Rev. Lawson R. Brown, will go to the Bahamas soon to establish the first Presbyterian church on the island resort of Grand Bahama.

Mr. Brown, currently a minister in a Glasgow industrial area, will look after a congregation of 100 which uses a hotel lounge for a church at Freeport, the island's main tourist center. (EP)

The bookshelf

The Mountain States: Arizona, Colorado, Idaho, Montana, Nevada, New Mexico, Utah, and Wyoming, by Marshall Sprague and the Editors of Time-Life Books, 1967, \$4.95

Another in the Time-Life Library of America series, this is an incisive, illustrated study of the rugged expanse of American mountain and desert land flanking the Continental Divide—an area nearly two-thirds as large as Western Europe, but peopled with fewer inhabitants than the population of New York City.

Novelist A. B. Guthrie Jr., who has called the region "the big sky" in his novel of the frontier bearing this title, introduces the book with a poetic essay on the mountain man's heritage.

Nearly 200,000 of the half a million Indians who survived the coming of the white man now live in the Mountain States. Probing the social make-up and problems of the modern Navajo, largest tribe in the country, the author cites new, telling evidence to demonstrate that this proud, artistic people is at last making economic headway—in its own way—in non-Indian America.

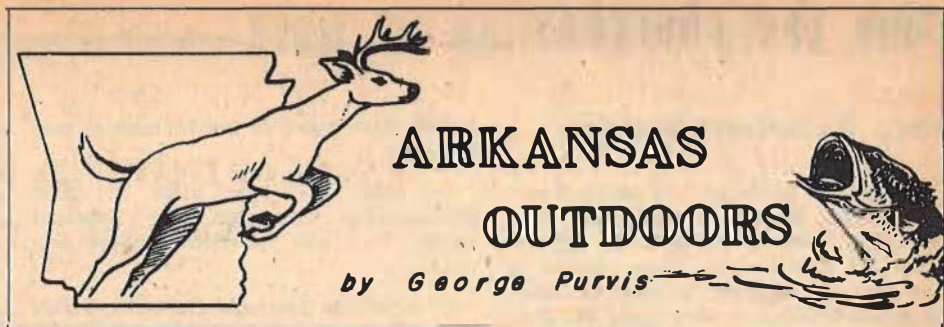
A Guide to Science and Index to the Life Science Library, by the Editor of Life, 1967, \$3.95

The final volume in the Life Science Library presents an illustrated panorama of "the great adventure of the human race." The editors of the book undertake in 208 pages to trace the evolution of science. Eight picture essays describe science's major fields, and a comprehensive index covers the preceding 25 volumes in the series.

Husbandmen of Plymouth, by Darratt B. Rutman, Beacon Press, 1967, \$5.95

Author Rutman turns to the 1620-1692 period in American history to produce an engaging portrait of the initial stage of successful colonization. Here is a rare view of the lives and concerns of America's first pioneers—their crops, their homes, their daily patterns of work. Particularly engrossing is his "inventories" of the physical possessions of three specific farm families, devised from old wills.

Why Wait Till Marriage?, by Evelyn Millis Duvall, first published in 1965 by Association Press, is now available in paperback at 75 cents. The book brings relevant findings from such fields as anthropology, human development, medicine, psychiatry, psychology, religion, and sociology to bear upon sex concerns common to young people. Highly recommended.



An obvious choice

When our country was inhabited only by Indians, game of all kinds was abundant. Whitetail deer, which were found over approximately the eastern one-third of the continent, was a valuable source of food and clothing. But Indians were not conservationists, as some maintain. If and when the occasion arose



DRAWING by George Purvis

(which was seldom), they killed more game than they could possibly use. However, there were so few Indians and so much game that their killing had little, if any, effect on the wildlife supply, nor did their activities have any effect on wildlife habitat.

With the coming of the white man and the 'settling' of America, wildlife was slaughtered and by the mid-1800's big game was scarce except in a few areas. By the early 1900's deer in Arkansas numbered less than one thousand. Game management in our state and over the nation has in fairly recent years restored whitetail deer till there are now more of this species than when the Indians were the only inhabitants. (Arkansas's present deer population is approximately 300,000).

In our 'enlightened age' man has within his power the ability to destroy wildlife habitat and suffer the loss of game, or he can maintain and improve wildlife habitat and enjoy the resulting wildlife abundance. This choice is being made in land uses everyday in our state.

Your state convention at work

Race Relations Sunday

Arthur B. Rutledge, secretary-treasurer, Home Mission Board, and Foy Valentine, secretary-treasurer, Christian Life Commission, have issued a plea for all Baptists to observe Race Relations Sunday, which falls on Feb. 11.

In a letter to this department, Mr. Rutledge and Mr. Valentine noted that each pastor should do his share to alleviate racial disharmony. Packs of material and posters have been made available for making Race Relations Sunday as meaningful as possible. New materials offering practical suggestions are included from the Foreign Mission Board, the Home Mission Board and the Christian Life Commission. All of these are available for quantity use in Sunday School, Training Union, WMU, Brotherhood, tract racks and inserts in church bulletins.

If you are planning to use additional supplies of these materials to observe Race Relations Sunday, you will want to order as early as possible to secure them before Feb. 11.

We join in the hope that God will use this 1968 Race Relations Sunday as His instrument to challenge Southern Baptists to the vital ministry of racial reconciliation.—Clyde Hart

A gain in baptisms

The churches in the Arkansas Baptist Convention won to Christ and baptized 11,598 people in the associational year 1966-67. This is 1,222 more than the year before. This is two years in succession we have had a gain in baptisms. The year 1968 is one of preparation for the 1969 Crusade of the Americas. This should be a great year in baptisms.

Someone inquired a few days ago about simultaneous revivals and wanted to know if they pay off. The records reveal that the years of our first simultaneous campaigns were the greatest years of baptisms for our state. The six years from 1949 through 1955 were six record years.

Our greatest year of baptisms was 1950, when we had our first simultaneous campaigns west of the Mississippi River and baptized 16,367 persons.

The second highest year was 1955 with 15,052. This was also a state-wide simultaneous revival effort.

In 1954, the year of preparation for the 1955 simultaneous revivals, we baptized 14,693. This was the third highest.

In 1949, in preparation for the 1950 simultaneous revivals, we baptized

14,560. This was the fourth highest record.

In 1951, the year after the first simultaneous campaign, we baptized 14,023. This was the fifth highest record.

In 1956, the year after the '55 simultaneous campaign, we baptized 13,452. This was the sixth highest record.

In 1949 we had a net gain in Sunday School enrollment of 11,949. This ties in with our record number of baptisms in 1950. Our net gain in Sunday School enrollment in 1954 was only 4,177; however we still baptized 14,693 people.

