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June 6, 1974

Arkansas Baptist State Convention

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New director, bright future
for Arkansas Baptist Foundation
page 6

June 6, 1974

Arkansas Baptist

NEWSMAGAZINE



One layman's opinion

The heavy responsibility of the father of the bride



Dr. Grant

Weddings are a real learning experience, especially for the father of the bride.

I have just been through such an experience and have discovered what a heavy responsibility the father of the bride has in a wedding. Although it is true the mother of the bride does have a few things to do in getting the daughter married off, I doubt if the world really knows or appreciates what a heavy burden the father of the bride carries be-

fore, during, and after the wedding ceremony.

For example, while Shirley and her mother were tending to little details like addressing invitations, making dresses, and arranging for flowers, photography, newspaper announcements, and the wedding reception, etc., it fell the lot of the father of the bride to find out which visiting members of the family wanted to play tennis, and to make certain that there were enough rackets to go around.

The whole decision-making process with respect to the tennis entertainment of the visiting guests was tension packed, with considerable doubt as to whether the can of tennis balls that had been in the closet all winter had lost its freshness or could meet the quality needs of this important occasion. Further tension was added by the doubting Thomases in the family who suspected the father of the bride might be unable to keep up with the younger members of the family. The burdens are truly heavy to bear.

And then there is the wedding itself. The high moment of the ceremony, of course, is when the preacher asks the father of the bride, "Who gives this woman to be married?" and I must remember to say, not too loudly and not too softly, "Her mother and I." The distinguished groom, Philip Hardin, took over at this point and it was all pretty much downhill for the rest of the ceremony. We did have a little problem with a near tornado during the wedding reception which followed, and the darkness that prevailed while the power was cut off, but I have always been attracted to the idea of a wedding reception by candlelight.

Actually my heavy responsibilities in the wedding continued into the day following the ceremony, as it was necessary to check the tennis courts to determine the extent of any storm damage the night before. It was determined that the playing surface was in good shape, but the blown down backstop provided additional ball-chasing responsibilities for the men in the wedding party.

Now that both of my daughters are married, and I have only a single son remaining, it is encouraging to hear that the responsibilities of the father of the groom are not nearly so heavy. —Daniel R. Grant, President, Ouachita Baptist University

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Arkansas Baptist

NEWSMAGAZINE

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NO. 23

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SBC to elect new president



Editor Sneed

Our Southern Baptist conventions are always important for it is during these annual meetings that the direction of our work is set. Years, such as this one, in which the Convention president is elected are always, perhaps, more significant.

Since much of the responsibility rests with our convention president, it will be good for us to consider some of the characteristics he should possess. First, he should be a person of great Christian character. The president will be involved in the making of numerous decisions which will affect Southern Baptists for years to come. Hence, he should be a man who relies upon the Holy Spirit for guidance.

Obviously, he should be a man who knows Southern Baptist people and work. The more he knows about our history, our committees, and our over-all structure, the more effective he will be.

The president of the Convention should be a man who has a love for, and a deep abiding dedication to, the Word of God. Baptists have always felt that faith and practice should be determined by the Bible. Our president should be one who knows the Scripture.

We believe that Arkansas has a man who will fulfill all these qualifications. It is likely that Dr. W. O. Vaught will be among those men who will be nominated this year. Of all the names we have heard mentioned, Vaught is, we believe, by far the best choice.

Vaught's background provides him with an understanding of Baptist people. As a boy he grew up on a farm in Mississippi, but as an adult he has served in one of the largest churches in the nation. He, also, has an excellent knowledge of young people, having

served as Baptist Youth Director in Missouri for five years.

Any convention president should know the heart of a pastor. Dr. Vaught has served Bethany Church, Kansas City, Mo.; University Church, Abilene, Tex.; and Immanuel Church, Little Rock. During his 29 years in Arkansas, he has always maintained a close relationship to pastors of churches of all sizes.

A convention president should be one who supports missions, both in word and in deed. Last year Immanuel's total contributions were \$694,012.66. Of this, \$86,397.97 was given to the Cooperative Program, and \$30,700 to the Lottie Moon offering.

His interest in missions led him to give much of himself personally to encourage the furthering of world evangelism. He has served 14 years on the Foreign Mission Board. Recognition of his commitment and ability led his fellow Board members to elect him as president of the FMB this year.

Vaught is also well experienced for the post having served in numerous strategic denominational positions. He was president of the State Convention two years, in 1960 he served as president of the SBC Pastors' Conference, and in 1961 he was first vice president of the Southern Baptist Convention.

One of the greatest undertakings ever made by Arkansas Baptists was a Higher Education Campaign to raise \$4 million for Ouachita and Southern. This effort has already exceeded its goal. Immanuel pledged a quarter of a million dollars and has already given \$197,000. As chairman of this campaign, Vaught's leadership is evidenced by the tremendous success of this endeavor.

It is our personal belief that Vaught is the right man for our president. We would urge that each messenger would prayerfully consider all the names presented and follow the leadership of the Holy Spirit.

Arkansan to present important resolution

Sometimes resolutions are much ado about nothing. They should, however, serve an important function. Namely, that of calling attention to significant issues of mutual concern. Among those which merit our attention this year is one to be presented by Carbon Sims, minister of music and education for First Church, Monticello, on the labeling of alcoholic beverages.

The resolution will say in part "That we urge our elected representatives of both Houses of Congress to initiate and support legislation to require the labeling of alcoholic beverages as being potentially hazardous to the health and safety of the user . . ."

There is a bill sponsored by Senator Storm Thurmond, of South Carolina, in the Committee of

Congress (S. 895) which would require such a labeling. This bill has been pending before the Senate Commerce Committee since February, 1973.

Since the harmful effects of regular use of alcohol are well recognized, one might ask why this bill has so long been in Committee with no action taken. The answer is obvious. It is the influence of the liquor industry.

We believe that a first step to obtaining this truthful labeling of alcohol would be the strong passing of Carbon Sims' resolution. If Baptists will speak decisively and vocally on any issue, our voice will be heard. Let's not make this just another resolution, but let this be the beginning of decisive action which will end with the labeling of alcohol for what it is!

I must say it!

Revival in our time



Dr. Ashcraft

Any knowledgeable prophet will tell you the one greatest need on earth is a great spiritual revival. There are no problems upon this globe but that a spiritual awakening would provide a solution.

This includes such issues as ecology, abortion, war, overpopulation, and the stresses of industrialization. Many of us who have gone past the half-century mark have prayed all our Christian lives

for just that revival.

Will it arrive in our time? By what norm shall we recognize and identify it to our people? What preparation is necessary for us to have our part in it? Will it begin within the existing structures?

Will it have a particular leader as many revivals of the past? Will it begin in America? Will it effect all Christian denominations? Will any particular race be prominent in this revival?

Will women play a more important role in any new awakening? Can we hope that crime will be erased? What percentage of our church membership will be involved? Will there be any new brand of ecumenism emerge from this new day?

