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Arkansas Baptist Newsmagazine

8-20-1970

August 20, 1970

Arkansas Baptist State Convention

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Recommended Citation

Arkansas Baptist State Convention, "August 20, 1970" (1970). *Arkansas Baptist Newsmagazine, 1970-1974*. 217.

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Arkansas Baptist

newsmagazine

August 20, 1970



The tongue scourge

The writer of a letter to one of the local daily papers recently expressed concern over a tendency among us to blast one another because of different viewpoints on what is best for the country.

An article about the same time, about a lawless neighborhood in one particular section of our city, asserted that just about every one who walked the street there, regardless of how poor, would carry on his person a gun or some other deadly weapon.

All of which brings to mind deadly weapons that come "built in" with all of us—our tongues.

"Give not thy tongue too great a liberty, lest it take thee prisoner," wrote Quarles. "A word unspoken is like the sword in the scabbard, thin; if vented, thy sword is in another's hand. If thou desire to be held wise, be so wise as to hold thy tongue."

Some are better speakers than others. But the fluency of speech that comes with anger can be more of a liability than an asset. Quite often silence is not only the greater part of eloquence but also the greater part of valor.

"If any man think it a small matter, or of mean concernment, to bridle his tongue, he is much mistaken," said Plutarch, "for it is a point to be silent when occasion requires, and better than to speak, though never so well."

But if one can "keep his cool," the tongue may prove to be a wonderful device for helping its possessor out of difficult situations. Lyly described the tongue as "the ambassador of the heart."

An Arkansas example comes to mind: A railroad man had pulled a "boo-boo" that resulted in his being "called on the carpet" before the division superintendent.

After spelling out at some length his displeasure with the workman, the superintendent stormed: "I have a mind just to pay you off and let you go." To which the man replied, "I can think of nobody else on the whole division to whom I would dislike more to see this happen."

The sparkle of ready wit saved the day, and the superintendent let the man go back to his job with an admonition for him to "be more careful."

May you and I "be hid from the scourge of the tongue" (Job 5:21)—ours or somebody else's.

Erwin L. McDonald

IN THIS ISSUE:

CHRISTIANS are urged to see their opportunity to elect men in government as a Christian and civic duty in a letter to the editor. See "The people speak" on page 4.

* * *

A PINE BLUFF congregation has been challenged by the pastor to "be Christian" in dealing with the school crisis. Read what this prominent minister has to say on page 5.

* * *

AN ARKANSAS youth group has reported 29 conversions in their mission trip to Massachusetts. Read about this project on page 7.

* * *

U. S. SENATORS have approved a bill to attack alcoholism. See a Baptist press report on page 16 for the facts.

* * *

VICTIMS of Hurricane Celia need food and money. Ways you can help are found in a story on page 18.

* * *

DISTRICT Sunday School conventions are only a few weeks away. Dates, people, and other plans are found on page 9.

Arkansas Baptist newsmagazine

August 20, 1970
Volume 69, No. 33

Editor, ERWIN L. McDONALD, LITT. D.

Associate Editor, MRS. E. F. STOKES

Managing Editor, MRS. WILLIAM L. KENNEDY

Secretary to Editor, MRS. HARRY GIBERSON

Bookkeeper, MRS. WELDON TAYLOR

Mail Clerk, MRS. J. F. MIDDLETON

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

Individual subscription, \$2.75 per year. Church budget, 16 cents per month or \$1.92 per year per church family. Club plan (10 or more paid annually in advance), \$2.25 per year. Subscriptions to foreign address, \$4.75 per year. Advertising rates on request.

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

Abbreviations used in crediting news items: BP Baptist Press; CB Church Bulletin; DP Daily Press; EP Evangelical Press; LC Local Correspondent; AB Associational Bulletin; EBPS European Baptist Press Service.

Facing up to the alcohol problems

Action the other day by the U. S. Senate in approving without opposition a \$395 million program to help America's estimated nine million alcoholics is a most encouraging development.

The bill had been drawn by Senator Harold Hughes (Dem., Ia.), himself a reformed alcoholic. It now goes to the House, where, hopefully, it may be up for vote sometime this Congressional year.

From the Christian viewpoint, there must always be a sharp distinction drawn between sin and the sinner, whether the sin be that of taking into the human body something God never designed the body to consume—alcoholic beverages—or something else. For, in the spirit of Christ, we must always have compassion for the wrongdoer and for those hurt by his evildoing, considering, among other things, our own shortcomings.

Senator Hughes, as a victim of the alcohol curse, wants drunkenness to be classed as a disease. There is much to be said on both sides of this argument. We shall not enter into this debate here except to say that we would be heartily in favor of doing everything within the realm of the possible and the reasonable to help alcoholics, with a view to restoring them to happy, useful lives. But even if we concede that alcoholism is a disease, we would still insist that

alcoholics should not be allowed to have driver's licenses and the privilege of driving vehicles on the streets and highways.

That drivers under the influence of alcohol are a detriment to themselves and to others is attested by Senator Hughes himself, who told the Senate that the "deadly, costly disease which has become epidemic in the nation" (alcoholism) accounts for at least half of the nation's 50,000 yearly highway fatalities.

For a government which has been tearing its shirt now for many months over people smoking themselves to death, this is a bit late to start doing something realistic about an "illness" that ranks as the fourth greatest health hazard in the nation. And it is ridiculously inconsistent, if not actually incoherent, to force the tobacco industry to curtail its advertising and to go on licensening liquor as a legitimate, respectable business.

How little has actually been undertaken by the federal government to cope with the problem of alcoholism is highlighted in figures used by Senator Hughes: the federal government spent only \$39 million in the last fiscal year on the problem, as compared with the expenditure of \$1.4 billion on child health, \$195 million on cancer, \$104 million of allergies and infectious diseases, and \$70 million on drug abuse.

Consideration for supply preachers

A man who had just traded his four-year-old car for an expensive, new model was showing it off to friends the other day. The dealer had sold him the car for the man's old car and \$3200, and, it was obvious, the owner of the new car felt that he had received a good deal. "That way," he said, "owning my car the last four years cost me only \$650 a year, as far as depreciation was concerned. Of course," he added quickly, "there were other costs involved, for it costs you at least \$1000 a year to own a car."

This pinpoints one of the keen problems for preachers, particularly for preachers in retirement. For a preacher to be available for supply preaching engagements, he must own and operate an automobile. And this really does cost him money, money hard to come by for preachers on low salary.

This is one reason—among many having to do with the cost of living—that should be taken into account by churches writing checks for the services of supply preachers. For a church is

really not "paying" a supply preacher for his services until it goes above what it cost the preacher to travel to and from the preaching point.

In behalf of supply preachers, particularly those in retirement and on meager salaries, many churches do endeavor to meet the travel costs and figure the honoraria above this. For example, if the guest preacher travels a round trip of 120 miles to preach, he should be reimbursed at the rate of no less than 10 cents a mile for travel. That would amount to \$12, in this case. Whatever the honorarium is to be would be in addition to this.

A friend who is now retired and doing supply preaching reported to us recently that many churches are still giving the same honoraria that they gave many years ago, some not having made any increases since the great depression. In such cases, the liberalization of the amounts given for supply preaching would be a great help for many a supply preacher.

The people speak

The Christian in politics

If we could somehow envision a band of shiny, black coffins circling the earth from East to West, and another circling the earth from North to South, we might begin to comprehend the magnitude of the catastrophe unleashed upon the human race by one man—Adolph Hitler, the Austrian paper hanger. For the armies he led brought death to more than 40,000,000 people, and 49,000,000 coffins laid end-to-end would form two black belts around the earth.

And if those of us who are parents could have witnessed the agony in the eyes of mothers whose babies were torn from their arms and the terror in the eyes of little children whose parents were led away to be shot, or if we could have heard the whimpering of starving and freezing children on the hay-covered floors of cattle cars as they called for parents they would never see again, and we were convinced that the casting of an intelligent vote might starve off a similar fate for us and our children, it would be hard to keep us away from the polls on election day. And we could find out all it is possible to know about the candidates.

I must say it!

The church and stewardship

Everyone who receives and handles funds has a stewardship responsibility. Individual Christians are expected to render a stewardship in the form of tithes and offerings. Churches receive these funds and are charged with the responsibility of dispensing them for God's glory. If the individual is expected to give one-tenth of his income to the church, the church likewise should be expected to render a commensurate stewardship. Cooperative Program giving affords the opportunity for a world-wide witness. How much should a church give to this world-wide ministry? At least as much as the individual gives which would be ten percent.

Many churches have extended the percentage to a much higher figure. Tithing Christians have a right to expect their church to be a tithing church. In no case is there a theological basis for lesser giving than the tenth of the offerings received.

Distressing situations have caused some churches to withhold funds from the Cooperative Program. In so doing the church is cutting off the witness of every member to world missions. According to

How could the Germany whose sons and daughters have done so much to enrich the world behave so barbarously? What caused Hitler and his iniquitous regime? Historians tell us those two enemies of good government, Apathy and Greed were responsible.

And those two enemies are with us today.

Crusader Ralph Nader says, "Persistent private greed will almost always overcome sporadic public virtue." We Christians can prove him wrong, but will we?

Christians have time, energy and money, and, most precious of all, the vote. Private greed has money, time and energy and depends on buying the vote. Not openly and flagrantly, perhaps, but subtly, with the advertising dollar and the talent of promoters.

Greed also depends upon his old allies, apathy and our tendency to forget. If you doubt that we tend to forget, think for a moment and try to remember who in the legislature led the fight to legalize

our concept of the kingdom of God the person who tithes his income is entitled to a share in our total mission program, our six great seminaries, our colleges, our home for children, our agencies, our retirement arrangements and our commissions. In so having this share in supporting them we have the inherent right and duty to supervise and direct them.

A church which is cut off cooperative giving has eliminated the witness of every member to only the local area. This is an untenable position for responsible churchmanship. As adults living with adult problems we must exercise in the future greater interest in our many ministries making them more acceptable to our constituents and exercise greater effort to furnish the support morally and financially for maximum excellence.

Some one has said that a cow has enough sense to eat the hay and leave the briars. This represents good thinking for the cow but not for the one who is buying the hay. Maybe a cow has enough denominational charity to eat the hay and leave the briars but responsible leaders will demand and get a better return for the expenditure. Besides this the cow should be a happier cow at no extra cost, not being burdened by having to employ an associate to watch out for the briars.

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

casino gambling in Arkansas in 1967; who spoke out against it. Remember, also, those responsible for illegal gambling and those who tried to create here a second Las Vegas by legalizing it are asking us now to trust them with important offices in law enforcement and government. They are depending on their reliable allies, greed, apathy and forgetfulness.

We Christians can have good government. We have the votes to elect good men. We often seem to lack the will to inform ourselves so that we can vote intelligently and work to elect good men.

The candidate who seeks only to serve the people is not the candidate who comes up with the fat bank roll. Vested interests plus private greed put up the really big money in politics.

But Christians do have the precious and all-important ballot. Is there a more important duty than that of using it wisely?

We often hear citizens say, "But my one vote won't make any difference." History records that one member was absent from the Virginia legislature on the fateful day the vote on secession from the Union was taken. (It is said that he had an opportunity for a favorable horse trade that day.) He would have voted against secession. His one vote would have defeated the move to secede.

Who can tell when one Arkansas vote may be as critical!—An Arkansas Citizen

Beauty measurements

In reference to an article in the ABN, dated July 23, 1970, p. 9, I call your attention to the statement which is printed regarding the body measurements of the young lady who won the title of Miss Arkansas 1970.

With no reflection whatsoever upon the character of this young woman, I seriously question the newsworthiness of the measurements of her body to Arkansas Baptists. Furthermore, there is a question in my mind as to the newsworthiness of any of the world's affairs which emphasizes and requires the exposure of the human body to millions of people.

Such reporting would be at home in Playboy Magazine, and would probably therefore be welcomed to some Southern Baptists, but I for one think that it has no place in a magazine which is supposed to be directed at the carrying of news related to the kingdom of God. —Frank Jones, Pastor, Southside Baptist Church, Booneville, Ark. 72927



DR. ASHCRAFT



Pastor C. D. Peoples stands in front of the new educational unit dedicated July 26.

Bluff avenue, Ft. Smith dedicates educational building

Bluff Avenue Church, Ft. Smith, dedicated a new educational unit, with cornerstone laying and ribbon cutting ceremonies, at the morning worship hour, July 26.

The two-story brick building is the second such unit to be built by the church in the past two years. It consists of six children's division departments, and senior high and adult departments.

Services were climaxed with a fellowship dinner on the grounds.