In 1950, 15 associations reached their record in baptisms. In most cases, those records still stand. In 1949, the year of preparation, nine associations broke their records. In 1951, the year following the crusade, three associations broke their records in baptisms.

In the Southern Baptist Convention, since we started our simultaneous campaigns in 1950, we have never fallen under the 350,000 mark, which we had never reached before. In 1959 with the simultaneous campaigns we baptized 429,063. The next highest year was 1955 with 416,867. In 1958, preparation year for the simultaneous campaigns of 1959, we baptized 407,892.

So, it is easy to see the record years in baptisms were those years connected with simultaneous revivals.

I hope and pray every church in our good state will cooperate with the 1969 Crusade of the Americas.—Jesse S. Reed, Director of Evangelism

Music worker program

The summer approved music worker program is planned to provide music training to fit the needs of individual churches or associations under the leadership of seminary-trained students or graduates in church music.

Worker arrives Saturday afternoon, conducts classes through the next Friday night, leaves on Saturday morning. A one or two-week school is available. Classes are held in music-reading, voice, piano, organ, song leading, graded choir methods, planning worship services, improving congregational singing, organizing and directing choirs.

The application deadline is April 15, 1968. Upon receipt of application the department personnel will have a planning meeting to set up the schedule and other arrangements. The church is responsible for making available all study course books. Other materials will be provided by the department.

The church will pay the worker \$50.00

per week, or more if they desire to do so. Upon advance arrangements with the department, this amount could possibly be supplemented from the department budget. The church will also take care of the worker's room, board and travel while on the field. The travel department will take care of worker's travel expense between assignments.

The 1968 dates are June 15-Aug. 30.

Comments from those who have used workers:

"We feel that our school was very beneficial to those who attended, and helped our congregational singing."—Rev. Raymond Palmer, pastor, First Church, Clarendon

"Many of our young people learned to lead singing. Our people learned how to sing hymns correctly and to read music. I believe the program is just fine."—Rev. Oscar Huston, pastor, Owensville Church, Lonsdale.

"The worker was a prime example of a fully dedicated Christian worker. The workers accomplished what we expected by correcting old hymns, learning new songs, learning choir techniques, and improving piano technique of pianists."—Freddie Pike, Faulkner County Associational music director.

"Ten thousand thanks to you and your department for making it possible for the music worker to be with us at Baptist Vista. She made a tremendous contribution to the camp program. We will ever be grateful to your department for this. She was accepted by the boys and girls and adult workers from the very moment she came into our midst."—Rev. Thomas E. Lindley, Associational Missionary, Dardanelle-Russellville

Executive board

A total of \$2,317,292.70 through the Cooperative Program was received in the office of the Executive Secretary for the year 1967. Following is an account of the distribution of these funds according to the budget adopted by the Convention for last year.

| | |
|------------------------------------|---------------|
| Southern Baptist Convention | \$ 779,584.00 |
| Quachita Baptist University | 449,599.90 |
| Missions-Evangelism | 131,646.68 |
| Baptist Student Union | 114,617.09 |
| Annuity Board, SBC (Retirements) | 110,000.00 |
| Camp Indebtedness | 107,077.53 |
| Arkansas Baptist Home for Children | 85,769.00 |
| Southern Baptist College | 76,779.91 |
| Ministerial Education | 54,343.38 |
| Woman's Missionary Union | 47,920.00 |
| Administration | 40,000.00 |
| New Baptist Building | 37,167.68 |

| | |
|--|-----------|
| Sunday School | 34,000.00 |
| Training Union | 32,450.00 |
| Division of Services | 32,000.00 |
| Brotherhood | 29,000.00 |
| Promotion (Stewardship, Cooperative Program) | 21,200.00 |
| Church Music | 20,800.00 |
| Foundation | 16,250.00 |
| Camps and Assemblies | 16,000.00 |
| Arkansas Baptist Newsmagazine | 15,000.00 |
| Baptist Memorial Hospital, Memphis | 14,787.53 |
| Convention | 13,000.00 |
| Race Relations | 12,000.00 |
| Annuity (Operating) | 8,600.00 |
| Miscellaneous | 7,800.00 |
| Reserve | 6,400.00 |
| Ministerial Aid | 3,500.00 |

\$2,317,292.70

The three mission offerings for 1967 were as follows:

| | |
|------------------------|---------------|
| Lottie Moon (Foreign) | \$ 370,141.64 |
| Annie Armstrong (Home) | 99,860.87 |
| Dixie Jackson (State) | 65,646.46 |

\$ 535,648.97

—S. A. Whitlow, Executive Secretary.

Gennings to Virginia

Rev. Marvin Gennings has resigned as pastor of South Side Church, Ft. Smith, to become pastor of Virginia Heights Church, Roanoke, Va., effective Feb. 11.



Dr. James C. Barry
Consultant, Weekday and
Vacation Bible School Work,
Sunday School Department,
Baptist Sunday School Board

February 13, 1968

First Baptist Church, Hope
First Baptist Church, Ozark

Youth convention facts

Fact Number Two: "Three Big Sessions."

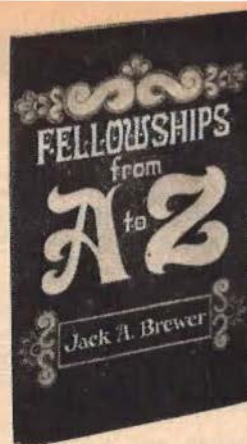
Each of the three sessions—morning, afternoon, and night will be "stupendous"!

In the morning session we will hear Miss Joan Myers, who as "Miss Mississippi" was first runnerup in the Miss America pageant. She will give her testimony and chalk talk at 10:30 a.m. This will be followed by the State sword drill. The morning service will be concluded by the message by Dr. Gordon Clinard, pastor of First Church, San Angelo, Tex.

In the afternoon session we will hear Dr. Clinard's second and final message. For the last hour and a half, eight "case study teams" will present eight cases for discussion. This will replace the afternoon conferences. Everybody will remain in the auditorium to hear the eight cases.

In the night session (6:00-8:15 p.m.), following the speakers' tournament finals, the Folk Singing Group will present "GOOD NEWS."

This will be THE outstanding Youth Convention of all times! We are expecting 2,500 youth to attend from all sections of Arkansas.—Ralph W. Davis



Recreation Minister Writes Book

Jack A. Brewer, minister of youth and recreation of Tallwood Baptist Church in Houston and formerly of First Baptist Church, Texarkana, has written a new book released by Broadman Press this month.

In FELLOWSHIP FROM A TO Z, he lists the five "p's" for a successful fellowship as—planning, preparation, publicity, presentation; and "put-it-up." This miscellaneous assortment of 24 brief fellowship plans has suggestions for the five "p's" included for each. Although many are slanted toward the teenager, most of them could be adapted for several age groups.