What will happen in the field of theology? Will this awakening effect the other 10 major religions of

the world? What effect will it have in the world of art? Will it establish new norms for music? Will it bring the Communist nations any closer to the democracies?

Will answers to medical needs and welfare considerations be found? Is it right for me to hope and pray for such a revival? Are there any appreciable number of people who share these hopes? Could we pray for this world revival to start in our church?

At the present rate of evangelization, if no other person were born in the United States, it would take 400 years to evangelize America, provided, of course, all our prospects would live the 400 years awaiting a personal witness. Under the same circumstances it would take 4,000 years to evangelize the world.

Is this generation made of the stuff through whom a revival could possible happen? Will another generation have to die off before God can put the team together? I say No.

Our generation, our time, our vision is adequate. Our God is able and our leaders are alert. Follow me, please, through a series of articles on this timely subject.

I will be in your debt if you will furnish me your dreams, suggestions, ideas and convictions on this subject and I will incorporate them with credit to the contributor in this column for weeks to come.

Isaiah 66:9a, "Shall I bring to the birth, and not cause to bring forth? saith the Lord: . . ."

I must say it! — Charles H. Ashcraft, Executive Secretary

The president speaks

I saw it with my own eyes



Moore

In 1962 God called me to a church in the heart of downtown New Orleans that had been in decline for three or four years. The struggle to stop the decline and hold our own was physically and spiritually devastating.

When God called me to Grand Avenue in August of 1970, it was with the knowledge that the previous two years had seen a decline in average attendance in Sunday

School from 756 to 695. We were not able to stop the trend the first year. We dropped from 695 to 677. The thought of another ministry of mere survival was frightening. God surely wanted more than for us just to "hold our own."

Lawson Hatfield asked me to share with you the story of God's work in our Sunday School since that time. The trend was stopped and a gain of 7 was shown the first year in average attendance. A gain of 23 was shown the next year. Average attendance in 1973 was 707. From Jan. 1 to May 1 of 1974 average attendance has been 806 for an increase of 99. Average attendance

in May has been 833. God really is doing wonderful things.

Instead of bemoaning our location, limited space, or "the times in which we are living," we are enjoying great spiritual excitement. To God be the glory!

The first and most natural questions for anyone to ask is, "What program, ministry, gimmick or scheme have you used?" The growth that is giving us an average of more than 100 every Sunday over last year can not be easily explained. We have refused to use fleshly motivation of any kind. The most definite factor that can be pin pointed is a Sunday School revival led by Leon Kilbreth from Greensboro, N.C. The old "Laws of Sunday School Growth" were preached, the Spirit blessed, the people responded. All of our six adult departments and classes were reorganized and multiplied into eight departments. New leadership was enlisted and space was found. The classes and departments went to work. We are now ready to make two more departments. A new education — activities building with 20,000 square feet is now being constructed to provide for this and future growth. The Laws worked. I saw it with my own eyes.

It had been years since I had seen anyone seriously, literally apply the laws of Sunday School growth. In a climate conducive to the Holy Spirit's leadership, I believe miracles will take place using the time-proven laws of growth. — Don Moore, President, Arkansas Baptist State Convention.

Commissioning Service set at WMU meeting

Twenty-two new foreign missionaries, including two Arkansas natives, will be commissioned during the Woman's Missionary Union Annual Meeting Sunday, June 9, preceding the Southern Baptist Convention in Dallas.

Arkansas Baptists, including those traveling on the WMU bus, will be invited to witness the commissioning service following the keynote address Sunday at 7:00 in the Dallas Convention Center Arena. The address will be delivered by Gardner C. Taylor of Brooklyn, New York.

The Arkansas natives to be honored are Mr. and Mrs. Dean Dicken. He is a native of Little Rock who now is teaching and studying at Southwestern Seminary. He and his wife, the former Karr La Miller of Texarkana, will be commissioned for the Philippines, where they will work with an English-language Baptist church. Both are graduates of Ouachita University.

Other missionaries will be commissioned for Brazil, Togo, Lebanon, Liberia, Korea, and Hong Kong.

The service will be conducted by Baker J. Cauthen, executive secretary of the Foreign Mission Board. He will be assisted by Jesse C. Fletcher and Louis R. Cobbs of the Mission Support Division of the Foreign Mission Board.

WMU sessions will continue Monday morning, afternoon, and evening in the Convention Center Arena. Acteens in driving distance of Dallas will be honored at a noontime luncheon Monday and at the afternoon session.



Robert Parrish, Director of Deaf Ministries for Arkansas Baptists, and his wife, Nancy, have been honored for volunteer work by the Arkansas Enterprises for the Blind. They were presented this certificate by Roy Kumpe, executive director, at an awards banquet May 4. Parrish served as interpreter for a deaf/blind trainee, and Mrs. Parrish teaches a sign language class for staff members in the deaf/blind program at AEB.

Revivals

First Church, Warren, April 28-May 5; Walters Ayers, evangelist, Jerry Moore, music; 27 conversions, 22 for baptism.

Friendship Church, Clinton, May 6-12; Bill Fleming, evangelist, Glen Williams, song leader; 26 profession of faith with 11 baptized, three by letter. Marvin James is pastor.

Letters to the editor

Should children vote?

Should children be allowed to vote in business meetings at the church?

It seems to me they might sway the vote (majority) in the wrong direction some times on important matters. I would like to hear how other churches handle this situation. —Mrs. Stella Eubanks, Piggott.

News about missionaries

Mr. and Mrs. Bobby E. Allen, missionaries to Indonesia, have arrived in the States for furlough (address: 3606 Matador Dr., Garland, Tex. 75401). Both from Arkansas, he was born in Prescott and grew up in Lawrence County; his wife, the former Barbara Fleeman, was born in Manila and lived in Greene County. She also lived in California while growing up. Before they were appointed by the Foreign Mission Board in 1965, he was pastor of Eastern Hills Church, Garland, Tex.

Andrew Tinkle, father of Amanda Tinkle, emeritus missionary to Nigeria, died May 4 in Benton, Arkansas. She may be addressed at P. O. Box 275, Benton, Ark. 72015, her hometown. Before she was appointed by the Foreign Mission Board in 1938, she worked as a nurse in Little Rock and

Conway, Ark., and in Cushing, Okla.

Mr. and Mrs. W. Alvin Hatton, missionaries to Brazil, have arrived in the States for furlough (address: Rt. 1, Box 297, Warren, Ark. 71671). He is a native of Abilene, Tex.; his wife, the former Catherine Jordan of Arkansas, was born in Dermott and lived in Helena and Hot Springs while growing up. Before they were appointed by the Foreign Mission Board in 1947, he was Royal Ambassador secretary for the state of Arkansas.

Miss Ruth Vanderburg, missionary to Indonesia, has completed furlough and returned to the field (address: Box 1, Kediri, Indonesia). She is a native of Little Rock, Ark. Before she was appointed by the Foreign Mission Board in 1956, she was a nurse in a Memphis, Tenn., hospital.