C. D. Peoples is pastor of the church.

The event also marked the Pastor C. D. Peoples' tenth anniversary as pastor. Since his coming, in the summer of 1960, the church has received 750 new members, 275 by baptism.

'Be Christian' in school crisis urges Pine Bluff minister

Pine Bluff Christians have been admonished by Pastor Tal D. Bonham of South Side Church, Pine Bluff, to "be Christian" in their attitudes relating to the desegregation of the local public schools.

In a sermon to his congregation on Aug. 9, Dr. Bonham, who is currently serving as president of the Arkansas Baptist State Convention, said that "God may be speaking to us through the present school crisis in our city."

"It doesn't really matter at this point who is responsible for the situation," he said. "What matters most is, What can Christians do now?"

Bonham urged Pine Bluff Christians to be prayerful, trustful, Christ-like, and alert for new opportunities for Christian witnessing.

"It makes no difference on which side of the segregation-integration fence

you may stand, you can surely pray," he said. He urged prayers for school boards, teachers, and school administrators "as never before." He suggested that "whites pray for blacks and blacks for whites."

"If Christians of all races would talk to God about our problems as much as they are mouthing to each other about them, our problems could be solved," he suggested.

Urging Christians to trust their nation to God, Bonham reminded: "His hand has been upon our nation too long for him to take it off now." He warned that this is no time "to take the law into our own hands, to defy court orders, the Supreme Court or the President of the United States."

"I know there is a certain amount of fear that wells up in the heart of a parent who sends his child to a school across town," he said, "but God is across town, too!"

Lake City leads in deaf ministry

First Church, Lake City, has had a ministry for the deaf now for 20 years, reports Pastor John M. Basinger.

At one time Lake City had the only ministry of this type in Northeast Arkansas, but today several other churches minister to the deaf, some of them having been assisted in establishing the work by the Lake City church.

Lake City had the distinction of hosting the first Arkansas Baptist State Conference for the Deaf.

Robert Hall takes Markham Street post

Markham Street Church, Little Rock, has called Robert A. Hall as minister of education and music. He comes to the



MR. HALL

church from Amboy Church, North Little Rock. Mr. Hall is a graduate of Ouachita University, Arkadelphia, Southwestern Baptist Seminary, Ft. Worth, Tex., and has served as minister of education and music in churches in Tennessee, Texas, and Arkansas. Mr. and Mrs. Hall have four children. They will be living at No. 1 Meadowbrook Drive, Little Rock.

Reminding that "Christ never ran from his problems," Bonham urged Pine Bluffians not to move to other cities to try to escape their school problems but to "stay right here and find God's answer to our dilemma,

"Above everything else," continued Bonham, "Christ reminds us that all men are created in the image of the one true God, who is color-blind. The ground at the foot of the cross is level and Christ died for all men of all races."

The minister suggested that parents be alert, as their children make new friends at school, for opportunities for Christian witnessing.

"We send our missionaries to the darkest corners of Africa to tell others about Christ," he said. "Why not send our children across town to share Christ with others?"

Bratton to Earle

Clayburn C. Bratton has accepted the pastorate of Earle Church. He comes to the church from Third Street Church, Arkadelphia, where he pastored for five years. He is a graduate of Southern College, Walnut Ridge, and received the B.A. in religion from Ouachita University. He received the Master of Divinity degree from Southwestern Seminary, Ft. Worth. He served on the B.S.U. Committee of Henderson State College, and served the past three years as evangelism chairman in Red River Association.



MR. BRATTON

He assumed his new pastorate August 1:

Bayless back as Central interim

C. Gordon Bayless, Pampa, Tex., has accepted a call as interim pastor of Central Church, North Little Rock, where he formerly served as pastor for 13 years. Since retiring, in 1964, Dr. Bayless has held numerous interim pastorates, including nearly a year's service at Calvary Church, Little Rock. He has lived in Pampa since 1967, where he served as pastor of First Church before coming to Arkansas. Immediately prior to his tenure as pastor of Central Church, North Little Rock, Dr. Bayless was in full-time evangelism for many years.



DR. BAYLISS

New staff member of Lake City 1st

Pastor John M. Basinger of First Church, Lake City, has announced the addition to his church's staff of Billy Duncan, who will be assistant pastor. Mr. Duncan is a graduate of Cushman High School and Southern Baptist College, Walnut Ridge, and recently served as pastor of Gregory Church. In his new position, he will preach for the Lake City Mission and serve as youth director of the Lake City church.



MR. DUNCAN

State Campcraft Conference features camping, witnessing

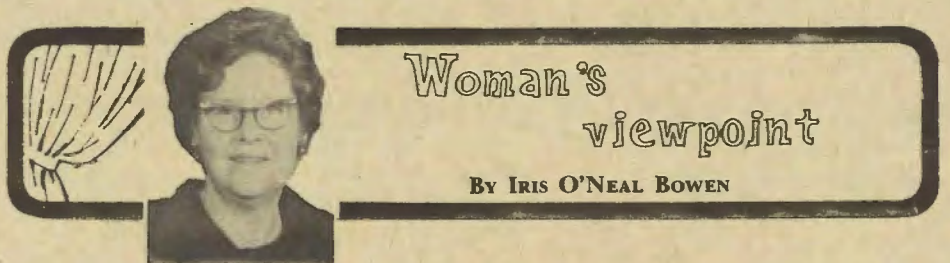
A campcraft conference is scheduled Oct. 12-15 at Hidden Valley Ranch, Plainview, Ark., to train church leaders in campcraft skills and ministering to persons in camp settings.

Sponsored by the Church Recreation department of the Southern Baptist Sunday School Board, the conference will include the American Camping Association's campcraft course, the advanced campcraft course and special emphasis on the use of campcraft skills in day and family camping.

Leaders for the conference will be Larry Haslam, consultant in the Church

Recreation department; Ernie Leibig, minister of activities, Park Cities Church, Dallas; Bill Lively, director of Hidden Valley Ranch, Plainview; and Charles Doggett, Pioneer consultant for the Brotherhood Commission of the Southern Baptist Convention, Memphis, Tenn.

Cost of the conference will be \$32.50 to cover tuition, room, food, bedding, towels and insurance. Advanced registration fee of \$7.50 should be sent to Larry Haslam, Church Recreation Department, 127 Ninth Avenue, North, Nashville, Tenn. 37203.



Woman's viewpoint

BY IRIS O'NEAL BOWEN

Back to Bald Knob

I was putting on my make-up and smoothing some extra under my eyes, trying to cover up my wrinkles. . .and I was muttering, "It can't be that long! It just can't!"

But it had been that long since fifteen of us girls and four boys had absorbed all we were going to of all they had to offer at Bald Knob High School, and had marched two by two, from tallest to shortest, down the aisle and up on the platform to receive our diplomas.

Now, on a two-day notice, we were about to meet for a Saturday dinner and sort of reunion, and I recalled stories I had read of reunions, how bored the writer was with tales of family life, the big successes and lowly failures. Mostly I tried to recall "names and faces, dates and places."

I rode up, that Saturday, with an old friend, about the only class member I had kept up with, for we had much in common . . . talking on the phone, going to church and contributing to the population explosion.

Once there, everything was great, though my mental black-out machine was in fine operating condition, and nobody looked like anyone I had ever seen before! And they all looked so young!

We gathered around the table and one fine young man was called on to offer thanks. "I can tell that man is a Baptist preacher!" I told myself, and he was. He was also the husband of one of our girl graduates, and later she told how her parents had a penchant for asking the preachers home for Sunday dinner. Naturally she and the other children had to wait for the second table, and she decided then that when she married, she would never feed another Baptist preacher. So she married, and ever since, she has been feeding a Baptist preacher!

I fell to wondering who had traveled the greatest distance to get to our reunion, and on talking to one of our school-teacher members who had taught in New Mexico for several years, decided she must be the one.

"Would you say you have traveled the furthestest to get here," I asked, "or maybe I should say you came the farthest?"

Thinking a minute, she said, "Let's just say it wuz a fer piece!"

Suggestions and comments are welcomed. Mrs. Bowen may be addressed at 4115 Ridgeway, North Little Rock, Ark. 72116.

Summer graduation held at Ouachita

ARKADELPHIA—Ouachita University awarded 58 undergraduate degrees and 16 graduate degrees in summer commencement exercises, Aug. 14.

Receiving the bachelor of arts degree were: Susan Sutley Atkins, Bertha Jean Jackson, Linda Kaye Kennedy, Leonard J. Miller and Joe Douglas West, all of Arkadelphia; Samuel Adkins III and Suzanne Ketzscher, North Little Rock;

Jerry Lee David, Earl Jamison Jr., Robert Frederick Selby Jr. and Ronald A. Williams, Little Rock; Vickie Toland Gill, James R. Reed and Ronald W. Woodruff, Nashville; Phyl R. Brinkley and Dale Tucker, Benton; Scotty Battershell, Gurdon; Brenda Bostic, Hope; Harmon Brown, Mt. Ida;

Ronald Michael Dodgen, El Dorado; Ronald Ford, Magnolia; Jackie Harvey, Prescott; Joseph Marques III, Lake Village; Richard N. Misenhimer, Paragould; Ralph N. Shoptaw, Texarkana; James E. Wilay Jr., Atkins; Ronnie D. Wilkins, Colt; David Jack Wilson, Osceola;

Marvin C. Bates Jr., Texarkana, Tex.; Barbara Swingle, Richmond, Va.; Leroy Thomas, Naples, Tex.; Patricia G. Waller, Atlanta, Ga.; and Joseph Class Jr., Lynwood, Wash.

Receiving the bachelor of science degree were: Michael Fikes, Benton; Jerold Horton, Malvern; Thomas Keys Jr., Little Rock; Gary Miner, Mulberry; Michael P. Raybon, Arkadelphia; Anil Moormohamed, Mbale, Uganda; and Antonine Srouji, Nazareth, Israel.

Receiving the bachelor of science in education degree were: William Earl Stewart and David Kim Peterson, Hot Springs; John Wayne Cunningham, Des Arc; Sue Orsburn Fisher, Okolona; Leslie Frenslay Jr., Lexa; Stella Johnson, Helena; Trudie Langston, Texarkana;

Lois Ann McDonald, Gurdon; Sue Watson, Arkadelphia; Gary Haver, North Little Rock; Wayne Early, Essex, Mo.; Ronald Littles, Van Buren, Mo.; Carroll Rhodes, Greenville, Mo.; and Dwain Roark, Olla, La.

Receiving the bachelor of music degree was Charles H. Dunaway, Little Rock.

Receiving bachelor of music education degree were: Stephen Lee Hand, Little Rock and Robert Edward Reed, Springdale.

Master of arts in music education degrees were awarded to LaQuinta Rogers Barnett, Texarkana; and Norma Robertson, Arkadelphia.

Receiving Master of Arts in Religion degrees were: Clyde W. Coleman, Conway; and Earl Ray Teeter, Sheridan.

Arkansas young people win 29 in Massachusetts visit

A total of 29 professions of faith resulted from Bible schools conducted recently in Massachusetts by a youth group sponsored by First Church, Marianna, and the Home Mission Board of the Southern Baptist Convention, Lewis E. Clarke, pastor of the church, reports.

Twenty-eight young people made the trip, conducting Bible schools in Framingham, Hudson, and Sudbury, all in Massachusetts, and enrolling nearly 200 young people for special Bible study.

"The young people had no help at all from adults in conducting the schools," said Pastor Clarke, "and they did an excellent job.

In addition to the Bible school work, the youths painted the building of Calvary Church, Framingham, which had been defaced by vandals just before the Arkansas group arrived.

Accompanying the group were Pastor and Mrs. Clarke, Minister of Music and Mrs. George Townsend, and Mr. and Mrs. Alvin Lynn.

A highlight of the trip was the singing of several religious numbers of U. S. Senator John McClellan, in the rotunda of the U. S. Capitol, Washington, D. C.

Members of the tour group included: Susan Tainter, DeLane Wood, Glanita Thomas, Karen Tainter, Becky Graddy, Leslie Willis, Bob Clark, David Keown, Treva Dillaha, Deborah Davenport, Sharon Tyer, Barbara Lynn, Beverly Willis, Kathy Smith, Becky Hogan, Paula Warner, Dottie Warner, Deborah Lynn, Martha Hogan, Nell Turpin, Wayne Johnson, Dwight Clarke, David McKnight, Joe McCain, Mike Meacham, Cindy Higgins, Millie Smith, Janis Williams, Mrs. Betty Lynn, Alvin Lynn, and Mrs. Mary Frances Townsend.