This helpful new paperback book is available at your Baptist Book Store for \$1.00



Broadman Press
Nashville, Tennessee



Miss Delores Baker
Editor, Primary Lesson
Courses, Sunday School
Department, Baptist Sunday
School Board

STATE VACATION BIBLE SCHOOL CLINICS

For: Associational VBS Team Leaders—

Associational Missionaries—

Pastors—Staff Members

February 15, 1968

First Baptist Church, Pine Bluff
First Baptist Church, Jonesboro

Bring Sack Lunch

ATTEND THE CLINIC NEAREST YOU

Southern Baptist datelines

Men's organization constituted in Texas

DALLAS—A new organization for Baptist laymen, called Texas Baptist Men, has been officially constituted during its first meeting.

About 75 Baptist laymen and pastors from throughout the state approved the constitution and by-laws for the new organization in a called meeting here at First Baptist Church.

The new organization will replace the Texas Baptist Brotherhood organization, although convention officials said that the work of the two will be virtually the same.

In the past, however, the work of the Brotherhood organization has been coordinated by the Brotherhood department of the Baptist General Convention of Texas Executive Board.

The new organization provides for an executive board of Texas Baptist men and an "auxiliary" relationship to the state convention, similar to that of Woman's Missionary Union. The Texas Baptist Men executive board will be composed of about 150 members.

Texas Baptist Men will include the members of Baptist men's groups in churches affiliated with the state convention. The organization will continue to correlate work with the Brotherhood Commission of the Southern Baptist Convention.

Purpose of the organization, states its newly-approved constitution, is "to support the Baptist General Convention of Texas in its task of bringing men to God through Christ by fostering programs that will assist the churches and (Baptist) associations in their tasks of leading men, young men, and boys to a deeper commitment to missions..." (BP)

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3 WEEKS

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New Home Board missionaries

ATLANTA—Eight homeland missionaries were appointed in the January meeting of the directors of the Southern Baptist Home Mission Board, including one to the U. S. Air Force Academy, Colorado Springs

The appointees are Donald Gene Gurney, Watonga, Okla.; George Ernest Ray, Norton, Tex.; Mary Evelyn Wigger, Bentonville, Ark.; Robert Clifton Jones, Wilmington, Del.; Mr. and Mrs. Audley G. Hamrick, Boiling Springs, N.C., and Knoxville, Tenn., respectively; Jerreal Boyd Buchanan, Person County, N.C.; and James Theodore Burdine Jr., Cleveland, Ohio.

Gurney, former pastor of Trinity Church, Moscow, Idaho, will serve as director of Baptist military personnel and student ministries at the Air Force Academy.

Appointed as superintendents of missions were Ray, former pastor of Circle Drive Church, Colorado Springs, who will serve the western slope area of the Colorado Baptist Convention; and Bur-

dine, former pastor of University Church, Fairbanks, Alaska, for the newly-established Northern Plains Convention.

A 1967 graduate of Southwestern Seminary, Fort Worth, Miss Wigger will undergo a training period at Clark Howell Techwood Center, Atlanta, before transfer to Salt Lake City, where she will serve with the department of Christian social ministries.

Jones, who has been serving as superintendent of missions of the Pike Association in Shelbyville, Ky., was appointed director of mountain missions for the Kentucky Baptist Convention.

Mr. and Mrs. Hamrick will be missionaries to the Indians in Cubero N.M., coming from Gaffney, S.C., where he was pastor of Camp's Creek Church.

Buchanan leaves a pastorate at Heights Church, Albuquerque, N.M., to become pastor-director in Brooklyn, N.Y. (BP)



Feminine intuition

by Harriet Hall

'Flu' for two

My husband said it first. "I think I'm getting the flu."

"I don't want it," I countered, but in less than 24 hours we were consoling each other with such comforting words as, "I know I'm sicker than you are!"

The worst part of the flu is giving in to it—admitting you've got it. As soon as that's accomplished, you slow down and start the needed rest period. Gradually the telephone doesn't ring as often, and when the word gets around that you have the flu you don't have company for several days. Then, too, you're actually excused from being present at a few meetings. You even learn that you're not so indispensable as you once imagined.

With luck you may recuperate enough to enjoy catching up on a little reading. January or February are good months for this because the Christmas rush always leaves unread books and articles in its wake. I enjoyed reading Catherine Marshall's article in a January magazine telling about her second family. There was a helpful, spiritual diary-type article, excerpts from a forthcoming book by Fae Melania. For any who smoke and wish they didn't, I recommend the January Readers Digest article, "What the Cigarette Commercials Don't Tell You." Ann Landers has an interesting article, "Are you Ashamed to be a Homemaker?" in the February Family Circle. For reading on the light side I recommend Jean Kerr's "The Snake Has All the Lines," which was included in a package our daughter sent for Christmas. For any reader who has airplane-phobia, see chapter 3 of Miss Kerr's book, "Go Josephine in your Flying Machine"—it's hilarious. Space won't allow me to list a number of other good articles and books I've been enjoying, but perhaps there'll be reflections in future columns.

Meanwhile, as a certain TV personality says, keep those cards and letters coming—they help.

Radio programs slated

FORT WORTH—The Southern Baptist Radio and Television Commission has begun production of two new radio programs for use on two of the new ABC radio networks.

The two new programs are called *Pendulum*, which is a religious variety program, and *MasterPeace*, a program of classical and semi-classical music masterpieces.

Both were premiered on the new ABC radio networks on Jan. 7. Beginning with the new year, ABC radio formed four separate radio networks, each tailored for a specific type of listening audience.

The four new ABC radio networks are called the American Contemporary Radio Network, the American FM Radio Network, the American Entertainment Radio Network, and the American Information Radio Network.

MasterPeace, the new Baptist music program, will be heard on the ABC Entertainment Network, boasting 150 stations. *Pendulum*, the variety program, will be heard on the Contemporary Network with 100 stations.

Paul M. Stevens, executive director of the SBC Radio-TV Commission, said that it was significant that ABC radio executives had extended an invitation to the commission to develop two new programs for the new networks, for it indicates the confidence of the industry in the quality of Baptist religious programming.

"The commission is delighted to be a part of the \$3 million expansion plan by ABC radio," said Stevens. The establishment of the four new networks has been described by one industry magazine as the most revolutionary development in the radio industry in about 20 years.

Stevens said that *Pendulum* will feature interviews with interesting people in show business, in politics and in religion. Music on the program will be semi-classical, popular, and religious. The show will contain a brief inspirational vignette by J. P. Allen, pastor of Broadway Church, Ft. Worth.

MasterPeace will be a program of the world's great music—classical and semi-classical—with interesting commentary and interviews, Stevens said. It will be produced by Jo Ann Shelton, director of program music for the commission. (BP)

SBC convention committees named

HOUSTON—Twelve committees have been named to coordinate local arrangements for the Southern Baptist Convention when it meets here June 4-7.