'Best days are before us,' Foundation director predicts

Harry D. Trulove, who became executive director of the Arkansas Baptist Foundation on May 1, tells about himself and his work in an interview with the editor.

1. As you become executive director of the Arkansas Baptist Foundation, what experience and qualifications do you bring to this office?

(A) First, a conviction that this is the Lord's will for my life. There was no desire on our part to move anywhere! To say yes demanded a conviction that it was the Lord's will. Second, my college degree is in economics. There were five years in the business world, prior to seminary study. Then came 14 years in the pastorate. The past five and one half years was with the Baptist General Convention of Texas as Secretary of the Estate Stewardship Department. Church programs and supporting materials dealing with wills, trusts, life insurance, and other estate planning tools were developed.

2. What pastoral experience did you have prior to your denominational service?

(A) The first was a student pastorate in southern Oklahoma. The next was associate pastor of a large downtown church. Then two pastorates in southwest Texas.

3. Where did you attend college and seminary?

(A) Mercer University, Macon, Ga., and Southwestern Seminary in Ft. Worth, Tex.

4. Tell me about your family.

(A) My wife Carolyn and I have three children: A married daughter, Teresa, who lives in Euless, Tex., and two sons, David and Timothy. David is married and is a fourth year architect student at Rice University, Houston, Tex. Timothy will be a high school sophomore.

5. Can you summarize in a few words the main purpose and task of the Arkansas Baptist Foundation.

(A) In one word, "service." The foundation does not exist for itself. It is to serve the individual and serve all Baptist causes, local, state, and south-wide.

6. As Executive Officer, what will be your main emphasis in accomplishing this task?

(A) The abilities of the board of trustees will be utilized to their greatest capacity. A Foundation is not built by one man alone. It must be a team effort. We are fortunate to have men of ability and dedication serving in this capacity. These men give their time without financial remuneration. Each is a leader in his own right.

7. Will you work primarily with individuals, churches, associations, or all?

(A) The answer must be all. The association provides the channel to the church leaders and the churches are made up of individuals. Each is important. The foundation doors are open to any person, church, or association.

8. The Foundation represents all Southern Baptist agencies and causes. Does it also assist local churches? If so, how?

(A) The local church is the highest

The cover



Responsible for Foundation interests are Carbon Sims, President of the Foundation Board; Executive Director Harry Trulove; and Charles H. Ashcraft, executive secretary of the state convention.

authority in Baptist life. Assistance will be provided in the form of church programs in the area of family money management, estate planning seminars, special conferences, pulpit supply, and free materials designed to develop distinctive Christian stewards.

9. What kind of future and potential do you think the Foundation has in Arkansas?

(A) If the response from the pastors and the enthusiasm of the board of trustees has been read correctly, the best days are before us.

10. What are your personal hopes and dreams and goals for the foundation in the immediate years ahead?

(A) I plan to see the day when investment income for our three institutions will equal what they receive through the Cooperative Program.

Every student deserves a quality education in a Christian atmosphere. Today's cost makes this difficult for some. The school cannot afford to discount fees, even for deserving students. Scholarships can make up the difference between what a student can pay and the actual cost.

For students who attend state-supported schools, there is the ministry of our Baptist Student Union. This work offers unique opportunities of service, evangelism, and outreach.

The ministry of our Family and Child Care Service should be undergirded. Children deserve the meaning of love in a family setting.

Mission needs here and around the world cry out for financial support. Add to these the challenges from Southern Baptist agencies, such as our seminaries, mission boards, and the world becomes our field.

I dream of the day when the income produced by the Foundation, for the Cooperative Program will exceed the amount received from the Cooperative Program. In this way the Foundation would become self-supporting.

You understand the distribution of income is restricted by the policies established by the donor, and these are big dreams. However, I believe there are enough Baptists who desire to have their accumulated possessions used for God's purpose, that these dreams can be fulfilled.

11. After living for a number of years in a large state like Texas with a highly developed Baptist structure, how do you and your family feel about joining us here in Arkansas?

(A) Really, it is not a matter of size or highly developed structure, but fulfilling the purpose God has for us. Size, or sophisticated organization has never been a primary factor. A finishing nail is as important as a steel beam. Each has its place. The decision to move was not made singularly. All the family joins me in the enthusiastic acceptance of the challenge before us.

12. Where and how can churches and individuals contact you?

(A) The Foundation office is now on a full time basis. Mrs. Jane Winstead is the office secretary. Contact us by telephone by calling 376-4791, by mail at P. O. Box 550, or in person in the office on the first floor of the Baptist Building, 525 West Capitol Ave.

Ouachita activities set at Convention

A Ouachita University Sandwich Supper is planned during the convention in Dallas on Tuesday, June 11 at 4:30 p.m. in Ballroom A of the Dallas Convention Center.

With the convention being the closest it has been to Arkansas and Ouachita in a number of years, the Former Students Association is anticipating a large gathering for the supper.

Mrs. Agnes Coppenger, director of the Ouachita Former Students Association, said last week that 350 tickets will be offered at \$2 each "on a first come, first served basis."

She said that with only two hours and fifteen minutes allotted between the close of the first afternoon session and the opening of the first evening program at 6:45, the Sandwich Supper will be easily accessible, and provide a light meal "to tide convention-goers over until after the evening session."

Tickets will be available at the Ouachita exhibit and at the door.

Staff changes

Ken Jerome, pastor of Mt. Vernon Church, Benton, has resigned to accept the pastorate of College Heights Church, Casper, Wyo. He is a graduate of Southern Baptist College, and Ouachita University, and has attended Mid-America Seminary.



Jerome



Duncan

Billy Duncan is the new pastor of First Church, Franklin. He comes to the church from Mt. Pleasant. He and his wife, Carol, are the parents of a 14-month-old son.

Richard A. Lisk is now pastor of First Church, England, Ark. He once served four years as pastor of the Suffolk Church in England (Great Britain.) Lisk comes to the post from First Church, Enid, Okla., where he was assistant pastor for 1½ years. A native of North Carolina, he is completing work on a doctorate degree at Phillips University, Enid. He holds the B.D. and M. Div. degrees from Southwestern Seminary. Lisk and his wife, the former Joanne Jackson, are the parents of two daughters and a son.

Woman's viewpoint

May — the birthday month

By Iris O'Neal Bowen



Mrs. Bowen

May was the biggest birthday month at the O'Neal's — with three of us having announced our arrivals in that lovely month. My wedding anniversary, and a little later, Mother's Day contributed to the festivities, and now we have added, via granddaughters, two more birthdays to the list.

It has kept me busy, since I started some years ago, making my own greeting cards with verse and illustration. Since my writing hobby has become an avocation, I needed a hobby, so I make greeting cards. At least it is different and inexpensive. I don't have to buy golf clubs nor bowling balls. I buy a little construction paper, and a set of felt-tip pens lasts a long time, provided the grandchildren do not find them.