Receiving master of science in education degrees were Ray Lacefield, Jerri Ann Baxley DeLamar and Colbern Stuart Jr., Arkadelphia; Esther Morton, Martha Dugas and Marjorie O'Cain, Little Rock; Lois Marvene Davis, Camden;

Wanda Gale Gray, Texarkana; Marilyn Ann McAtee, Smackover; Mitchell Chunn, Dallas, Tex.; Helen Marie Cockrill, Peoria, Ill.; and John Schmidt III, Galena Park, Tex.

Reuben Setliff, M.D., El Dorado, was guest speaker.

A 1960 graduate of Ouachita, Dr. Setliff now operates an ear clinic and hearing center in El Dorado.

The mission group choir conducted concerts in Bristol, Va., in Massachusetts, and in Washington, D. C.

En route back to Arkansas, the group visited Plymouth Rock, Concord, Lexington, New York City, Washington, D. C., Jamestown, and Colonial Williamsburg.

"When they visited Harvard University and saw all of the hippies that were attending school there, it made them thank God that they had not fallen to that way of life," said Clarke. "Many people stopped our young people and wanted to know where they were from and then commented on how nice and clean they looked."

The trip was made by private bus equipped with a kitchen from which meals were served during the 4,250-mile journey.

Selph appointed to Historical Commission

Bernes K. Selph, pastor of First Church, Benton, has been appointed an interim member of the Historical Commission of the Southern Baptist Convention, to fill the vacancy caused by the death of Commission Member Lee B. Spencer, of Arkansas. In a letter to Dr. Selph notifying him of the temporary appointment, Davis C. Woolley, executive secretary of the Historical Commission,



MR. SELPH

said the appointment was for the interim from now till the meeting of the Southern Baptist Convention next year, when the position will be filled by vote of the convention.

"Your experience and historical interest will be good for us," Dr. Woolley wrote to Selph.

Luxora calls Ward

First Church, Luxora, has called William H. Ward as pastor. He is a May, 1970, graduate of Southwestern Seminary.

Mr. Ward has previously served the Union Hill Church and Formosa Church, both at Formosa, Ark., and the Chita church, Trinity, Tex. He is the son of Floyd H. Ward of Blytheville, a retired minister.

City-wide youth revival is set

A city-wide youth revival, led by young people, will be held Aug. 21-23 in Little Rock. The crusade, under the sponsorship of Geyer Springs First Church, will be held at McClellan Stadium Friday and Saturday nights at 7:30. Sunday morning services will be at the Geyer Springs church. The meeting will close Sunday evening with the presentation of "Tell it Like it Is," a Christian folk musical.

Evangelist for the revival will be Bill Elliff, staff member at Rosedale Church, Little Rock. Steve Boehning, of Geyer Springs Church, will direct the music.

Deaths

Otha W. Moffatt

Otha Wade Moffatt, 60, Crossett, a payroll supervisor for Georgia Pacific Corporation, died July 30. He was a charter member of Temple Church, a deacon, had served on building committees and as Sunday School superintendent.

He was a Mason and a former city alderman.

Survivors include his widow Mrs. May Dean McFarland Moffatt; a son, William H. Moffatt, Crossett; a daughter, Miss Carolyn Moffatt, Arkadelphia; and two sisters, Mrs. Verdell Gardner, Crossett, and Mrs. William Shirley, Little Rock.

Jay B. Munnerlyn

Jay Byron Munnerlyn, 73, Lonoke, died July 29. He was a retired groceryman and a member of Lonoke Church. Mr. Munnerlyn was a deacon and a member of the church choir for many years.

Survivors include his widow, Ruby Speight Munnerlyn; a son, Jay B. Munnerlyn Jr.; a daughter, Mrs. Joe H. Lilly; two sisters; six grandchildren and a great grandson.

Loyd Anderson

Loyd Anderson, 58, Arkadelphia, a retired minister and bricklayer, died Aug. 9. He was a member of Walnut Street Church, and had pastored churches in Clark County, at Marvell and at Crossett.

Surviving are his widow, Mrs. Ruth Norton Anderson; three sons, Rev. Kenneth Anderson of Dardanelle, Edward and Wayne Anderson, both of Arkadelphia; a daughter, Mrs. Clyde Jones of Michigan; three brothers; two sisters and six grandchildren.

John T. Little

John T. Little, 64, Russellville, retired vice president of the People Bank & Trust Co., died Aug. 8.

The cover



'30' for magazines

Final issues of three Southern Baptist magazines may become collector's items as Woman's Missionary Union begins publishing an expanded selection of missions magazines for the 1970's.

Editors of the magazines exhibit the historic issues now in the hands of some 385,848 persons.

Left to right, Mrs. Jesse A. Tucker holds Sunbeam Activities, first published in 1953; Laurella Owens holds The Window, 1929; and Oneta Gentry holds Tell, 1953.

Subscribers to these magazines will begin receiving one of the new magazines, effective with October issues.

Leaves pastorate to become chaplain

Employment of Harry G. Jacobs as new industrial chaplain for Oak Lawn Farms, Pine Bluff, has been announced by Jimmy Shults, president of the firm. A native of Harrisburg, Mr. Jacobs has spent the past 30 years as pastor of five churches. He has served for the past 14 years as pastor of First Church, Osceola. He resigned to accept the new position effective Aug. 17. Former pastorates include First Church, Carlisle. Mr. Jacobs is a graduate of Georgetown College,



MR. JACOBS

He had been city clerk for 30 years and was a chairman of the Board of Trustees of First Church.

Surviving are his widow, Mrs. Hazel Gillespie Little; three sons, Gene Little of Joiner, Derrell Little of Kansas and Jerrell Little of Colorado; a daughter, Mrs. John Simpson of North Little Rock; four sisters; 10 grandchildren and a great-grandchild.

Georgetown, Ky., and Southern Seminary, Louisville, Ky.

Oak Lawn Farms produces, processes, and distributes poultry and swine products over a large area in South Arkansas and North Louisiana. The company also operates feed mills in Hermitage, here in Arkansas, and Oak Grove, La., along with other industrial mills, in producing special formula feeds for poultry and swine.

In Arkansas he has served in several denominational positions, including membership on the Executive Board of the Arkansas Baptist State Convention, the board of trustees of Southern Baptist College, and moderator of the Mississippi County Association.

Chaplain Jacobs will minister to approximately 175 employees in offices, processing plants, feed mills, and distribution centers, and to another 500 persons involved with the company in production. As chaplain he will concentrate on the spiritual, moral, and ethical welfare of the employees.

He and Mrs. Jacobs will reside in Pine Bluff.—R. H. Dorris, Director of Chaplaincy Ministries

District Sunday School conventions planned for September, October

Dates, places, schedule, and personnel for eight district Sunday School Conventions during one week are listed below:

Sept. 28, at First Church, Springdale, and Beech Street Church, Texarkana.

Sept. 29, First Church, Ft. Smith and First Church, Benton.

Oct. 1, First Church, Mountain Home and First Church, Warren.

Oct. 2, Central Church, Jonesboro, and First Church, Brinkley.

Two teams will travel and conduct conferences at each location. Team One will visit the churches listed first in the above daily schedule; Team Two will visit the second church listed.

The conventions will open with an afternoon session at 2 p.m., and close at 4:30. A special-interest conference will be conducted at 6:15 p.m. for 45 minutes. Evening sessions will start at 7 and close at 9.

Faculty members for Team One will be: James Chatham, Nashville, Tenn.; Lawson Hatfield, Little Rock; Mrs. Anton Uth, Searcy; Daryl Heath, Nashville, Tenn.; and Pat Ratton, Little Rock.

Team Two faculty will be: Kenneth Dean, Nashville, Tenn.; Mrs. Ann McCoy, Nashville, Tenn.; Don Cooper, Little Rock; Mary Emma Humphrey, Little Rock; and Ada Rutledge, Nashville, Tenn.

New literature, the 70/70 Launch, the new Church Training Course, Outreach, new organization, and other innovations in methods and materials will be discussed at the conventions.

Conferences will be conducted for general officers and for adult, youth, children, and preschool division workers. Pastors, general officers, and all officers and teachers of the Sunday School, department and class officers and class members will receive help at the conventions.—Lawson Hatfield, Secretary, Sunday School Department

News from summer missionaries

California

Linda Selph of Ouachita writes: "I'm at Santa Rosa for two weeks working in Bible Schools. People are quite different here, and I have learned from them. The people have experienced situations that we haven't in Arkansas yet. I have had many unusual experiences and have made many friends in Christ. The Lord has blessed me greatly."



MISS SELPH

Fairborn, Ohio

Alan Tucker of Southern Baptist College is serving as youth director at Maple Heights Baptist Church, in Fairborn, O., where Ernest Perkins, former BSU'er at Arkansas State, is serving as pastor. "The church is now averaging about 200 per Sunday. By being right next to Wright Patterson Air Force Base, many of our members are military. We keep the church open every night for recreation and fellowship. I teach guitar every Wednesday night after Prayer Meeting. Last Week the pastor and I looked for a run away girl. We searched everywhere, talking to local hippies and pushers. The girl later came home. Pray for our ministry for Christ at this strategic place."



MR. TUCKER

Louisville, Kentucky

Brenda Kelley of Ouachita writes: "Vacation Bible Schools have ended for a while. Right now I am working at the Baptist Fellowship Center. We have been visiting different churches in the city sharing our Christian experiences in worship services and in Sunday School and Training Union."



MISS KELLY

St. Louis, Missouri

Myrtle Williamson is a student at Ouachita. "We are now engaged in a visitation program. Our work is with a Negro church, First Baptist of Meacham Park, and our sponsoring church is a white church, Kirkwood Baptist. Our work is steadily coming along. I pray we will do God's will here."



MISS WILLIAMSON

Daytona Beach, Florida

Jerry Foshee of State College of Arkansas writes: Glenn Nichols of Arkansas State and I send these words: "We are busy. We've met a lot of wonderful people as well as a lot of strange ones. People have brought us coke and cookies as well as ridiculed us. We have met run-aways, have been where dope is passed, have been happy then sad, been hit (slugged) and kissed, have been mad as well as patient. We work at the "Second Touch," a Christian Coffee House run by First Baptist Church. There is a tremendous mission here and we are just scratching the surface. Pray for us."



MR. FOSHEE

Planning essential in Brotherhood work

The magic key to a successful Brotherhood program of missionary education is planning. Planning begins with the selection of officers. Officers for 1970-71 should be selected now so that they may start making plans for the year ahead.

The church Brotherhood director is the first officer of the church Brotherhood program and should be selected with care. Following his selection he should help in the selection of a Baptist Men's President and Royal Ambassador leader.

The Brotherhood director and Baptist Men's president should work together in enlisting other officers. These include a vice president, secretary, mission study leader, and mission activity leader. This is the basic structure for a Baptist Men's unit of average size. All these men should be elected by the church.

(Continued on page 11)

Top 25 churches in giving

January through June, 1970

TOTAL GIVING			PER CAPITA GIVING				
CHURCH	ASSN.	AMOUNT	CHURCH	ASSN.	MBRS	AMOUNT	PER CAP.
L. R., Immanuel	Pulaski	\$32,851.14	L.R., Pulaski Hgts.	Pulaski	1554	\$25,492.16	\$16.40
Ft. Smith, First	Concord	26,256.95	Almyra, First	Centennial	395	5,520.00	13.97
L.R., Pulaski Hgts.	Pulaski	25,492.16	Springdale, First	Wash.-Mad.	1032	13,698.59	13.27
N.L.R., Park Hill	N. Pulaski	23,200.00	N.L.R., Park Hill	N. Pulaski	1795	23,200.00	12.92
West Memphis, First	Tri-County	20,279.21	Blytheville, First	Miss.	1294	15,486.89	11.96
Ft. Smith, Grand Ave.	Concord	19,235.59	Hindsville	Wash.-Mad.	11	125.00	11.36
Crossett, First	Ashley	16,368.19	Camden, First	Liberty	1302	14,773.47	11.34
Blytheville, First	Miss.	15,486.89	Paragould, First	Greene	1165	12,943.56	11.11
P. B., South Side	Harmony	15,434.00	Ft. Smith, Grand Ave.	Concord	1746	19,235.59	11.01
Magnolia, Central	Hope	15,075.20	N.L.R., Indian Hills	N. Pulaski	186	2,048.46	11.01
Camden, First	Liberty	14,773.47	Crossett, First	Ashley	1528	16,368.19	10.71
Springdale, First	Wash.-Mad.	13,698.59	Harrison, First	Boon.-New.	1011	10,408.44	10.29
Hope, First	Hope	13,184.00	Faith	Carey	32	314.00	9.81
Pine Bluff, First	Harmony	13,131.50	Ft. Smith, Immanuel	Concord	581	5,684.64	9.78
Paragould, First	Greene	12,943.56	Ft. Smith, South Side	Concord	809	7,788.41	9.62
N.L.R., Baring Cross	N. Pulaski	12,870.73	Hope, First	Hope	1387	13,184.00	9.50
Jonesboro, First	Mt. Zion	12,545.16	West Memphis, First	Tri-County	2146	20,279.21	9.44
Jonesboro, Central	Mt. Zion	11,509.46	L.R., Immanuel	Pulaski	3560	32,851.14	9.22
Benton, First	Central	11,001.00	Fordyce, First	Carey	954	8,800.00	9.22
Forrest City, First	Tri-County	10,484.98	Magnolia, Central	Hope	1635	15,075.20	9.22
Harrison, First	Boon.-New.	10,408.44	Jonesboro, Central	Mt. Zion	1289	11,509.46	8.92
Van Buren, First	Cl. Creek	9,759.00	Rector, First	Gnsvile.	355	3,153.60	8.88
Stuttgart, First	Centennial	9,499.98	Jonesboro, Walnut St.	Mt. Zion	1060	9,411.59	8.87
Warren, First	Barth.	9,483.53	Carlisle	Caroline	483	4,239.19	8.77
Jonesboro, Walnut St.	Mt. Zion	9,411.59	Star City, First	Harmony	700	6,126.61	8.75

Contributions listed are only through the Cooperative Program, other mission giving is not listed. Contributions postmarked after the 5th of the month are not listed.