Heading the 12 committees as general chairman of the steering committee is Lee Porter, pastor, First Church, Bellaire, a Houston suburb; and as co-chairman, E. H. Westmoreland, pastor, South Main Church, Houston.

Serving as assistant chairman are D. E. Sloan, area missionary at Union Baptist Association (Houston) for the Baptist General Convention of Texas; and O. A. Taylor, pastor, First Church, Spring Branch, another Houston suburb.

The 12 committees will handle such matters as publicity, registration, housing, hospitality, dinners, nursery, decorations transportation, ushers, information, first aid, post office, and tours.

In Nashville, Porter W. Routh, executive secretary of the SBC Executive Committee which works on convention arrangements with the local committees, said that some Baptists still have not received the word yet that the convention will meet in Houston in 1968, instead of New Orleans as originally planned. Routh said some hotel reservation requests had been sent to New

Orleans instead of Houston.

The meeting place was changed by the SBC Executive Committee last September, when it became apparent that the Rivergate Convention Center would not be completed in time for the June convention in New Orleans. The Executive Committee voted to switch the meeting sites, meeting in Houston in 1968, and in New Orleans in 1969.

A total of 41 persons have been named to the 12 committees and steering committee. (BP)

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ught; speak the word,
t stand: 2^o for 1 Job 5:12
2 Ps 40: 7
Isa 51: 6

LORD spake thus to me
Actual type sample

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408 Spring St. Little Rock 72201



WILLIAM H. Ichter, left, and W. Hines Sims, secretary of the church music department of the SBC Sunday School Board, have produced an English version of "Crusade of the Americas," with music by Mr. Ichter and English lyrics by Dr. Sims. The English version, titled "Christ the Only Hope," is available at all Baptist book stores.

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| Each Adult 18 to 65 | \$2.40 | \$26.40 |
| Each Adult 65 to 75 | 4.15 | 45.65 |
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| HERE ARE TYPICAL FAMILY COMBINATIONS: | | |
| Man and Wife 18 to 65 | 4.80 | 52.80 |
| Man and Wife 65 to 75 | 8.30 | 91.30 |
| Man and Wife 18 to 65 and 1 Child | 5.95 | 65.45 |
| Man and Wife 18 to 65 and 2 Children | 7.10 | 78.10 |
| Either Parent 18 to 65 and 1 Child | 3.55 | 39.05 |

NOTE: For children under 18, you pay half rates—and get half benefits. When they reach 18, simply write us to change to full rates and full benefits that apply for conditions contracted after that time.

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Selling direct by mail... Every premium dollar buys protection!



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City: _____ State: _____ Zip Code: _____
City State Zip Code

Date of Birth: _____
Month Day Year Age

Occupation: _____

Height: _____ Weight: _____
Feet Inches Pounds

Beneficiary: _____
First Name Middle Initial Last Name

Relationship of Beneficiary to Applicant: _____

LIST NAME AND ALL REQUESTED INFORMATION FOR OTHER PERSONS TO BE INSURED

| First Name | Initial | Last Name | HEIGHT Ft.-In. | WEIGHT Lbs. | Age | BIRTH DATE Month Day Year | RELATION To Applicant |
|------------|---------|-----------|-------------------|----------------|-----|------------------------------|--------------------------|
| | | | | | | | |

NEXT—PLEASE ANSWER THE FOLLOWING QUESTIONS—THEN SIGN THE APPLICATION

To the best of your knowledge, have you or any other family member listed above ever had or been treated for any of the following:

Arthritis, hernia, venereal disease, apoplexy? YES NO
 Epilepsy, mental disorder, cancer, diabetes? YES NO
 Tuberculosis, paralysis, prostate trouble? YES NO

Mail this application with 25¢ right away to:

Heart trouble, eye cataract, disease of female organs, sciatica? If "yes" explain fully. YES NO

Have you or any other Family Member listed above had medical or surgical care or advice during the past two years? If "yes" explain fully. YES NO

I certify that, to the best of my knowledge, I and all Family Members listed above are in sound condition mentally and physically and free from impairment except:

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B-1-A

The church: gathered and scattered



BY T. B. MASTON
RETIRED PROFESSOR OF ETHICS, SOUTHWESTERN SEMINARY, FT. WORTH, TEX.

The contemporary church has many critics. Some of its critics speak from within the church; others from without. Some are sympathetic and constructive; others are cynical, sarcastic, and destructive. Whatever the source or the spirit of the criticism, it will be wise for church-leaders to evaluate objectively every criticism.

Many critics of the institutional church correctly suggest that it is too exclusively concerned about itself: its buildings, its organization, its program, its prestige in the world.

They contend that the church is in the world to serve. Some of them insist that to serve the world most effectively, the church must be a scattered rather than a gathered church.

Necessary balance

In reality, the church needs to be and is both a gathered and a scattered church. The effectiveness of its ministry in and to the world will depend on how well it keeps in balance these two aspects of its life: gathered from the world and in turn scattered in and for the world.

This means, among other things, that there still may be an important place for the so-called institutionalized church so frequently ridiculed by its critics.

The church, as the people of God, is first gathered by the Lord from the world and separated unto him and his purposes. We, through our efforts, may add names to the rolls of our churches but God alone can add them to the church. We are to be a holy people, dedicated to his purposes in the world.

The church is not only composed of those who have been gathered by the Lord, its members should also periodically be gathered together for the Lord.

Need for fellowship

We should come together for fellowship with one another

and with the Lord. We need to be instructed in the Word and work of the Lord. We need to join together in the worship of the Lord. Many church members should heed the admonition of the writer of Hebrews that we should not forsake the assembling of ourselves together.

It is the very nature of the church to be a scattered as well as a gathered church. The church is wherever we its members are on Monday through Saturday as well as on Sunday. We are our church where we live, work, and play as well as where we worship.

In other words, all we need to do to make a greater impact for God on the world is for us to recognize that we are the scattered church and then to live a more consistent Christian life in the world.

It is possible that too many of us have considered what we do on Sunday and within the walls of our church building as our total or at least our most significant service for the Lord. We should remember that our God is not only the God of Sunday and the sanctuary; he is also the God of Monday and the work-a-day world.

Renewal, dedication, togetherness

Let us never forget, however, that we should gather regularly with fellow church members. Our inner spiritual resources need to be renewed. We need a deepened sense of the presence of the Lord and a renewed dedication to his work in the church and in the world.

We can sum up by saying that we as a church have been gathered from the world by the Lord and in turn we are scattered by him to do his work in the world.

For the most effective ministry in and to the world, we will need to maintain in our lives a constant interplay of gathering and scattering.