When Steven, the first grandchild, turned 13, I told him this:

*Thirteen is when you like black lights
And hardly can refrain from fights.
You're great upon your motor bike,
But bashful, up before the mike.
Some days you're smart, some just
plain lazy.*

*Enough to drive your mother crazy.
— No longer boy, not yet a man,
Too old to drift, too young to plan;*

*It's hard to be an "in-between,"
But you won't always be thirteen!*

My father, that Preacher-Man, is about to reach 90 and this verse will go along with his birthday gift:

*Now, you have reached four score
and ten,*

*And as the family gathers in,
Remember all the seed you've sowed,*

First book of Poetry by Iris O'Neal Bowen. Title: *Chains of a Gentle Nature*

This book contains poetry that ranges from light verse, through serious poetry to religious and inspirational poetry. These poems have been written over a period of about 10 years and many of them have been published.

Price: Soft back \$2
Hard back \$4

Available by mail at my address, or may be purchased at Baptist Book Store, Little Rock, Ark. — Iris O. Bowen, 4406 Lochridge, NLR 72116.

The vines you've tied, the rows you've hoed.

*Remember pulpits you have filled,
The lessons taught, God's word instilled;*

*And don't forget the Model T's,
The trips to Grandpa's, Christmas trees,*

Leaf whistles and your hand-carved toys,

Your two small girls, two little boys.

*I bet you never really planned
This close-to-century you've spanned,
And since the joys outweigh the tears,
Recall the days — forget the years!*

Reflections of an Arkansas resident

Miss Erma Fischer of Van Buren has written an article for the April issue of *Contempo*, the magazine for Baptist Young Women. Her article is a reflection on her past year as the BYW President of the First Church, Van Buren.

My year as a BYW president



Miss Fischer

As my year as Baptist Young Women president of the First Baptist Church, Van Buren, Arkansas, comes to an end, I cannot help but feel this has been one of the greatest years of my Christian life. I had the privilege of having a pastor to whom I could go any time for advice and encouragement. I will always remember and be thankful for his understanding words and kindness as well as that of our church WMU director. She worked tirelessly to increase our people's knowledge of missions. She was there at any time I needed her, and her words of wisdom helped my position of leadership to be easier.

I suppose the blessing I cherish most is that of working with the BYWs themselves. As we worked on our projects together, this group developed a closeness that is hard to describe. Almost every meeting a new member would join. We learned to share each other's joys as well as burdens.

Psalm 118:1 says, "O give thanks unto the Lord; for He is good." He surely has blessed me this year by giving me the privilege of being a Baptist Young Women president. — Erma Fischer

April, 1974, "Contempo." Used with permission

Whites featured

in black

graduation



York W. Williams Jr., president of Morris-Booker College, greeted Executive Secretary Charles Ashcraft, who was the speaker for graduation exercises.

White speakers were featured at both Arkansas Baptist College and Morris-Booker Memorial Baptist College, in their graduation exercises. Padgett Cope, pastor, Calvary Church, Little Rock, brought the baccalaureate message at ABC while Executive Secretary Charles H. Ashcraft gave the commencement address at Morris-Booker.

Cope spoke on "The Hour is Come." Using John 17:1 as his text, he pointed out that although it was the hour of Jesus' supreme sacrifice for the sins of the world his followers were unaware of what was occurring. He challenged the graduates to: (1) make this an hour of opportunity; (2) make this an hour of faithfulness and loyalty; and (3) make this an hour of supreme vision." He

concluded by saying "There is constantly a generation which knows not Christ. I charge you to pass on your Christian faith to future generations."

Cope, also, shared his desire to assist Arkansas Baptist College in raising \$1 million by obtaining 1,000 businessmen or churches to give \$1,000 each over a five-year period. Cope began the fund raising campaign by pledging his own gift of \$1,000.

During ABC's graduation two distinguished white Southern Baptists were given honorary doctorates. Jess Odom received the doctor of public service degree for his outstanding contribution to the field of higher education. Pastor Padgett Cope was given the doctor of divinity degree. Others receiving degrees included F. Brannon Jackson, E. A. Porchia, Bernard Jerome Tannebaum Jr., and Myra Taylor.

The graduation exercises of ABC were unusual in that it was the first time in the 90-year history of the institution that a white student had been a member of the graduating class. Kenneth Griffith received the bachelor of science degree.

In bringing the commencement address to the Morris-Booker Memorial Baptist College, Executive Secretary Ashcraft emphasized "No one chooses his generation, race, or characteristics, but there are some things which we can determine." He challenged the graduating class to: (1) enlarge the labors of the living; (2) emulate the ministries of the heroic dead; (3) make sharp stencils for future generations. Ashcraft challenged the class as he said "The glory of Christ is that he can come into any life and bring joy." He reminded the class in conclusion that there can

be no glory accomplished without attaching one's self to a noble cause.



Jess Odom received an honorary doctorate at Arkansas Baptist College.

As a part of the commencement there was a ribbon-cutting ceremony to commemorate additional property that had been purchased by the Morris-Booker Memorial Baptist College. As the ribbon was cut, President York W. Williams said "It is our intention to make this institution serve the people of this area of the state. With all of us, both black and white, working together this dream can come true."



Padgett C. Cope was speaker at Arkansas Baptist College.



Bryant Robbins receives in the mail a lesson . . .



. . . which he completes . . .



. . . and returns to Mrs. Peggy Evins, who sends him another.

Church has children's mailbox ministry

"We believe that children are people, too," emphasized Pastor John C. Robbins, of Second Church, Monticello. "We have made an all-out effort to reach children for our Sunday School through bus evangelism and then to share with them God's plan of salvation."

The church strives to deal very carefully with children regarding the plan of salvation. Hence, children do not respond to the invitation in large numbers, but when they do respond to the invitation, careful attention is given to guide them in their decision as well as to assist them in spiritual growth. Initial guidance is given to the children by Pastor Robbins, Children's Worship Director Travis Stephenson, or by the child's Sunday School teacher.

The week after a child has received Christ as Saviour, Mrs. Peggy Evins makes contact with the child's parents and enrolls the child in a correspondence course called "Children's Mailbox." The material consists of six lessons which are designed to give a child a Biblical understanding of his salvation experience. Each lesson is mailed separately to the child. Upon completion of the material the child returns the lesson to "Aunt Peggy." The material is graded and returned to the child with the next lesson.

The material covers subjects such as heaven, God, victorious Christian living, the Word of God, a daily walk with Jesus, and finally a summary of the material studied.

When the course is completed a certificate is awarded to the child during the children's worship service. There have been 23 enrolled in the course with three completing all the material. Several others will complete the material in the near future. Each child works at his own speed. They are allowed to complete the material as fast as they desire.

"Although children love to receive mail," observes Pastor Robbins, "the success of this work depends upon the encouragement of the parents of the

children enrolled in the course. Often, it is necessary to stimulate a child's interest with a post card or telephone call. We believe that this course goes an extra step in helping children to become grounded in their faith. The reaction of both parents and children has been very favorable. Some parents have enrolled children that have been Christians for several years in order to help them become better grounded in the faith. We make this service available to the parents at our cost. The material is free to all new converts."