(Compiled by T. K. Rucker, Annuity - Stewardship Department.)

Planning essential in Brotherhood work

(Continued from page 9)

The Brotherhood director and Royal Ambassador leader should work together in enlisting men to serve on the Royal Ambassador committee. Following their election by the church the committee begins enlisting men to serve as counselors and assistant counselors for the Royal Ambassador chapters needed to provide adequately missionary education for all boys in the church age six through 17. It is suggested that a couple be enlisted to work with the boys in grades one through three, or the six, seven, and eight-year olds. All counselors should be elected by the church.

The church Brotherhood director is the officer responsible for an adequate program of missionary education for all men and boys in the church. He works through his president of Baptist Men and the Royal Ambassador leader.

Organizational guides and informational materials are available free from the Brotherhood Department, 208 Baptist Building, Little Rock. Call on us if we may be of service to you.

Every church needs missionary education for men and boys.—C. H. Seaton

Record enrollment at Music Camp

Would you believe 562 enrolled? To our knowledge, the recent Junior Music Camp was the largest ever. One of my comical friends quipped: "Well, Ural, isn't this a great way to begin your first week as State Music secretary? Now there's no way to go but down!"

Size was only the beginning. The attitude of camper, sponsor, and faculty was great. One lady was so impressed that she asked me if other states enjoyed this type of fellowship at their state meetings.

An expression of deep gratitude is due all of those who had so much to do with the planning and administration of the camp. Our beloved office secretary, Annie Mary Wilson, and the camp committee, composed of Morris Ratley, chairman, Fred Helms, Mrs. Charles Mayo, Mrs. Robert Pilcher, Carbon Sims, E. L. Spharler, Amon Baker, Jack Jones, Jim Hart, Robert Chapman and Fred Bridges did a beautiful job of developing a worthy curriculum and obtaining an outstanding faculty. Mr. Ratley also did a great job as camp director.

We are all grateful most of all to our gracious Lord for blessing our Junior Music Camp in such an abundant manner.—Ural C. Clayton, Secretary, Church Music Department

Sixteen prisoners won to Christ

Our religious ministry to inmates at Cummins Prison is now six months old.

Chaplain Dewie E. Williams, though employed by the Missions Department of the Arkansas Baptist State Convention, works as a member of the prison staff and concerns himself with the spiritual and moral lives of the prisoners.

His office and group therapy room is located in the main administration building. Both are sparsely furnished despite contributions of furniture and other items by Greater Little Rock business firms. Mrs. Williams sewed new yellow curtains for the windows, which add warmth and cheer.

Six months ago Chaplain Williams launched out into the routine of prison life with an effort to meet the inmates, gain their confidence, offer personal counseling, and to share the good news of the Gospel with these men and women. He reports that he is "real encouraged" by the progress that has been made, the trust and recognition by the inmates.

In addition to conducting regular Sunday worship services, he teaches weekly Bible studies, holds group therapy ses-

sions, and does much individual personal counseling. He often arranges for special religious services and activities.

Recently he arranged for the showing of Billy Graham's film "The Restless Ones," and an estimated 700 inmates crowded into the gymnasium at 9:30 p.m. on a week night to see it.

During the past six months, Chaplain Williams reports 16 conversions to Christ and numerous other decisions regarding the Christian way of life.

The immediate and continuing need in the religious program at the prison is for volunteer adult and youth groups from our Baptist churches to provide music, drama, and related religious activities. Such groups are invited and welcomed, and arrangements can be made with the chaplain in advance.

The long-range need is for a chapel that will more adequately provide for all religious activities. Already numerous churches, associational organizations, and individuals have made contributions to the chapel fund.

The director of chaplaincy ministries will gladly provide information to any one desiring information about our prison ministry.—R. H. Dorris

Beacon lights of Baptist history

Settling church problems

By BERNES K. SELPH, TH. D.
Pastor, First Church, Benton

Due to his views concerning slavery, James Monroe Pendleton felt his work as a minister was over in the South, in the midst of the Civil War, and moved his family to Ohio. Because of the troubled days through which he had passed, he sought a quiet place of work. However, the first church in which he preached refused to call him because one of the influential members suspected his views on slavery, since he had come from the South.

He preached next at Hamilton, Ohio, but had no idea he would be accepted. He recalls in his *Reminiscences* that waking the next morning before day he burst into tears, thinking the Lord had nothing more for him to do and no place for him in his vineyard. But the church extended a call, after a few days, which he accepted. However, he never regarded the pastorate a success. He thought it only a parenthesis in his ministry. He helped settle a church fuss and his unique way in handling it is worth recording.

The church was split into two factions, almost equally divided. Their differences seemed to be of such delicate nature that it was inadvisable to discuss them. Evidently imprudent things had been said by both sides which gave mutual offence. The question arose: How can a breach be healed if it will not do to talk about what caused it?

Dr. Pendleton wrote, "I suggested a plan of settlement, and one brother thought that God must have put it into my heart, for nothing like it had ever been heard of before in the adjustment of church troubles. The plan was for the church to meet at a certain time and for the members to take certain designated seats, in doing which it was to be understood that they retracted everything they had said offensive to any brother or sister and asked forgiveness, pledging themselves to hold their peace in future as to the matters about which they had differed. The plan was a success. . . ."

J. M. Pendleton, *Reminiscences of a Long Life* (Press Baptist Book Concern, Louisville, Kentucky, 1891) pp. 134-5.



Dr. Vester Wolber is chairman of the Division of Religion and Philosophy.

sides Dr. Wolber the religion faculty includes Dr. Cecil Sutley, Dr. Robert Stagg, Dr. Raymond Coppenger, Dr. Jim Berryman and Mr. Wayne Smith.

Doctrinally, Wolber says the religion department "stands right in the middle of the road."

"We're essentially conservative, but enlightened conservatives. Our view is that the Bible speaks with authority and that those who tend to get away from it as the doctrinal norm create all sorts of problems for which there is no real solution."

Despite the large number of ministerial students at Ouachita, Wolber feels that his department's primary responsibility is to the student body as a whole.

"The most significant thing we do is in teaching the Old and New Testament General Education courses," says Wolber. "We feel these courses are very important—for most students the only formal study of the Bible they will ever have

"Most of the students who get a core in religion do go on to seminary," he explains, "so our primary responsibility is to prepare them to do satisfactory work there. But there is a sizeable number who graduate and don't attend seminary. We try to prepare these students for active participation in the ministry."

Wolber believes that Ouachita's liberal arts program plays an important part in preparing the religion student for seminary or the active pastorate.

"A liberal arts education is the best possible training for the young minister. We recommend that our students take a minimum number of courses in this department and then branch out to get a broad sampling of courses from other departments to get a good general foundation."

Wolber recommends that a high school student planning to go to seminary should major in religion in college.

"It used to be good advice to major in some other field, perhaps at a state school," he explains. "In recent years,

Religion department trains leaders, ministers to entire student body

Training the Christian leaders of tomorrow while serving Arkansas Baptist churches today, Ouachita University's religion department offers students planning church-related vocations the opportunity to receive not only an excellent academic background but also valuable practical experience.

Dr. Vester Wolber, department chairman, notes that students who go on to seminary from Ouachita "usually do extremely well." Two of the eight students selected to preach in Southwestern Seminary's annual preaching week last year were Ouachita graduates.

But students also have ample opportunities to get a practical slant to their studies. Although the religion curriculum is basically academic, the course offerings strike an easy balance between doctrinal and practical studies. And of course, students can gain first-hand experience through part-time pastorates.

"Few students go through their senior year without pastoral work if they really desire it," explains Wolber. "It's good for the student, and most small churches benefit from having a student pastor."

The religion department is one of the largest at Ouachita, and has one of the most eminently qualified faculties. Be-

is in these two courses, and this is our opportunity to minister to the entire student body and through them to their churches."

"The most significant thing we do is in teaching the Old and New Testament General Education courses."

For the religion student, Wolber notes that the Ouachita program is designed for both the pre-seminary student and the student who plans only college-level work in religion.

however, seminaries have changed their formats so that they are now graduate schools in religion. They pretty well begin where we leave off."

"There is now a minimum of overlap," he continues. "The student who majors in religion is far better prepared for seminary and can avoid a lot of makeup work."

Ouachita also offers a major in religious education. A degree in church music is offered by the School of Music.

So no matter which of the church-related vocations a student selects, the University offers a curriculum suited to his needs.

And at Ouachita, the student's needs are always foremost. Personalized attention by concerned and qualified professors is an integral part of the Ouachita program.

"We feel that there is much to be done in a department such as ours in shaping the lives of future ministers," says Wolber.

Ouachita's ministerial students agree. And so do the churches throughout the state which reap benefits from the spiritual excitement generated by these young preachers.

On lonely Moriah the father of the faithful proved his faith

BY JOE W. BURTON

Dr. Burton is editor of Home Life Magazine, Nashville, Tenn.

Today, at 10 a.m., I read for the first time the comment on Genesis 22:1-19 in the **Broadman Commentary**. This is clearly an admission that I am behind in my reading, and also an implication that it was done because of the present spotlight on Volume I of that commentary.

This report, however, is in no wise intended as an addition to that discussion.

It is, rather, a sincere and humble report of the profound spiritual experience which came to me from the reading of this passage and of the comment thereon.

For many years I have been impressed with this experience of Abraham and Isaac as one of the most meaningful in the long course of revelation. Today, again, it comes through to me as a towering mountain peak in God's dealings with man and man's response thereto.

A reverent approach to this Scripture passage and to the above comment on it is sure to stir one deeply as it did me. Even within the very hour of its reading I am compelled to give this report of the renewed effect. Believe me, this is no defense of the **Commentary**, but is an honest and earnest assertion of the profound effect on me of this long ago event.

Look again at the circumstances. Here is a man who had left the land of his birth, the home of his family, under the command of God. Tentatively he had tarried in Haron, but after his father's death he had to move on, for the separation had not been complete. Later, he established the tithe as a mark of his dedication and in symbol of complete devotion to God. The rite of circumcision was initiated as a physical example of Abraham's life dedication.

But these experiences did not suffice. In that time, as in ours, the only human basis for the assurance of perpetuation was life from one's own loins. This, Abraham and Sarah did not have. Both he and his wife were past

the time for childbearing. And yet, even at their advanced age, God assured them repeatedly, tantalizingly, that they would not remain childless. This was done over a space of perhaps thirty years.

In this context, the birth of Ishmael through the slave woman, became a tragic frustration. Even in these disappointments, the promise recurred. Now, it had been fulfilled. Issac, the child of promise had come at last—had indeed grown wonderfully under the watchful, anxious eyes of two dotting, elderly parents.

Abraham had given up the past. He had surrendered his childhood home. He had become a pilgrim, with no certain dwelling place. He lived in tabernacles. He owned no property, never possessed real estate until finally upon the death of Sarah he bought the Cave of Machpelah.