Message for
BAPTIST WORLD ALLIANCE SUNDAY

February 4, 1968

As Baptists of all nations observe this Baptist World Alliance Sunday 1968, in their churches, their homes, in their private devotions, we are reminded that "there is one body and one Spirit, just as there is one hope to which God has called you. There is one Lord, one faith, one baptism; there is one God and Father of all men, who is Lord of all, works through all, and is in all" (Ephesians 4:4-6 TEV).

"Blest be the tie that binds our hearts in Christian love" has become the international anthem of the Baptists of the world. As we walk together and meet together we become increasingly aware of our oneness in the Lord Jesus Christ. But there is more to the function of our Baptist world fellowship than to meet together, as important and inspiring as that is. Our hymn continues: "We share our mutual woes, our mutual burdens bear."

As a worldwide fellowship of Baptists, we are called to be Christ's ambassadors of reconciliation in our lost world filled with injustice, suffering, and strife.

Let us, therefore, continue to say that race prejudice is wrong in the sight of God. But let us also find practical ways to uproot it and end the discrimination it breeds.

Let us continue to say that war is an unchristian way to settle international problems and disputes. But let us also seek practical ways in which we can fulfill our ministry of reconciliation.

Let us continue to say it is not the will of God that one human being should perish. But let us also use the avenues we have to send bread to the hungry, give shelter to the homeless, and extend medical aid to those who are ill.

Let us continue to cry out against the moral decay which is eroding the foundations of our civilization. But let judgement begin with our own household.

Let us continue to lend support to crusades of evangelism. But let us also incorporate in them God's concern for the whole man.

Let us continue to recognize that Christ has earnest followers in other church bodies. But let us also hear their testimony and share with them our own.

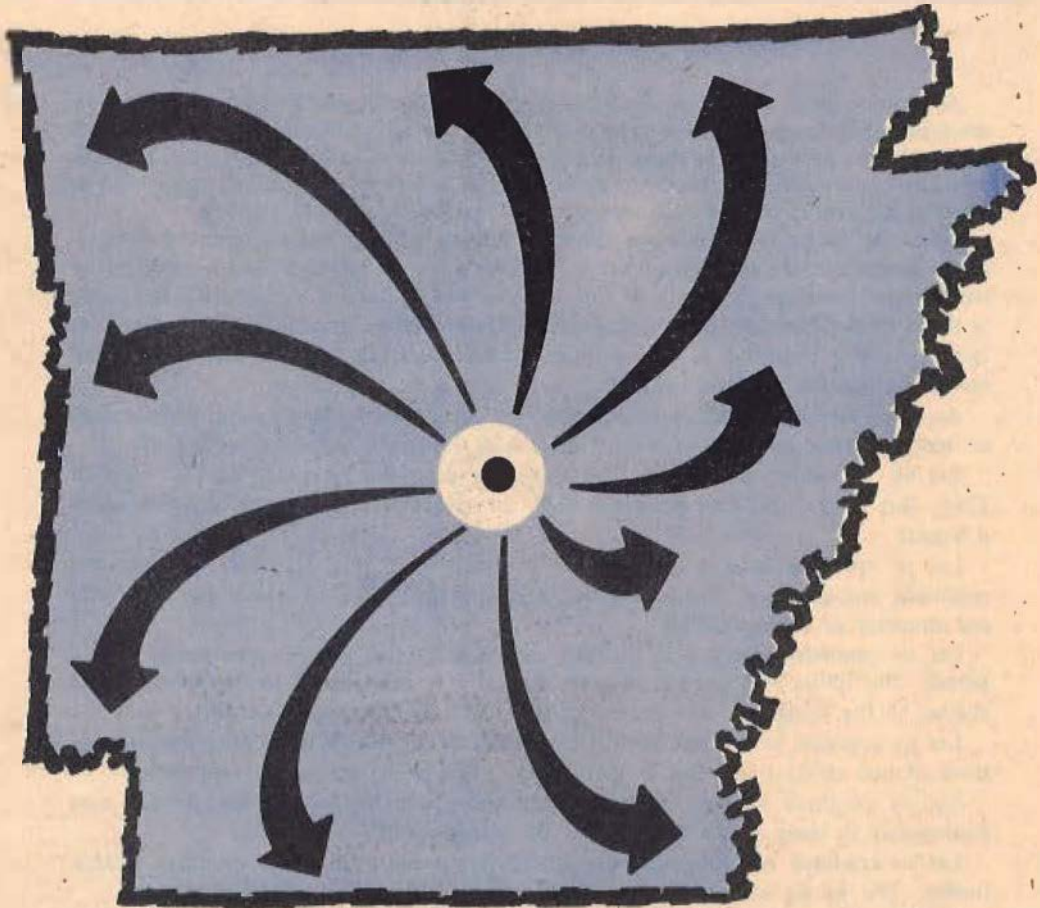
On this significant day for Baptists, let us resolve to follow the counsel of the apostle Paul: "Fill your mind with those things that are good and deserve praise: things that are true, noble, right, pure, lovely, and honorable. Put into practice what you have learned and received from me, both from my words and from my deeds. And the God who gives us peace will be with you" (Philippians 4:8, 9 TEV).

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Baptist center opened in Togo

Scissors flashed in the brown hand of a young African, cutting a ribbon across the entrance of a new two-story building in Lomé, Togo, and signaling the formal opening of the Togo Baptist Mission Center.

The honor of cutting the ribbon went to Ferdinand Edjeou, who has been a faithful member of a Sunday evening Bible class since its beginning in January, 1967. Speakers for the dedication were Rev. J. O. Owolabi, pastor of the First Church of Lome, and Rev. Billy L. Bullington and Rev. G. Clayton Bond, Southern Baptist missionaries. They related the history of Baptists in Togo and explained who Baptists are and what they hope to accomplish in Togo.

Representatives of other evangelical denominations also took part in the program.

The first floor of the new center includes a large room that will be used as a reading room during the week and a place of worship and Bible study on Sunday. Three smaller rooms provide space for classes, an office, and a library. The second floor is an apartment now occupied by the Bullingtons.

In the yard behind the center is a large thatched pavilion, patterned after an African hut, which will be used for informal gatherings and for Sunday School.

"Inauguration Sunday was a wonderful and long-anticipated day," says Mr. Bullington. "The center had its beginning three years ago in the minds of Clayton and Helen Bond. Land was purchased in 1965. Construction began in December, 1966, soon after the Bonds returned from a furlough in the States. Clayton worked long hours each day and often at night directing construction, at the same time assisting the Togo Baptist Association and directing construction of a new building for the First Baptist Church of Lome."

The Baptist witness was spread to Togo by Yoruba Christians from Nigeria who moved there as traders. Five Yoruba churches compose the Togo Baptist Association.