Mrs. Evins presents certificates to children completing the course. From left are Robin Robbins, Tona Chambers, and Nick Chambers, and pastor John Robbins in back.

Wasting my hair oil

By Ralph W. Davis

21st in a series



Davis

From 1943-1960, I taught the Adult Union Manual 154 times in ten states, and these were usually five-night schools. I wore out a few manuals and wrote a number of things in front, back, and margins. Here are a few things I wrote in one book.

"A 12 year old boy visited a Sunday School class and wanted to join. The teacher asked him if he already belonged to Sunday School in another church. He said, 'Yes. You see, I have gone one Sunday after another, and for six Sundays straight my teacher has been absent. I've decided I was wasting my hair oil.'

"People say they're too busy! But the average person who lives 70 years spends 23 years sleeping, 15 years talking, six years eating, 23 years in pleasure, and 18 months washing."

"The dictionary is the only place where success comes before work."

"The most dangerous members of our society (and our churches) are those grown-ups whose powers and influence are adult, but whose motives and responses are infantile."

"A specialist is one who has organized his ignorance."

"A man visited a church and the pastor gave a dissertation on Shakespeare. The man went to him and said, 'Down our way, our pastor uses the Bible.' The pastor replied, 'Oh, we finished that last year.' Someone who heard about that said, 'No wonder we have so many sects and insects.'"

"The ritual of Southern Baptists is meeting together and counting each other."

"It is true that at age 30 only six out of 1000 people are chronically ill and at age 70 there are 50 out of 1000 chronically ill. But we often fail to see that at age 70 there are 950 out of 1000 who are not chronically ill.

"At the Livestock Show parade in Little Rock on Oct. 1, 1951, one man was overheard to say to another, 'Yep, she ran off and got married. There I'd been going with her for two years and I didn't know she wanted to get married.' " (Maybe the person visiting your church would like to join but hasn't been asked).

"Teddy Roosevelt's son said that his father would never be a pall bearer because they wouldn't let him be the corpse."

"Ignorance is not 'not knowing enough.' Ignorance is 'knowing too much that isn't so.'"

"I heard of the lady who got on the scales and said that according to these scales and my chart, I'm six inches too short."

"Bob Cook used to say, 'Go after the adults. They bring the cash and the kids. Twenty-five is the age of romance, 45 is the age of rent, and 65 is the age of rheumatism.'"

I always claimed it is a sin to get up early, and Dr. Perry Webb confirmed my belief when he said, "Getting up early leads to bragging, and bragging is sinful."

"Poor leadership is due to pure ignorance, pure indifference, and pure laziness."

"The human brain is a wonderful thing. It starts when you are born and never stops until you stand up to speak in public."

"Dr. Gambrell used to tell about the hound dog in the hay loft. He wouldn't eat the hay and wouldn't get out so the mules could eat it. If you're not going to do anything for the Lord, at least get out of the way so someone else can."

Next week: Goodbye.

Deaths

Mrs. Ruby Lutes, Blytheville, died May 6. She was a member of New Liberty Church.

O. B. Scott, 60, Springdale, died May 20. He was lay music director for Sonora Church.

Lonnie Franklin Lasater, 65, Conway, a retired Baptist preacher, died May 28. He retired in 1973 from the pastorate of First Church, Greenwood. He also served churches at El Dorado, and Camden. Lasater had been a full-time evangelist and a railroad employee.

Baptist Building Bonds, Inc., of 716 Main Street, Little Rock, has no connection with the Arkansas Baptist State Convention or the Southern Baptist Convention.



By C. W. Brockwell

Before the days of fancy offering plates of gold, silver or wood, the collection was taken with whatever lay at hand . . . a song book, an open Bible, a fan advertising the local funeral home and who knows what else. But the most popular instrument by far was the old felt or straw hat, depending on the weather, of course. It was convenient (men always wore them) and would hold a pretty respectable offering. Yet, as is true in so many things we do, the practice of passing the hat was directly related to what the people believed about giving. They were taught to give God the first part of their increase, the tithe. In other words, they "took it off the top" so the hat was the most theologically correct instrument to use in portraying this truth. Now they probably never consciously thought of it this way, but any man's basic belief about giving has a way of spilling over into every area of his life.

Ask any tither, he'll tell you!

Four Arkansans share in scholarships

Four Arkansas students will share in scholarships awarded in the name of Mr. and Mrs. L. F. Richardson by First Church, Nevada, Mo. Eight recipients were selected by a committee from among 81 applicants.

Receiving scholarship grants of \$500 were Robert Stephan Eubanks, Harrison, who attends Ouachita University; and Charles M. Thielen, Hot Springs, also a Ouachita student. Grants of \$1000 were awarded to Nicky Dwain Hohn, Newport, who attends Mid-America Seminary; and Donnie Joe Holden, Calico Rock, a student at Ouachita.

Group urges appraisal of Baptist retirement plans

DALLAS (BP) — The annual Conference of Southern Baptist Business Officers here urged denominational organizations to review their retirement and pension plans for employees.

This would be done, the conference said, "with the goal of assuring every employee and staff member the opportunity to establish an adequate pension program with reasonable vesting and maximum portability."

"Vesting" refers to the employee's right to pension funds built up in his name. "Portability" refers to the right of the person to take the right to these pension funds with him when he changes pastorates or other positions within the Southern Baptist Convention (SBC).

The 125 conference participants also adopted a resolution calling for "Christian stewardship in the use of God-given resources."

The resolution took note that the "nation is now in the midst of an energy crisis" and that there are "limited supplies and even critical shortages of numerous natural resources."

It said, "All Southern Baptist churches, agencies, organizations, conventions

and institutions (should) take the initiative wherever possible, including cooperation with government measures, for the conservation of energy and other natural resources."

This, the resolution continued, would be "an expression of our Christian view of the immorality of any waste of these resources."

The conference includes business officers of child care institutions, churches, educational institutions, homes for aging, hospitals, boards and agencies and state conventions within the SBC.

The group honored L. Taylor Daniel of Dallas, senior vice president for development at the SBC Annuity Board, who will retire from that position before the next annual meeting of the business officers.

Daniel, the resolution acknowledged, "was instrumental in the bounding of the conference in 1963 and has continued to provide unique leadership and wise counsel to the conference." Daniel coordinates arrangements for the conference sessions each year held in Dallas with the Annuity Board as

host.

The conference named Daniel as an "honorary life member."

J. Milton Curtis, from Alabama Baptist Children's Home, Troy, was elected general chairman of the Conference of Southern Baptist Business Officers.

A related organization which meets simultaneously, the Southern Baptist Computer Users' Association elected Harvey H. Kennedy of the Annuity Board as its president.

Organized in 1972, the computer group aims "to maintain effective data processing services in keeping with the highest professional standards of quality and integrity."