It was most certainly a time of great infant mortality. Life for a little one, at best, was tenuous. On the human plane, Abraham's thin hope rested in one lone child, born to aged parents. The command was specific, and in terms of emotion: "Take now thy son, thine only son, whom thou lovest."

What? Should a man who has given up everything from the past and has only this thin attachment to the future, be required to make this sacrifice? Was ever a requirement so total?

And yet, this is exactly what he had to do. It is also exactly what you and I have to do. Jesus himself underscores it: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:16).

No battle in all of Abraham's days was ever the test as was this. And that is exactly what the Scripture says it was: "God tested Abraham." Others threw their first born into the flames to their false gods, but Abraham was called on to sacrifice his only son, and this he must do in an event beyond description in emotional turmoil. This was the battle of

his life. This was the testing of his ultimate commitment.

Today I read it again with reverence. It stirred my soul to the depths. It will yours also, whenever you ponder its profound meanings.



CHRISTIAN LIFE COMMISSION, SBC

(AP)—World population increased by 63 million in one year to a total of 3.552 billion in mid-1969, the United Nations said July 27. The estimate was contained in the latest issue of the U. N. quarterly population and vital statistics report. Estimates for the most populous countries were: Communist China, 740 million; India, 537 million; the Soviet Union, 240.6 million; and the United States, 203.2 million. (The Nashville Tennessean, Aug. 2, 1970)

(AP)—A panel of doctors told investigating senators recently that migrant farm workers live under appalling health conditions. And one said, "A deliberate, cruelly contrived and highly effective system has been devised to extract the maximum work from other human beings for the cheapest possible price." Dr. Robert M. Wheeler of Charlotte, N. C., made this assessment as he and other physicians testified before the Senate migratory labor subcommittee on findings of a 25-man medical team about conditions in Texas, Florida, and Michigan.

They said children of migrant farm workers often are grossly malnourished, deaf, or deformed by disease—and without a chance for any future in our society. . . . They told of the workers' own reluctance to seek our doctors except in a crisis because they hadn't \$10 for an office call and had heard their children would be held hostage if they did not pay up immediately. And one doctor said a grower threatened for for interfering with "his" migrants. (Louisville Courier-Journal, July 21, 1970).

Public service announcement
The Better Business Bureau

Consumer Education Campaign



Door-to-door sales

From all over the state come calls to the Better Business Bureau concerning door-to-door sales of magazines and books. There are many reputable companies and salespeople selling magazines, encyclopedias and other reference books. They do not use selling gimmicks, and they do support voluntary programs to eliminate unfair practices and to protect consumers. However, there are some dishonest individuals and following are some of the gimmicks to watch out for.

THE "FREE" GIMMICK—There are no "free" magazine subscriptions—you pay the amount set forth in the written agreement. They are not FREE if you pay only the postage or shipping charges, because you answered a simple telephone quiz, or because the publishers will pay the cost or want to increase circulation, or because the advertisers will bear the expense, or because your telephone number was a lucky one.

SURVEY OR RESEARCH—This gimmick is used to conceal the real purpose of getting into your home, or to get leads for selling.

CANCEL ANYTIME—Don't be enticed by such a promise unless it is in the contract. Don't sign anything unless you know what it is—and don't sign a contract unless you intend to fulfill it.

SYMPATHY APPEALS—Buy magazines only on their merit and not because of false sympathy appeals such as "polio victim," "nursing student," "from an orphan home," "scholarship contestant." Sometimes a subscription agency will have an incentive program to encourage sales—but any such legitimate program can be readily identified and proven by the solicitor.

"CENTS PER WEEK"—Without adequate explanation, the magazine appeal of "at an average cost of _____ cents weekly" can be very misleading. You sign a contract to pay dollars by the month, and it runs into many dollars.

These are only a few of the gimmicks that have been reported to the BBB concerning magazine and book solicitations. If you experience any of these gimmicks, report it to your BBB. Get adequate information and identification of the company and the salesperson by calling the Bureau on the WATS line, (1-800-482-8448), and by asking the solicitor for the proper credentials.



PROFESSOR TEACHES PIDGIN: Donald N. Larson, head of language orientation for Southern Baptist missionary journeymen, plays tapes of the "disposable" language taught journeymen during their eight-week summer training program which prepares them for work overseas with career missionaries for two years. Larson originated the theory that all journeymen could learn pidgin English, instead of different languages, in order to "learn how to learn" their host country's language on their own. He is professor of anthropology and linguistics and chairman of the Department of Social Science at Bethel College, St. Paul, Minn. Journeyman training was held at Meredith College, in Raleigh, N. C. (BP Photo by W. Robert Hart)

Florida pastor to edit paper

JACKSONVILLE, Fla. (BP)—Edgar R. Cooper, pastor of North Jacksonville Church here, has been named editor-elect of the Florida Baptist Witness, weekly paper published by the Florida Baptist State Convention.

Cooper, a former president of the state convention, has been pastor of the 2,400-member church since January of 1968. He resigned the church effective Sept. 30.

Carefully read any contract BEFORE (1-800-482-8448), if you live outside Little, (The call for Little Rock residents is the local number, 374-6391), and by asking the solicitor for the proper credentials.

Carefully read any contract BEFORE you sign it. If it does not contain what the salesperson represented or promised, do not sign.

W. Allen Conner, Pensacola, chairman of the Florida Baptist Witness Commission, who announced Cooper's election, said the new editor will begin a period of orientation with Editor W. G. Stracener, who plans to retire Dec. 31. Cooper will become editor of the paper on Jan. 1, 1971.

A native of Florida, Cooper is a graduate of Stetson University, DeLand, Fla., and Southern Seminary, Louisville, where he earned master and doctor of theology degrees.

Active in state and local denominational affairs, Cooper has been president of the state convention, president of the State Baptist Pastors' Conference, member of the State Board of Missions for the convention; moderator of the Jacksonville Baptist Association, president of the Jacksonville Baptist Pastors' Conference, chairman of the Jacksonville association's city missions committee, trustee of the Baptist Bible Institute, Graceville, and the Jacksonville Home for Children.

Migrants: Peonage in the 'Land of the Free'

By the Baptist Press

The misery of the migrants is a topic raised routinely in Congressional hearings and pictured and discussed in the secular press, on television and in mission magazines.

Findings of a 25-member team of medical personnel about migrants in parts of Florida, Texas and Michigan, recounted before the Senate subcommittee on migratory labor in several days of hearings, has focused the national spotlight on the issue once more.

And the findings have drawn response from three Southern Baptist leaders who conduct ministries for the migrants in the three states.

A panel of doctors, which told the subcommittee that these "forgotten Americans [are] living and working in near slavery," reported the plight of the migrants in vivid terms.

Harry Lipscomb, director of the Institute for Health Services Research at Baylor College of Medicine in Houston, one of the spokesmen, said, for example, he was "ashamed, as an American" of the conditions he saw in Hidalgo County, Texas, along the Mexican border.

Hidalgo County ranks first in the nation in the number of resident migrants, estimated to be from 37,000 to 45,000.

Lipscomb, a former student at Baylor University in Waco, Tex., and a graduate of Baylor Med, was one of the team sponsored by the Field Foundation to examine migrant farm workers and their families in the three states.

The Baylor Med official recounted for the committee his findings and the demoralizing effect on the team of what he called "an endless parade of illness, deformity, disability and human suffering."

Malnutrition, Lipscomb said, was "commonplace." So were speech and hearing defects, mental and emotional disorders, chronic skin disease, intestinal parasites, active pulmonary tuberculosis, diabetes, goiter and polio.

He spoke of uncorrected congenital deformities, mothers with "multiple pregnancy syndromes" and dental problems "in every individual we examined."

Another physician, Raymond M. Wheeler of Charlotte, N. C., described the crowded, unsanitary living quarters reserved for migrant families as "ghettos of horror."

"We saw housing and living conditions

horrible and dehumanizing to the point of our disbelief," Dr. Wheeler told the committee. Some of the housing projects for migrants in Dade County, Fla., were built with public funds, he said.

The North Carolina doctor told of inspecting migrant quarters constructed as "long cinder block or wooden sheds, divided into single rooms by walls which do not reach to the ceiling."

The rooms, he said, were 8 x 14 feet, without heat, adequate light or ventilation and contained no plumbing or refrigeration.

Each room, he said, is the living space for an entire family, "appropriately suggesting slave quarters of earlier days."

The doctors said Congress, physicians and other health providers, owners and operators of farms employing migrants and society in general must take responsibility for rectifying the situation.

Baptists respond

Three men who direct Baptist ministries for migrants in Florida, Texas and Michigan discussed the testimony in telephone interviews from Miami, Dallas and Detroit and commented on what Christians have been and should be doing to assist migrants.

All three—Hubert Hurt in Florida, Dallas P. Lee in Texas and Eugene Bragg in Michigan—are secretaries of Language Missions for their state conventions.

Baptists and other groups have migrant ministries, they point out, but a major problem is getting enough manpower and financial resources involved to do an adequate job.

"Many churches in the Miami area, for example, are already actively involved in helping us with migrant ministries," Hurt said.

"But overall we haven't done enough to get to the deep-rooted needs, such as health, housing, and low education levels. The doctors' testimony tells it like it is," Hurt said.

Ignorance compounds problem

Hurt and Bragg said indifference by most Baptists compounds the problem. Lee believes the problem is more a lack of knowledge of the real problems than of indifference.

Citing enthusiastic Texas Baptist response when informed of specific needs

in the Rio Grande River Ministry of the Baptist General Convention of Texas, Lee said:

"If our churches inform people of the needs, create a consciousness of the situation and stir the consciences of people, we'll get the resources and skills we need," he said.

Hurt, Lee and Bragg all agreed that once people get involved, it has been their experience that they go all out in spiritual and physical ministries to migrants.

Dr. Wheeler told the subcommittee that owners of huge farms which produce fruit and food for the nation are especially to blame for the migrants' plight.

He charged that big farm owners have a "cruelly contrived and highly effective system which has been devised to extract the maximum work for . . . the cheapest possible price."

Mission briefs

From Guatemala: The Baptist Convention of Guatemala has approved a letter to the Foreign Mission Board soliciting ten missionary couples to be sent to Guatemala "to dedicate their talents to the music ministry, to work with university students, and to carry out missionary work among the indigenous villages."

From Belgium: A family from the Federal Republic of Cameroon, in West Africa, sought out a Baptist congregation in Brussels, where they were to be staying temporarily.

The father's job with the diplomatic corps of his country had brought the family to the Belgian capital. Their Baptist background, along with their preference for speaking English, led them to join the congregation, which is pastored by Southern Baptist Missionary Rudolph M. Wood.

During their stay in Belgium the family participated in all of the church's activities, Wood said, and three of the sons made or renewed professions of faith in Christ and were baptized into the membership of the church.

Wood pointed out that, although Southern Baptists have no missionaries in Cameroon, "the Baptist witness is active, for this country represents the chief outreach of the national Baptist unions cooperating in the mission society associated with the European Baptist Federation."



Attack on alcoholism approved by senators

WASHINGTON (BP)—The U.S. Senate has approved and sent to the House of Representatives a major new federal program designed to attack the problems of alcoholism and alcohol abuse.

Hailed as a federal commitment to launch war on alcoholism, the new program seeks to establish the principle that alcoholism should be approached as a medical-social problem rather than a legal-criminal one.

Sen. Harold E. Hughes (D., Iowa) and 51 other senators sponsored the legislation known as the Comprehensive Alcohol Abuse and Alcoholism Prevention, Treatment and Rehabilitation Act of 1970.

Private, nonprofit agencies can also receive grants from this sum to use and "develop the expertise and the techniques that they have" for dealing with problems of alcoholism, according to Sen. Hughes.

In addition, the bill would establish a National Health Institute for dealing specifically with alcoholism; provide for the coordination of all federal efforts

in this field; require federal agencies to set up programs dealing with alcohol abuse among federal employees; and would require the U.S. Civil Service Commission to guarantee persons afflicted with alcoholism the same employment conditions and benefits as persons who are ill from other causes.

Also, the Senate version requires the secretary of Health, Education and Welfare to submit to Congress by June 30, 1971, a report on the health consequences of the use of alcohol, similar to the Surgeon General's Report on Smoking and the upcoming report on the use of marijuana.

Sen. Hughes said he was hopeful that the House would act on the measure before the fall recess.

The Iowa Senator said the program initiated in this bill would "strike a blow for economy. Every dollar soundly invested to control this costly plague will be returned to society at all levels many times over," he said.

"We tend to lose sight of the fact," Hughes said, "that alcohol is the most widely abused dangerous drug in Amer-

ica." He pointed out that there are over nine million alcoholics in the nation. Their disease, he said, affects perhaps 50 million persons, directly or indirectly.