The Association appealed to the Foreign Mission Board for assistance. This led to the transfer of Mr. and Mrs. Bond, missionaries who helped Togolese Baptists while stationed in neighboring Ghana. They moved to Lome in 1964.

Mr. and Mrs. Bullington joined the



A BIBLE CLASS IN TOGO—Rev. Billy L. Bullington, Southern Baptist missionary, with his students. "It has been a joy to watch the faces of these young men light up with the thrill of discovering a Bible truth for the first time," he says.



FERDINAND Edjeou, a Togolese, assisted by Rev. G. Clayton Bond, Southern Baptist missionary, cuts a ribbon, opening Togo Mission Center, Lome.

Bonds in June, 1967, and another missionary couple, Rev. and Mrs. Morris G. Pruitt, are now studying language in France before going to Togo.

French is the official language of Togo, a former French colony. In addition to French, the missionaries plan to learn Ewe, the predominant African language of southern Togo.

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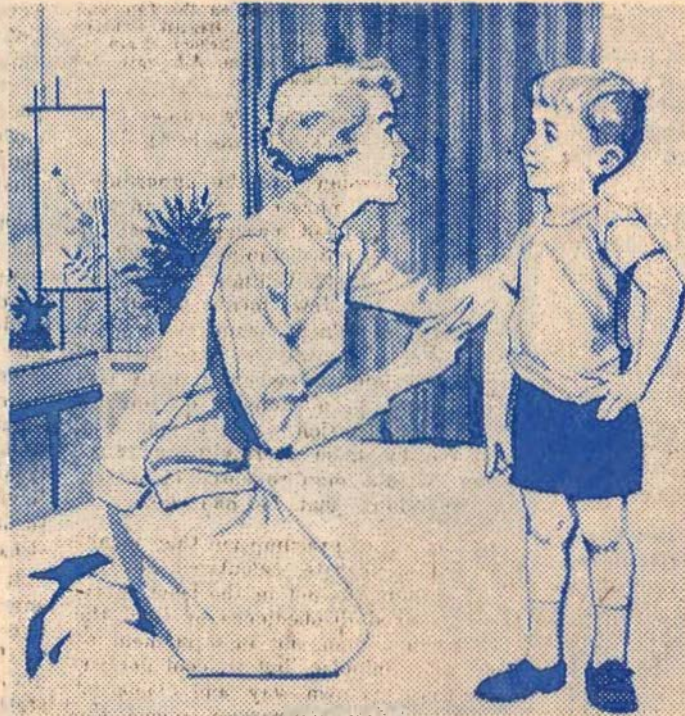
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Black is for Valentine's Day

BY JANE A. VRICK



Valentine Day was approaching fast. All the valentines had been placed on the card rack in Herman's Drug Store. As the days passed, the valentines were being bought one by one. There were funny cards and not-so-funny cards, happy cards, and sad cards. But the saddest card of all was a little black card. It was the last card left in the card rack on the night before Valentine Day.

Who ever heard of a black valentine?

Late that evening, when Mr. Herman was turning the key in the door, a boy ran up.

"Please, Mr. Herman, I've got to buy a valentine for my mother!"

"Come in, Timothy," said Mr. Herman. "I only reopen the store for emergencies, and this surely sounds like an emergency."

Timothy walked up to the barren rack and stood looking at the black valentine. Timothy hesitated, shifting from one foot to the other. Finally, in desperation, he reached up and picked the black valentine off the shelf.

"Who ever heard of a black valentine?" Timothy asked Mr. Herman, as he put his money on the counter and started for the door.

"Doesn't matter what color your valentine is, Timothy..." The front door of the store slammed shut before Mr. Herman finished the sentence. Timothy was on his way home.

As Timothy neared home, he tucked the valentine under his jacket and quickly dashed up the stairs to his room. He sat on his bed and stared at the black valentine.

"Who ever heard of a black valentine?" he thought to himself, as he lay back on the pillow and pondered what to do. Next year he wouldn't be so late getting to the store to get a valentine. Next year he would pick out the biggest and reddest valentine in the store.

Timothy sat up with a start. He ran to his dresser and got out his paint set. He painted some red spots all over the valentine. He put the valentine on some newspapers under his bed and settled back in the bed.

He peeked under the bed and took a long look at the valentine he had purchased. The paint glistened in the rays of the moon, shifting through the window.

The next morning, when he hopped out of bed and peeped at the card, he gasped! The paint had run! Had he ruined the only card he had?

Sadly Timothy went down to breakfast and handed the card to his mother. He told her how he had been late and that the valentine was black and he wanted it to be pretty for her so he had painted it red but in the night the paint had run... There, the whole story was out and Timothy was glad he had told the truth.

Timothy watched as his mother looked at the card. Then she spoke to him, and there was no anger in her voice.

"It doesn't matter what color the card is, Timothy. It is a beautiful card. Thank you."

Timothy began to laugh and his mother began to laugh, and it was a very happy Valentine Day, after all.

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Jesus as high priest

By C. W. BROCKWELL JR.

Life and work

February 4, 1968

Hebrews 4:14-5:5

Paul James once told a story about a poor colored woman who made her living by doing day work in homes, but she was a joyous, triumphant Christian. A gloomy Christian lady one day said to her, "Nancy, it is well enough to be happy now, but I should think that the thoughts of your future would sober you. Only suppose, for example, you should have a spell of sickness and be unable to work, or suppose your present employer should move away and no one else should give you anything to do, or suppose. . ."

"Stop!" cried Nancy. "I never supposes. The Lord is my shepherd and I know I shall not want, and, honey," she added, "It's all those supposes that are making you so miserable. You'd better give them all up, and just trust the Lord."

This lesson and those immediately following are designed to help you accept Jesus Christ as your own personal shepherd and High Priest so that you will exercise more regularly the privilege of free access to God through Christ Jesus. Five lessons, spanning five great chapters, are devoted to this aim. We shall begin in this lesson with a word study and conclude with an application to life today.

Wonderful words of life

4:14—Heavens—A word referring to the firmament we see and the presence of God we know. Jesus is not gone away from us so much as he is all around us. Yet he is also with the Father. He came from the Father.

4:15—Feeling of our infirmities—Our God is different from us, yet he is affected by us. It is a reverent thought, but he sees life through our eyes! What an incredible thing it was for God to become a human being! What an amazing joy it is to know God understands and cares for us!

4:15—Tempted like as we are—The physical limitations of Jesus were the same as ours. He was hungry, thirsty, tired and sleepy. In fact, none of the neighbors looked upon him as a freak or superman. Jesus was tempted by Satan to satisfy his bodily appetites in the wrong way just as we are.

4:15—Yet without sin—Jesus endured temptation to the limit, for he never gave in to it. Giving in to the demands of sin brings temporary relief but does permanent damage. Jesus sought permanent good and suffered the increasing agony of fighting off Satan's at-

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tacks. His relief and joy came from knowing that God's will was being done.