Young adult evangelism director named by HMB

ATLANTA (BP) — The Southern Baptist Home Mission Board named a director of evangelism for young adults, accepted a resignation and approved two staff changes in action here.

Joe Ford, associate in the evangelism department of the Baptist General Convention of Oklahoma since 1972, and a former pastor and youth director, was named director of evangelism for young adults.

A native of Ft. Worth, Tex., he is a graduate of East Texas Baptist College, Marshall, has a master of divinity degree from Southwestern Seminary, Ft. Worth, and is currently enrolled in the seminary's doctor of ministries program. He will work on a part-time basis until completing his degree requirements in August, 1975.

Ford was a youth director in Longview, Tex., and Shreveport, La., from 1967-69, engaged in youth evangelism in 1969-70 and was pastor of Lane Church, Lane, Okla., before joining the evangelism department staff in Oklahoma.

The board accepted the resignation of Bryce Sandlin, associate director of the department of missionary personnel since 1971. Sandlin will join the religion faculty at Howard Payne College, Brownwood, Tex., this fall. He is a graduate of Howard Payne and Southwestern Seminary.

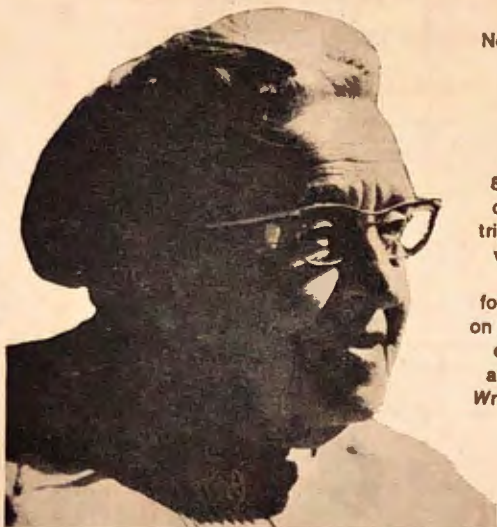
Larry D. Goddard, production supervisor for the board's audiovisual department since 1973, was elected director of audiovisual production services, a new position replacing the director of photographic operations services previously held by Knolan Benfield.

The change was prompted by Benfield's request that he be reassigned for field photography. His assignment includes supervision of the HMB's dark-room.

Corrie ten Boom:

the years since *The Hiding Place*

Tramp for the Lord



Now, Corrie ten Boom writes of the world-wide ministry she began with her thrilling adventures in the wartime underground, and tirelessly continues today at the age of 81. Here are fascinating views of her work with refugees, her trips to prisons, her encounters with her former concentration camp guards. And she sets forth her penetrating teachings on prayer, faith, money, healing, confession of sin, forgiveness and deliverance from demons. Written with Jamie Buckingham.

Illustrated.
\$5.95

AT BAPTIST BOOK STORES



Christian Literature Crusade/Revell

Chaplains (From page 16)

up medical screening programs, since most of the backside previously received little or no medical attention. A recent result was the discovery of a TB case and one of glaucoma.

Chaplains' duties include services on Thursday (the backside work a seven-day week, and the ministry is determined not to "compete" with local churches); operating the "rec" room; maintaining a library; and providing other "chaplain-type" services.

In the latter category, the chaplain at Gulfstream and Churchill Downs last year recorded 26 professions of faith, made 22 jail visits, made bail for his men seven times (all seven repaid), conducted seven weddings and made 70 hospital calls.

In a way, the ministry is doing well. It is growing to a true national organization, and the race track owners themselves are financing the cost of the chap-

lains. The owners are enthusiastic about the ministry. But there are still unmet needs among "backside" and unfulfilled dreams on the part of Dawson, now president of the organization, and others in the ministry.

One dream is for a full-time coordinator for the program. A track owner is willing to put up money for a chaplain for his track, one supplied by the organization, but owners lose interest in hiring a man to coordinate the work.

The need for chaplains looms large. Dawson estimates a need for 20 full-time

and 40 "mobile" chaplains to adequately man just the major thoroughbred tracks. That still would not touch the quarter-horse, harness, or fair-ground racing areas, he said.

No matter how large the organization grows, however, its greatest supporters will continue to be the backside — the "hot walkers," groomsmen, and exercise boys. As one said about the ministry, "It's about the greatest thing to happen to the backside." (BP)

Adapted from the June, 1974, issue of World Mission Journal

Baptist productions set for Tokyo television

FT. WORTH (BP) — Five Baptist-produced dramas and documentaries will be aired in Tokyo, one of the three largest cities in the world, in June.

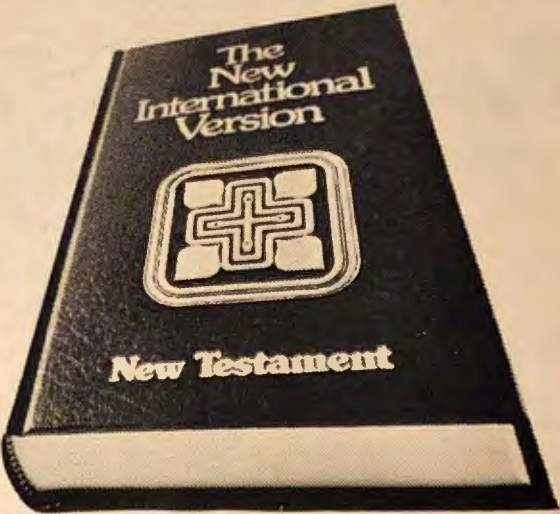
The 30-minute films, part of the Southern Baptist Radio and Television Commission's "The Answer" and "The Human Dimension" series, will be shown each Sunday morning during the month.

"There are 12 television channels to serve Tokyo's more than 12 million people as well as a cable system that covers the city and goes to the Japanese industrial centers of Osaka and Kobi," said J. O. Terry, Far Eastern radio and television representative for the Southern Baptist Foreign Mission Board.

"The Radio-TV Commission films will be shown on cable. They will be beamed into the city's major hotels, apartment buildings and embassies. They'll go to the English-speaking community — and to any Japanese trying to improve his English," he said.

Terry, about to return to his duties from furlough in Ft. Worth, received a letter from Missionary Roy T. Edgemon, pastor of Tokyo Baptist Church, telling him that the station had allotted time for the shows and asking for Radio and Television Commission films to use.

"This invitation was the result of nearly two years of negotiations conducted by Mr. Edgemon and members of the English Multi-Media Ministry in Tokyo," Terry told the Radio-TV Commission.



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ZONDERVAN PUBLISHING HOUSE 

The message and the messenger

By Ray W. McClung

Director of Activities, Pulaski County Association



McClung

"The British are coming! the British are coming!" was the message, and Paul Revere was the excited patriot and messenger who rode through the countryside warning of the approaching enemy. This incident is vivid in the minds of every student

of the history of our country. It will be remembered that the colonies were in a struggle for independence from Britain.