"We are not suggesting prohibition," Hughes told the Senate, describing that experiment as a "failure."

"Instead," he continued, "we are suggesting something that would be substantially less costly and infinitely more effective—sensible, realistic legislation for the control and prevention of an illness that would be recognized as having reached epidemic proportions if it were typhoid or tuberculosis, or another disease."

Need for physicians studied by solons

WASHINGTON (BP)—The five Republican members of the Senate subcommittee on health have introduced a bill that would increase substantially the training of doctors from minority groups and would distribute these doctors in the areas of greatest need throughout the country.

Five hundred scholarships and 200 fellowships would be awarded the first year at a total cost of \$4.5 million. These funds would provide medical students with a \$5,000 scholarship each year, and would grant fellowships ranging from \$9,000 to \$12,000 for interns and residents.

The number of scholarships and fellowships would be increased each year until by the fourth year, 1,000 scholarships and 500 fellowships would be authorized, amounting to \$10 million.

Priority for the scholarships would go to persons from minority groups and to those who agree to serve in areas short on doctors, such as isolated rural communities, Indian reservations, inner-city slums and especially with migrant families.

In awarding the fellowship grants, priority would be given to interns and residents in hospitals located in disadvantaged areas or hospitals serving a substantial number of needy persons.

Designated "Family Physician Scholarship and Fellowship Program Act," the bill was introduced by Sen. George Murphy (R., Calif.). He was joined by four other Republicans: Sens. Peter H. Dominick (Colo.), Jacob K. Javits (N.Y.), Winston L. Prouty (Vt.) and William B. Saxbe (Ohio).

Although it is late in the session for the introduction of such a major bill, hearings are expected to be scheduled before Congress recesses for the fall elections, according to a spokesman for Sen. Murphy. The senator's aide also said an effort is being made to get other senators to co-sponsor the legislation.

The California Republican pointed out public health statistics showing the need for 50,000 additional physicians, and the present shortage of doctors in many depressed areas.

Pope and Eugene Carson Blake asked to seek Irish peace

WASHINGTON (BP)—A Baptist editor has challenged the Pope and the general secretary of the World Council of Churches (WCC) "to leave the seclusion of Rome and Geneva" and find a Christian solution to the bloody Catholic-Protestant conflict in Northern Ireland.

An editorial in the Capital Baptist, weekly publication of the District of Columbia Baptist Convention, called on Pope Paul VI and Eugene Carson Blake of the Geneva-based WCC to "go together to the troubled area of Northern Ireland and, if necessary, stand together in the middle of the street where Protestant and Catholic areas come together and seek to bring about some kind of reconciliation."

Citing atrocities of the Catholic-Protestant war, Editor James O. Duncan said, "There are many wars or conflicts in the world, but this one has to speak to the conscience of the Christian as much as any other.

"It is one thing to take up arms against a neighboring country over property rights or religious freedom, but somehow to take up arms against a brother in the faith over battles that were fought nearly 300 years ago just doesn't make sense," Duncan continued.

"Since when do segments of the church

have to kill and wound and exploit each other?" Duncan asked. "What does Christianity mean to those who keep warring with one another."

Duncan, who sent copies of the editorial and personal letters to Pope Paul and Blake, said the battlings in Northern Ireland are "a reflection on the whole Christian church."

"If Christian people of differing views cannot live together in peace," he said, "how can we expect others who have differing views to live alongside one another without open conflict?"

Duncan said in an interview with the Washington Post that he has been "appalled" at the lack of comment from either Pope Paul or Blake.

The Baptist editor said in the interview, "I think an appearance by them in the streets of Belfast, Londonderry and Ulster would say to the world that we cannot ignore the conflict that exists between our brothers."

In the editorial, Duncan pointed to increased understanding and tolerance between Catholics and Protestants around the world during the past several years. "We believe that the time has come for the moral persuasive power of Catholics and Protestants around the world to be used to speak to the crisis in Northern Ireland," he said.

Baptist conference agrees on responsibility of dissent

WASHINGTON (BP)—More than 100 Baptists from the United States and Canada were unanimous in supporting the "right of dissent" during the fourteenth annual Religious Liberty Conference here sponsored by the Baptist Joint Committee on Public Affairs.

The unanimity dissappeared, however, at that point as some of the participants urged dissent ranging from mild protest through established channels to the ultimate use of force and violence after other means failed. Even so, before it concluded, the conferees were in agreement on many Christian approaches and responsibilities to dissent.

The theme of the conference was "Dissent in Church and State." Five areas were in the minds of the conferees as they discussed principles and practices for Baptists: Dissent against war, depersonalization, injustice, the politico-economic system, and institution-centered religion.

The small group section on "Dissent as Political Strategy" reported to the whole conference: "The group is unanimous in affirming the right and responsibility of dissent as a precious part of Baptist tradition and American civil and political heritage. Suppression of dissent leads to an authoritarian state. Dissent must

Separate conferences set on problems of children, youth

WASHINGTON (BP)—Two White House Conferences, planned with the aid of church leaders, have been slated to deal with issues affecting children and youth in a complex society.

Some of the questions to be explored by some 4,000 delegates to the two conferences are: What can be done about continued neglect and abuse of children? What are the rights of children in trouble with the law? How can a "right to read" program be implemented to attack the 25 per cent illiteracy rate in the United States?

Of particular interest to church-related child service agencies will be the focus on existing institutions, their present resources and future needs, and spokesman for the two conferences said.

According to a progress report, one of the issues to be dealt with is: "How do we reconcile those things which our institutions insist the child needs with the resources required to meet those needs?"

Another focus of the conference will be "upon the critical question of whether we can modify current insitutions or whether and in what cases we must

never be equated with disloyalty."

Another section said: "We agreed that the church could and should be the conscience of the state and the community. With this in mind, we need to help church people to know how to dissent without fear. Our responsibility to Christ should enable us to learn how to differ in love."

A third section declared: "We believe the Christian should offer a listening ear to the dissenter and support his right to dissent even if we disapprove of his cause. Dissent should be channeled into the most positive and creative possibilities. People should be educated to the available channels of redress but a readiness to respond to immediate need without the delay of going through channels should be developed."

Conscience was defined by one of the sections as "the inner sense of moral direction through which a person expresses a system of values."

To this definition the section added that "the biblical basis of conscience is that decisions and actions are motivated by and based upon what one perceives to be for him that course which is described in the Bible and dictated by the Holy Spirit."

think about new institutional arrangements."

The White House Conference on Children is set for December 13-18, 1970. State delegations are already at work studying more than 1,500 recommendations made by many sources to provide a better life for American children.

The White House Conference on Youth is scheduled for sometime early in 1971, probably early in February, according to the spokesman.

Traditionally, questions concerning children and youth have been dealt with in one conference, held each decade since 1909. But this year, after considerable study, national Chairman Stephen Hess said, it was decided to divide the 1970 conference into two phases.

"Today the problems of children and youth are often quite distinct," he said, "and each deserves a separate national platform."

The plan for the two meetings, Hess said, "grew out of President Nixon's determination to insure that each child in America, whether black or white,

Study church role in private schools

WASHINGTON (BP)—Thirty-six persons met here in the National Education Association Building at the request of a National Council of Churches staff member to discuss the place of churches in private education to avoid integration in the South.

J. Blaine Flister, staff associate for public education in the National Council of Churches, and Boyd Bosma of the Center for Human Relations of the National Education Association, arranged for the meeting that included representatives of the National Education Association, various denominational groups and the Civil Rights Commission.

The meeting primarily reviewed the findings of the NEA task forces in Mississippi and in Louisiana which made their surveys in January and February of this year. The group then discussed the place of the churches in the developing private school issue in the South.

No specific positions were taken and no definite strategy plans were developed, although several suggestions for the churches were made by various participants.

Both the Mississippi and Louisiana task force reports said that many private schools are being set up in church facilities, but that it was impossible to document the exact number.

In their recommendations for action, both task forces urged "the national boards of various religious denominations and the National Council of Churches to investigate and to take steps to prevent the use of local churches and religious centers for private, segregated education."

At the meeting, it was estimated by one speaker that in Mississippi, there would be around 200 private schools for 200,000 white pupils when school opens in the fall of 1970.

On the other hand, another participant reported that across the South there are approximately 11.7 million public school pupils but that there would probably be a total of only 400,000 in private schools. Although this is not enough to overthrow the public school system, the spokesman stated, there are now ten times more private schools in the South than there were when the Civil Rights Act of 1964 was passed.

urban or rural, poor or affluent, is allowed to achieve his full potential."

Persons chosen to participate in the conferences are parents, educators, health professionals, legal representatives, social scientists and youth themselves. Though most state groups are already formed, interested persons with special qualifications for working with children may still be invited, Hess said.

Hurricane victims need food, money

CORPUS CHRISTI, Tex. (BP)—Money and non-perishable food are the urgent needs of Hurricane Celia victims, said Charles McLaughlin, Dallas, chairman of the Texas Baptist disaster relief committee.

Food should be sent to Morgan Avenue Baptist Church, 1525 Morgan Avenue, Corpus Christi, Tex., and contents should be clearly marked on the outside of boxes, McLaughlin said.

To facilitate handling and storage when goods arrive in Corpus Christi, everyone planning to send a shipment has been asked first to contact McLaughlin at 404 Baptist Building, Dallas, Tex., 75201, phone (214) 741-1991.

Checks should be clearly marked "disaster relief" and sent to R. A. Springer, treasurer, Baptist General Convention of Texas, 201 Baptist Building, Dallas.

"There are far more heavily-damaged churches where money is needed than ever before," McLaughlin said.

Building damages at First Church Portland, Tex., for example, total over \$200,000, with more than \$60,000 uninsured damage. The pastor, W. D. Broadway, lost his entire library.

Bedding and furniture can be received at the gymnasium of Travis Avenue Baptist Church, 4001 Schanen, Corpus Christi, McLaughlin said. Other relief centers are being set up as buildings are secured, he added.

BWA president's church building lost

GERMANTOWN, Pa. (BP)—The auditorium of Second Baptist Church, Germantown, Pa., was gutted by fire and virtually destroyed on the night before the church's pastor, newly elected Baptist World Alliance President V. Carney Hargroves, was to report on his trip to the Baptist World Alliance in Tokyo.

Hargroves, pastor of the church since 1932, had returned only four days earlier from Tokyo where he was elected president of the 39-million member world Baptist organization.

A report in the *Philadelphia Inquirer* described the scene as "grotesque," and said the 104-year-old, two-story structure had been reduced to "watered-down rubble."



CONCERN
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PROGRAM '70

I've had it!

BY NANCY W. OLSON

It is one of those days when nothing is running smoothly except the clock. Tension, frustration, and depression build up until something—often something insignificant—triggers an explosion.

Almost everyone, at one time or another, has wanted to walk away from it all and shout, "I've had it!" Ten minutes ago it happened to me. Cool, calm me, of all people!

Well, now that I have composed myself enough to think clearly, I realize that I have had it. I have had the best of everything, including good mental and physical health. I have had eyes and ears which functioned while I took them for granted. Through no feat of my own, I was born in a free country to parents who wanted me and could provide for me.

What else have I had? Seven lovely children and a good husband who works hard to support us because he loves us.

How about a nice, comfortable home, plenty of clothing and nourishing food? Just name it and I have had it!

Most important, I have had a loving God who gave me all these things and more; a patient God who often waits in vain for a prayerful word of appreciation.

I have had it, all right! I have had so much more than I deserve!

Baptists to attend conference on aging

WASHINGTON (BP)—Representatives of three Baptist conventions are among the list of 81 persons from different religious organizations involved in preliminary planning for the White House Conference on Aging.

The Conference is scheduled for Nov. 29-Dec. 3, 1971 in the nation's capital.

W. L. Howse III, of the Southern Baptist Christian Life Commission, and George W. Schroeder, executive secretary of the Brotherhood Commission of the Southern Baptist Convention, are

working with the initial planning group.

From the American Baptist Convention, the general secretary, Edwin H. Tuller, and Miss Violet E. Rudd, executive director of American Baptist Women, will represent that convention.

D. C. Pettaway, Little Rock, Ark., president of the National Baptist Convention of America, also will participate, according to the original list compiled by the conference staff here.

The White House Conference on Aging, held every ten years, is aimed at "developing—for the first time—recommendations for a considered, comprehensive national policy on aging."



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Surprise

in

the

garden

By SHIRLEY POPE WAITE

Barbee was so excited! Every day she peeked to see how the vegetable garden was growing. Every day Father said, "not yet!"