5:2—Compassion on the ignorant—This significant phrase is rooted in several Old Testament passages; such as Leviticus 4:2, 13, Numbers 15:22-31, Deuteronomy 17:12. William Barclay explains what the Jews meant by the sin of ignorance. "They meant more than simply lack of knowledge. They included the sins committed when a man was swept away in a moment of impulse or anger or passion, when a man was mastered by some overmastering temptation, when a man repented in sorrow for something that he had done."

By the sin of presumption they meant the cold, deliberate, calculated sin for which a man was not in the least sorry, the open-eyed disobedience of God, the time when a man, not in a moment of passion or impulse, but in cool detachment took his own way and disobeyed God." Jesus in compassion opens the way for the sinner to come back if he wants to come back. This tender compassion of Jesus is well illustrated in the story of the woman taken in adultery (John 8:1-11). Without condoning her sin, he gently helped her back on the right way.

5:5—Christ glorified not himself—Jesus is well qualified to be our Great High Priest. He was sent by God and recognized by men to have unusual understanding (John 2:24-25). He was taken from men and offered himself, sinless as he was, a perfect sacrifice for our sin. He lived above sin and conquered every temptation, yet he bore the shame of our sin on the cross. All this he did not for himself but for his Father.

The lesson in life

The key verse of our lesson text has to be 4:16. The author has been retelling the heritage of the Jewish Christians. They (the children of Israel)

were redeemed by God from Egypt and God sent various prophets, priests, and kings to minister to them. But none of them were capable of leading the people to fulfill their destiny as a Jewish nation; that is, be a missionary to all people. Instead, they became rather exclusive and withdrew within themselves.

Then God sent his Son, Jesus, to set the people free from themselves and their prejudices. He began where the people were but his ministry soon included every person. While in the flesh, the Gospel of Luke tells us he ministered to Samaritans, Gentiles, the poor, the rich, the outcasts and the sinners. After Pentecost, according to Luke's Acts, he went everywhere men would go to bear his name. He is a Saviour for all people. Thus he is able to lead his people to fulfill their destiny as true missionaries.

It is at this point that we get bogged down. The fences we have erected between ourselves and others discourage us. Like the Israelites of old, we see the giants of culture, race, and economic status and tremble for lack of faith. We find ourselves ministering to the middle class rather than all classes; the haves, rather than the have-nots; or to others like us. When we do, we are of the same sin the Israelites committed. Can we really expect the universal Christ to continue to bless his church when that church refuses to minister to all the people of its area?

The world is about to drown in the waters of its own sin. It is almost ready to go under for the third time. This generation may be its last hope.

There are signs of a breakthrough on several fronts. The latest editions of Home Missions magazine are filled with the thrilling story of genuine concern for all people. Many people and many churches are boldly approaching God's throne and they are finding "grace to help in time of need."

"1968—The Year of Ministry" may only be a slogan in your church now. Will you pray and work that it may become a reality soon?

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Man's weakness; Christ's power

BY VESTER W. WOLBER

PROFESSOR, DEPARTMENT OF RELIGION, OUACHITA UNIVERSITY

This lesson deals with Jesus' second and third miracles—one in Galilee and the other in Judea.

The sign in Galilee (4:46-50)

The second sign was also in Cana, where he had performed his former miracle.

1. Setting. In Capernaum was a nobleman with a son who was ill. Hearing that Jesus had returned to Galilee, he went to him in Cana to request that he come and heal the son.

2. Faith that is convinced. In a general remark addressed to the grieving father but including the others who stood by, he said that they (plural) would not believe unless they saw signs and wonders. The weakness of convincing faith which is generated by miracles is that it may stop short of genuine faith (2:23-24), but in this instance the man and his family apparently moved on from convincing faith to trusting faith (v. 53).

3. Faith that persists. Because he was in deep concern over his son's critical condition and because he had full faith in Jesus' power to heal, the nobleman urged him to come at once before the son died.

4. Faith that trusts. When Jesus told the man that his son would live, the man believed and went home. Thus, the two essential elements of Christian faith, trust and obedience, were exemplified by the father and later by his family (v. 53). In this instance, faith that was based on his miraculous powers grew into faith that relied on Jesus and yielded to his authority.

The sign in Jerusalem (5:1-9)

1. Setting (5:1-5). There was in Jerusalem a pool fed by an intermittent fountain, and the common people believed its waters to have healing powers. They thought that an angel stirred the water, and that the first person to enter

it after it was disturbed by an angel would be healed. There is not a verse four in modern translations because the most ancient and most reliable manuscripts do not contain the statement. (I was relieved when I first discovered that the embarrassing statement was not in the true text. God, for his own good reasons, does not see fit to endow shrines with miraculous powers; and he would not mock crippled people who could not get into the water in time to receive the blessing.)

Among the sick and lame Jesus found a man who had been crippled by disease or accident for thirty-eight years.

2. Hope (v. 6). Jesus challenged him to think about being well, saying: "Would you like to be made whole?" The man had abandoned hope, but there's still hope for the hopeless if they can only be led to think. The Lord got him to think about being made well and thus prepared him to obey when he was told to rise up.

Many people are without hope. Some have lost hope, some have abandoned it, and some have thrust it from them; and, what's most tragic, many love to have it so. But there's always something better for the one who dares to dream and think positive thoughts, because there's always God.

3. Despair (v. 7). For a brief moment the sick man dared think about being well; but when he shifted his thought from the ecstasy of being made well to the impossible task of making himself well, he lost hope. He thought that what he needed was for someone to assist him into the pool, just as millions of the modern world feel that if only someone would help them perform just right some superstitious ritual their needs would be met.

4. Health (vs. 8-9). Jesus did not perpetuate the superstition by healing the poor man while helping him into the pool; but instead, he healed him while calling forth his faith and obedience. In several of his healing miracles, the

International

February 4, 1968

John 4:46-50; 5:1-9, 17, 18

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Lord called on his patients to exercise faith. He caused faith to germinate and sprout in fertile hearts, and then called that faith to the surface to bear fruit unto obedience.

5. The person of Jesus (5:10-18). The Jews were angered because the healing took place on the Sabbath. He defended his work with the statement that God still works even though he entered his Sabbath after six days of creative work (Gen. 2:4). This statement gave the Jews a second and stronger motive for trying to kill him: they interpreted his words to mean that he was equal with God—divine; and that was about the only correct interpretation they made all day. When they accused him of making himself equal with God, he did not deny it; but he affirmed it by saying that he exercised divine functions such as judgment, spiritual resurrection, and bodily resurrection.

For the person who believes that Jesus is divine in nature, the pieces of Christian beliefs fit together with remarkable ease to compose a completed structure of symmetry and beauty; but for the one who denies the deity of Christ, the various Christian teachings never seem to fit together and in time the entire structure collapses.