Henry Kissinger, esteemed Secretary of State, and diplomat of our nation, shows extraordinary talent as he shuttles across the world with the messages from our government in the interest of world peace.

The second lesson of the unit, "Contagious Faith in a Hostile World," based on the apostle Paul's ministry to the Thessalonians, is entitled, "The Message and the Messenger." You will surely agree by this study that the gospel is the greatest message ever sent, and that Paul was the outstanding messenger of the Christian gospel.

Entrusted with the Gospel (1 Thes. 2:4)

Remember we learned last week how Paul gave thanks for the steadfastness of the believers who made up the church at Thessalonica, that cosmopolitan city of Macedonia. Their faithful witness in spite of fierce opposition caused him to praise them and cite them as an example to all who heard about them.

In chapter 2 of his letter to the Thessalonians, Paul chooses to defend his ministry among them after getting reports of criticisms from his enemies. We will find in this study a pattern for our ministry of the Word, whether we are pastor in the pulpit or follower in the pew.

Basic in Paul's defense, in our mind, is his statement in verse 4 that he had been "put in trust with the gospel." Courage in presenting this message is an obvious characteristic of the apostle. In verse 2 he mentioned how "we were bold in our God." Could it be that he was emboldened in the realization he had been entrusted with this glorious gospel? Surely such boldness proves his was a divine mission when he came to Thessalonica and ministered to the people to whom he

was now writing. The Thessalonians hardly needed any defense of Paul's motives or sincerity, for they remembered his sufferings and the way he was shamefully treated at Philippi.

What was Paul's message? The gospel. What is the gospel? The word means glad tidings or the good news. But the good news is the death, burial, and resurrection of Jesus Christ. (Read 1 Corinthians 15:1-4) The effect of the gospel, in simplest terms, is to deliver men from the penalty of sin and to bring salvation to all who repent and believe on Jesus Christ for the forgiveness of sin. Volumes and volumes of sermons spring out of the full Bible study of this great doctrine of grace. This is the message. Now, what is to be done with it?

The message is to be shared. That is what Paul, and his missionary party, were doing when they came to the Thessalonians on Paul's second missionary journey. That is what Jesus commissioned the church to do in Matthew 28:19, 20. That is what he sent the Holy Spirit to empower. That is the subject of the Book of Acts. That is central in the plan of God. That is what you and I are to do, fellow Christian. That is the message we would share with you, lost friend, if you do not know him, have not received him as your Saviour and Lord.

Then we become stewards of that which we receive when we become disciples of the Lord. Paul Revere of history must have been highly motivated to spread the word that the British were coming, knowing that his fellow-countrymen desired to be liberated from foreign oppression. But, think how much more you and I should be motivated to bring the message that will liberate multitudes of souls from the bondage of sin and death.

Trustworthy messengers (1 Thes. 2:2-10)

What can we learn from this passage that will help us to be trustworthy messengers bearing the gospel of Christ? Follow verse by verse:

Verse 2. Be willing to suffer for Christ's sake and the gospel. We actually suffer so little today. What have you been deprived of for Jesus' sake lately? Already we have been impressed with Paul's boldness to speak the gospel.

The Outlines of the International Bible Lesson for Christian Teaching, Uniform Series, are copyrighted by the International Council of Religious Education. Used by permission.

International

June 9, 1974

1 Thessalonians 2:1-13

Was not Paul so committed to Christ in his Damascus road experience that he could not have refrained from giving his testimony whatever the cost?

Verse 3. Paul was free from deceit, uncleanness, guile. No wonder his testimony had power. No wonder you and I have difficulty in bearing a good witness.

Verse 4. Having been entrusted with the gospel we cannot be men-pleasers, that is, we seek to please God rather than men. Think of the responses we make in life trying to appear just right in the eyes of our peers. Paul was brought to task by the Jews because of the gospel he preached instead of their traditions. To communicate the gospel regardless of what men said was his aim.

Verse 5. Paul could "tell it like it is." He and his fellow laborers preached Christ and him crucified. They avoided flattery. They did not seek an interest in men's affections for themselves. They did not flatter men in their sins. Likewise, he avoided covetousness. He did not make his ministry a covering or cloak to enrich himself by preaching.

Verse 6. Paul avoided ambition and vainglory. "They expected neither people's purses nor their caps," Matthew Henry comments. You remember Paul was a tentmaker. This is not to say "the laborer is (not) worthy of his hire," but Paul wished in no way to cloud the clear message of the gospel with the Thessalonians.

Verses 7-8. Paul dealt gently with those he preached to. He was firm, but gentle. Isn't this like Jesus? He once said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." (Matt. 19:14) Gentleness is born of love for Paul said the Thessalonians were dear unto him. Do we love those yet without the gospel?

Verses 9-10. Paul was not lazy. He spoke of "laboring night and day" so he "would not be chargeable unto any of you." He had a compulsion to preach the message to the Thessalonians. Once he said, "I am debtor both to the Greeks, and to the Barbarians," (Rom. 1:14a) that he was ready to preach.

Paul contended his conduct and that of his party was "unblameable." Is there a challenge here to you and me to regard the gospel as the message of the ages and to rededicate our hearts and energies to be faithful messengers of the good news of Christ?

Demonstrating an active faith

By C. W. Brockwell Jr.
Calvary Church, NLR

Life And Work
June 9, 1974
James 2:14-26



Brockwell
of Faith.

WARNING ORDER
The Doctrine of Faith, Plaintiff vs. The Doctrine of Works, Defendant. The Defendant, the Doctrine of Works, is hereby warned to appear in the court of everyday living to answer the complaint of the Plaintiff, the Doc-

You can easily prove this fact by telling a hungry man to eat heartily, and give him no food. Or you can tell a jobless man to find a job and not tell him where to look. Half interest is really no interest at all. If you care, you contact . . . you reach out.

Now somebody is probably thinking: "You have faith, and I have works. We're just different, that's all. You go your way, I'll go mine."

"Okay, tell you what I'll do," James must have heard that one before. "You prove to me you have faith without works and I'll prove to you I have faith by my works." You see, faith is invisible, like the wind. But genuine faith moves the trees like the wind does and you know the wind is blowing. So when you see a Christian man in action you know faith is really there. Otherwise he would be home watching TV.

Faith re-programs your heart to respond to God's will and man's need. If it didn't do that much, it would be a useless faith for you would still be left in a selfish state.

It is not that works generate faith, as water flowing over a dam generates electricity. Rather, it is that faith produces action as electrical current supplies energy to a motor so it can operate.

What James contends is that "faith which has no practical output in life

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

and conduct is a hollow mockery, and that no one is justified before God who is not justified practically before men." (See Titus 1:16, 3:7-8) No man, it has been stated, is justified by faith unless faith has made him just. And the just person will not witness human need and ignore it with his life.

The reason why genuine faith causes a person to respond to the needs of other people is very simple. God cares for all men and those who live close to him will likewise care.

Abraham is a case in point. At first glance, it looks like Abraham's obedience made a lot of points with God and he was therefore declared righteous or just. Did he not obey God by offering up his son Isaac?