Such a long time ago, Father brought home several packages of seeds. Each package had a pretty colored picture on the front of it. Barbee helped Father making sure not to put them too close together and keeping them in a straight row. They planted radishes, carrots, and lettuce. When Barbee got tired, Father finished planting the seeds. At the end of each row, Father put the empty seed package on a stick. They would know what was planted there.

For a few days Barbee ran out to see if the seeds had started to grow. She was so disappointed when the ground looked the same. She soon stopped looking.

But one day, Mother called, "Barbee, have you checked the garden lately? Come here!"

Why, there were little green shoots coming up, right in a row as she and Father had planted them!

That was a long time ago! Now the vegetables were so high! Some did not look like the pictures on the packages. Father explained that the carrots and radishes were growing under the ground. Barbee could only see the leaves above.

This morning, Father said, "Barbee, when I get home from work this afternoon, you may help me pick some nice tender lettuce for our supper. It will be the first vegetable we will eat from our garden."

No wonder Barbee was excited!

All day long, she kept asking Mother when Father would be home. The day seemed so long. Then Barbee asked if Mother would help her pick the lettuce instead of Father.

Mother explained, "The garden is Father's hobby. So I think he should be the first one to pick something. Then later, I will gather the vegetables as they become ripe."

"What's a hobby?" Barbee asked. That was a new word to her.

"A hobby is something a person likes to do for fun, something that is different from his regular work. After Father works in an office all day long, he enjoys doing something outside."

After lunch, Barbee took a short nap. Then she played with her dolls for a while. Finally, she heard Father's car

in the driveway. She could hardly wait until he changed his clothes. Mother gave Barbee a large paper sack in which to put the lettuce.

They were walking up the long row, past the carrots and the radishes, when Father stopped suddenly.

"Sh-h-h! Barbee, be very quiet! I think someone else likes our lettuce, too."

Father pointed toward the lettuce. Barbee saw one of the leaves move. All of a sudden, a little brown rabbit hopped from behind a clump of lettuce. He saw Barbee and Father. He began to run away as fast as he could. They watched him hop through the fence, way beyond their garden.

Later, at supper time Mother asked Barbee to ask the blessing.

Barbee prayed, "Thank you, God, for our new lettuce. Thank you for our nice garden. And thank you, God, for the special surprise—the little rabbit in our garden."

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"Baptists Who Know, Care"

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

The bookshelf

The New Life Testament, a new translation by Gleason H. Ledyard, Word Books, second printing, 1970

This is a worthy addition to the modern-day translations of the Scriptures. The large type, concise sentence structure, modern vocabulary and short paragraphing make for easy reading and understanding. Helpful subheads assist the reader in identifying quickly specific passages.

1897 Sears Roebuck Catalogue, edited by Fred L. Israel, Chelsea House, 1968, \$14.95 (paperback, \$4.95)

A museum of American Pop Art, this catalogue combines the real and the fantastical in a nostalgic panorama of a bygone era. In the year that it first appeared, 1897, it was avidly read by the dwellers of rural America, not only as a "Consumer's Guide" to the company's mail order merchandise but also as urbane diversion from monocromatic farm life. Known as "The Wish Book," its vast array of goods supplied a spectrum of painted dreams. More than 175,000 copies have been sold since the new printing first appeared, two years ago.

Man the Builder, by Gosta E. Sandstrom, McGraw-Hill, 1970, \$16

The author shows a strong preference for facts rather than adjectives as he traces the long history of man as a builder. He shows how man has con-

tinued to strive to build bigger and bigger, citing that it was out of reed houses that Gothic cathedrals came and that it was from burial pits in the desert sands that the vast Egyptian pyramids rose.

Mr. Sandstrom shows that building and construction spans the world and has always been intimately tied to the economic, social and political forces that have ruled the fortunes of human affairs.

Mine Eyes Have Seen the Glory, by Anita Bryant, Revell, 1970, \$3.95

It is a long way from rural Oklahoma to the White House, but Anita Bryant made it by the time she was 28 years old. As she finished singing "Battle Hymn of the Republic" for the President, she was honored by a standing ovation led by the President. She has since returned for 13 additional appearances at the White House.

Here she shares the highlights of her life as a career singer and devout Christian.



CONCERN
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New missionaries receive assignments

ATLANTA (BP)—The Southern Baptist Home Mission Board here has appointed two couples as career missionaries to work with Mexican-Americans in California and Baptist associations in Oregon: Alonzo and Mildred Queen, assigned to Oregon, and Ruben and Donna Lea Espinoza, assigned to San Jose, Calif.

Queen will be superintendent of missions for three Baptist associations in southwest Oregon, in conjunction with the SBC Home Mission Board and the Baptist General Convention of Washington-Oregon.

Espinoza's appointment represents an upgrading from missionary associate, a position he held for six years, to career missionary. He will continue to work with Mexican-Americans as pastor of El Templo Bautista, in San Jose, Calif.

New officers named

RIDGECREST, N.C. (BP)—Officers of the Eastern Religious Education Association were elected during the organization's 25th annual session here. Ernest Loessner, dean of the School of Religious Education, Southern Seminary, Louisville, was elected president.

Other officers are: Davey Ward, minister of education for First Church, Knoxville, Tenn., first vice president; E. A. McDowell, retired professor of New Testament, Southeastern Baptist Seminary, Wake Forest, N. C., second vice president; and Dorothy Corbitt, director of education for Hampton Heights Church, Taylors, S. C., secretary-treasurer.

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Missionary notes

Fred L. Ditmore, Huntsville, father of Rev. L. Steven Ditmore, Southern Baptist missionary to Peru, died July 26 in Huntsville. Missionary Ditmore was born in Lefors, Tex., and lived in Arkansas, Texas and New Mexico while growing up. Mrs. Ditmore, the former Shirley Tibbs, was born in Houston, Tex., and lived in surrounding communities while growing up. Mr. and Mrs. Ditmore may be addressed at P. O. Box 9696, Houston, Tex. 77015.



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Adventuring in faith

BY VESTER WOLBER, TH.D.
Religion Department, Ouachita University

International

August 23, 1970

Genesis 12:1-7; 22:1-8

Faith is a venture which calls for courage and commitment. Abraham was one of God's most courageous and dedicated men—a man who did his duty despite his fears, and followed God's promptings wherever they led him.

Background

Abram was born in Ur, a city of Chaldea at the lower end of the Tigris-Euphrates valley. In the course of his lifetime, he ventured six hundred miles to the northwest, up to the head of the valley, and then curved southwest into Palestine and Egypt. In all his travels he stayed inside the "Fertile Crescent," which curves from the Euphrates to the Nile.

But the really significant venture of Abraham was not geographical so much as it was religious and experimental. He dared to seek new and profound experiences with God, and these experiences made him into one of the truly great men of the Old Testament.

The record says that Abram's father left Ur of the Chaldees to go to Canaan but stopped and settled at Haran. His was a typical example of venturesome humanity: men draw up ambitious plans and set lofty goals, then settle for half-victories. Stephen said that the call came to Abram before he lived in Haran.

What really prompted Terah to leave Chaldea? It seems probable that he was a religious pilgrim who wanted to get away from the false religion which had prevailed in the region and settle in a new region where he could pursue his religious venture. Abram followed through and achieved the true faith.

The covenant (Gen. 12: 1-7)

That must have been a most moving and meaningful experience for Abram when the Lord called him up and sent him out to perform his mission. God promised to give him fame and fortune, provide protection for him, and give him a lofty mission. The writer of Hebrews caught the true spirit of Abraham when he wrote that Abraham obeyed and "went out, not knowing where he was to go" (Heb. 11:8).

This experience of marching under sealed orders may not be so bad as it sounds. Anyway it is not an uncommon part of life, for all of us who are soldiers are marching under sealed orders. It is good that we never really know where the path of duty will lead or how the will of God will be disclosed to us. The only reliable way to find God's will for tomorrow is to do his will today.

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

When Abram was in the midst of Canaan, God promised to give him the land for his descendants, and the man-of faith responded by building an altar there. The proper response to a choice gift or great opportunity in life is to worship God and give oneself to him anew.

The sacrifice (22: 1-8)

Although the printed lesson touches down like a helicopter at only two points in the religious biography of Abraham, the entire sweep of his life is under survey. The covenant and the intervening events in his life gave meaning to the ultimate sacrifice which Abraham offered unto God.

In a continuity of religious experiences, Abraham believed the word of God when he was told that he would father a son and through him have descendants innumerable (ch. 15) and accepted God's covenant by which he agreed to circumcise all male heirs as a token of their racial dedications to God.

When Abraham was a hundred years old his long awaited son was born, and Abraham and Sarah entered upon the long program of rearing the heir through whom God's promises to them were to be realized. Then it was that Abraham heard God's voice telling him to cut off the one means through which the promise could be made good.

If Abraham heard the voice of God in the same way that we do, it might have been through some parental experience, prayer, or thought-fest that he came to the conclusion that God wanted him to offer his son. Perhaps he had observed that devotees of other gods offered their children unto their gods, and wondered whether he had that much love for his God. Anyway, God tested him by planting in his mind the command to sacrifice Isaac.

What thoughts passed through the mind of Abraham as he made that sad journey to Moriah? When traveling under such orders as Abraham carried, it would be more painful to lead a living child to Moriah than it would be to follow the corpse of a dead child to the cemetery. One inspired writer said that the faithful Abraham fortified himself for the ordeal with the belief that God was able even to raise men from the dead in order to carry out his promise (Heb. 11:19).

When Isaac inquired about the sacrificial lamb, Abraham was hard put to answer in truth while shielding his son from the full truth. His answer that God would provide was an expression of dry faith after all the evidences for it have dried up. To Isaac it probably sounded like an evasive answer which told him to trust God and stop worrying; but as it emerged out of the depth of Abraham's being, the old patriarch meant that he was casting the burden of responsibility back to God. He had utmost confidence in the goodness of God, and he was determined to obey.

And before Abraham's obedient arm was halted in the act of sacrifice, he was already resigned to the death of his son. The life of Abraham helps us to understand the nature of faith as active obedience rather than passive resignation. Disobedience is a denial of faith in God. One might fail to obey God for lack of courage but true faith begets courage and enables one to obey God even when afraid.

About people

Onard L. Cross, branch manager for Jack's Cookie Co., Raleigh, N.C., has been elected business manager at Southeastern Seminary, Wake Forest, N. C.

A native of Knoxville, Tenn., Cross has been associated with the baking business for 32 years, and is a former president of the Baker's Association of the Carolinas.

He is a graduate of the University of Tennessee, a deacon, Sunday School teacher and Baptist men's director at Tabernacle Church, Raleigh.

Harvey Taylor Gibson, staff field services consultant for the Church Training department of the Southern Baptist Sunday School Board, Nashville, Tenn., will retire Aug. 31 after 20 years of service.

Gibson was Training Union secretary for the Baptist State Convention of North Carolina for seven years before he began his work with the Sunday School Board. He joined the board's Training Union staff as director of adult work in December, 1950. Later he became director of associational work and then director of the field services section.

Responsibilities growing out of privilege

Life and Work

Aug. 23, 1970

I Peter 1: 13-2: 10

By L. H. COLEMAN, TH.D., PASTOR
IMMANUEL CHURCH, PINE BLUFF

As we continue our study in I Peter let us remember that in the face of trials and persecution, Peter called God's people to hope, courage and Christian growth. Peter's formula for meeting with the attacks of slander and hatred was the living of consistent, Christ-filled, meaningful Christian lives. Peter is not giving a discourse on theology in today's passage; primarily he is giving practical exhortation with a view to strengthen, bolster and encourage persecuted believers.

Responsibility in holy living (I Pet. 1: 13-16)

The key thought in this passage is holy living. Verse 16 refers to Leviticus 19: 2. Our conduct as Christians is to be based on the foundation of the very nature of God. A holy God should be worshipped by a holy people. The prime requisite for worship, therefore, is holiness.

In the Leviticus passage, holiness of life was enjoined on all worshippers, people and priests alike. Today the word "holy" is almost foreign to our vocabulary. We have little thought of living holy, godly lives. God's holy name is taken in vain by many. God's holy day is made into a fun-day or holiday rather than a "holy-day." In the face of irreverence and disrespect for the very God who made us, let us call men today to holiness of life.

Verse 13 is a good beginning point to call men to holy living. Peter states that we should not permit ourselves to become ensnared by worry and fear. C. B. Williams renders the following translation: "Tighten up the belt of your mind, be perfectly calm."