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| Caledonia | 54 | 40 | |
| East Main | 327 | 152 | |
| First | 762 | 485 | |
| Victory | 64 | 40 | 1 |
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| Fort Smith | | | |
| First | 1158 | 409 | 2 |
| Townsend Avenue | 169 | 89 | 3 |
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| Magholia Central | 640 | 186 | 3 |
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| First | 303 | 91 | |
| Second | 227 | 86 | |
| North Little Rock | | | |
| Baring Oriss | 628 | 180 | 7 |
| Southside Chapel | 24 | 5 | |
| Calvary | 498 | 179 | 1 |
| Forty Seventh Street | 216 | 91 | 2 |
| Gravel Ridge First | 172 | 98 | |
| Runyon Chapel | 84 | 56 | |
| Harmony | 58 | 16 | |
| Indian Hills | 139 | 61 | 3 |
| Levy | 484 | 123 | |
| Park Hill | 889 | 241 | 1 |
| Sixteenth Street | 42 | 84 | |
| Sylvan Hills | 276 | 114 | |
| Pine Bluff | | | |
| Centennial | 243 | 103 | |
| First | 896 | 147 | 1 |
| Green Meadows Mission | 82 | 30 | 2 |
| Second | 258 | 74 | |
| South Side | 798 | 256 | 11 |
| East Side Chapel | 54 | 31 | |
| Tucker Chapel | 24 | 14 | |
| Springdale | | | |
| Berry Street | 97 | 54 | |
| Elmdale | 264 | 73 | 1 |
| First | 387 | 84 | 2 |
| Van Buren | | | |
| First | 467 | 160 | 8 |
| Oak Grove | 151 | 83 | |
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PLEASE, John, it just doesn't sound right to refer to the offering as the "take."

—ARK-E-OLGY by Gene Herrington

Doll is no moll

A three-year-old gal, obviously lost—but a charmer—was taken to the police station. She didn't know her name nor where she lived.

An officer began going through her pockets hoping to find a clue to her identity.

"Don't bother," she said. "I don't carry a gun."

The water problem is interesting. Will we run out of the stuff before we have a chance to pollute it completely?

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Haggai meets missionaries

BY GAINER E. BRYAN JR.

SAIGON—Evangelist John Edmund Haggai was master of ceremonies at a banquet here attended by the largest group of Protestant missionaries ever to gether in Vietnam.

The banquet climaxed a one-day retreat held recently by the missionaries at the International Protestant Church. Haggai conducted the afternoon session, speaking on "The Need for Revival." Distant artillery rattled the windows of the church while he spoke.

James F. Humphries from Ft. Worth, Texas, head of the Southern Baptist Mission in the Saigon area, said that the 80 missionaries present at the banquet set a record. A native of Savannah, Ga., reared in Anderson and Gaffney, S. C., he is pastor of the English-speaking Baptist church in Saigon.

Pastor of the International Protestant Church is Gordon Cathey, former Christian and Missionary Alliance pastor at White Plains, N. Y. The International Church is English-speaking. About 60 missionaries attended the day sessions of the retreat.

They represented the C. & M. A., Southern Baptist Convention, the Pres-

byterian Church, World Vision, Inc., the Christian Children's Fund, the World Home Bible League, and the Overseas Missionary Fellowship.

Earlier Haggai spoke at the chapel at Tan Son Nhut Air Base on the outskirts of Saigon. Fourteen airmen and civilians professed faith in Christ at the service.

In his six-day visit to the war capital Haggai:

Addressed all of the Saigon-area Southern Baptist missionaries at their headquarters and spoke to the faculty and student body of the Southern Baptist Seminary;

Addressed the Day School and later the congregation of the Chinese Protestant Church at Cholon, largest Protestant church in the Saigon area;

Conducted a weekend preaching mission at the International Church, attended by U. S. military and civilian personnel.

After leaving Saigon, Haggai made stops at Djakarta, Indonesia; Singapore; and Beirut, Lebanon, en route back to the United States.

Let all views be heard

CLEVELAND—"One way of finding truth that can be found is to let all points of view be heard," the general secretary of the University Christian Movement said in explaining the structure of the national conference held here by the ecumenical organization.

The Rev. Len Clough stated that the conference, "Process 67," was designed so that students "don't just listen but participate."

The loose structure of the meeting—utilizing a series of "depth education groups" and mass media presentations—led some observers to wonder what the event was all about.

One observer asked if it was a "hippie convention." Others used the phrases "left wing" or "pop people."

The conference continued a long line of quadrennial student conferences. This was the first since the formation of the University Christian Movement, composed of Protestant, Orthodox and Roman Catholic campus ministry groups. UCM is related to the National Council of Churches.

Anti-conversion law

NEW DELHI—The legislature of the central Indian state of Orissa has approved a law imposing penalties of up to a year in prison or \$1,000 fine for missionaries convicted of converting minors, women or untouchables. The penalties can be doubled, according to the law, for attempts to win converts by "force, fraud or exploitation of poverty." During the discussion of the bill in the state assembly, some speakers charged that Christian missionaries were "exploiting hunger" in various parts of India to win converts. (EP)

Would cut churches

LYNN, Mass.—The number of Protestant churches now serving Lynn, an industrial community, would be reduced by 65 per cent if the recommendations of a study for the Greater Lynn Ministerial Association were carried out.

The study was made by the Rev. Eugene A. Brodeen, pastor of First Lutheran church and a leader of the Eastern Massachusetts District of the Lutheran Church in America.

New "guidelines" set forth in proposals advocated by Mr. Brodeen are designed to enable "the Protestant church to meet the challenge of the Space Age."

Under the plan, subject to extended discussion by the churches involved, Lynn's present 45 to 50 Protestant churches would be reduced to 15-20. The plan would do away with the neighborhood concept and have one church of each denomination serve a large area. With the transportation facilities of today, people can travel to where their needs are best met, the study held. (EP)

Soviet paper denies Christ as reality

MOSCOW—The historic reality of Jesus Christ was denied in a recent issue of the periodical *Leninskoye Znamya* (Leninist Banner). According to the Soviet publication, Jesus was "a myth," the story of Christmas "a legend" and Christianity simply a religion invented to comfort Roman slaves.

The statements were contained in the reply to a question sent in by a worker named N. Cherkasov, who wrote: "Of course I do not believe in God and never have, but did a man named Jesus, who was later deified, ever in fact live? I think that for myself and many others it would be interesting to know about this." In reply, the author of the article, Anatol Chertkov, said that he agreed with Soviet historians who believe that no such person as Jesus Christ ever existed. (EP)

The 3,000 participants, Mr. Clough said, represented a cross-section of the students on college campuses today, and were not, by majority, "left-wingers." (EP)

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