But look again. It was Abraham's faith which led him to act that God accepted. He believed God and God called him his friend. God accepted his faithful act as the kind everybody should do. Abraham was in perfect balance. He had a strong faith which led him to obey and his obedience ended in a stronger faith.

A number of other illustrations could be given to show how closely faith and works are related. However, if you will look them up in the Bible yourself, you will find that each man of faith will likewise be a man of action. That ought to tell you something.

Conclusion

The word "help" is engraved somewhere in every person's life — jumbled and often unspoken, to be sure. The faithless man puzzles over people's behavior and lets well enough alone. The faithful man decipheres the coded cry and responds freely, deliberately, and "Christly" to meet the need as God gives him the grace and wisdom to do so.

Faith and works were made for each other. What God has joined together, let no man put asunder!

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A smile or two

There were only two judges in the small town, and they both had been arrested for speeding, so they decided to try each other. The first judge sat in the judge's chair and asked, "How do you plead?"

"Guilty," replied the second judge.

"The court fines you five dollars," said the first judge.

Then they changed places and the second judge asked the plea. "Guilty," came the answer.

The second judge said, "These cases are becoming too common — I'm giving you a \$20 fine and one week in jail."

An Internal Revenue Service agent was questioning a TV repairman about his income. "You mean," said the TV fixer, "you want me to put down what I made last year in black and white?" "Yes," the agent declared, "and what you made in color, too."

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Department A
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Attendance report

May 26, 1974

Church	Sunday School	Church Training	Ch. Addns.
Alexander, First	79	44	
Alpena	66	20	
Augusta, Grace	89	48	
Berryville			
First	144	88	2
Freeman Heights	100	43	
Camden, First	434	107	2
Concord, First	73	37	
Crossett			
First	438	139	1
Mt. Olive	324	159	
Des Arc, First	205	53	
Ft. Smith			
Grand Avenue	705	269	5
Mission	19		
Temple	152	80	
Windsor Park	705	195	6
Garfield, First	55	25	
Gentry, First	158	59	
Hardy, First	127	43	3
Harrison			
Eagle Heights	229	93	
Woodland Heights	59	39	
Helena, First	227	93	
Hope, Calvary	165	87	2
Hot Springs			
Grand Avenue	356	190	2
Leonard Street	85	55	
Park Place	343	91	
Hughes, First	163	85	
Jacksonville, First	336	38	3
Kingston, First	46	29	
Lavaca, First	296	123	1
Little Rock			
Crystal Hill	133	49	
Ceyer Springs	617	144	5
Life Line	473	97	1
Martindale	99	56	
Shady Grove	68	56	3
Sunset Lane	143	75	6
Magnolia, Central	508	143	
Monticello, First	262	58	1
Murfreesboro, First	119	63	
North Little Rock, Levy	410		4
Paragould			
East Side	179	78	
First	411	88	2
Paris, First	359	73	
Pine Bluff			
First	534	83	
Green Meadows	59	40	
Second	120	54	
South Side	640	104	7
Tucker	11		
Oppelo	16	10	
Watson Chapel	298	73	3
Rogers, First	345	98	8
Russellville, First	431		5
Springdale			
Berry Street	74	20	
Caudle Avenue	113	45	
Elmdale	343	69	
Oak Grove	64	29	
Van Buren, First	487		2
Mission	37		
Vandervoort, First	49	32	
Warren, Immanuel	254	94	4
West Helena, Second	154	61	



Southern Baptists have taken the lead in a chaplaincy ministry to the men and women who work on the "backside" of race tracks in Florida and across the nation. Kelly Blanton (right), chaplain at Florida's Hialeah Race Track, spends much of his time being a friend to the lonely men who work at the tracks, and sharing his personal faith in Christ. (BP) Photo by Steve Wall.

Life on the "backside" of a horse race track shares none of the glamour of the bright flowers, brilliant silks and high stakes projected by the "sport of kings" public image.

Life where the horses are housed is one of the long hours, low pay, dirt, mud and loneliness.

Because of some caring Christians, an organization called Race Track Chaplaincy of America, Inc., is bringing hope to the men and women who work the backside.

About four years ago, Horace "Salty" Roberts, one of the men who worked the backside at Calder race track in the Ft. Lauderdale, Fla., area, called Al Dawson, superintendent of missions for Gulfstream (Southern) Baptist Association, on a Saturday afternoon.

"Are you responsible for Baptist missions in this area?" he asked.

"Yes," Dawson replied, wondering who was on the other end of the line.

"Well," came the sharp retort, "what are you doing to reach my friends on the backside? I'm a Christian, but most of my friends aren't."

Two days later, Dawson was "official" chaplain at Calder, and one phase of the movement that was to become Race Track Chaplaincy of America had begun.

Thanks to the initiative of men like Dawson and Roberts, the movement has grown until today it is nationwide. While some early conflict with anti-gambling crusaders has made denominational support an unlikely prospect, the independent organization has a strong Baptist flavor.

All the chaplains at present are

Baptist, including an American Baptist in the North and an Independent Baptist in California. The majority of the board members are Baptist, but it includes Methodist, Lutheran and Nazarene members.

The organization sponsors chaplains for three tracks in California, four in Florida, three in New Jersey and so far one, Churchill Downs, in Kentucky.

Chaplain Kelley Blanton of Hialeah, (Fla.) was the pastor of Broadmoor Church for 11 years and lived about 10 blocks from the track.

"Like most people, I only knew that Hialeah had horses, not people. When Cliff Hoolsema was called as chaplain at Calder in 1971, I was curious. I went and saw the man-to-man challenge of the track ministry. Two months later, I was called as a chaplain."

Blanton discovered the hundreds who live and work on the backside. He discovered their day started at 4:30 in the morning, when the horses are fed, run, and groomed.

He found that, except for race days, the men, and an increasing number of women, were idle from about 11 a.m. until about 4, when the horses are fed a last time.

There is, of course, big money in horseracing.

But the large sums do not filter back to the backside. Even so, there is a backside hierarchy, with exercise boys on top, grooms next, and hot walkers on the bottom of the "pecking order."

Among all the backsideers, there are needs. "The avenue to a man is through his hurts," Blanton said, "and these men come to us with their hurts."

'Sport of kings' glitter lacking on the 'backsides'

By Larry Jerden
For Baptist Press

"There is a great deal of loneliness on the backside," Blanton explained. "All the chaplains have had the experience of men wanting to identify with them because they have no relatives — at least they claim no next of kin.

"For example, I was named executor of a man's estate because I found his will in his room while he was in the hospital."

Blanton said alcoholism is one of the greatest problems the men on the backside face, as they attempt to fill loneliness with the contents of a bottle.

"I minister a lot through the hospital, and I spend a lot of time ministering man-to-man," he said. "But first of all I try to be a real friend, meeting real needs. In some ways I am similar to a military chaplain."

Chaplains have also been able to set

See Chaplains on page 12

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