This is not easy to do when facing adverse conditions. Peter points to hope for the future. The Christian lives in hope and he can face the present with courage because of hope for the future. Undoubtedly "the revelation of Jesus Christ" refers to the blessed hope of the believer, the second coming of Christ.

Verse 14 alludes to the Gentiles. "Former lusts" refers to the manner of life of the Gentiles prior to their acceptance of Christ. Peter's challenge to them was the call to obedience.

Please re-read verses 15 and 16 and discuss in your class evidences of holy living on the part of each of us. Do we not conclude that we fall far short of real holiness of life before a holy God?

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Responsibility in Christian Nourishment (I Pet. 2: 1-3)

The matter of Christian growth requires several things. First, we are to rid or free ourselves of sins which hurt, hamper and destroy our relationship with God. We are to do away with evil things. Notice in verse one a catalogue of sins we are to forsake:

1. malice or ill-will;
2. guile or deceit;
3. hypocrisies or insincerity;
4. envies or jealous feelings;
5. all evil speakings or slander of every kind.

The Christian life is more positive than negative. Until we fill our lives with positive action for the Lord we shall fail to grow spiritually. In verse 2, Peter compares these Gentile believers to "new-born babes." All parents expect their children to grow physically; likewise, God expects his children to grow spiritually. A primary means of growth is the nurture of God's Word. The Bible is food for our very souls. Try systematic, intense and earnest Bible study and watch yourself develop into spiritual maturity.

Peter mentions, in verse, five things that will curtail spiritual growth. In the next two verses he gives a formula for Christian growth. How we need to heed those words of wisdom! So many folk who come with some degree of regularity to God's house are not far from being classified as Biblical illiterates! In too many Sunday School classes half the time is wasted on preliminaries and incidentals. Give at least 90% of the class time to Bible study!

Responsibility as living stones (I Pet. 2: 4-8)

No one should be surprised at Peter's terminology in these verses. Peter vividly remembered that Christ likened his church to a building (see Matthew 16)

Peter had made a brilliant confession of his faith in Christ. He received commendation from the Master. Then Christ told those present, "out of folks like Peter, who believe as he does, I will build my church."

The church is built upon Christ and those who are disciples of Christ are the living stones that make up the spiritual building. As living stones we are the material that comprises Christ's church. The phrase suggest life and stability. Every born-again believer is part of the true church of God. Certainly we can sing with fervor: "On Christ, the Solid Rock I stand; All other ground is sinking sand."

Responsibility as people of God (I Pet. 2: 9-10)

These verses are rich in meaning and significance. All believers are a part of God's holy nation. All believers are called a "royal priesthood." Please note in verse 5 we are referred to as a "holy priesthood." Every Christian has the privilege of direct access to God. Also, believers are "a chosen generation" or "an elect race." The covenant relationship has been extended to and includes all believers including Gentiles.

Verse 10 is a special reference to Gentiles who formerly were a "no people." Now they are the people of God. God's chosen people are all those who have chosen Jesus as their own Saviour and Lord. Today both Jew and Gentile believers are included in the phrase "people of God." What a privilege! But, oh, what a responsibility!

Conclusion:

This lesson should cause us to take real inventory of our Christian lives.

Are we living holy lives?

Are we obedient children of God?

Are we carrying out God's purpose for our lives?

Will we do God's will in the future?

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THE UNSEAMLY

A smile or two

Sinful behavior

In many parts of the country, in the early days, preachers were received and entertained heartily and cheerfully by inn keepers and never expected to settle their bills on continuing their journeys.

Acting upon this knowledge, a young travelling preacher presented himself, gave himself some airs, and when morning came, said, "Farewell," and was about to leave in perfect simplicity, taking no notice of his account.

"But you have not settled," said the landlord.

"I am a minister on my way to a preaching engagement," replied the young fellow.

"Ah, indeed," said the landlord. "Well, you came in last night, and you never said a word of peace to any of us. You had your supper, it seemed to me you never asked God's blessing upon it. You never said, 'Let us have a word of prayer,' before you went to bed. You called for your light, went upstairs, and it strikes me you spent very little time in prayer yourself, for I know your light was soon out, and you were soon in bed. And when you came down this morning, never a word you said of prayer, or of a chapter, before the beginning of the day; and you sat down to breakfast, and not a word of blessing again.

"No; you go on just like any other sinner. You come in like a sinner. You eat and drink like a sinner. You go to bed like a sinner, you get up like a sinner. And now you are going out like a sinner. So you must pay like a sinner!"—**The World of Religious Anecdote**, by Edwin Paxton Hood, J. B. Lippincott & Co., Philadelphia, 1872

Creating a new image

A cultureless speculator who suddenly became rich wished to change his image into that of a scholar. So he wrote to an eminent bookseller: "Sur—I want to be sum Bucks, as I am prodigious fond of larnen—please to send by the Bear here 5 hunder Dollars worth of the handsomest you have."

A dear, old lady was enthusiastically singing the praises of her preacher.

"But, really," said another, "if he were as good as you say he is surely more people would respond to his preaching."

"I am not so sure of that," replied the lady. "How many went into the ark after the preaching of Noah?"

Attendance Report

August 10, 1970

Church	Sunday School	Training Union	Ch. Adms.
Arkadelphia, Shiloh	22	15	
Banner, Mt. Zion	22		
Berryville			
First	135	41	
Rock Springs	90	62	4
Freeman Heights	99	37	1
Booneville, First	245	210	1
Cherokee Village	64	17	
Crossett			
First	502	134	
Mt. Olive	255	118	1
Dumas, First	204	46	4
El Dorado			
Ebenezer	157	51	1
Philadelphia	30	27	
Ft. Smith, First	1,112	327	1
Gentry, First	144	67	
Greenwood, First	257	98	
Hampton, First	118	36	2
Harrison, Eagle Heights	183	52	
Helena, First	182	73	6
Hope, First	378	101	
Jacksonville			
Bayou Meto	107	51	
First	384	136	2
Marshall Road	288	165	8
Jonesboro			
Central	333	103	2
Nettleton	221	100	
Lake Hamilton	117	47	
Little Rock			
Geyer Springs	587	237	12
Life Line	486	166	1
Luxora, First	70	30	1
Magnolia, Central	534	216	1
Marked Tree			
First	124	42	
Neiswander	89	55	
Monroe	63	27	
North Little Rock			
Baring Cross	489	138	3
Central	211	53	1
Highway	160	62	
Levy	368	85	
Sixteenth St.	61	42	1
Paragould, East Side	213	145	3
Paris, First	283	80	7
Pine Bluff			
Centennial	175	97	
East Side	188	83	3
First	621	150	2
Green Meadows	51	17	
Second	182	91	
Springdale			
Berry St.	89	43	
Elmdale	329	63	
First	432		15
Texarkana, Beech St.	385	84	4
Van Buren			
First	358	159	10
Jesse Turner Mission	19		
Chapel	30		
Vandervoort, First	54	15	
Warren, Immanuel	223		

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There's no substitute for the state paper

EVER thought of replacing the telephone?

"Absurd," you reply. And you're right. There just isn't any replacement for the telephone. A letter is wonderful, but it isn't the same as telephoning.

Ever thought of a substitute for your Baptist weekly state paper?

Perhaps, like the telephone, you've taken it for granted so long such a question doesn't occur to you. It's a household standby you accept as important and necessary.

There isn't any substitute for your Baptist paper. The daily newspaper and TV newscast aren't. They are not written exclusively for Baptists, by Baptists and about Baptists.

Sunday School and Training Union quarterlies? Vital, yes, but prepared months ago for a special use. Hardly a source for last minute denominational news.

Have you counted the change that's taken place in Baptist weekly papers in just five or ten years? Modern communications have shortened deadline time from a couple of weeks to a couple of days, and sometimes, only a couple of hours. Baptists can be better informed.

Modern printing methods have brought larger type that's easier to read; larger and clearer pictures help you grasp the news visually. Closer attention to sound principles of news writing assure you of accurate, fact-filled news stories that answer the questions you want answered.

Awareness of individual needs has added variety. A column on doctrine by an outstanding preacher. A feature on waterfront missions from a correspondent on the scene. Editorials that tackle current issues in Baptist life. Cartoons that draw a laugh while getting across a delicate point. A dozen or two news stories with datelines next door or half-way around the world.

Ever thought of doing without your Baptist state paper? No more than you would of tossing away the telephone, or your automobile. There is no substitute.—**Theo Sommerkamp in Baptist Press Service**

Asheville church features drive-in worship services

ASHEVILLE, N. C. (BP)—Drive-in banks, restaurants and theaters are common, but Beverly Hills Baptist Church here has come up with something new—drive-in worship services.

The drive-in, come-as-you-are church service is the innovative creation of James L. Blevins, interim pastor of the church, who said he thought of the idea because he was disturbed that the church was not reaching the people

Beverly Hills is uniquely surrounded by 25 motels, each filled nightly from early spring to late fall with tourists on their way to or from the Great Smokey Mountain National Park.

"I was disturbed that our church was not reaching these people," said Blevins. He added that since the church was busily talking about relevance, the drive-in service would give them a practical exercise instead of more talk.

The 30-minute service begins at 8:30 a.m. and is over in plenty of time for the tourists to be on their way. The service usually includes ten minutes each devoted to a Sunday School lesson study, music by the church's youth choir, and a short sermon. It is held in the parking lot of a shopping center near the church building.

To promote the services, the church has a Saturday-night "Share-In" whereby members are stationed at strategic spots in the motel area to invite personally the tourists to the next morning's services.

"We don't plague the people; we just give them a friendly invitation," said Blevins.

Apparently, it works. The services have been attracting about 40 cars a week on the average, and there have been as many as 100 cars at the services, he added.

Motel owners have been "most cooperative" in allowing the church to put up advertisements, Blevins said. One motel even announces the services on its outside sign. Local media have also helped, the pastor said.

Even though many of the church members are involved in the morning drive-in worship service, the regular church attendance has not suffered, according to Blevins. "If anything, it has improved," he observed.

The 700-member church feels that the ministry, which closes in October until next spring, has been such a success that they plan to try their hand

at another new effort—"a market-place ministry," the pastor reported.

Still in the planning stage, the "market-place ministry" would provide a place to go and an interesting story for toddlers whose parents want to shop.

Blevins and the church members hope it will go beyond mere "baby-sitting service," but indicate to the parents that the church is concerned about people, as well as teach a Christian message to the children.

The church also plans folk music presentations and discussion groups for older persons through the market-place ministry.

New plans for lay involvement

MEMPHIS (BP)—Plans for instant mobilization of Baptist laymen interested in helping disaster victims and for matching lay persons with special mission projects have been prepared by the Southern Baptist Brotherhood Commission here and the SBC Home Mission Board, Atlanta.

Both plans, which become operative Oct. 1, call for interested Baptist lay people to identify their skills and interest in disaster relief and other special mission projects.

Information on each lay person will be fed into a computer by the SBC Brotherhood Commission and printed out as disasters and other special needs occur.

The skills will be matched with the needs and the appropriate lay persons notified of the opportunities for service.

Representatives of the SBC Home Mission Board will prepare annually lists of worthy mission projects for the next 12 months which will be circulated in booklet form among the interested lay people.

The two plans were developed by Larry Bryson, associational consultant for the Brotherhood Commission, and two Home Mission Board representatives, Ed Carter, secretary of Christian social ministries and E. Warren Woolf, secretary of special mission ministries.

Lay persons interested in participating in special mission projects may write their state Brotherhood departments for information forms for outlining their skills and interests.

Indigenous programs planned in Malawi

RICHMOND (BP)—In a demonstration of indigenous progress among African Baptists, the Baptist Convention of Malawi was organized recently, giving immediate approval to the new convention's constituents to launch both home and foreign mission projects.

The convention voted to send a pastor-evangelist as a home missionary to develop Baptist work in the northern region of Malawi and to send another pastor as a working chaplain to the gold mines near Johannesburg, South Africa.

Three African Baptist pastors were elected officers of the new convention. The highest office is designated "chairman" rather than "president." A provisional constitution has been drawn up and is expected to be adopted by mid-1971.

The newly elected convention chairman, Pastor Phiri of the Lilongwe Baptist Church, volunteered to go as a missionary to the northern region, and he expects to set up headquarters in the town of Mzuzu by the first of next year. Phiri is a native of the region, and he speaks five African languages, including the prevalent Timbuka dialect.

Lacking adequate finances to support Phiri, the convention asked the Malawi Baptist Mission (organization of Southern Baptist missionaries) for help. The mission gave its assurance of cooperation, but insisted that Phiri's ministry must be a convention project and not a mission project.

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